

INTERPRETATION OF THE MOTHERLAND IN THE WORKS OF ULUGBEK HAMDAM

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Аннотация: В статье анализируется Поэзия народного писателя Узбекистана Улугбека хамдама как творческая, духовная и эмоциональная деятельность. Он предполагает раскрытие мастерства Творца через художественную интерпретацию жизненных реалий через его стихи, художественный анализ его чувств, выраженных через художественное слово любовью к Родине. Также в статье на основе литературно-эстетического анализа освещается философская сущность поэтического мировоззрения, творческого отношения поэта к Родине.

Ключевые слова: самопожертвование, истина, жизненная реальность, мужество, будущее, вечная двойственность, герой, символично-образное содержание.

Annotation: The article analyzes the poetry of the people's writer of Uzbekistan Ulugbek Hamdam as creative, spiritual and emotional faoilyat. It involves the opening of creative skills through the artistic interpretation of life realities through his poems, an artistic analysis of his feelings, expressing his love for the motherland through the artistic word. Also, on the basis of literary and aesthetic analysis, the article highlights the poetic worldview of the poet, the philosophical fundamental essence of his creative attitude to the motherland.

Keywords: dedication, truth, vital realism, courage, future, eternal duality, hero, symbolic-figurative content.

The feeling of national identity is the feeling of being revived by the soil of this land, its air, its history, and feeling oneself as an integral part of a whole people. This feeling encourages a person, wherever he is, to value his roots, remember his past, and care for the future of the people. The heart of every person is filled with the traces of his ancestors, mixed with the traditions, language, and values inherited from his ancestors. In his words, deeds, views, and every decision, he feels the spirit of the nation, and understands that its rise is tied to the heart of everyone.

F. Burkhanova, who conducted research on the artistic and philosophical factors of Ulugbek Hamdam's work, puts forward the following thoughts about the poet's poetry: "Although the main part of Ulugbek Hamdam's work is prose, he is a critic who is recognized as a scholar who, in addition to creating beautiful poems imbued with spiritual poetry and refined feelings, is a scholar who analyzes and inspires the secrets of poetry with a nuanced approach." In Ulugbek Hamdam's poetry, understanding the nation, a sense of loyalty to the Motherland was reflected not only in the relic of the past, but also in finding one's own identity, feeling responsibility for its future. In these works, it was possible to see the greatness of the people, feel the heroism of their difficult days, and reflect these heroism. In the poetry of Ulugbek Hamdam, the theme of the Motherland is reflected in various interpretations related to the freedom, peace and prosperity of humanity. The writer qualitatively describes the homeland not only as a specific territory, but also as an important concept that preserves the historical, spiritual and cultural heritage of the people and passes it on to future generations. In his poems, the homeland is always highlighted as a valuable, sublime feeling that cannot be described in simple words.

The theme of the Motherland is expressed in the work of Ulugbek Hamdam through love,

kindness, selflessness, sacrifice and aspiration for the highest goal for humanity:

Yana she'r keladi yurakka oqib,
Yana keragingni anglayman, dilbar.
Yana men oltinsoch daraxtga boqib,
Mangu qo'shiq haqda suraman o'ylar.

Poems "flow" to the writer. The reason is that the poet began to write about the Motherland. He feels powerless, realizing his duty to the Motherland, and says that it is the most necessary place of all. The poet shows this understanding associated with the Motherland as his deep spiritual searches and various conflicts. This refers to the cultural formation of not only one person, but also the entire nation. The secret love expressed in the passage can be used interchangeably with the combination "flowing into the heart" or "flowing from the heart". Because the poet writes that the words of the heart in the poem are not only a means of expressing his own experiences, but also that all humanity exists in connection with the Motherland. These are not just verses from the heart, they are also the charm of words sung for the sake of freedom. The "eternal song" in the following lines expresses the meaning of eternal, unchanging dedication. The thoughts that pass through the hero's mind are not just a confusion of desires, they are embodied as a symbol that will not change even today, not only for hundreds of years to come. The creator wants to write such a poem that, when read, will bring tears to the reader's eyes, will stir the sea of imagination, will encourage him to take a look at the distant past, will make the poet feel his sorrows, and when read, will be a collection of words that will resonate like a quiet melody. Analyzing the poetry of the writer, Bakhodir Karim writes: "Darvoq, Ulugbek Hamdam is poetic, and this feeling is even stronger in his poems. His poems are a cry of the heart, a cry of the inner self, a cry of the soul, a stream of experiences: unformed, unbridled, passionate and exciting." In this sense, he writes in a suitable environment for the reader, in easy-to-understand passages.

From the second verse, the author begins to reflect historical truth by looking at the poem. According to him, in the following verses, the historical, political and social situation of the Uzbek people is expressed not with numbers or scientific terms, but with the power of artistic words:

Yana sen o'zingdan bermaysan darak,
Yana men urushman, tippa-tinch dunyoda.
Bo'g'ziga tig' kelgan jondek jonsarak,
Teshilar yo'lingda ko'zim behuda.

In the lines, we can see that the author is describing a society that has lost its freedom. The word "you" is used to refer to the bright future that the poet, including the entire people, is waiting for. It can also be said that it is a high-level view of the lamentable figure suffering from a tyrannical regime and dependence. From the second line, the hero begins to illuminate his conflicting situation. The expression "quietly" was a symbol of the oppressed, which was manifested as a high level of powerlessness, injustice and atrocities of that time for Uzbeks. At that time, a struggle against injustice began in the heart of every person who loved his homeland. By expressing pain, suffering, and anguish in the images, we can see the image of a warrior ready to fight to regain his freedom and rights. He knows that he will die in battle, but he does not retreat, does not show cowardice.

Ulugbek Hamdam often contains thoughts about the need for a nation to understand itself, to protect its values and national pride in his poems. The experiences he felt were so skillfully transferred to paper that the subtle concepts in the poem were able to touch the hearts of readers. F. Burkhanova, who studied the artistic and aesthetic work of Ulugbek Hamdam, writes in her opinion: "Although the subject matter of U. Hamdam's poetry, in general, is diverse, they are united by a common spirit. The evolution of the human soul, internal collision, pain-seeking, spiritual conflict, understanding of one's own identity, and reaching the essence are expressed as the main experiences. This is a sign of the creative parallelism in the author's literary aesthetic views." Yes, another principle in Ulugbek Hamdam's work is the priority of great life truths in

his poetry. It combines scholarship, criticism, writing, and most importantly, humanity, which demonstrates the important role that intellectuals play in the spiritual future of the nation.

Yana sen bordaysan, lekin topmayman,

Yana men izlayman, yo qdaysan biroq!

Mangu ikkilikning o'rtasi Vatan,

Mangu IZTIROBdir men tikkan BAYROQ!

The metaphorical image method is skillfully used in the work of the writer, so that national values are intertwined with the national spirit. In the last line of his poem, he also tries to find what his ancestors were looking for, what the hero is looking for is not abstract, it is the expected existence. If we analyze the combination of "eternal duality" in a philosophical and literary sense, it means eternal opposition, that is, two things, although contradictory, cannot exist without each other: good and evil; light and darkness; life and death, like will and obligation. In the poem, love for the Motherland is often described as selflessness, longing and even suffering. This duality can be understood in different ways, loving the Motherland - sometimes burning in exile; wanting peace - being ready to die for it; if the heart yearns for the Motherland - the mind forces it to be pushed aside.

In general, the poem is written from the language of a hero with the most bitter pain and suffering in his heart, which requires love to understand and comprehend. This poem, written in a way that satisfies all the needs of the reader, is worth not only reading, but also deeply contemplating every line. In Ulugbek Hamdam's work, feelings and thoughts are so delicately combined that the divine, spiritual, social, philosophical, everyday, national, and universal influences surrounding us are interpreted as a purely social phenomenon.

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