

## THE USE OF CHARACTERIZATION IN THE POETRY OF SHOIRA SHAMS

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**Abstract:** *This article focuses on the use of characterization in the lyrical works of Shoiras Shams, that is, in her ghazals, masnavis, and more. focused and explained with the help of examples.*

**Key words:** *qualification, metaphor, metonymy, simile.*

Qualification is a method of identifying, explaining, describing the characteristics of objects, events, concepts and people in the language of fiction. An adjective combines with a definite word, transferring its "attribute" signs to it, and determines one or another aspect of a certain phenomenon. For example, Poet Shams's:

The birds of my eyes are in the window of the house,  
the knots of my thread are in the bud of the flower [“Javrikim jondin

o‘tar” page 85 ]

In this stanza, he compares his soul to the threads of a thread. This gave rise to simile, that is, qualification. If we analyze this stanza, it means that the eyes of my eyes, that is, my gaze and gaze are in front of the window of my wife's house, and the soul of my body is between the laughter.

Any defining word can act as an epithet. For example, a horse-dice ball, quality-congratulatory blood, adverb-laughter.

Attribution can also be formed based on the principles of metaphor and metonymy. In this sense, adjectives are divided into metaphorical and metonymic adjectives. The difference between epithets and metaphors and metonymies is that epithets come together with specific words, while metaphors and metonymies can come as independent expressions. In folklore, continuous adjectives such as wide field, endless desert, and green garden are widely used.

Qualitative or artistic defining takes a large place in poetic speech. The writer may or may not use metaphors, metonymy, allusions in the work, but he certainly uses adjectives the most

I can't get enough of staring at the moonlight last night,  
Man's sadness and his sweet sleep. [“Javrikim jondin o‘tar” page 35]

And in this stanza, characterization is used through the combination of sweet sleep. In fact, attribution is one of the most common types of literary poetic transfer. This type of migration occurs on the basis of the relationship between the determiner and the determined. If we take the verse into analysis, in the evening, when the moon is shining, he looks at her without taking his eyes off her, and my pain, sadness and all my thoughts are focused on him, but his sadness it only means sweet sleep. Is that fair?

You were right, you are innocent in the book of bitter love,  
You are burning, you are burning, a sweet lie ["Javrikim jondin o'tar"

page 50 ]

In this verse, the adjective is created by means of a combination of sweet lies. If we analyze the verse, you were really right, but in my book of bitter love, you are innocent, you burn and you burn at the same time, it means that you are a sweet lie.

Someone who touches the flower of your heart is impudent,

And when you don't have enough, you won't get a long stay

["Javrikim jondin o'tar" page 76 ]

In this stanza, the adjective is formed as a result of the combination of the flower of your heart. The lover says that if he tries to enter your love, he will not be able to live in this world for a long time. The author has widely used adjectives in his lyrics, the aim of which is to turn his poem into an artistic painting.

A beautiful winter slowly showed its neck on the stage of Khazans,

Vigor-u also took a proud step, this beautiful winter. ["Javrikim jondin o'tar"

page 86 ]

In this verse, the adjective is created through the combination of beautiful winter. We analyzed the verse: After the Khazan season, after autumn, the beautiful winter gradually began to show its height. The meaning of this stanza is that he stepped in with both dignity and pride. But if we take it into a deeper analysis, there is also a hint that the good days are over and difficult days are coming. Because spring is a symbol of beauty and happiness, while winter is a bit colder season. Therefore, we consider it a little more negative.

If you reach the nasib of Baga morning,

if you reach the nasib of Labing ["Javrikim jondin o'tar" page 91]

In this verse, the adjective is formed through the combination of lip noshi. We analyzed the verse again: If you reach the wind of the eternal morning, it means that you will reach the wind of the morning.

My tears flowed like Jayhun, these days are blood,

John cannot fit into my body and I cry like Jayhun ["Javrikim jondin

o'tar" page 66 ]

And in this verse, through the combination of tears qualification has occurred. We tried to analyze the verse to some extent: On this day, my tears flowed like Jayhun, i.e. Amudarya, and my soul could not fit into my body. the meaning that I threw to the side comes from.

A hundred clouds surround him in love,

and the eyes of all are wet and tall. ["Javrikim jondin o'tar" page 80]

In this stanza, the quality is formed as a result of the combination of qadi dol. Now let's try to analyze this stanza: Yor's lovers are so many that he mentions their number as a hundred clouds - the lyrical hero. If we count this number, one district is ten thousand people. Then it is difficult to imagine a hundred fogs. It means that all these lovers are

young in their eyes, but they are tall. That is, the lovers of the shore are taking a bold step without fear.

May you be a happy heart with a broken love,

Your eyes are the light of my eyes [“Javrikim jondin o‘tar” page 59]

In this verse, the quality is created through the combination of a happy heart. Let's analyze the verse to some extent: Without you, there will be neither this broken love nor a healthy heart. It is only because of your eyes that my eyes are clear, that is, my eyes see.

If I say Jamaling-moh, it is a mistake,  
because his face is a stained fabric. [“Javrikim jondin o‘tar” page 73]

In this stanza, the adjective is formed through the combination of spotted cloth. that is, it compares to the full moon that rises at night.

If you look at it, the longing will go away from the heart,  
and the pains of separation will go away for a moment. [“Javrikim jondin o‘tar” page 61]

The characterization is created through the combination of separation pains in this stanza. If we analyze the verse, it means that if you look at it, the arrow of the heart will pass and the pain of separation will go away even for a moment.

In conclusion, Shoira Shams in her lyrics not only he was able to skillfully use the quality of classical art, but also the elements of poetic movement. At the same time, he continues to create using such artistic tools in every ghazal and every verse. Today, at a time when the new Uzbek literature is progressing and continuing to develop, and many artists are writing in this way, it was Shoira Qalandarova who did not let the classic Uzbek poetics disappear, writing in the weight of aruz. is coming At the same time, he is not only limited to aruz, but also works on finger weights. Therefore, artists use such poetic movements in their verses for a specific purpose.

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