

JOINT USE OF KITABAT AND CHISTON ART IN THE LYRICS OF SHOIRA SHAMS

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Abstract: This article focuses on the joint use of kitobat and chiston art in the lyrics of Shoiraqalandarova. and explained through examples.

Key words: kitabat, chiston, mushtarak, poetic art

Chiston (Persian - what is it) is one of the artistic arts used in our classical literature. Chistons actually appeared on the ground of riddles in folklore. Chistans are referred to as "lugz", "lugz", "logz", "chiston" in the sources of historical poetics. The main feature of chistons is that the feelings and signs of what is hidden at the core of the verses of the poem are fully told. The reader looks at these signs and guesses the essence of the poem - he thinks of the name of the object that is mentioned in the poem. Chistons often used abjad calculations and folkloric riddle methods. It is close to problem art by nature. At the same time, there is a difference between a problem and a problem, which should be forgotten. In the problem, mostly the names of people are hidden, but the names of many items are hidden in the chistons.

Alisher Navoi, Uvaisi, Munis, Ogahi and other masters of words created chiston-poems in our classical literature. The appearance and development of chistan in the history of Uzbek literature in general is primarily related to the blessed name of Alisher Navoi.

And below, we paid attention to the use of chiston art in the lyrics of the poetess Shams:

My hand is far away,
Karao is a lamp in the eye.
His face is fifteen years old,
but he can't open it.
He has a hundred daughters with him,
and his eyes are bright.
Tolsa is white as a kucha,
Rotatoes then to the scythe

[“Javrikim jondin otar” p. 92 **Answer: moon**]

In this, the creator started by describing what is hidden by means of poetry. That is, it is located so far that it is out of reach and acts as a lamp in the dark. As a result of reading these

sentences, it comes to our mind that it is located in the sky and that it is the moon that illuminates the night. As soon as we hear that the face is fifteen harirda, we immediately remember the saying "Fifteen days of the moon are dark and fifteen days are bright" and we are once again convinced that the answer is the moon. Continuing the further analysis, there are a hundred daughters next to him, which means hundreds of stars. Come to think of it, there are literally hundreds of stars guarding the moon. His eyes are said to be that. This indicates that the moon is falling to the ground. In fact, when the light of the moon falls on the water, it shows its reflection. And in the process of analysis, it is said that when it is full of white as ash, it means that it will take the shape of a half moon, and in the next stanza it is said that it will turn into a sickle. Thus, we can easily find the answer to the riddle by analyzing the text line by line and step by step. In order to find the answer to the above question, poet Qalandarova wrote the images in such a light, simple and understandable way that the reader can find the answer in one reading. Or to give another example:

Dakhr became a widow,
Gullamai became a fruit.
It keeps you young, increases your harvest.
He grew yellow, and honey flowed from one eye.
If the victory comes, they buried it in the head and
then in the person. [**"Javrikim jondin otar" page 93 Answer: fig**]

Chistan begins with such images to find the answer: the world created her as a widow and did not flower, but bore fruit, before reading the sentence that she must be a fruit tree an illusion appears. He adds his harvest to hide his secret. That is, united. Then it ripens yellow and is exposed to the sun, and honey flows from one eye, which is a hint that the figs taste as sweet as the small grains inside. When it comes to victory, he used it in the sense of burying it in the ground when autumn comes.

Let's give another example of the next issue:

Salib killed himself,
We blackened his face.

If we remain hungry, there is a need inside.
His ear is always in the lake.
He is self-sufficient.

Don't stay alone, don't be tired of serving.

[“Javrikim jondin o‘tar” p. 94 Answer: boiler]

To find this problem, we first analyze these similes and images carefully:

We set him on fire, and after putting him on fire, his face is blackened. will remain. As soon as we read this, we can tell that it is a kitchen appliance and that it is an item used for cooking. If we are hungry, it is said to have all our needs in it. This refers to the food in the pot. The ear is always self-supporting. We can actually hold the ear of the pot with our hands. After reading the images that this pot is never alone, that is, it is used every day and never gets tired in service, there is no doubt that the answer is a pot.

The art of calligraphy is a method of using the form of the letters of the Arabic alphabet to draw lyrical (epic) scenes and create poetic images. Through the art of calligraphy, a straight (straight) figure is compared to "alif", a bent figure is compared to "dol", and a curved figure is compared to "lam alif", thus a poetic image is created - a certain idea is put forward.

The art of calligraphy can be found in small lyrical genres (ghazal, khita, masnavi, individual. Sometimes in epic works (stories) in the form of a contribution from a short story, it can express a didactic conclusion. We gave an example of the name:

"Yo" is an indestructible pen,

"Alif" is an ancient couplet. **[“Javrikim jondin otar” page 54]**

The meaning that comes from this is the meaning of "Don't break your line and keep your body upright". In the process of analyzing examples, we learned that kitabat and chiston are also important.

For this reason, expressing them without artistic arts undermines the effectiveness of the verse. For this reason, almost all artists have their artistic heritage skillfully used the arts.

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