

ERKIN VAHIDOV'S POETIC INTERPRETATION OF THE THEME OF HISTORY IN THE UZBEGIM ODE

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Abstract:

The article analyzes the poetic development of the theme of history in folk poems by the national poet of Uzbekistan Erkin Vahidov, how he gives the poem a little charm and introduces the reader to our national history, the nature of the lyrical image, the uniqueness of spiritual experience and the expressive style in Work of the poet. It theoretically summarizes the author's ability to form a lyrical character, the expression of the realism of the historical spirit, the degree of uniqueness of the pictorial aesthetic choice and the scope of the subject of the pictorial conception of the worldview.

Keywords: realism of the historical spirit, independence of expression, nature of the creator, coverage of the image, lyrical character development, literary interpretation, artistic style, depth of analysis, philosophical observation.

Introduction

Erkin Vahidov, one of the creators who occupies a special place in Uzbek poetry of the 20th century, is distinguished by his poetic development of the historical theme. While introducing our national history to the reader, the poet does not fail to add a little charm to the lion. Erkin Vahidov, who was one of the first to mention the name history even in difficult circumstances, who tried to summarize the truths of our long history in simple lines, managed to interpret each topic. Uzbegim's ode is worth mentioning as an example of this. Many years have passed since the Qasida was written, but its remaining content is valuable as it glorifies the ancient values of the Uzbek people.¹ Therefore, it can be said that the fact that the poet dared to do this, even if the situation at the time this poem was written was very difficult, is the greatest spiritual courage. The poet remembers the times when the poem was written as follows: "At the time when this poem was written, people had a great need for such a voice." Because our mother tongue was a very backward, humiliated language. After that, the attitude towards the history of the Uzbek people was very bad. It seems that our history consists only of darkness, but thanks to the October Revolution we found happiness and knowledge. Until then, for example, it was said that there were two percent of educated people. Where did so many of our scientists and scholars go? In my opinion, they counted those who did not know the Russian alphabet and language. Maybe two percent of those who spoke Russian at that time? It was a time when

1 1. Erkin Vohidov. Kuy avjida uzilmasin tor. –T: "Sharq". 1989. –B. 320



those who wrote historical works had no justification and it was necessary to glorify the Soviet era. And that touched people's hearts. Because who wants to lie? How can one call the Uzbek people illiterate and uneducated when we have produced scientists and scholars such as Al-Khorazimi, Beruni and Ibn Sina?

That's why this lion was like a salve for people's pain. But back then, it was not easy to pronounce the word "Uzbekim". It was an exaggeration to say that we were the Soviet people, and it was considered nationalism to say that we were Uzbeks, Kazakhs and Kyrgyz. For this reason, it was not easy for me to publish this ode in the press. They told me to change the word "Uzbek" to "our people." Some verses have been removed...1. In fact, the Uzbekim melody, which ensured the musicality of the song, reaches the hearts. In particular, the demand that every citizen should know about the secrets of the industry hidden in the layers of history is greatly dramatized:

Their history is a thousand centuries old

I'm hiding, my dear,

Pomiru is your age

Aksoch Tiyanashon, Uzbekim.²

The world is so wounded that the image of the mountain, which is equated with the great name Uzbek, slightly influenced the second paragraph. This means that the heights up to the Pamir and Tiyanashan peaks are also parallel to each other in Uzbekim, the poet was able to explain.

It is known that finishing a qasida is not an easy task. It has its own rules and compositions that require a lot of preparation from the poet. With this ode, Erkin Vahidov created a new form of poetry in Uzbek literature. It should be recognized that this poem, written in accordance with the traditions of poets such as Navoi, Babur, Ogahi, Cholpon, Chusti, Charkhi and Habibi, created a new form of expression with a number of qualities. A number of items are mentioned in the poem as poetic information (place names, tariff description, praise and praise).³

In Uzbekim's Ode the names of two majestic mountains are mentioned and on this basis the hymn and the object praised are described in the order of comparison with the first allusion. The second stanza of the poem continues as follows:

Let Afrosiyabu vote

Orhun's letter,

Kohna is rich in history

A necklace, dear.

History is the biggest mystery! Its variability and proximity to the truth can be learned from invaluable, rare manuscripts left behind by famous historians. In the letter of Afrosiyab and Arhun, the poet emphasized that the remains of the ancient city built on the vast plain, our Inja treasures bore witness to the great sixties. The names of the places mentioned in Leo are evaluated based on the values found in the pages of ancient history. In the third verse, for example, this musicality is reinforced:

Al Beruni, Al Khorzmi,

2 2. Erkin Vohidov. Umr bekatlari. o'o'o'.kh-davron.uz

3 3. Doshanova, G. (2023). MAHMOUD TOIR FOURS TRADITIONS AND UPDATES. Miasto Przyszłości, 35, 244-246.



From the generation of Al Farab,
minority in decline,
Maybe Tarkhan, Uzbek.

These names are cited as successors of popular leaders such as Ozluq and Tarkhan in the pages of rare works written by encyclopedic scholars and scholars who made unparalleled contributions to world civilization. Images are important and essential to create the poetic appeal of the poem. The adjectives mentioned by the poet fit the Uzbek voice perfectly. In it, depth and simplicity combine harmoniously, and he took care to enrich it with the art of education. In composing the poem, he described a number of historical place names and great generals, kings and poets, as well as national spirituality. In particular, spirituality sounded different in the tariff of great poets:4

According to Mir Alisher
The world echoed,
He was in possession of poetry
Shahu Sultan Uzbegim.

Or:

Pushkin is a world for me
Byron is a world to me,
I have a grandfather like Navoi,
My helmsman is heaven, my Uzbegim.

The author is rightly proud of his great poet. He raises the level to the highest goal of showcasing the perseverance of the Turkic peoples in poetry. It's not surprising if Coxim meant the same thing when he said it was in the air. Finally, the poet's mood seems to indicate that the father has the right to complete only the full knots. It is particularly emphasized that some nobles lamented and suffered in these dark historical scenes. By the way, the poet's admiration can only be reluctantly satisfied, as if he had wasted the painful moments of this story from his heart.5

In general, Erkin Vahidov's Ode to Uzbegim is a strange bouquet that occupies only a small place in our national poetry. The symphonic sounds contained therein invite the reader's heart to observe the sixties for a while. At the same time, it also teaches the science of courage.

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