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Annotatsiya: ushbu maqolada Abdulhamid Sulaymon o'g'li Cho'lponning fauna olami aks etgan she'rlari tahlilga tortilgan. Shoirning "Buzilgan o'lkaga", "Ko'klam qayg'usi", "So'lgan choqlarda", "Sozim" kabi she'rlarida hayvonlar obrazining o'ziga xos tarzda ifoda yo'sini yoritilgan.

Kalit so'zlar: jadid, lirika, ilohiy muhabbat, samoviy zavqlar, poda, yilqi, sor burgutlar

Kirish. Abdulhamid Cho'lpon ijodiga nazar solsak, uning naqadar mahoratli ijodkor ekanligi, o'z davri adabiy muhiti uchun muhim bo'lgan manbalarni bera olganligiga beixtiyor amin bo'lamiz. Shoir she'rlarida mavjud barcha obrazlar yuqori darajada tasvirlangan. Ayniqsa, adib she'rlarida tabiat va hayvonlar obrazi keng yoritilgan. Albatta, boshqa yozuvchi va shoirlar ijodida fauna olami tasvirlari ko'p uchraydi. Ammo Cho'lpon ijodida bu kabi obrazlarga yangicha ma'no qirralari yuklanganiga guvoh bo'lamiz.

Cho'lpon chinakam o'zbek shoiri hisoblanadi. Uni nafaqat ijodkor, balki jadid sifatida ham faoliyat yuritganini yaxshi bilamiz. U butun millat ravnaqi uchun o'z jonini fido qilgan vatanparvar hisoblanadi. O'z davrida Cho'lpon ijodi, uning asarlari ta'qib ostiga olingan. Uni "millatchi", "xalq dushmani" sifatida qoralab, asarlarini yo'qotishga uringanlar. Ammo zamonlar o'tishi bilan Cho'lpon asarlarining asl g'oyasi ochiqlandi. Ya'ni uning xalq uchun borini fido etganligi isbotlandi. Shoir yozgan asarlari xalqni ma'naviy jihatdan yuksaltirdi. Ming tassufki, aynan shu fidoyiligi, xalqparvarligi uchun ham "xalq dushmani" sifatida ayblanib qatag'on qilingan edi.

Cho'lpon ijodining barchasi juda yuksak mahorat bilan yozilgan. Uning she'rlarida haqiqat, erkka tashnalik, vatanga bo'lgan cheksiz muhabbat ufurib turadi.

Shoir she'rlarini o'qigan har bir kishining qalbida ajib hislar paydo bo'ladi. Ular kitobxonni beixtiyor o'ziga maftun etadi.

Cho'lpon she'rlarida, ayniqsa, hayvonlar obrazi ramziy ma'no ifodalash jihatidan ustunlik kasb etadi. Bu ham shoir ijodining individual xususiyatlarga egaligini ko'rsatadi. Quyidagi misralarni namuna tariqasida keltirish mumkin:

Ko'm-ko'k, go'zal o'tloqlaring bosilg'on,
Ustlarida na poda bor, na yilqi,
Podachilar qaysi dorg'a osilg'on?
Ot kishnashi, qo'y ma'rashi o'rniga
– Oh, yig'i
Bu nega?

Dastlabki ikki misrada peyjaz tasviri berilgan. Aslida, bahorda butun olam yasharadi, atrofda, borliqda go'zallik alomatlari namoyon bo'ladi. Barcha dala va qirlarda ishlar avj oladi. Podachilar va yilqilar dalalarda kezib yuradi. Lekin keyingi misralarda shu ayon bo'ladiki, bu safargi bahorda bunday tarovat yo'q. Ya'ni yurtda qandaydir talofat yoki urush bo'lgan. Shu sababli dalalarda hech kim yo'q. Otlar kishnamay, qo'ylar ma'ramay qo'ygan:

Ot minganda, qushlar kabi uchguvchi,
Erkin-erkin havolarni qurguvchi,
Ot chopganda, uchar qushni tutquvchi,
Uchar qushday yosh yigitlar qayerda?
Tog' egasi – sor burgutlar qayerda?

Ushbu she'riy parchada faunistik obrazlar ramziy ma'no tashigan. Bunda insonlarga xos xatti-harakat, xususiyat va sifatlar hayvonlarga ko'chirilgan. Yurt egasi – mard o'glonlar tog' egasi – sor burgutlarga qiyoslangan. Bu qiyos orqali tashbeh san'ati hosil qilingan. Shoir xalq dardini kuyunib she'rga slogan, ya'ni yurt boshiga og'ir tashvishlar tushganda uni himoya qilguvchi mardlar qayerda, deya hayqirmoqda shoir. Cho'lpon ijodiga xos o'zgachalik shundan ma'lum bo'ladiki, ijodkor bir fikr bilan ikki masalani ko'tarib chiqqan. Bu nima degani? Yurti tinch bo'lmagan o'lkada, hattoki qushlar ham erkin ucholmaydi. Bundan tashqari “sor burgutlar” degan birikmaga ham alohida e'tibor qaratishimiz lozim. Ma'lumki, burgut eng kuchli va baquvvat qush hisoblanadi. Yosh yigitlar ham jasur, mard va baquvvat bo'ladi. Tog' egasi hisoblanmish sor burgutlarning o'z vatanini himoya qilgani kabi nega bizning yigitlarimiz yurt himoyasida sodiq emas? O'lka tinchligi, millat erki uchun kurash ketayotgan bir davrda nega ular ko'rinmaydi, nega bir yoqadan bosh chiqarmaydi kabi turli savollar shoirni qiynaydi. Bu o'rinda Cho'lpon burgut obrazini majoziy ma'noda qo'llab, unga ramziylik yukini ortgan. Va albatta,

bu mavzu, bu g'oya shoir she'rlarining deyarli barchasida qizil chiziq kabi ko'rinish berib turadi.

Cho'lponning "Ko'klam qayg'usi" she'ridan olingan ushbu misralar ham ilmiy-nazariy jihatdan mazkr mulohazalarimizni tasdiqlaydi:

Ko'klam chog'i... Sayroq bulbul sayramas,
Na uchunkim, tanburimning tili yo'q.
Ul go'zal qiz chin qarash-la qaramas,
Na uchunkim, umidimning yo'li yo'q.

Bu o'rinda nafaqat bulbul obrazi, balki bir go'zal yor – inson obrazi ham she'rning badiiy go'zal chiqishini ta'minlagan. Albatta, bu yerda ham bahor tasviri keng yoritilgan. Shoirning o'ziga xos uslubidan darak beruvchi yana bir jihat shundaki, u insonning his-kechinmalari, dardi, alami, qayg'usini tabiat fasllariga bog'lab aks ettirishda mohirdir.

Ko'klamni bezovchi eng muhim vosita bulbul obrazi sanaladi. Usiz bahor bahormas, aslida. Ko'klam chog'i birikmasi so'ngida uch nuqtaning qo'yilishi ham bejizga emas. Bulbul bor-u sayramaydi. Nega, degan savol tug'iladi. Chunki uning ovozi bo'g'ilgan. Misralar qatiga singdirilgan ma'nodan uqish mumkinki, bu o'rinda bulbul shoir obrazini gavdalandirgan. Ushbu ramziy qiyos Cho'lpon g'oyalarining badiiy in'ikos etishida qo'l kelgan.

Ta'kidlash joizki, shoirning "Sozim" she'ri ham g'oyaviy jihatdan yuqoridagi lirika namunalariga yaqin turadi. Ushbu she'rda tabiat hamda hayvonlar timsoli yordamida sevgi mavzusi yoritilgan. Cho'lpon juda kuchli ijodkor bo'lganligi sababli, o'z lirikasida ham tabiat, ham vatan, ham ilohiy muhabbat tuyg'ularini birdek jamlay oladi:

Samoviy zavqlarga to'lib turganman
Bulbullar sevgini maqtagan damda!

E'tibor beradigan bo'lsak, bu she'rda bulbul va sevgi tushunchalari yonmayon qo'llangan. Bunda shoir an'anaviy tamoyillarga amal qilgan. Folklor namunalarida ham, mumtoz asarlarda ham ushbu misralardagi kabi bulbul obrazi oshiq, yor obrazlari bilan bir o'rinda ishlatilib, badiiy mukammallik ta'minlangan.

Xulosa. Qayd etish joizki, Abdulhamid Sulaymon o'g'li Cho'lpon garchi uzoq yashamagan bo'lsa-da, o'zidan boy adabiy meros qoldirishga ulgurdi. Uning lirikasi, qolaversa boshqa adabiy turga mansub asarlari kishilar ongini uyg'otishga xizmat qiladi, xalqni ma'rifatga chorlaydi. Zamonaviy o'zbek adabiyotida ramziy ifodalarga eng ko'p murojaat etgan ijodkorlar qatorida Cho'lponning ham e'tirof etilishi tabiiydir. Chunki uning ijodi qanday mavzu bo'lishidan qat'i nazar majoziy,

ramziy-timsoliy obrazlarga boy. Kitobxonga asosiy g'oyani yetkazishda bu kabi go'zal tasvirlardan foydalanish shoir she'rlarining leytmotivini tashkil etadi.

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