

## ARTISTIC AND METHODOLOGICAL SIGNIFICANCE OF CELESTIAL BODIES IN CHULPAN POEMS

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### Annotation:

This article covers what artistic and methodological aspect the Moon, Star, Solar bodies most common in Chulpan poems have acquired.

**Keyword:** Moon, Sun, Star, tabby phenomenon, process, Sky, cause, social status, intimate feelings

Each creator, while the writer creates his own work of art, certainly tries to express in his verses some kind of conclusion or dream, wish. Just as another work is motivated for a work to be written, another poem will be the basis for the birth of one poem. While Abdullah Oripov's poem "woman" was written out of the state of women who, due to the Second World War, became a young widow from her husband, now living faithfully, devoting her life to her child, the drama "unhappy groom" by Abdullah Kadiri was born, influenced by the drama "Padarkush" by Behbudi. As a result of the literary process, all literary samples will be of great importance, even for a work to be built. Chulpan's poems, as well as his style, also ushered in the traditions of poetry of a new era. In his work, it is considered of its own importance, from samples of folk oral creativity to celestial bodies. Each image was assigned a certain stylistic load, and they skillfully performed their task. In particular, if we dwell on the celestial bodies in Chulpan's poems, then none of them simply applied to rhyme or formality, but imposed a great meaning on an ordinary small body. If we dwell on such celestial bodies as the star, the sky, the moon in the creator's poem "beautiful Sew blue eyes on a dark night,

I ask you from the brightest star.

Ul star ashamed, head bent,

He will say:

"I see him in a dream.

I see in a dream-so beautiful,

From us it is beautiful, and from the moon it is beautiful."

We can analyze these verses in two different ways. According to the first analysis, the lover asks the stars in the blue on dark nights, looking for Yori's Jamal. But the star, ashamed of him and embarrassed, says that she dreamed of her mistress in love, that she was surprised by the beauty of the light even when she saw it in a dream, and says that she is more beautiful than the stars as unique as they themselves, who illuminate the dark sky at night. Looking at the second analysis, we can also analyze it from the mystical side. If we look at the lover here as a person who aims to get the right, to achieve his vision, then the mistress does not give a look at all, because it exists in being, but it does not seem at all to those who do not feel real love. Its community is manifested in

the whole being: it exists both in the star and in the moon, and in the sky. Therefore, even the stars cannot stand seeing the divine community, which only Angels and paradisiacs can see. Says that he saw his creators only in his dreams. Through this stanza, a beauty event in a certain process is manifested, ya'niki, how beautiful the grains of the star, scattered in the sky on a black night, give rise to a state. This process was skillfully used by Chulpan. Looking at the next verses, we will see another beautiful proof of our opinion.

Let my eyes come out of olamen Moon  
Start asking you in the month,  
He says, " to the red cheek  
I met in a dream, a buried Swan !  
So beautiful when buried in a swan  
Beautiful than me, beautiful day after day !"

Chulpan poems seem to glorify love for yor in one reading, but there are also hints that love for God is reflected. From junmla, the fact that the moon created by God used solitary bodies such as the sun, as well as creatures such as stars, winds, can be a clear sign of this Chulpan's "I love too!" let's see the image of a star even in these verses from his poem.

Sew blue eyes on clear nights,  
I waited for love from bright stars I.  
Touching every Star Rush with spirit,  
Long nights waited for me.

Every beautiful thing when walking, standing  
Love appeared to my eyes.  
The true Shu'la who lies in love,  
And the herbs, and the fires, were extinguished[1].

If we look at most of the poems, we will certainly not encounter the image of a star and a moon. Why did the creator make a special emphasis on these two bodies in his poems ? This aspect, of course, also attracts the attention of the reader.

I was a beautiful Shepherd in the sky of love, friends,

Unable to tolerate the light of the Sun, I set on the Earth [2].

Before analyzing these verses from the poem "Kalandar ishqi", we should dwell on the name of the creator, this name is mainly given to boys, and this name is Uzbek and has the following meanings: Morning Star, Bright Star, that is, tulei means a high, confessional bright, high-Bliss child[3]. Commenting on the bodies in this poem, we see that the Creator, through his name, points to his condition as well as to the body in the Blue, ya'niki, when the sun rises from dawn, the stars slowly hide their Rays, disappears from sight. This process migrates to the poet's inner feelings. As evidence of these ideas, we can also exemplify the following stanzas.

Say, anglat, beautiful star, say fast,

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I speak to you of your beauty.  
Combined with foam in Hazar  
I sing sweet tunes, praising you.  
You opened your mouth, your voice came, o star,  
There is no one to lie down , we are both!..

Abdulhamid Suleiman's son Chulpan addressed the celestial bodies and personified them , that is, expressing his thoughts with the help of the art of diagnosis, not only his thoughts, but also his own experiences of the soul he also creates an image in which his feelings are imbued, thereby providing the reader with imagery. In this verse, we can see that the exclamations "say", "anglat" "say fast" are aimed at an inanimate body - star, strengthening the tone of the poem, and also expressing a strong urge and excitement in the creator. Attention should also be paid to the word Hazar in verse. In one reading, this word can also distract the reader, because here the word is written in capital letters and comes at the beginning of the stanza. To see that there is also a symbolic guide to the human sense as Hazar or a reference to the Sea of Hazar (i.e. Caspian Sea, Hazar denizi in Turkmen) can appear in the person reading the poem. In turn, by "merging into the foam in Hazar", the creator merges with the drops in the huge Hazar sea, reflecting the singing of sweet melodies to the beauty of the star. Why exactly the sea? Not a desert or lush meadow. In this , too, meaning, meaning is hidden. We know that the beauty of nature, like the stars reflected on the water at night, cannot give a delightful beauty in the desert or in the meadow. The lover chooses to speak with his mistress at night, as wide and secluded as the sea.

Abdulhamid Chulpan is rightfully considered a bright star of Uzbek poetry, a creator who created a new style in Uzbek poetry. Just as not all Chulpan's works are equally successful, it is a mistake to count all his works as masterpieces[4]. However, it should not be forgotten that the creator is attentive in his poems a special style : he was able to beautifully express natural phenomena, absorbing them into his inner world.

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