



PERIOD AND PERSONAL INTERPRETATION IN THE ANALYSIS OF CHOLPON'S POEMS

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ABSTRACT

In this article, thoughts and comments on the artistic analysis of Cholpan's poems are discussed, the forms of expression of the poetry of the past period, skill in the use of words, poetic approach to the problems of the time are discussed.

Looking at Cholpan's poetic work, we can see that he is extremely delicate, humble, noble, able to see the rainbow colors of beauty in nature and people, who lived with the desire to be good to the people and his constituents. We are happy. This person is his lyrical hero. Usually, every poet expresses his "I", impressions, feelings and experiences from life in the image of a lyrical hero. It was absolutely impossible for a poet who lived in the conditions of an authoritarian regime like a herdsman to express only the same experiences (about nature or love). Because in his life, there were more days spent in agony, sorrow and pain than moments of happiness and joy. Mustabid regime did not harm him and his people. Therefore, the doors of the spiritual world of a person who lived in this complex historical period could not be reflected in Cholpan's lyrical poems. When we get acquainted with Cholpan's poetry, we can directly witness its division into two types: social, i.e., poems that illuminate the problems of the time, and intimate, that is, poems that express inner, personal feelings and experiences. r. "Heart", "To our Turkestan brothers", "Beautiful Turkestan", "New East", "To the broken land", "More to the East", "Struggle", "Fire" "Fist" Tushsyn" and other similar poems highlight the problems of the era, "Qalandar Ishqi", "Yurt yoladi", "Yupanmoq khedi", "So Now", "White Moon" and other similar poems. His feelings are beautifully expressed. Let's get acquainted with the poem "To our brothers from Turkestan":

We are a people deprived of knowledge and skills,

We are a people suffering from the scourge of lack of enlightenment.

If a person dies as a nationalist, they say "Dahri"

If one person insults the nation, the nation will honor us.

—V— —/ —V— —/ —V— —/ —V—(~)

This ghazal, written in the most used bahr of Aruz weight, is written in a beautiful and simple way. This ghazal shows that period in its entirety. It illuminates the true faces and



shortcomings of the people of that time. He urges them to be aware that the people do not want to understand even a simple fact, reject any news, spend money on weddings and shows, taverns and teahouses, not on knowledge and enlightenment. He wants to tell that he should look at what is happening around him, that others are running schools and madrassas, and that he should follow their example. Continuing his words, he emphasizes that if our people go without striving for knowledge and enlightenment in this way, one day they will definitely be hungry and naked. At this point, Ziyali's thoughts in Behbudi's drama "Padarkush" come to mind. Both show that ignorance is the path to ignorance. Only one is in the dramatic genre, and the second is in the lyrical genre. "In the ghazal, the ignorance of the people of that time is shown to such an extent that even if he tries to show them the right way and help them, they do not understand it." On the contrary, you are bad for them, you are stupid for them. The last line of the ghazal proves our point:

If you shout too much, people will throw stones in our mouths.

Even so, people who go to the swamp of ignorance do not get tired of fighting against this ignorance. It is a pity that many of the evils mentioned in this article still exist. For example: even today we pay more attention to weddings than to science and enlightenment. We are dying to have a lavish, royal wedding.

These words, which Cholpon said with agony and burning at that time, are still relevant today. Although from time to time there have been fluctuations in his feelings and thinking, in fact, he does not back down from the struggle for national independence. And he encourages the people to fight. Cholpon's poem "Kurash" is noteworthy here.

Great, hard, overturning this struggle,

To be or to be gone:

- No reconciliation!

"Shepherd is a comprehensive, far-seeing person. Proud that those who can lead the country to freedom and liberty are the sons, heroes, "golden eagles" of this country, and in the poem, he hopes for the heroes among the common people and looks for their help. Just as Qadiri expected ordinary people to help him through "Scorpion from Altar". And at the end of the poem

To be or to be gone: - No reconciliation!

His shout also shows how much he believes in his words. These sentences seem to echo Hamlet's opinion: "Life or death: that's the question." Look at how close the two great artists are in harmony. Indeed, there is a saying that "Shakespeare is a shepherd, Shakespeare is a shepherd." Let's focus on the year the poem was written: 1921. At this time, writing a poem in this context requires a lot of courage and strength. Cholpan had such power, of course. Metaphor plays a very important role in Cholpan's poems. In his poem "Purple" and "Gozal" metaphorical meaning prevails. At this point, his poem "White Moon" also has a figurative character.

I tremble in your arms, I tremble

I'm tired of you, "White Moon",

If you open the way, I will leave now

They say that Koklam is near, take a look!



In this case, "White Moon" is a stable system; "Koklam" means independence. Let's pay attention to the meaning of the poem: everyone wants to get to spring as soon as the cold days start and the warm days come immediately. The same meaning has been beautifully expressed by the poet. This is an external meaning. What could be the situation that made the shepherd so cold? This is undoubtedly the policy of Czarist Russia. He wants to escape from humiliation, torture, oppression and achieve his dream, i.e. independence. Winter is children's favorite season. After all, flying on frozen waters is a favorite activity of every child. Children can slip and fall and get minor injuries while sliding on ice. Cholpon beautifully describes this situation. Children who slide and play on the ice "today" will not be able to stand the cold (freeze) "tomorrow". That is, Cholpon understood very well that those who support and applaud this system today will be killed by this system tomorrow. It is impossible not to pay attention to the sentence "The old man in the mosque died of cold and frostbite". Why did he die in the mosque? Why now, old man? Because that cold wind blew more in the mosque than anywhere else. The reason is that the mosque is a holy place for Muslims. Because of this, the coldest wind blew in the mosque and everyone in it died of cold. Now let's explain the old man's death. First of all, at that time, no one, from any stratum, went to the mosque except the old people, and it was not possible to go there. Secondly, in this place, the old man is described as a symbol of values, and it is described that values are dying because of this cold (oppression, bad management system). At the end of the poem, Cholpon says, "Let me kiss you, let me drink, let me play!" However, he died without being able to see this "baby". But he imagined this "dream" in his thoughts and dreams and began to live in it. Cholpon's poems are colorful, non-repeating, and beautiful, but each of them has a single tone: freedom, independence, and struggle. No matter which of his poems you take, the rebellious spirit and struggle still blows in it. Here is another of his poems:

I have the last stone left in my hand,
I want to shoot!
I have the last tear in my eye,
I want to do it!...

Cholpon's poem is also in harmony with the poems we have discussed above. This poem by Cholpon seems to be a heartbreak for his best friend. It's as if he's telling the truth without hiding all his thoughts and desires. In this poem, Cholpon seems to have washed his hands of everything and is tired. More than 200 poetic works created by Cholpon can be said to be a vivid chronicle of the struggle for the country's happiness, future, independence, and freedom.

In conclusion, it can be said that, taking into account the principles of periodicity and specificity of Cholpon's poetry, if we approach it from today's point of view, it can be felt that the practical expression of national views is manifested. The creative and scientific potential of the artist, who focused on the poetic expressiveness of the period of repression, was more important for his time than ever.

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