

## THE STORY OF ABDULHAMID CHOLPON "TULIP IN THE BOYS OF THE SNOW"

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### Abstract:

This article contains an analysis of Abdulhamid Cholpan's story "The Tulip in the Snow". It talks about the sad fate of women and girls in the era of Adib.

**Keywords:** Prolific, poet, writer, dramatist, critic, public figure, writer, talent, sophistication, elegance, Eshon, Sharofat, Samandar brother, Turgunbosh, Ibrahim Haqqul.

One of the founders of the new Uzbek literature, the great poet, writer, dramatist, translator, critic, public figure and writer Abdulhamid Sulaiman son Cholpon was born in Andijan in 1897. As a unique artist, he avoided uniformity and created colorful creations. Abdulhamid Cholpon lived a productive life throughout his life, thanks to his creative achievements, hundreds of poems, a number of prose works, dramas, articles and translations, the treasure of our Uzbek literature was enriched. Generally speaking, Cholpon "sozi" has been sounding like a drum in the East and West since the 20s of the last century. His fame was so rich that when he was not even thirty years old, a school in the Bodak neighborhood of Tashkent and the village of Dormon were named after him, and the poet's works were reproduced in magazines published in Turkey, Germany and France. was being re-announced. Manuscript sources of the writer's rich work have not reached us for some reasons. By 1989, literary scholar Ibrahim Haqqul compiled a small collection of the best poems written in different periods and published it under the name "I Worshipped



Spring". Over the past thirty years, a lot of work has been done on the publication of Cholpon's poems.

The lyrical delicacy and sophistication characteristic of Cholpon's talent determined the uniqueness of the poet's prose works. Cholpon managed to embody the artistic reality through poetic language and images, no matter what subject he addressed. In this sense, the stories he wrote in the 1920s, such as "Moonlight Nights", "Lola in the Snow", and "Baker's Girl", were the first classic examples of lyrical prose in Uzbek literature. In his stories, Cholpon explored the sad fate of Uzbek women in various artistic forms and put forward the idea that the level of development of each society is determined by its attitude towards women. In general, the description of the fate of Uzbek women in colonial conditions determined the main ideological direction of Cholpon's poetry, small epic works, and the novel "Night and Day".

We will now review and analyze the short story "Lola in the Snow" together with you. As we said above, this work describes the sad fate of women. Even in the name of the work, a very deep meaning is hidden. Indeed, a tulip cannot live in the snow, it will surely die one day. The story consists of four parts. Now I will tell you the story briefly. In part I, young and innocent girls are playing ball. The ball suddenly falls into the water, and when all the girls are depressed, Turgunbush, the youngest daughter of the Taj butcher, climbs on the roof of the manger, brings one long king and starts pushing the ball to her side. The girls are waiting for the ball to come to the edge of the pool. The ball came slowly, the girls catch the ball with a squeal. But the ball could not be played because it was wet. While the girls were discussing the game, Turgunbush's sister came running from the small door of the garden. Fazilat says to his sister, "Go to the edge, sister, I have something important to say to you." Then a girl named Tilla says that this is a secret matter with the butchers, then Turgunbush comes back and says, yes, the butchers, but not me, the suitor has come to Sharofatkhan. Looking at Sharofat, the girls look at each other. Sharafatkhan freezes in place, embarrassed and blushing. The first part ends here. In the first part of the story, the author described how young, innocent and free the girls are. Think about it, what father in this day and age would marry off his ball-playing daughter? It would not be an exaggeration to say that Cholpon Sharofatkhan sums up young girls as victims of injustice and injustice who could not choose their own



fate. In Part II, Sharofatkhan's father is one of the richest merchants of his time. He goes bankrupt in difficult years and sells everything he has and gives it to his debts. He is a Sufi, and he hangs out in the Eshans. One day, the nobles, who were rich to Eshan's, went to Eshan's house, one carried bread, another led sheep, and all of them agreed with the Nazir to take away Eshan's prayers. Brother Samandar went home thinking what I would give the minister. The woman says that there are guests in their house and lets them into the house and gives them food. After a while, his wife also comes to him. Yahshi said that you have come too, suitors from Eshan have come for your daughter. Hearing this, Samandar brother Eshyan asked why he did not tell me. And his wife said that she is now a big man, and my daughter is still young, she has just turned 17. Then Samandar replied that I have one daughter, if we don't give it to our lord, who will we give it to? Hearing this, Kumribush turned pale and leaned against the wall. The second part is over. In the second part of the story, Adib shows the inner experiences of Sharofatkhan's father, Samandar, and Kumribosh's mother, and the terrible events for Sharofatkhan's fate. Of course, it must be difficult for a father to give his 17-year-old daughter to someone who is the same age as her grandfather.

Part III of the story really impressed me. Sharofatkhan was the only daughter of Samandar brother. This girl is very masculine in the family, she said what she said, she meant it. Seeing her beauty, politeness, modesty and quickness, her neighbors asked, "Which god does this girl belong to the old man?" Whose house is he improving? they used to say. Hearing that Sharofatkhan was given to Eshan, the villagers talked about it for several days. That day has come. Ten-fifteen carts full of women took the bride saying "Yor-yor".

Let the bridge be your throne, yor yor,

May you be happy like the prophet's daughter, yor-yor!

A long, long rope with a bow,

A small bodice is perfect for a bride.

The carriage arrived at Eshan's house, and they called the groom with a commotion.

At one point, a man with a white beard slowly crept closer to the cart. And among the people:



- Get up, groom pochcha, get up!

- Keep yourself cool, scumbag!

"Yes, it's my fault, pick it up!"

Eshon lifted the girl from the cart with trembling hands and took two steps and put the girl on the ground. People praised Eshon. This tumultuous noise died down and turned into a silent cemetery after midnight. The climax of the story was in the third part. Girls like Sharafatkhandi can't comprehend the events here. Here the sad fate of Sharofatkhan, the protagonist of the play, is described.

Finally, we have reached the completed part IV of the story. Here the name of the work was given sufficient explanation. After the wedding, two young men came out of the door of the house and they talked to each other. One of them said, "I feel sorry for the girl, who did the painting come and go?" Another one said, "See how he takes a girl like his granddaughter out of a cart with his beard trimmed like a white feather, and one cannot bear it." I wanted to make it look like something, but I couldn't make it look like something," they all cursed the girl's father together. It should be known from their conversation that they are very sorry for the girl. At that moment, Mamat the guard cried and said, "What are you saying, guys, the world is such an upside down world... It snowed on Lola" and they all disappeared into the darkness. In short, there were few tulips left in the snow at that time. Cholpon's purpose in writing this story was to convey to the society the injustices that are happening among the people. The story has certainly found its fans and readers now. We saw the condition of women and girls, their inner experiences, and their rights in the form of a story. This is definitely a proof that the writer is skillful.

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