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ABOUT THE STORY OF SHAROF RASHIDOV “KASHMIR SONG”

Abstract: This article is a review of Sharof Rashidov's “Kashmir Song”. In the article, the author's vision of his dreams and his unique visual ways of creating a figurative work based on his plot are described in an ancient love story of the Indian people.

Key words: Artistic style, artistic skill, will, beauty, spiritual experience, artistic expression.

Language: English

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Introduction

The story "Kashmir Song" is a figurative work based on the ancient love story of the Indian people, which covers a wide range of content and deep events. This story depicts the struggle of Narcissus, Bambur, that are the symbols of life, love, freedom, beauty, fidelity, justice, kindness, and their friends, Rose, Primrose, Youth flower, Yellow flower, White rose, Yovon flower, that “deserve sincere devotion their friends and acquaintances with a pure mind, a broken tongue, sincerity and tenderness” [1] with dark, evil forces - black clouds, Storm, Chorud, Whirlwind, that symbolize darkness, decline, violence.

Through them, Sharof Rashidov expresses the historical past, hopes and dreams, life and fate, joys and sorrows of the people of Kashmir, the courageous struggle of the Indian people against foreign invaders [2]. Although the work is written in the style of a folk epic - this is a combination of poetry and prose, but the work is different from examples of folk art. This is evident from the fact that prose is widely used more in the story than poetry.

Now, if we mention about the history of writing this work, this story is based on the ancient love epic of the people of Kashmir, as mentioned above, which

is inspired by conversations with Kashmiris who know this epic well. The author himself writes in the conclusion of the story: “When the ship on which we sailed was sailing across the Jilam river... Nargiz and I heard this wonderful song about Bambur, the king of bees. It fascinated us with its deep logic, laconic philosophy ... When we listened to beautiful songs, we remembered the rich history of the peoples of Kashmir and Jammu, their heroic struggle for the freedom and independence of their homeland, and saw the image of Bambur and Narcissus in the image of great sons and daughters.” (p. 44).

Through poetic symbols, the author absorbed not only the struggle of the peoples of Kashmir and Jammu against the colonial oppressors, but also the age-old aspirations of our people. In this regard, it should be noted “The combination of deep thinking with a simple natural-artistic interpretation is a characteristic feature of Sharof Rashidov's prose. One of the main topics of the writer's work has always been the study of the historical fate of the people through the nature of the people,” [3] noted V. Kozhevnikov. Although the work mentions of one theme, the theme of love, also it fully reflects the writer's dreams of the freedom and independence of people. It can see this

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by words that are included in the work: "Life is impossible without struggle. People are struggling. Birds are struggling. Flowers are struggling. They are tempering in a struggle. They only win the struggle" (p. 35). Thus, the story "Kashmir Song" is based on the epic, which is popular among the peoples of Kashmir and in the ability of the writer to express the power of artistic thinking, thoughts, and ideals in a unique way, that is, the ideals of goodness he wants to sing. Literary scholar and translator Gaybullu al-Salam writes: "Perhaps no one has felt so deeply the lack of freedom, liberty, and enlightenment of his people... Perhaps economic, social and national oppression did not last forever, no one could have imagined that once in our country, in the homeland of the great Amir Temur, peace will come, the flag of independence will rise and remain stable over our dear country. All these sacred ideas were sung in "Kashmir Song" and "Epic of Two Hearts". [4]

The "Kashmir Song" has similar aspects. Another distinguishing feature of the work is the introduction of aspects specific to the poetic art of the peoples of the East. In particular, the play depicts birds, animals and grasses belonging to the genre of parables. It is well known that in the genre of parables, on the basis of various symbols, the creator expresses what he wants to say. In particular, Narcissus, Tulip, Rose and Bambur talk to each other and agree that it is necessary to fight against the atrocities of the Storm and the Choruds, to protect their gardens:

Agar birlashsak, do'stlar,
(If we unite, friends,)
Har qanday yov qochadi.
(Any enemy will flee.)
Axir, kichik yulduzlar,
(After all, little stars,)
Birlashib nur sochadi
(Will shine together)
Agar birlashsak do'stlar,
(If we unite, friends,)
Har qanday yov qochadi.
(Any enemy will flee.) (p. 125)

The play depicts the struggle between good and evil, light and darkness, invaders and freedom fighters in bright pages. Such images in the work are sung in connection with the artist's own ideals. "The main character is Bambur, the king of bees, and Narcissus, the queen of flowers. Storm is a destructive force and Chorud is harvest pest. Both groups - Bambur and Narcissus, Storm and Chorud - are not alone. They are surrounded by their own environment, assistants, companions: on the side of Bambur and Narcissus - birds, flowers, trees, fragrant aromas, heart ties, light, grass ... On the side of Storm and Chorud - wind, plague, hurricane, lightning and others. It is as if nature and society are compared: a mysterious impression arises, as if it manifests itself in natural phenomena.

The author wrote in a flight of high imagination. It is amazing that the revitalization of nature, its language, its struggle for survival include its vital activity in the natural movement," [4] writes Gaybullu al-Salam. In this story, just as bad people in life envy good people, the writer portrays the envy of evil for perfection and the triumph of beauty and love over violence in bright colors.

The story begins with a description of the beauty of the pretty Narcissus, who first showed her beauty in a flower garden and spread fame throughout the world: Are there few who are struggling to see her? Here she is, dressed in a blue velvet tunic over the royal mantle, dressed in a beautiful white dagger adorning all the flowers, dressed in pearly drops of dew on his ears and shining like a peacock, intoxicated by the joys of youth and beauty, dreams and hopes ... But her dark eyes are sorrowful. .. she misses someone" (p. 10). Throughout the story, it turns out that Narcissus is in love with the son of the bee king, Prince Bambur, is afflicted with the loss of her heart, so she sings a sad song:

Jonim, ketding yiroqqa,
(Dear, you are gone far,)
Tashlab meni firoqqa,
(Left me in sorrow.)
Kelaqolsang-chi, yoshim
(Come, until my tears)
Teng qilmayin firoqqa.
(Will not turn into the spring.) (p. 10).

Burning in the fire of love, Narcissus cannot bear the separation and decides to find Bambur and build a happy life with him. The birds, hearing this covenant, ask her:

– *Nargiz, yo'ling olis, yetolasanmi?"*
(Narcissus, you have a long way to go, can you?)
G'ovlar ko'p, sen yengib o'tolasanmi?
(Lots of obstacles, can you get over them?)
– *Manzilga albatta yetaman, do'stlar!*
(I will reach my destination, friends!)
G'ov bo'lsa yengaman, o'taman, do'stlar!
(In case of trouble, I will conquer, I will conquer, friends!)
– *Agar Bo'ron tursa, to'ssa yo'lingni,*
(- If the Storm stops, blocks your way,) *Xorudlar yopishsa, uzsa qo'lingni,*
(If the Choruds attack, cut off your hand,) *(Qumlar olov bo'lib kuydirsa agar,)*
(If the sands burn like fire,
Yo'llaringni to'ssa azim daryolar,
(Great rivers block your way,) *O'ylagan o'yingdan qaytarmi diling,*
(Will you change your mind,) *So'yla, afsusini aytarmi tiling?*
(Tell, will you regret then?)
– *Do'stlar, to'solmaydi Bo'ron yo'limni,*

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*("Friends, the Storm will not stop me,"
Uzib tashlolmaydi Xorud qo 'limni.
(Chorud cannot break my hand.)
Qumlar olov bo 'lib kuydirganda ham,
(Even when the sands burn like fire,)
Daryolar toshsa ham, men turib bardam,
(Even if the rivers overflow, I will stand,)
O'ylagan o'yidan qaytmaydi dilim,
(I will not change my mind,)
Afsus qo 'shig'ini aytmaydi tilim".
(My heart will not sing the song of regret) (p.
11).*

Indeed, as the birds warn, the enemies of goodness, who envy such happy moments of bliss, try to erase the happiness of sweethearts. When the camp prepares Narcissus and Bambur for the wedding, the enemies of peace secretly watch this place of happiness and burn in the fire of envy and prepare to destroy the wedding. That is, Storm called for help thunder and lightning, blocking the neighborhood with a black cloud, causing lightning and earthquake. When he realized that he would not be able to achieve his goal, Storm called the most cruel detractors and shouted: "Erase the path of Narcissus and Bambur from the face of the earth, and may there be impassable mountains and ravines between them!" (p. 18). In the story, the representative of the dark forces, the Storm, has been trying for a while, and he says to Narcissus: He's gone, he's not coming back, he's not coming, do not even mention Bambur's name. Everything was destroyed. Only you, only your garden survived. Now don't refuse my hand, Narcissus! It's useless anyway" (p. 16) Narcissus replied, "Storm, we can never be with you! The sun may unite with the earth, but evil with peace, peace with war - never! Don't worry, you won't be able to reach your goal even when you turn the rivers upside down and blow up the mountains! You cut off the flower, but sooner or later another will flourish in its place! It will flourish! It will flourish! If you set fire to Bambur's ways, he will come anyway! You create mountains, you block our roads with rivers, but he overcomes them all! You have the power, you can do many things, but you are powerless to conquer love!" (p.16)

With this "evil, no matter how strong it is – its future is destruction," the author says... In this artwork, the image of the suffering of the creator in his heart, which he could never tell anyone, is a symbol of his struggle for good, his breath against the invasion of evil [5].

In this regard, the critic P. Shermukhamedov [6] writes: "the irrational spirit of a person is so admirable that he will never be content with historical events, important events, phrases, or is not satisfied with simply knowing it. This spiritual need in the hearts of the people was felt by the artist in his time, and he discovered a world of art that vividly reflects the

heroic struggle of our new ancestors for rights and freedoms. After all, if historical events were not "resurrected" by the power of the artist's pen, our past would have become impoverished and blurred"

In fact, they cannot achieve their goals like Narcissus says. Because nature unites with all beings and destroys these evil forces. This, of course, is based on their mutual understanding and ability to work together and support each other even in difficult times. Narcissus is helped by all creatures: flowers, fruit trees. As a result, goodness triumphs. Also in the story, such heroes as Rose, Tulip, Yovon flower, Primrose provide artistic elegance in the work. Therefore, the author notes:

*Salom, sevgi, salom, saodat,
(Hello, love, hello, happiness,)
Salom ,hayot, salom, halovat!
(Hello, life, hello, pleasure!)
Salom senga, hayot oshig' i,
(Hello you , love of life)
Parvoz etsin hayot qoshig' i.
(Let the song of life fly) (p. 34).*

From the above analysis, it can be seen that each character in the story is unique. It should be noted that the presence of an idea in a work of art that is important to man is equal to the weight of the content. Every writer tries to impose an important idea on a work. Literary critic Isroil Mirzayev [7] said, "Artistic perception of life, impression, beautiful or ugly expression of events, choice of form are different for different artists, and each work is unique. It depends on the character, worldview, memory and aesthetic views, tastes, emotions of the writer, which in turn is an important factor in shaping the artistic style of the writer".

This means that a writer's artistic perception of life is determined by his or her ability to express ideas. Abdulla Kahhar's words [8] are appropriate: "The skill is not to work long and hard on every word, but to be able to find the word".

As the literary scholar S. Mirvaliyev [9] rightly noted, "The writer also relies on the work of the historian, learns what happened from the science of history and makes it artistic. That is, from the realities of life comes the artistic truth, the truth of art".

Also, the story "Kashmir Song" is a work that demonstrates the power of the writer's artistic thinking, the ability to express his thoughts and ideals in a unique way. In it, the author presents the ideals of goodness that he wants to sing on the basis of an epic that is popular among the people of Kashmir" [10].

In conclusion, Sharof Rashidov's "Song of Kashmir" was written at the right time, and it is still relevant today. Because in the play, the writer expresses the dreams and hopes of the heart in the language of the heroes of the work, skillfully depicts

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his literary and aesthetic views through symbolic symbols. Which, of course, made the artwork an overnight sensation. Thus, the story of the "Song of

Kashmir" can be considered one of the masterpieces of twentieth-century literature.

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