

ABOUT THE ARTISTIC HERITAGE OF THE POETESS SHAMS ABOUT THE POETESS SHAMS

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Abstract: In this article, we have continued the traditional Uzbek classic literature and focused on the artistic heritage of the talented and passionate Shaira Qalandarova, who does not stop creating.

Key words: poems, ghazals, quatrains, epics, literary reviews.

Our talented artist from Khorezm, Shaira Qalandarova, was born on December 10, 1978 in the village of Chiqirchi, Yangiariq district, Khorezm region. In 1997, he graduated from the 11th school, in the same year he entered the Faculty of Uzbek Philology of Urganch State University and graduated in 2001. The poet's collections such as "Rock of Dreams", "Javrikim Jondin Otar", "Samandar", "Language of Soil", "Olovkhat" and "Crying Bird" have been published. Poet Shams has been creating a blessed work even in poverty. Today, Shaira Qalandarova works as a leading specialist in the Khorezm region branch of the Writers' Union of Uzbekistan.

Below, we would like to draw attention to some of the artist's poems and give examples of his artistic heritage:

If there are tears in the eyes, spring is not spring,

Awakening is not always, if it rains, snow is in the heart.

If you don't take a breath, it's a lie if you say "this is spring!" [**Language of soil, page 155**]

It is understood from this paragraph that, despite the fact that the theme of the poem is dedicated to the spring season, it is not difficult to find out that spring here means not only the spring season, but also the spring of life. Because in the process of reading and analyzing the poem, we can understand its true meaning. From this verse, it is known that if the eyes are full of tears, it is not spring, and if snow falls on the heart, that is, if the heart is in a dead state, then it is spring. It is explained that it is not the season of onish. In addition, if the bud of spring does not breathe in the heart, it is a lie to say again and again that it is spring.

With every drop of the sun,

with every drop of rain, there is a face.

Do not say: "this is a beautiful spring!"

Let there be every drop of sunshine and a hundred drops of rain, but if the children's laughter is not heard at this time, it means that no one should call it a beautiful spring.

Let the gardens shed their dew,
let the mountains cry and melt their snow.
Let the clouds weep, men and bereft,
Let the mother not weep, let the father not weep,
let the trees cry. 'let's say,

But the mother should not cry and the father should not cry either. That is, spring is not spring without parents. As long as they are there, every day passes like a spring. As long as they are not happy, no spring will taste good.

Let the swallows return to their nest,
Let them return to the place where the swallows have been waiting.
Every day brings happiness to the lover's heart,
Every breeze is spring. Every day is spring.

In this paragraph, it is described that the swallows return to their home every spring, and the lovers who have been eagerly waiting for their dildos should also return, and if this love brings happiness to the hearts of lovers, then it means that it is a real love and love spring.

In addition, in the example of poetess Shams's poem dedicated to Zulfiyakhanim, we can analyze the poem:

The great goals glorified by Nomin,
proud and brave on the paths of life.
Qaddin could not bend even the kulfats Zulfia - poetess,
Zulfia - mother.

In these sentences, the great courage of the talented poetess Zulfia, who is considered the embodiment of a true Uzbek woman, is sung. That is, Zulfiya's name represents great goals and poems, and Zulfiya walked proudly and bravely on the path of life, even the most difficult challenges could not overcome her, and Zulfiya is also a brilliant poetess, and at the same time, she shares infinite love for her children. It is not difficult to understand from these lines that she was able to be a real loving mother. Kulfatlar refers to Zulfiya's loss of her husband Hamid Olimjon at the early age of 29. Although she was separated from her closest person, life could not break her, but it is no exaggeration to say that she rediscovered her former Zulfiya. Zulfia was able to find great strength and perseverance in herself and did not stop her creativity even for a moment. Poet Shams emphasized this very thing here.

It is said that artists, while creating their works, take from life and pour out on paper the impressions they have experienced, the words of their hearts that they could not say or that have become dreams. We can assume that this is close to the truth in a certain sense. Below is Shaira Qalandarova's essay under the title "Happiness of an Honorable Profession", in which Shaira Shams tells the story of seeing her pupil Dilnoza. He says that he saw Dilnoza on the bus, that Dilnoza was a very beautiful bride. Dilnoza is very happy to see her teacher and immediately greets her teacher and hugs. Despite how much time has passed since then, Dilnoza came to her teacher, she did not forget the person who taught her. Isn't that what true happiness is all about? At that time, the teacher of the poet tears in his eyes and cries, and once again feels proud that the path he has chosen is not a mistake, that means he is on the right path. So, the happiness of an honorable profession has been proved once again in that situation.

Poet Shams wrote not only about our current life, but also about the processes that took place in the history of the last 20th century. Among such poems, let's look at the German poem of 1922-1929:

One thousand nine hundred and twenty two...

Maryam Khan turned seventeen.

Their dreams took wings and flew towards Germany.

A flock of thirsty birds flew, they were thirsty for enlightenment.

They could feel the breath of knowledge,

they wanted to see the world. Mary is a sabot bird.

Taliba wants to honor the foreign people.

Being only progressive, he wants to die for the path of Science.

That is, in 1922, when Maryam Khan turned 17 years old, her parents sent her to study in Germany. It is known from the poem that he went to Germany on the wings of dreams, that is, for the purpose of learning, and that his goal is only to share enlightenment. That is, after the end of the First World War, he began to actively educate the people. Because if the people are not educated, they are worried that we will be subject to someone for a lifetime. For this reason, he sent many young people to study abroad. Maryam Khan returns to his country with knowledge. Then two world wars will begin and Maryam Khan will be martyred like other Jadid representatives. They torture them in different ways and execute innocent people. Because the moderns promoted science, worked for the tomorrow and future of the people, the nation, which was not liked by the government of the former USSR. That's why Shy started the work by first destroying the old ones. In those years, many historians, including Cholpon, Abdulla Qadiri, passed away. This is epic the same process is described in the following passages.

To sum up, we can see the unique talent of Shaira Shams as one of the creators who have blessed with finger weight and aruz weight. The weight of his artistic heritage is also increasing

day by day. We have seen that in each of his works, the creator aimed for something and tried to express this goal with the pen. In the creative process, the artist did not limit himself to literature, but also wrote down the processes that took place in history.

References:

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