

Cholpon's Work, Lingvo Poetics and Its Place in History

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Abstract: *Abdulhamid Sulaymon oglu Cholpon is one of the talented artists who gave a realistic direction to the development of Uzbek literature. Despite living in a difficult period, he worked in many genres of art. tried his pen and showed that he was a talented master of words. His sincere lyrical poems, imbued with the spirit of true sophistication, journalism, which is closely connected with the social life of the time, the popular spirit his flamboyant drama, his prose, which reflected the social problems of the time, and his literary-critical articles, which left an impression in the form of an attitude to the current issues of contemporary literature, testify to the greatness of the creative genius.*

Keywords: Cholpon, Jadid movement, poetry, "Night and day", epic works, historical movement, repression

Introduction

One of the brightest representatives of Uzbek literature, Abdulhamid Sulaymon oglu Cholpon was born in 1897 in Qatorterak mahalla of Andijan in a merchant family. His father Sulaymonqul Mulla Muhammad Yunus oglu (1874 - 1929) was first engaged in agriculture and then in bazzoz. Well-known journalist and writer Mominjon Muhammadjanov writes in his book "Attempts at Marriage" that Cholpon's father, Suleimanqul, was a prominent intellectual and enlightener of his time. He also wrote poems under the pseudonym "Shame" and created a devon. Cholpon studied first in an old school, then in madrassas and a Russian-language school, and is fluent in Arabic, Persian and Russian. She learns Turkish, German and English by reading. It feeds on the socio-political views of the East and the West. He lovingly studies the works of such great artists as Firdavsi, Saadi, Hafiz, Umar Khayyam, Alisher Navoi. Cholpon's worldview and the formation of his work were greatly influenced by the democratic revolutions of the early twentieth century and the Jadid movement. Cholpon's work began in 1913-1914, first under the pseudonyms "Kalandar", "Mirzakalandar", "Andijanlik" and finally "Cholpon" (Morning Star). As a poet, prose writer and playwright, he made a significant contribution to the development of the literature of his people. Cholpon's first works were published in local newspapers such as Sadoi Turkiston and Sadoi Fergana, as well as in the Orenburg-based magazine Shoro. Cholpon's work in such newspapers as "Ishtirokiyun", "Kizil Bayroq", "Turkiston", "Bukhara akhbori" also serves as a school in his creative formation. Cholpon is also a prolific essayist and publicist. His articles, such as "What is Literature?" And "To Our Distinguished Writers," have played an important role in understanding the goals and objectives of literature. He appeared as a propagandist of culture and enlightenment in his stories such as "The Victim of Ignorance", "Doctor Muhammadiyor" and "Railways in our Motherland Turkestan" written in 1914-1917. He described the ups and downs of life after the October Revolution of 1920-1924. Dozens of essays and journalistic articles, such as "A Day on the Road", "A Night on the Road", "The Oriental Train Has Arrived", "The East Woke Up", "Rabid Colonialists", "Memory of the Road" and condemns the tragedies that took place during the Civil War, as the oppression inflicted by the local ruling class was insufficient. From 1922 to 1926, Cholpon wrote four poems: "Awakening" (1922), "Springs" (1923), "Secrets of Dawn" (1926), "Word" (1935). published plamini. In the 1930s, he wrote a collection of poems, such as Jor. But when Soz is published, the Jor collection falls into the trap of repression. Among the poet's collections, "Springs" (1923) stands out. The collection consists of five sections: "For the East", "Intuition", "Love", "Black Roads" and "In the Snow". According to the poet, the bouquet is dedicated to "the countries of the East, which are crushed in the clutches of the conquerors of the world."

By 1925, Cholpon admits that he was forced to change his social views, saying, "The environment is strong, so I bowed my head." Nevertheless, the more than two hundred poems created by the poet are a bright chronicle of the struggle for the happiness, future, independence and freedom of the people. Cholpon is not only a talented lyric poet, but also a talented writer who has written dozens of short stories, such as "Baker Girl", "Moonlit Nights", "Tulip in the Snow", and a wonderful novel such as "Night and Day" (1936). He also made significant contributions as a playwright. His short poems such as "Khalil Farang", "Chori's Rebellion", dramas such as "Comrade Karshibaev", "Mushtumzor" and "Yorqinoy" poems, which did not appear on the stage for a long time, were famous. He also co-authored the drama "Attack" with Russian writer V. Yan. As a skilled translator, Cholpon translated Shakespeare's tragedy "Hamlet", AS Pushkin's "Dubrovsky" and poems such as "Boris Godunov", M. Gorky's novel "Mother" and many other works into Uzbek. Like Fitrat and Abdullah Qadiri, Japan was a victim of a period of repression. He was arrested on July 14, 1937 and shot on October 4, 1938. Cholpon's works were published after a long hiatus in 1991 under the title "Yana aldim sozimni". Today, Cholpon's publishing house, street, neighborhood, library After his death, he was awarded the Alisher Navoi State Prize of the Republic of Uzbekistan (1991) and the Order of Independence (1999). Prior to the advent of

modern literature, works featured more fictional characters. This is probably a phenomenon related to the environment of that time. The protagonists of the Jadid literature were not members of any party, but people who served the narrow interests of an organization. They were ordinary people like you and me. For example, the protagonist of Cholpon's prose, "Doctor Muhammadyar," travels around the Caspian Sea. He worked tirelessly and studied in Baku, Azerbaijan, then went to Switzerland, where he studied medicine. He translated foreign literature, rose to the level of a writer, and became rich as he returned to his homeland. There is a prototype behind it... Cholpon knew that there was a man in Kokand named Obidjon Mahmudov. Obidjon Mahmudov was the editor and sponsor of the newspaper "Sadoyi Fergana". In his youth, he quarreled with his brother and left for the deserted lands around the Caspian Sea. There he found an oil field and became rich. Cholpon met this man and was at his house. Later, Obidjon Mahmudov was taken as a prototype for the protagonist of "Doctor Muhammadyor". He also portrays the works of Hamza and a number of other artists as educated, modern-minded heroes. In the works, there are heroes who have a deep understanding of the changes taking place in the society and treat their families and children well. Such heroes, introduced into the literature by the Jadids, represented the man of the time, the character he must have been. And they expressed the idea that the intelligent people who contribute to the development of society are actually among us. In the 1920s, a people's republic was established in Bukhara. A new life, new dreams and aspirations appeared. At the same time, a great spiritual movement began in Turkestan. The people of Turkestan, who had lagged behind in development due to colonial oppression, began to study the mysteries of modern science. For this purpose, the most talented children of our people were selected and sent to study in the advanced countries of Europe. Well-known statesmen and public figures such as Fayzulla Khodjayev, Munavvar Qori, Fitrat, Sayidnosir Mirjalilov, Cholpon were in charge of this historical work. Thus, the Jadid movement found its main path in 1906-1916. As the Jadid publications informed the people of the beginning of a new era, they realized their identity and called for unity. He revealed that the country's material and spiritual wealth was being plundered. In his poems and articles, Cholpon revealed the true face of the colonialists. More than seventy students from our country studied in various cities of Germany in the fields of chemistry, textile industry, agriculture, medicine, history, philosophy, pedagogy, genetics, engineering. Because Turkestan was in dire need of such specialists. The historical destiny of these young men and women, their way of life, and the trials of their lives are very exemplary. The life and work of the representatives of the Jadid movement have a special place in the Uzbek literature of the 20th century. This period brought to our nation such enlightened intellectuals as Abdurauf Fitrat, Abdulla Qodiri, Abdulhamid Cholpon. Unfortunately, their fate ended tragically due to the oppressive policies of the dictatorial regime. In the works of our great writer Cholpon, the pain of the nation and the people, its enlightenment occupies a high place. As one of the leading figures of his time, he openly opposed colonial policy. He strived for justice, equality, progress and enlightenment in society, and through his works he became a true singer of independence. In the words of our President, "... no one has sung the fate of our nation, the tragedies that befell it, the value of freedom and liberty on such a high stage as our classic poet." After gaining independence, the emphasis has been on restoring the writer's historical memory and studying his exemplary life and literary heritage. A garden, a statue and a memorial museum were built in Andijan, where the poet was born and raised, and his works were republished. The statue in memory of Cholpon, erected on Adiblar Avenue in Tashkent, was an example of high respect for the poet. At the opening ceremony of this avenue, the head of our state made important recommendations for the in-depth study of the works of our writers by attaching a statue of each writer to a certain university. This noble initiative paved the way for further promotion of the life and work of our national literature. Now the Academy of the Ministry of Internal Affairs has opened another spiritual and educational center - the Cholpon Museum. Before entering the museum, the author's "What is literature?" The lines in the article, which he painfully wrote, will catch your attention. On both sides of the corridor of the museum there are historical artifacts of the writer's house, various pamphlets dedicated to the literary heritage of the poet, selected works of Cholpon published during the years of independence, samples of national handicrafts, household items. Along the walls are information about the poet's life and work, archival documents, articles and poems published in the Turkestan press, correspondence with Jadid scholars, as well as photocopies of investigative materials about the repression. As you browse through them, you come across the artist's iconic workroom, beautifully decorated at the top of the museum. The plate on the tiny sandals, the lantern, the dutar, the typewriter, the gramophone, the doppia hanging in the corner of the wall, and the bed give a vivid impression of the spirit of the time. It is noteworthy that most of these exhibits are directly related to the poet and his time. The photo of the poet on the roof of the museum and the poem "People" "Let's take all the power from the people, embrace and go into the people!" verses also formed a coherent composition. It is as if a progressive writer, who sacrificed his life for independence, expressed his lifelong dreams and noble goals through these two verses. By the way, a modern Infokiosk has been installed at the new museum. Through this device, viewers can get information about the life and work of Cholpon, selected works, stories and electronic editions of his poems. It is noteworthy that the Cholpon Museum in Andijan and the Museum of Repression Victims in Tashkent have been closely cooperating in creating a database of the poet. Recently, a statue of Abdulhamid Cholpon was erected in the Alley of Writers in Tashkent, along with dozens of our writers. Now a museum of the poet has been established at the Academy. We were very happy with our family members. These places serve as a real school of creativity for fans and researchers of Cholpon poetry. Indeed, "if literature lives, the nation lives!" The path of enlightenment started by our great writer continues in the spirit of the new era with such noble deeds as studying the literary heritage of the devotees of our nation, showing their life as an example to young people. So, there are still unresolved issues for Cholpon scholars ... Cholpon's talent was unique, his talent was sharp, and his inspiration was like a dream. However, he was not able to fully realize his creative potential. The poet passed away with a wish, not having time to write down

his masterpieces, which he saw with his own eyes, felt with his heart and talent. Cholpon was arrested as an "enemy of the people" at the age of forty and executed in 1938 at a critical time, when the cult of the individual prevailed, when he reached the same strength and creative maturity. In 1956, the name Cholpon was justified. However, this did not allow him to study as a creator. It was only after independence that his work received its original value. As a result, Cholpon's many wonderful works were republished, such as "I took my word again" (poems), "Night and Day" (novel), "Bright" (play). A number of researches on the life and work of Cholpon were created by such scientists as Ozod Sharafiddinov, Nairn Karimov, D. Quronov, Z. Eshonova, N. Yuldashev. First of all, it should be noted that Cholpon's work has attracted a lot of attention in the 20s. Cholpon's poetry was first praised by Wadud Mahmud, a well-known critic of his time. He commented on the poet's collection "Springs": "On this day, a new tone was added to the Uzbek literature, a new collection of poems by Cholpon" Springs "was published. Cholpon is a new Uzbek poet. That is why the spirit, mood and love of the Uzbek people today are boiling in the "Springs". Uzbek language and Uzbek melody are sung in "Buloqlar". The waves of the Uzbek spirit rise in it, fly to the skies, rise "(Turkiston newspaper, December 10, 1924). Cholpon is a national poet in the tonma. He suffers from freedom and captivity, inequality and injustice, as much as he enjoys the vulva, exemplary work in the life of the country. In the poems of the poet, the outpouring of pain and suffering is also explained, first of all, by the feelings of love for the nation and the Motherland. The poet suffers for the sake of the future of the Motherland, and expresses these feelings of his heart in various forms. The main theme of Cholpon's poetry is the homeland, and the protagonist is the nation, the people. At the heart of any of his poems lies the idea of the freedom and development of the nation and the country. As Cholpon promotes modern, popular ideas in his poems, as a truly honest poet, he always thinks of the truth and writes the truth. Cholpon was not only a creature, but even in the notorious 1930s, when human freedom was trampled on and the truth was suppressed, he did not hesitate to tell the truth openly. When the poet said to the nation, "Do not wear handcuffs, do not bow down, for you are also born free," he was referring to the new Soviet colonialism. He was always able to say what he saw and thought without fear. In general, Cholpon's poetry is rich in content and beautiful in form. The main features of Cholpon's poetry are such qualities as liberalism, nationalism, honesty and populism, ideological clarity and artistic beauty. The poet diligently works on all the elements of the work, giving them polish and polish. In doing so, the poet skillfully uses the possibilities of language. That is why Cholpon's poems fascinate with their clarity, imagery and charm. No artist, not even the greatest talent, can be far from the culture of the people who brought him up. Of course, Cholpon's poetry did not come from the land. The people, who have been developing for thousands of years, Zaki's work and our classical literature served as the basis for Cholpon's poetry. When we talk about Cholpon's work, we should not always ignore these two principles, otherwise it will be difficult to draw true conclusions about this poetry. If we conditionally call a particular work "text", we must consider it in "context" in order to reveal its essence. When we say "context" of a poetic work, we mean the process of its creation, the motivation of poets to write a work. social and psychological factors should be taken into account. Cholpon is one of the writers who made a great contribution to the formation and development of a new character of Uzbek prose. He is the author of short stories devoted to the most pressing issues of his time. Cholpon not only tried his hand at poetry and drama, but also tried his hand at great prose and novels. Many admit that the first book of the novel was written "night", ie the part dedicated to the past, and the author did not have time to write the second part or the second part was lost. I tried to study the issues of creating a heroic character in Cholpon's prose works on the basis of this first part. Cholpon learned the secrets of artistic prose from his predecessors and contemporaries, and applied them to his work. An example of this is the very impressive and natural characters of the main characters of the novel, such as Zebi, Miryokub, Akbarali and Razzaq Sufi. Cholpon's methods of character creation in the novel, his efforts to typify the image, which are reflected in the above, Cholpon's poetry has been in the spotlight of literary criticism since the 1920s and has caused a sharp literary and ideological debate. However, his prose work was ignored. If we do not give a little information about "Night and Day" and a review in the spirit of "disclosure" 5, the study of the author's prose heritage began mainly after 1987. The current student had the opportunity to get the first information about Cholpon's prose from the materials published in the process of justifying the name of the writer. Only after the re-publication of the novel "Night and Day" a number of articles on the analysis of the author's prose were published. It should be noted that these articles, which are aimed at a general analysis of the ideological and artistic features of the novel Cholpon, have a place directly related to our topic. In particular, the articles of O. Sharafiddinov and R. Otaev provide feedback on the plot-compositional structure of the novel "Night and Day", the system of images in it, the writer's character-creating skills, which are valuable in terms of motivation. It is also worth noting that in the popular scientific treatises of O. Sharafiddinov and N. Karimov there is an attempt to acquaint the reader with the secrets of Cholpon's art through the analyzed prose works.. Cholpon's novel Night and Day was written in the early 1930s, when literary critics' attacks on him became more intense, and it was time for him to live in peace and, most importantly, to survive. had begun to write at one time. By this time, the Soviet government had become stronger in every way, and all the bloodshed, whether it was to end the class as a class, to expose the pests in production, to cleanse the party of foreign elements, was to be carried out with the consent and support of the people. was. By this time, the possibilities of the Bolshevik ideology had expanded so much that only fifteen to twenty years of the history of the homeland were being rewritten, with millions of living witnesses alive. According to this history, modeled on the chief historian Stalin: the only right path for the peoples of the USSR was the path of socialist revolution, because this revolution was necessitated by the socio-historical conditions of the time ... revolution On the eve of the Second World War, there was no sect other than the Bolsheviks, which fought only for their own narrow class interests ... The main goal of the Kokand Autonomy was to re-enslave the local peoples to the bourgeoisie. The real purpose of the press was to sell Turkestan to the British ... - that was

history. Those who did not fit into this history began to disappear, and those who survived for the time would be destroyed in the near future. The most horrible thing is that the children, whose bodies were turned upside down at the counter, were not sent to their fathers, who were live participants in the events, but to the Komsomol's educational front as soon as they received the initial information. They trusted their mobilized teachers more ... - This was the situation when Cholpon wrote the novel. Cholpon, whose life was on the line at a time when history was being falsified, turned to the subject of the past, and the Bolshevik ideology was as important as the artistic perception of the social reality of pre-revolutionary Turkestan. Obviously, in the current situation, there were only two ways to interpret the chosen topic in front of Cholpon:

- The first is to portray the past in accordance with the Bolshevik ideology, to create an artistic illustration of a false history, thereby completely eradicating "mistakes from the minds of working peasants" and, fortunately, the new government to be among its own people. get rid of it;

- the second: to look at the path he has taken from the heights of twenty years, to observe the trends of socio-historical development of the country, to make an artistic understanding of the intricacies of this path - to show the truth as he understands it and to accept one's destiny and voluntarily put one's head in the sun. In Cholpon's lyrical and journalistic works, we have shown that the development of the theme, supported by official circles, served as a kind of "speaking" tool. A similar situation occurs in the novel "Yesterday". When reading the novel, the author's focus seems to be on women's freedom. However, if the novel is designed to meet domestic needs, as mentioned above, the issue of women's rights can never be considered a major problem. That is, a special exaggeration of this problem is necessary to obscure the interpretation of social problems, which are more important for the author. Cholpon mastered the "masking" in such a way that in our literature the central problem of the work is still the issue of women's freedom, Zebi is a hero in the ideal of the writer, 15, in our opinion, there are some misconceptions. We think that the essence of this image is that Zebi is called a "mute man", especially through the author's images of Razzaq Sufi, Qurvanbibi and Zebi, who are mute in feudalism, unable to find the will and desire to fight for truth and justice. N. Karimov is closer than anyone when he says that he is trying to show. Indeed, in Cholpon's work, the issue of women's rights, which was raised long before the "Attack", expands indefinitely - in general, becomes a matter of human freedom. Fifteen years ago, "Don't wear handcuffs, don't bow down, because you were born free!" Cholpon vividly expressed the tragedy of man, who turned mutuality into a program of life, in many characters of the novel, especially in the person of Zebi. The author strongly condemns all forms of muteness, including muteness in matters of faith. After all, this kind of muteness in the novel leads to the tragedy of an entire family - Zebi is sent into exile in Siberia. Razzaq turns the Sufi into a murderer, and forgets the poor Qurvanbibi. Misunderstanding what he believes was a common practice in our society in the 1930s. In short, in the novel "Night and Day" Cholpon described an important period in the history of the Uzbek people on a large epic scale. The idea of changing the existing social order, breaking the shackles of colonialism is the main theme of Cholpon's work. as a matter of fact was expressed with great artistic power in this novel.

The plot in the drama "Bright" is interesting, the main events are normal. All the events and episodes in the play are inextricably linked. In doing so, the playwright found extraordinary events, many vital details, and vivid actions, and used them in place. Promoting nationalism and justice, heroism and devotion to love, the drama "Bright" was staged at the time and was well received by the audience. After the independence of Uzbekistan, this play was re-staged at the Uzbek National Academic Drama Theater. In addition to creating poetic, prose and dramatic works, Cholpon also wrote literary-critical and journalistic articles. His works include "What is literature?" Articles such as "The Beck" and "500 Years" attracted the attention of many at the time. Most of them have not lost their relevance even now. For example, in 1914, "What is Literature?" The article still retains its value today. The article, written by a 17-year-old boy, discusses the role and responsibility of literature in human society, and the importance of educating writers. Cholpon, first of all, "What is literature?" In response to the question, "Our lives As much as water and air are necessary for us to work tirelessly, so much literature is needed to wash our souls and bodies from the black dirt and bitter structures of the toiling universe in the course of our daily lives. " He goes on to say that the future of a nation is inextricably linked with the development of literature, and that the future of a nation that underestimates the importance of the art of speech is not bright. In particular, "A nation that does not care about the development of its literature and cultivate all kinds of writers and poets will one day be deprived of emotions and thoughts, and will eventually face a spiritual crisis. There is no denying that. "The people who deny it are the ones who admit that they are drowning in a river of crisis." Cholpon is a style poet who has created a unique creative school in poetry. In the 20s and 30s, creative young people such as Oybek, Gafur Gulam, Uygun, Mirtemir, Usmon Nasir benefited from this school and learned the secrets of artistic mastery from the works of Cholpon. His studies are still going on these days. Writers and poets such as Abdulla Aripov, Erkin Vahidov, Shukur Kholmiraev, Utkir Hoshimov, Aydin Hojiyeva, Halima Khudoiberdiyeva, Rauf Parfi, Omon Matjon, Azim Suyun, Usmon Azim, Khayriddin Sultanov develop on the basis of the requirements. In recent years, our people and state have taken many measures to perpetuate the memory of Cholpon. In 1998, the Uzbek government decided to celebrate the 100th anniversary of Cholpon's birth. His works have been republished New scientific and artistic works about the life and work of the shepherd were created. At present, there are schools, prosperous streets, prestigious publishing houses and farms named after Cholpon in the Republic. In the novel "Night and Day" the images of Zebi's father Razzaq Sufi and his mother Qurban Bibi are also skillfully created. While Razzaq Sufi is a spiritually crippled, spiritually poor person, Qurban Bibi is an image of a miserable, loving mother whose human rights have been trampled on and oppressed in

every way by that unjust society. Through these two images, the writer accurately reflects the extent to which the material difficulties of life affect a person's spiritual world, limit his worldview, scope of thinking, intellect. In the novel "Night and Day" is dirty and ignorant, greedy and greedy. The images of Akbarali, the commander of the Navi dynasty, and Noyib Tora, a colonial official who was a disaster for the country and the people, also play an important role. They exposed the inner and outer world of tsarist and local officials and "entrepreneurs" during the First World War, their actions contrary to the interests of the people and the country. In general, many articles and reviews about the work of Cholpon in 20-30 years. written Scholar Sharofiddinov's articles such as "The Uzbek poet Cholpon", Oybek's "How to examine the Cholpon poet", Usmonkhan's "Munaqqid's munaqqidi" are the products of this period. However, in most of the articles written during this period, the poet's work was highlighted in more black paint. For example, the article "Uzbek poet (Cholpon)" reads: "Cholpon is not a poet of a poor people. He is a poet of nationalist, patriotic, pessimistic intellectuals ...". In the 20s and 30s of the twentieth century, Cholpon's work was mainly criticized, but in recent times, especially since the 90s of the twentieth century, the poet has relied on the principles of objectivity in the study of ideological and artistic features. Accordingly, Cholpon's work was rightly praised. For example, in various articles and pamphlets of critics such as Ozod Sharafiddinov, Bakhtiyor Nazarov, Nairn Karimov, Erik Karimov, Sherali Turdiyev, Cholpon's poetic and prose works have been analyzed at the level of modern requirements. Ozod Sharafiddinov, in his pamphlet "Understanding Cholpon", carefully analyzed the work of the poet and came to the following conclusion: Cholpon is a great and unique creator, a nationalist and a patriotic writer. "To understand Cholpon is to have a deep understanding of the inner laws of the art of speech, to understand how they are manifested in the work of the poet. To understand Cholpon is to absorb his great universal ideas, his high human feelings. Understanding Cholpon is to be able to see the Motherland, our ancient Turkestan with the eyes of Cholpon and love it with the heart of Cholpon. In a word, Cholpon must become the heart property of every fan of literature. To do this, Cholpon's legacy must be studied with tolerance on the basis of new thinking. Cholpon's work is a diamond in the rough. Cholpon, who began his literary career with short articles and short stories, later became a major figure in Uzbek poetry. His poems, which shone with noble human feelings, served as a "literary cradle" in the birth of poets such as Oybek, Gafur Gulam, Hamid Olimjon, Mirtemir, Usmon Nasir in the 1920s. Cholpon has left an indelible mark on prose and drama, the art of translation and literary criticism. He is rightly considered one of the brightest figures of Uzbek literature of the twentieth century. His lyrical works, prose and dramatic works are unique. If we look at his lyrics, Cholpon in accordance with the artistic idea in his poems, the social and political problems of his time with the need for ideas and content. Cholpon fights for the freedom and liberty of the people all his life. When his struggles did not bear fruit, his goal of national independence - the liberation of the homeland and the people - became his heartfelt dream. Here is Cholpon's lyrical hero. Even after the complete victory of the socialist system in the 1930s, Cholpon expressed his displeasure with the new system in various ways and means. Cholpon portrayed the image of the lyrical hero. He skillfully used various pictorial means to convey the mysterious and true, in some places the traditions that have been tested over the years in our classical literature. The result is a thoughtful, breath-taking, truly patriotic image of the lyrical hero's feelings. , his dreams and thoughts "infect" the reader, cultivating in him a sense of nationalism and nationalism.

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