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Nurboy Jabborov

Tashkent State University of the Uzbek Language and Literature
professor

Shakhlo Khojjeva

National University of Uzbekistan
The doctor of philosophy degree (PhD)
on philological sciences

POETIC CONSTRUE OF THE SYMBOL OF “IMAGINATION” IN CHULPAN POETRY

Abstract: In this article, the poetry of Abdulkhamid Chulpan analyzed the artistic interpretation of the symbol of imagination. The author explored the poet's imagination in three different ways – an element of creative thinking, the essence of the dream of independence and the distortion of ideals.

Key words: classic traditions, imagination, poet's dreams, Chulpan's dream, Representatives of Jadid literature, Turkistan and its history.

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Introduction

Abdulkhamid Chulpan updated the classic tradition of our national poetry. Traditional images and symbols have been poetic interpretations of poet's creativity. According to Professor Nurboy Jabborov: “The great poet moved to the language of poetic symbols and signs, the emotions like waves, irreproachable dreams as well as their enthusiastic harmonies” [3,45]. While bringing new sounds, new genres and characters into poetry, Chulpan used the experiences of West, in particular, Russian literature. His translation of Russian and European poetry became a kind of creative school. As it is known, while translating from literary works of world literature, creative styles, poetic images and symbols, their ideas of artistic interpretation will be renewed. Chulpan who was looking for a new way of poetry, translated the poetry of Russian poets A.Pushkin, Alexander Blok, he did a creative process. However, the poet's creativity lead the principle of renewal of classic traditions, studying poetic experiences of great predecessors and enriching them with new interpretations. In this article, the poetic interpretation

of the symbol of the “imagination” was attempted to give an analysis of this creative process. the imagination can be found in several poems by Chulpan. According to Fitrat, “The poet's imagination, concept and comprehension are complete, a unique style is appeared. Imagination is the basis of creative thinking. That's why Fitrat explained the imagination with style. The imagination was also the factor that makes the poet feel flying. Chulpan was based on imagination and took a power from it in order to leave suffers, tortures which hurt the soul by colonial oppression. This poetic image was used in his poems. According to poet, imagination is a symbol of the nation's freedom and prosperity. Indeed, the body can be chained, but not the dream. The only thing was freedom in the heaviest colonial era” [3,45].

In Chulpan's poem “Suygan choqlarda”, we read the following lines:

*Go'zallarning malikasi ekansan,
Buni sening ko'zlarindan o'qidim.
O'qidim-da, istiqbolim qushiga
Hayolimdan oltin qafas to'qidim.*

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Translation:

You are the queen of the beauties,
I read it from your eyes.
After reading it, for my bird of future,
I created a golden cage in my imagination.

It is clear that the idea of the future is not only about Chulpan, but also all the people who lived at that time. It is true that the evil spirits of the illness have shattered their minds. Knitting the golden cage of the poet's dream of the future bird is a bright evidence of that. In Chulpan's poem "Am I a poet?" There are lines in the poem "My dream will fly away, and I will not give up." The poet often lives his own imagination. Because, imagination gives a comfort, forgets his pains, calms down his heart. Analyzing this poem, German literary critic Ingeborg Baldauf writes: "... The poet denotes his aspirations in proportion to the new reality and the new language; certainly, imagination is understood two ways: it represents at the same time a waste of action and still a goal that can be pursued, and at the last constitutes the opposite pole of truth. In his poem "I am a poet?", Chulpan hopes to see his dreams come true, and his thoughts in the sky, and he is convinced that he has become an ideal fantasy. So, he says:

*Xayolim ko 'klardan tushib ketadir,
Shoirlik chang bo 'lib uchib ketadir...*

Translation:

My dream falls from the sky,
Poetry flies away like dust.[1,52-53].

The analysis shows that the symbol of imagination in Chulpan's poetry is really appeared contrasted image. Sometimes this symbol is proof that the independent idea of liberation, the poet's ideals of freedom, some of his poems, and his dreams come true in his poetry. But it should be noted that Ingeborg Baldauf's ideas about this poem required discussing it. Firstly, as the scientist told that Chulpan's ideal isn't common imagination, his literary-aesthetic opinions were expressed and the symbol of imagination showed the scale of creative thinking in it. After all, poet's dreams distinguish with walking thousand floor skies than other people.

*Uchadir... uchadir... ming qavat ko 'kni,
Bir boshdan siypalab o 'ta beradir.
Zerikmay, erinmay ketaberadir,
Ba 'zan hovliqtirib jinni yurakni...*

Translation:

It flies, ... it flies... a thousand floor sky,
It passes to scratch the beginning of it.
It goes not to be bored, not erased,
It makes hurry a mad heart.

Secondly, if Chulpan was convinced that his ideal would become a fantasy, he would not have written his feelings about his imagination with a good view and his dreams of dying in taste. According to poet's word, harmony is:

U holni borliqning so 'zlari bilan –

Anglatish qo 'limdan kelmay qoladir...
Deymanki: "Boshqalar bilmay qoladir –
Shunday go 'zallikni! Attang, agar men
Rassom bo 'lsam edi, chizib berardim.
O 'xshash nusxa bilan yozib berardim,
Shu ojiz holimda shoirmanmi men?..."

Translation:

I couldn't mean this situation with the words of existence,

I say that others can't know like this beauty, unfortunately,

If I was an artist, I would draw. I would write with the similar copy,

Am I poet with this weakness?

True, at the end of the poem, it is pointed to in the mirror of the verse as an expression of emotions. However, it should be remembered that only one of the meanings expressed in this poem is one. A.Sa'di who's Chulpan's contemporary wrote like that in article of "Uzbek young poets. Chulpan".

He describes beauties which have found to search for willingly, the whole existence and any person can't express and he is in torture from weaknesses. Certainly, this complement is true. But the great poets of the world have been completed until this time and they'll do. The language and the language in front of them are either ineffective or incomprehensible to their wishes and all the spiritual waves.[5,26].

In Chulpan's works, the national spirit and sensual emotions are brightly expressed. The views expressed in literary-aesthetic and creative-psychological aspects of the symbol of fantasy in the works of art written in the book "The memory of the Road" also confirm this. According to literary critic Homil Yakubov, "Chulpan tried to solve one of the most important problems of his own creativity, relying on the concept of "Imagination". He illustrated the artistic role of the imagination in the discovery of creative findings in his analysis of several poetry" [2.23].

Chulpan wrote like that in his "The memories of the road":

"There is not anybody who can give a hand,
I'm alone.

Those who believed that they were my best friends did not know except "good bye": they don't think about it completely. I went out with anxiety and sadly. Loneliness, the weight loss that I learned from the land, crushed me down, and I was a bit miserable. After that, old acquaintance support me, it's imagination. While I was lying in soft blue sky with it, my body moved to the front without tired.

Indeed the creator is not alone but with his thoughts. Imagination is his single companion in difficult times, unpleasant moments or when he is alone. Actually the ability of the creator is estimated with his loneliness. Since imagination is the symbol of reality, dreams, ideals as well as their literal reflection.

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“I’ll devote my voice for the stars of reality which follows dream”. These are the words of writer which shows the literal features of imagination. “Imagination is reflected as the inspiration of a poet, his moral companion. Spiritual state of heart is connected with the lyric image which the poet has created. He says that he imagines social, national conflicts and revolutions because of thoughts. So there is a fear of reality” [2,24].

Chulpan’s dream was not just fake. It was a dream which was aimed, emerged, felt by the poet and could be achieved. He used imagination as a symbol of national independence, dreams or regrets about free life. Representatives of Jadid literature ignored the themes of traditional love but they wrote poems about love for native country and nation, their independence. Indeed, their thoughts were not about the feelings of lover who lost his true love but the bitter fate of Turkistan and its history. They realized that nation can not achieve happiness since it doesn’t have own rights. Because of this reason, Siddikiy-Ajziy burned his poems, which had beautiful, deep meaning. Furthermore, it is the single reason for the loss of Avloni’s romantic poems [7,270].

So, it will be appropriate if we interpret the following words depending on the poet’s love for his country and its independence:

Ko’ngildagi muhabbatning uchqunin
Xayolimning bir burchiga berkitdim.
Ul uchqunning kuchligidan siynamda
Hech tuzalmas, og’ir yara bor etdim.

Translation:

The feeling of love was hidden,
In one side of my mind.
There is a grief in my heart,
That no one can find.

There is no doubt for that the poet’s love in his heart is related to the dream of independence. Obviously, the only thing, which he could do, was hiding his feeling in his heart because of merciless regime of that period. It was such a strong feeling that was always painful. He had regrets due to unrealized dream of independence.

According to Professor Nurboy Jabborov: “... The poet considers imagination as a symbol of freedom and development. A person’s body can be arrested but not his thought. Imagination was the only thing, which could be free on that time.

No one can own the freedom of dream. But what if it is unrealized. It was the heartache of the poet:

*Keng xayollar uchdimi ko’kka
Butun umidlarim yovlarmi ko’mdi.*

Translation:

Did dreams fly in the sky?
Did enemy make hope die.

When Imagination can give power to a person?
When it is realized... Or else it is still heartache. If the dream is not realized, a goal can not be achieved.

Obviously, only imagination or dream cannot provide satisfaction for a person...” [3,46].

In reality an arrested person’s thought cannot be ruled. He can dream, as he wants. There is no limitation. One can say without hesitation that imagination can save a person from unpleasant moments and give freedom for his soul.

The symbol of “Imagination” plays very essential role in the interpretation of poet’s ideals. The question, which asks in which situations dream cannot help people, supports to understand the essence of symbol. Dream is not a materialistic concept. If the person has a strong wish for wealth, he cannot be the owner of artless dreams. The heart, which wants richness, is willing to be slave. There is no wish for freedom. Freedom and liberty is the single ideal for the poet who realized that there was no knowledge of independence in people’s mind. Chulpan could describe the live for freedom, missing and fighting for it with the help of his poetic talent. Freedom was not just stilted dream but the meaning and aim of his life, hope and future. It was his everlasting dream. He existed with that dream...” [7,92].

The following research of poetic symbol gives an opportunity of deep knowledge of poet’s creative biography. The symbol of “Dream” was a means of reflecting the feeling of freedom for the poet and he began to fail because of difficult historical period, violence rise, destroy the nation’s life. As for the Professor Dilmurod Kuranov: “Chulpan’s poem “Aldanish” (“Being deceived”) was written later August in 1922. One comes across these words in his poem:

Oh, endi bildimki, barchasi xayol,
Barchasi bir totli shirin tush ekan.
Ket, yo’qol kozimdan, haqiqat, yo’qol,
Bag’rimga botmoqda og’uli tikan, –

Translation:

Oh, I knew that everything is dream,
All of them are just sweet dream.

Go away reality, one cannot follow,
The only thing I felt is a deep sorrow, –

Although it was so sorrowful, poet had to accept reality. Finally, Chulpan admitted everything in the middle of 1923. In his poem “Men ham sevaman” (“I also love”) which was written in that period, the poet gave replies for questions mentioned in the poem “Aldanish” (“Being deceived”) as well as motivating for the love of country [11,19-20].

Depending on the analysis of poetic symbol “Dream”, one can conclude that Chulpan could place several meanings to the essence of dream. “Dream” was a symbol of freedom and liberty in his mind. He relied on the dream in the most difficult moments of life. Furthermore, dream was a power of inspiration for him. So, learning this poetic symbol plays very important role in the study of Chulpan’s creative biography. Obviously, it is impossible to reflect the whole features of this poetic symbol in a single article.

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Consecutive investigations in this issue can lead to the new scientific-theoretical conclusions, which are very essential for today's poetry.

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