



THE INTERPRETATION OF HOMELAND AND INDEPENDENCE IN THE POETRY OF ABDUVALI QUTBIDDIN

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<https://doi.org/10.5281/zenodo.14744716>

Annotation. This article analyzes the creative works of Abduvali Qutbiddin dedicated to the Motherland and independence, in particular, the poem "Da'vat" and the epic poem "Ozodlik". It becomes clear during the analysis and interpretation that these concepts were embodied in the poet's creative heritage with an extremely emotional and deep understanding.

Key words: creative individuality, lifelong themes, filial duty, appeal to history, leitmotif, lyrical hero.

The poetic discovery of the reality surrounding a person and his environment, the creative thinking begins with the choice of a topic. It is undeniable that the current lifestyle, the features of the era in which the creative person lives are reflected to a certain extent in the topics he chooses. However, the attitude to them occurs differently in each creative person. This situation also applies to eternal topics and is explained by the creative individuality of poets. Among the eternal topics, the theme of the Motherland opens the way for new interpretations of each talented person and serves as an important indicator of creative originality.

In the lyrics of Abduvali Qutbiddin, such topics as the Motherland, pride in ancestors, and the fate of future generations are of particular importance. In particular, he expresses his feelings about the Motherland and the prosperity of the nation from the deepest depths.

The Motherland is the most sacred part of the material, and moreover, the spiritual world for a true creative person. In this sense, Abduvali Qutbiddin's epic poem "Ozodlik" and the poem "Da'vat" dedicated to independence show that the poet lived with a true sense of filial duty and realized how precious the sacred soil is.

Shoirning "Da'vat" she'ridagi:

Qancha qayroq qayradilar ko'z olayib,
O't qo'ydilar ichi quruq hashaklarga,
Kibrlarga, hasadlarga, shaq-shaqlarga,
O, qanchalar yuragidan ketdi mayib,
Haqiqatning olovidan zum bujmayib,

verses, by referring to the history of the Motherland, teach generations from its glorious past. Not only the painful history of our people during the Soviet era, but also the invasions that preceded it, threats to the material and cultural heritage of the nation pass before our eyes.

This poem was created entirely in the national spirit, and it sounds like an invitation not to forget how much the current spiritual level of a particular nation is connected with its past.

For example, the names of historical figures - our ancestors, who appear as a metaphor in the next stanza of the poem, also testify to this:

Tik turdi-ku Bahouddin Naqshbandiy,
Sohibqiron, Bobur mirzo, Ulug'beklar,
Keshiylar-u shoshiylar-u dilbandiylar,
Ahli Xoraz, xo'qandi-yu samarqandiy,
Ulug' yo'lga ot qo'yдилar o'zlug' beklar.

It is obvious that in his approach to the theme of the Motherland, Abduvali Qutbiddin expresses the feeling of the homeland through specific scenes and specific historical figures, rather than general details or lofty ideas, and thereby increases the visual and aesthetic impact of the image.

The last line of the next stanza of the poem - "The light has also embraced our homeland" reflects the leitmotif of the generation that entered poetry in the 80s. Consequently, listing the names of historical figures in the poem and feeling proud of their ancestors was literally a principled approach typical of the representatives of the poetry of the 80s. Literary critic Ulugbek Hamdamov, reflecting on the generation of these years, said: "...The important aspects of the creative principle that our poets, who had reached the forefront of social thought by the 80s, understood were the implementation of the ideas of Struggle and Freedom. We will not be mistaken if we say that the main factor that gave them strength in this regard was the glorious past of the Motherland," we can see how right he was when he wrote, from the examples of creativity in their creative work after independence, where they felt that freedom was a great blessing. However, only those who have achieved it with difficulty and hardship know the value of something, and also work hard to avoid losing it again.

Shuning uchun ham Abduvali Qutbiddin:

Adashmaylik, qayishmaylik, egilmaylik,
Xiyonat-u aldovlarga bukilmaylik.

Ag'yorlarning kimxobiga tikilmaylik,
Ayrilmaylik orzulardan va vatandan,

writes that in his time, independence was an expression of a goal above all else.

While reading the poem "Da'vat", we notice that the author pursued three important ideological goals.

The first of these is to draw lessons from the tragedies that have befallen the country, the entire nation, our faith, and our identity, which have led to the loss of our identity ("The blind are those who do not know my time, These caravans would be food for the jackal, These snakes that have hatched inside us"), to make today's generation understand that there is no future without historical memory; the second is to introduce future generations to the ancestors who created unparalleled spiritual treasures by referring to the history of the nation and the Motherland, and to emphasize how strong the roots of the Uzbek people are;

The third is the blessed path of the Motherland, which is as sacred as a mother, and calls upon us to never let go of this flower (the flower of Freedom), considering it the supreme bliss.

The following lines of the poem, in particular, express with great depth that it is not simply a description of poetic lofty praises, but rather a personal feeling, that love for the Motherland is intrinsic to a person's faith:

Da'vatim shu vatan Alloh nazardandur,
Yurtshaydoliq' vojib Xo'ja Xizrdandur.

Vatan axir iymon uchun bir sajdagoh,
Kimki vatan ichra bo'lsa o'shal ogoh.
Iymondandir xizmat qilmoq raiyatga,
Butun xalqqa, aziz yurtga, haqiqatga...

From the beginning to the end of the poem, the word "Truth" serves as a fulcrum. After all, the truth that the poet meant was justice, which was not easily achieved. The establishment of justice, the satisfaction of the people's eternal dream - the thirst for freedom - is truly reflected as an ideal in the fate of every dependent nation. And the realization of the beacon - truth, to which the nation aspires, is not a small victory for children who truly love the Motherland, but the basis of life, the feeling of the essence of living.

This spirit is also sung in the climax of the poet's epic poem "Freedom", dedicated to independence. The selflessness and struggle in the heart and soul of Abduvali Qutbiddin involuntarily attracts the reader, he manages to harmonize the love for the Motherland that he feels in his heart with the soul of the reader.

In the poem:

Ozodlik, seni men ko'zimning
Qoni-la yuvganman,
Sen-la iliganman, sen-la soviganman -

The beginning of the poem with the lines "I" testifies to the immense sense of duty of the lyrical hero to independence, to the personal synthesis of the social phenomenon in the poet's "I".

In addition, under the lines "I will not enter the cage, I will not fall into the chains" in the poem, an echo of the call of his predecessors, in particular, Chulpon ("Do not wear a cage, do not bend your neck, that you, too, were born free" ("Kishan kiyma, Bo'yin egma, Ki, sen ham hur tug'ilg'onsen") to move forward with determination and courage is heard.

In the following lines of the poem, the turmoil taking place in the spiritual world of the lyrical hero plays a leading role in connecting historical and modern reality:

Ochlikdan qo'rqmasman, riyodan qo'rqarman,
Qulmasman, qullikka bormayman ozodlik!

It was precisely because of hypocrisy that the independence that the people had dreamed of for ages had become a mirage. One of the most prominent representatives of the 1960s generation, Rauf Parfi, wrote about this in his time. In particular, he wrote:

Vatan, aylanarman bir keskir toshga,
Qoshingga o'q kabi uchib borarman.
Nahot til boshqadir, nahot dil boshqa?!

The main vice that leads any nation to disintegration is strongly condemned in the lines - hypocrisy.

After all, only true children can love their homeland only from the heart. "Homeland, nation, language is the inexhaustible source of nourishment for the soul of every person. Deprivation of this source is an irreparable tragedy of humanity." Poets who deeply understand the hardships of these tragedies on the path to independence, deeply realizing that it is a supreme value, a great blessing, try to express in their creative works the common observations of history and today, and even for the future. Abduvali Qutbiddin speaks of the reality of the terrible explosion that occurred in Tashkent on February 16, 1999, in order to

convey that the path to freedom was not only long, but also extremely cruel, and to convey that it was not easy to preserve it.

Although the poet, who expressed the details of the event by describing the increase in crows in the city that day, places great emphasis on details in the epic, the aesthetic power of the artistic word makes the work more impressive than the journalistic spirit. Moreover, this objective situation is clearly reflected in the turmoil in the subject's body:

Qo'qqis –

Nafasim sanchildi shunda.

Angladim,

Ozodlik!

Beshikka solib,

Tebratib turganding kelajagimiz, –

verses such as show that the poet approached the processes taking place in the Motherland as a true child.

If we summarize the examples of Abduvali Qutbiddin's creativity about the Motherland based on the works analyzed above, we can see the manifestation of high courage, such as being a generation worthy of the ancestors, defending the Motherland in a courageous manner, deeply understanding what a great blessing freedom is and preserving it, and not backing down from any hardship to protect it from any shortcomings and troubles.

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