



Interpretation of the concept of Homeland in the new Uzbek poetry of the XX century

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Annotation: The article describes the views of poets and thinkers on the concept of homeland, the definition of homeland, various meanings and semantic interpretations of the concept of homeland on the basis of creative examples. The application of the concept of homeland in a narrow and broad sense is shown in the example of excerpts from the prose and poetry of your creators. It is revealed that the concept of homeland acquires meaning in terms of material and spiritual connection.

Keywords: Homeland concept, Homeland, Earth, country, territory, state, place, nature, animal, human, soul.

Since its inception, mankind has been striving to understand the meaning of the word Homeland, to understand its essence. It won't be wrong to say that one of the most used words in life is Homeland. Turning to the heritage of our great ancestors, studying the works of great thinkers and creators of other nations and peoples, listening to proverbs and legends that are excellent examples of folk wisdom on this topic, we discover new aspects of this sacred concept. Nevertheless, each generation rediscovers the concept of "Homeland", expanding its meaning through their own creative patterns, discoveries and actions.

Indeed, the scope of the concept of "Homeland" is very wide. When we say "Homeland", we mean, first of all, the soil where the umbilical cord blood of a person was shed, the place where he matured and filled his life with meaning. After all, everyone has their own place, the country in which they grew up.

The concept of homeland is widespread in the work of almost all creative scientists. A poet who does not address the subject of the homeland, a writer is probably not a creator at all. Let us pay attention to the places where the concept of Homeland is expressed in the works of Abdulhamid Sulaymon's son is Cholpon, one of the great representatives of modern literature of the XX century. In Cholpon's novel "Kecha va kunduz", love for the Motherland and thoughts about it are expressed through the following characters during a conversation between Razzaq Sufi and his wife and Razzaq Sufi's brother:



The Sufi was forced to speak to a lower class man.

— *Hapless Fitna (Fitna is nickname. Meaning: conspirator!). Will you stop or not? It is said, "Hubbil vatani minal-imon" — "Loving the homeland is a matter of faith!". If you don't know, it's useless, there is no Homeland - just a gypsy in the world. Did you think that I am Homelandless?*

The Sufi went a little angry:

— *Are you saying this yard is mine because it was inherited from your father? Ok, I will take my passport and take the train to Makkah and Madinah! Let your yard be your, Fitna!*

The intention of the Sufi to go on Hajj is serious, his each words about this in every year. He also took a passport twice. But, why could not leave the soil of the place where he lived.

In this regard, too, is it not possible to go beyond the "Homeland" by saying, "Loving one's country is by faith"? Anyway, there is a secret. [2,12]

The passage quotes Razzaq Sufi's reference to the hadith "Loving the homeland is from the believer" and at the same time expressing his true or false "love" for the place where he lives. In fact, the yard where he now lives is not even the country where he was born and raised. The wife is Qurvanbibi's father – the yard left by Razzaq Sufi's father-in-law. While Cholpon Razzoq expresses the concept of Homeland in the Sufi language, Homeland is interpreted in the sense of a certain area of residence, yard, apartment, family.

In another passage:

That brother of Sufi came again last fall. But this time it had raised a serious issue. After a day or two of being a guest, he started talking:

— *Sufi, you say "Homeland", "Homeland", but you do not know your homeland.*

The Sufi clung to this "you don't know" thing:

— *Why do you thinking so? What if you speak knowingly!*

— *Don't get angry. I speak knowingly. Isn't your homeland a place where your parents passed away, where blood was shed from your own navel, and a candle was lit for your parents' ghosts?*

The Sufi was silent. There were even tears in his eyes.

—*Why are you silent? — Asked his brother.*

—*What can I say to be honest?...*



—*Well, your homeland is our own village.*

— *Yes, that village...* [2,13]

Razzaq Sufi moved to the city from his native village and married Qurvanbibi and settled in the same yard left by his father-in-law. Razzaq Sufi's place where the original umbilical cord blood was spilled which the village mentioned by his brother.

Here, too, the concept of Homeland, spoken in the language of Razzaq Sufi's brother, means “a place where one's parents have passed away, one's own umbilical cord blood has been shed, and a candle is lit for one's parents”.

In another modern who Mahmudhoja Behbudi said the following about the Homeland: *"God created us from dust. Because this is our place who is born, grows, lives and is buried even after death. The Earth is our mother and homeland in which we live. Just as everyone should know the condition of his house and neighborhood, so it is even more important to know the condition of the land which is considered to be the homeland".* [6,63]

Apparently, in this case, Mahmudhoja Behbudi based on a religious source, emphasizes the narrow and broad meanings of the concept of Homeland.

The concept of homeland is expressed in the sense of “this is our place who is born, grows, lives and is buried even after death. The Earth is our mother and homeland in which we live”. The concept of Homeland expressed in this passage can be understood in both narrow and broad senses. In the narrow sense, the place where a person is born, raised, lived and buried after death is understood as a certain area, and in the broad sense, the planet Earth, which is the Homeland of all mankind.

Abdullah Avloni expressed the following views on the Homeland: *"Everyone's hometown and country is called their homeland," he said. Everyone loves the place where they were born and raised. Even this sense of homeland is present in animals. If an animal loses its homeland, it will not live as happily as it did on its own land”.*

Abdullah Avloni emphasizes the existence of a sense of homeland not only in humanity but also in the animal kingdom. The scientific literature even confirms that in animals the concept of homeland exists as a place, a territory. The boundary of the distribution of the animals, the adapted area is their homeland. They multiply, develop and live in the same area. Avloni admits that he loves his place more than he loves himself, who was born and raised as a conscious being, unlike an animal. Homeland means "the city and country where everyone was born and raised".



In his poem "Homeland", Abdullah Avloni glorifies the name "Homeland" by saying, "Your name is sacred in this world." He respects the Homeland and addresses it as Mother:

Onamizsan! Bizni(ng) mushfiq onamizsan!

Javlon urib yashaydurg'on xonamizsan! [1,196]

Meaning:

You are our Mother! A placid mother!

You are our home of passion!

The Homeland is the past, present and future of the nation. Homeland is a sacred value. The Homeland is as dear and sacred as the mother. The Homeland is the land that gives happiness to man.

In the poet Siddiqi Khandayliqi's poem dedicated to the Homeland, asks a clear question: "What is the Homeland?", and in response to it, he recognizes the Motherland as follows:

Vatan nadir, tuqqan yerim, turg'on yerim,

O'sib-unib, o'ynab-kulib yurg'on yerim.

Vatan menga haqiqatda qo'ndoq kabi,

Tarbiyaning negizini qurg'on yerim,

Ot-eshakda o'rdan-qirdan bug'doy tashib,

Issiq yerda o'ng'aysizlik ko'rg'on yerim.

Qayda bo'lsam, qayda tursam, qayda yursam,

Mangu o'ynar ko'zda javlon urg'on yerim.

Jonim Vatan, tanim Vatan, ko'zim Vatan.

Meaning:

What is my homeland — where I was born, where I live,

Growing up, playing and laughing.

Homeland is my home,

I laid the foundation of upbringing with it.

By carrying wheat from the hills on horseback,

A place where I felt uncomfortable in a hot place.

Wherever I am, wherever I stand, wherever I walk,

I will play forever in the eye of the beholder.

My soul is my Homeland, my body is my Homeland,



my eyes are my Homeland.

Siddiqi Khandayliqi explains Homeland as a place where he was born, grew up and played, and emphasizes that "Homeland is the soul, the body, the eyes". The Homeland is a sacred place where man and his descendants shed their umbilical cord blood. The Homeland is the place of ancestors, the land where the people, the country, the people, the language, the history, the culture, the customs, the values are formed, grow and develop.

Here we need to quote the thoughts of the Russian thinker Ivan Alexandrovich Ilin about the Homeland. He rejects all descriptions of the Homeland that are existential and material in nature. He writes so: "*None of them constitute a homeland on its own: neither the place of residence of people, nor their origin, nor the genesis of blood, nor national and racial identity, nor the usual way of life, nor economic unity, nor nature, nor society, nor law or the state*". [3,318]. Ilin says that the Homeland is an essence that is always connected with man. According to the philosopher, the Homeland is eternal. Homeland is not a material concept, but a spiritual one. It is the epitome of the spiritual essence of a nation's existence, its mental and moral structure, its value system. For the year, the homeland is first and foremost, the land, not the place of residence, but its spirit and pilgrimage. [7]

Apparently, the Russian thinker I.A.Ilyin, while focusing on the spiritual side of the concept of homeland, admits that he emphasized that it is closely connected with human essence. Ilin tries to explain the concept of homeland by connecting it with the spiritual, spiritual and emotional state of a person. Therefore, special attention is paid not to associating the concept of homeland with a material being, it is more closely connected with human emotions than with an objective being.

In the works of Uzbek literature, we also see poems that express the human essence and feelings of the Homeland.

Poet Normurad Nazrullaev in his poem about the Homeland says that the Homeland begins from the heart, emphasizing that if a person gives his soul and body to it, the heart becomes a Homeland, the heart is the Homeland.

Ko'ngillardan boshlanar Vatan,

Sevib, quchib, yayragil, ko'ngil!

Bag'ishlasang o'zing jonu tan,

Vatan bo'lib qoladi ko'ngil!



Meaning:

*Homeland begins with souls,
Love, hug, enjoy, Soul!
If you dedicate your life to it,
The soul becomes the homeland!*

From the context of the concept of homeland is clear that the concept of Homeland and it can be understood in a narrow and broad sense. The concept of Homeland in the narrow sense means the country of one's birth, the territory of a particular people, and in the broadest sense, for the representatives of a particular continent, their continent is a common Homeland, the planet Earth is the only place for humanity. For this reason, it should not be interpreted in a narrow sense alone. A broad understanding of the concept of Homeland, that is, the interpretation of the Earth as a single Homeland, unites humanity in a common goal.

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