

MY COUNTRY, I SAW HAPPINESS ON YOUR FOREHEAD TODAY!

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Аннотация. Годы независимости создали новое творческое поле для людей пера. Поэты стали воспевать свою любовь к Родине. Поэтесса Шахло Ахрарова также воспевала в своих произведениях землю своего рождения и воспитания. В данной статье рассматриваются произведения поэтессы, восхваляющие Родину. В поле анализа включены несколько стихотворений поэтессы, такие как «Родина», «Есть закон в такой прекрасной земле!», «Ода узбекской земле».

Ключевые слова: Шахло Ахрарова, «Мохим», родина, касида, Навруз.

Abstract. The years of independence created a new creative field for the people of the pen. Poets began to sing about love for the Motherland. The poetess Shakhlo Ahrarova also sang about the land where she was born and raised in her work. This article examines the work of poetesses praising the Motherland. The field of analysis includes several poems by the poetess, such as "Vatan", "Bunday go'zal diyorda qonon bor!", "Ode to the Uzbek land".

Keywords: Shakhlo Ahrarova, "Mohim", homeland, qasida, Navruz.

Introduction.

There is a wonderful feeling given by Allah that shakes the human body, burns and scorches the heart like a flame, capable of making radical changes and unprecedented changes in his life. This is love. Love is different, and the love that people have for their homeland, where they were born and raised, where their umbilical cord blood was shed, and which is called the most sacred land, is a high love. In the works of creative people, this love is expressed through various artistic means and images.

Poet Shahlo Ahrarova, like all Uzbek children and creators, tries to describe her love for her Motherland with flowing lines. She loves her country with all her heart, caresses it, honors it, and bows to it through her works.

The poet's poetry collections published to date, including "Ezozim", "Suydirdizyz, suymadiz", "Mohim", "Seni oylamokdan voz vechalumdus", "Ishq nefasi", "Jiyda gulim", contain examples of creativity on topics such as love for a mother, child, spouse, loyalty to a friend, dreams that have become dreams, and natural landscapes, as well as about fifty poems praising the dearest homeland.

Method. Ergash Muhammad's profound remarks about the poet's poetry are true: "Shahlo Ahrarova's poems are as pure and clear as mountain springs. At the same time, a warm, soulful fragrance like the scorching sun blows from them. Her poems are full of painful and musical verses and inventive metaphors. The poet's fiery feelings, like embers, embedded in the verses, are capable of burning the hearts of readers, infecting even pain-free hearts with pain, and calling for the fiery embrace of love" [1; -p 2].

The researcher P.Turopova, who brought the poetess' poems into the field of scientific and theoretical analysis, expresses the following opinion: "Some of Sh.Ahrarova's poems

dedicated to the Motherland are descriptive, descriptive in nature. In these poems, the poetess demonstrates her literary and aesthetic ideals by glorifying and applauding the past and present of our country, its beauty, and its children who have sacrificed their lives for the Motherland.” [6; -p 34-35]

Wasf (Arabic - description, description, qualification) - praising, glorifying, describing something, event, or person with beautiful similes, figurative expressions - that is, giving a description [5; -p 75].

Analysis. Her sincere, boundless love and devotion to her homeland are expressed in each of the poetess's poetic collections. As confirmation of our idea, we cite the following lines from the poet's poem "Homeland", which was included in the poetry collection "Mohim":

Maybe I will fly as a star one day,
Maybe this soul will be called eternal.
My God, by your grace,
A more sacred name for me is Uzbek! [2; -p 40]

The poet is proud of being an Uzbek child, of being born in a paradise called Uzbekistan. She emphasizes the greatness of the name Uzbek among all the gifts that God gives. This name emphasizes its superiority over everything.

This poem consists of 4 stanzas and 16 lines, and in the following stanzas, the poet emphasizes the greatness and dignity of her country.

Many blessed feet are not enough,
Even if I bow my head to the Holy Kaaba,
I kiss my mother's feet first,
I worship you, before the Motherland!

While praising her beloved homeland, Shahlo Ahrarova, along with describing the beauty and charm of the homeland, puts into the lines a number of unique qualities of the nation, such as hospitality, hard work, generosity, nobility, and compassion, characteristic of the Uzbek people.

The poet's poem "Such a beautiful country has a law!" is proof of our above-mentioned thoughts. The creator writes like this.

As the ant kisses the threshold,
Wherever it cares for its feet,
Have you found such a beautiful lady in the world, tell me,

My Navruz, such a beautiful country has a law! Indeed, every living soul loves the place where they were born and raised, preserves it, tries to turn it into a garden and a park, to make it flourish. The poet tries to express this truth in the first two verses of this stanza.

As is known, in this poem of a descriptive nature, the poet glorifies our great nation, artistically interprets its unique positive qualities. Also, in the verses of the poem, she describes the appearance of our country after independence, its development, the opportunities created for youth and women, and the fact that our country is becoming beautiful, flourishing, and developing as a result of the reforms being carried out. It is not for nothing that the poetess addresses Navruz, which is considered a symbol of renewal and rejuvenation. We know that the day of Navruz is the beginning of a new day, a new year, when nature is covered with dazzling charm.

The poet, who understood this well, points out that our homeland also has a new look and beauty, and that it is becoming more and more beautiful day by day. In the following stanzas of the poem, the poet describes the sincerity of the Uzbek people, whose love is unparalleled, whose consequences are powerful, and who treat even their enemies with humanity.

Eshigidan yov kelsa ham salom deydi,
Tinchlik so'zi eng muqaddas kalom deydi,
Qo'yib bersang, dunyoni ham bolam, deydi,
Ahdi buyuk, bunday aziz yurt qayda bor!
Alplarining yuragida o't toshadi,
Kelinlari sen-la husn talashadi,
Bir mayizni qirq do'st bilan bo'lashadi,
Bag'ri butun, bunday saxiy yurt qayda bor! [3; -b 16-17]

It seems that our peace-loving nation always welcomes peace and tranquility. Such a kind-hearted people, who do not wish evil even to their enemies, are rarely found in the world.

Through the phrase "One raisin is shared with forty friends," the poet refers to the fact that our people always support each other, lend a helping hand, and stick together no matter what adversity their people face. The figurative language of tanosub (sacred, dear), the metaphor of the message (One raisin is shared with forty friends) used in the verses served to enhance the impact of the poet's thought.

As the thinkers noted, "...Some people say that the national movement of the subordinate Turks, especially the Turkestans, is still at a very primitive stage, that the Central Asians are bewildered by the powerful national consciousness and greatness of their national culture, which has turned the entire history of the modern era upside down, and that even if they had the opportunity to change their fate one day, they would not be able to use it. But this nation has such national characteristics that, if they succeed in awakening and putting them into practice, they can restore what they have lost in a very short time.

The sudden awakening of this nation during the great battles is explained by its love of independence and sincere devotion to and interest in world events. Our people have been instilling such national characteristics in the youth with great attention."

This poem by Shahlo Ahrarova is in harmony and commonality with the heavenly freshness of our Uzbekistan, the fresh and airy nature, unique beauty, and at the same time, the glorification of centuries-old values and traditions, which were initiated by our master poets, who are considered great masters of Uzbek literature - Cholpon, Fitrat, Oybek, Usmon Nosir, Hamid Olimjon, and Shaikhzoda, and sung with even greater enthusiasm by Erkin Vohidov, Abdulla Oripov, Sirojiddin Sayyid, and Babur Bobomurod. As the basis of our thought, we cite the following lines from Hamid Olimjon's poem "Uzbekistan":

Chiroylidir go'yo yosh kelin
Ikki daryo yuvar kokilin,
Qorli tog'lar turar boshida,
Gul vodiylar yashnar qoshida,
Chor atrofga yoyganda gilam,
Aslo yo'qdir bundayin ko'klam.

The poet is proud of the fact that the Uzbek people and nation have achieved freedom, that the breath of independence is blowing from every corner of their country, she expresses her inner joy and happiness, and passionately sings of independence. Her poem "Ode to the Uzbek Land" begins with the following lines. Yurtim, peshonangda bugun baxt ko'rdim,

Bastingga yarashgan oltin taxt ko'rdim,
Boshdagi baxt qushing muborak bo'lsin,
Eling parvozida buyuk ahd ko'rdim! [1; -b 6]

It is known from the verses that freedom from colonial oppression is happiness for our selfless country. Adiba congratulates our people with such happiness of independence. By comparing independence to a bird of happiness on the head, she emphasizes that there will always be peace and happiness in our country from now on.

In the following verses of the poem, the poet looks back at history. She tries to express the injustice and atrocities of Tsarist Russia using the art of talmeh. Bugun biz o'zbekmiz, kecha kim edik?

Yetmish yil jim edik, nechun jim edik?
Yozsak tanimizni muzlatdi Sibir,
Gapirsak – yurakdan qo'rg'oshin yedik ...
Yetmish yil tilidan ayrilgan, elim,
Lochinvor qanoti qayrilgan, elim,
Buyuk bobolarim ruhin yig'latib,
Kechmishlar yukidan mayrilgan, elim.

Indeed, it can be said that these verses reflect a great historical truth and the glorious days of the past. The author also describes the difficult lives of working people who have been their own beys and khans, but have been oppressed and victims of injustice for seventy years. "We were silent for seventy years, why were we silent?" the poet asks. In this verse, the poet tries to convey to the reader how full of disgrace our history has been by artistically expressing it. In the next verse, she answers the question, "If we write, Siberia has frozen our bodies." It is known from history that Tsarist Russia tried to keep our nation under the yoke of oppression at all times.

It raised the banner of injustice over our people as much as it wanted. It tried to deprive our people of their language and religion. It committed various cruel acts to make the nation illiterate and deprive it of its identity. They also appointed people who were just as selfish as themselves, who were only thinking about their own interests, to both state administration and religious administration.

During the reign of Tsarist Russia, to hold religious positions, a person was required to have money and wealth, not knowledge and enlightenment, and to unconditionally carry out any order of the government. "The Russian colonialists paid special attention to the issue of electing Sharia judges in the "Regulations on the Administration of the Turkestan Territory" they developed," says the "New History of Uzbekistan." – If during the time of the khans, literate and finally educated people were appointed to the position of judge, then according to the law of the Russian administrators, illiterate people could also be elected to this position."

The purpose of this unacceptable procedure for the appointment and election of religious leaders led to the violation of the rules of Sharia, the trampling of faith, and the disruption of the

spiritual environment in Turkestan. Furqat, who suffered from this environment, expressed his feelings as follows: Qozi-yu mufti, a'lam doim hazinu mayus,

Din posini tutay deb zindoni g'amda mahbus,
Bechoralar na qilsun bo'lsa siyosati Rus,
Qo'ymaydi bir tarafdin xalq ichra nangu nomus,
Rahm aylagil, Xudoyo, bechora, xastalarga,
Ranjuru zoru mahzun, ko'ngli shikastalarga.

"These verses," writes Professor N. Jabbarov, "clearly demonstrate that colonial policy is based on injustice and oppression, and that even the guardians of law, such as judges, muftis, and scholars, are caught in the vortex of injustice" [4; -p 21].

Indeed, Tsarist Russia understood very well that in order to break the spirituality of a nation, to bend its stature, and to deprive it of its identity, it is not necessary to shed a lot of blood, but rather to deprive that nation of its language and religion.

Our brave sons, intellectuals, and patriots who opposed such oppression and fought against injustice were imprisoned, persecuted, exiled to Siberia, or sentenced to death under the inappropriate label of "enemy of the people." This can be illustrated by the lives of our great writers: Abdulla Qodiriy, Chulpon, Fitrat, Behbudiy, Hamza Hakimzoda Niyaziy, Tavallo, Is'hoqkhon Ibratlar, Osman Nasir, etc.

In another verse of the poem, the poet expresses that she fed others without eating, and clothed others without wearing. Congratulating our people, who have overcome the dark days, put an end to various injustices that tormented our people, achieved freedom, raised the flag of freedom high, and welcomed independence, on reaching such bright days and achieving independence, the poet writes at the end of the ode:

Bukun sen o'zlikning baxtin quribsan,
Muzaffar iqbolning muborak bo'lsin!
Bukun sen o'zbekning taxtin quribsan,
Yurtim, istiqbolning muborak bo'lsin! [1; -b 35]

As our honored poet Zulfiyaxanim said, the long-awaited and secretly awaited Independence poet - she gave writers and all artists the happiness of singing our free country loudly and proudly. Among such poets, Shahlo Ahrarova sings the independence of our Motherland, which is considered the greatest happiness. The pride and honor expressed in these courageous lines will penetrate the hearts of every reader and student, stirring their love for their homeland and inspiring them with endless feelings of pride.

Let's try to understand the meaning of the line "Whose steps have not reached" in the poem. We will not be mistaken if we say that the poetess here refers to our scholars, scholars, and poets who loved their homeland, the most sacred place, and were ready to serve it wholeheartedly, but were forced to leave their homeland for other countries due to various social and political pressures and injustices. Such selfless people, even though they were far away, expressed their love for their homeland through their works.

Conclusion. The diversity of artistic imagery in the works, melodiousness, depth of content, simplicity of words, and originality of similes are among the main features of the poetess' poems.

The poetess also emphasizes that the homeland is the most dear place, and that even closing one's eyes in it is a great happiness for a person. After all, as the poet Azim Suyun noted, "Oh, my homeland - Uzbekistan, even your stone lying in the mountain has a history!

In fairy tales, the souls of giants are not kept in themselves, but somewhere else: in caves, in mountains, in chests. But the soul of a true person is always kept in the homeland!..."

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