

## INTERPRETATION OF FREEDOM IN UZBEK POETRY

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*Abstract. This article reflects on issues such as human freedom, freedom, freedom, homeland, history, and independence in Uzbek poetry.*

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Living free and free is the eternal dream of every nation, and nations have been fighting for this glorious freedom. Our Turkestan has experienced bloody invasions several times, although it has been a victim of invasions, it has not been mentally defeated and has not surrendered. Especially at the end of the 19th century, when Tsar's tyranny intensified, the progressive representatives of the people began to rebel against this violence. According to historical sources, from the second half of the 19th century to the beginning of the 20th century, more than a thousand large and small resistance movements and struggles took place in Turkestan. The path to free will is a long and difficult path.

Seeing that the country of Turkestan is facing a political-social, spiritual-educational crisis, many of its sons, intellectuals and moderns suffered from it. For example, after the February revolution of 1917, Fitrat founded the newspaper "Hurriyat", in which he published poems and articles urging the people to fight for independence. In his poems and essays entitled "The Sorrow of the Country" published in the "Hurriyat" newspaper, the lyrical hero who decided to fight for the freedom of Turkestan wrote: "I was born for you, I live for you, I die for you, O holy Turk "when!" His call is heard everywhere.

Cholpon, who lamented the loss of independence, said that the last khans "didn't take proper measures to protect the people and the country". The scenes of the struggle for independence are reflected in a number of poems of the poet.

We, the poor, are slaves to others,  
We are crushed under the heel of foreign feet,

Underneath every mischief, every pervert

We were the ones who suffered.

The symbol of human will, freedom, nation and Motherland is manifested in the poet's poems in various ways. For example, it can be found in the poems "Death of Action", "Kon'gil", "I and Others" and even "Purple".

Who are the angels crying in my heart?

Mothers and youths of the East?

Who are these souls crying in front of me?

The people of the land of slaves?

For Na in their sounds

The melody of the past centuries?

In the games of the writer for Na

Every walk hurts my heart?

The poet named one of his poems "Spirit", not for nothing, it was a struggle for independence and freedom. In the eyes of the poet, they suffered more from bigotry and ignorance.

Heart, why are you so much?

Did you become friends with the shackles?

You don't cry, you don't cry,

Why are you so weak?

You're alive, you're not dead

You are a person, you are also a person;

Don't wear shackles, don't bend your neck,

That you too were born free!

We rightfully call the literature of the period of national independence "Literature of the period of independence". [1;136] This term refers to the literature of the period after 1991. But as an independent idea, it existed in our national literature even in the works of modern writers. This idea was developed by Abdulla Oripov, Erkin Vahidov, Rauf Parfi, Amon Matjon, Jamal Kamal, Halima

Khudoyberdiyeva in the 60s of the last century; In the 1970s and 1980s, it was the main leitmotif of the works of writers such as Shavkat Rahman, Usman Azim, Khurshid Davron, Tilak Jora, Qutlibeka Rahimboyeva. True, in them (at least until the 80s of the 20th century) the theme of national independence was not as fully perceived, understood and clear as it was in modern times. But they understood that human rights are being violated and that society is not on the right path. The dream of independence was expressed in the works of these writers in more abstract ways - condemning the evils of society, longing for a system where people live happily, and demanding human rights. It can be said that the artists whose names are listed above awakened the people, created a social opinion in it, and introduced human rights to it. Abdulla Oripov stood at the beginning of this spiritual revolution. If we look at the poems created by the poet during the period of independence, we can see that he welcomed the national independence with great joy and at the same time with anxiety, and that he accepted this historical event in the life of the nation as his personal joy.

The attitude of a thinker like Abdulla Oripov, who can evaluate the historical reality with his inner feeling, towards national independence could not remain blindly proud and arrogant. That's why the tones in his heart were sometimes full of joy, sometimes sad. The more he is proud of independence, the more he regrets the fate of his ancestors who died on this path, and worries about the prospect of independence. "Let it be true that the sun touched our shoulders," he writes in one place. The ideological-poetic burden is placed on the extremely Uzbek phrase "truly be true".

The poem "Let's live for the country" involuntarily brings to mind a beautiful folk melody. This is not just a whimper or a sad song of a stranger passing by the road, but a bright song of a brave and fighting heart, who always stands shoulder to shoulder with each other, who can keep pace on the long road:

They used to say that one of your ten flowers has not opened.

They say that there are no hairs scattered on your roads.

All ten of your flowers have opened brightly, oh, my country,  
Gold and silver have been scattered on your roads, oh my country.

In these verses, the past and future of the country, its misfortunes and happiness, regrets from yesterday's hard fate and happiness from today's destiny are embodied. These moments were long-awaited for many years, this bitter longing, the thirst for a man, the exclamation "oh" was expressed - the ideological and artistic burden fell on this exclamation. In fact, this word is foreign to the lyrics of the song, which expresses feelings of pride and high joy. If this word had to be used, it should have been used in the first two verses. But we have already seen above that expressing the main ideological and artistic intention through words that seem alien to the common spirit is a characteristic feature of the poet's style. Through "Oh", the feelings in the psyche of the lyrical hero unexpectedly popped up like a red apple under water. In fact, a person sighs in a very difficult situation, and a person who is full of joy can only sigh when he remembers his whole life spent in the torment of helplessness, humiliation and oppression.

It is clear that the place of literature, especially poetry, which is considered the jewel of our national spirituality, was not at the same level in different historical periods. During the Soviet era, the will to create was destroyed, and thinking persons were subjected to repression one by one. It is the main task of the people of literature to draw the correct conclusion from this tragedy and to inculcate the essence of independence in the heart of the nation, to interpret it artistically. In this sense, we have the right to say that Abdulla Oripov was able to fulfill the task of poetry and filial piety in front of society, nation and history with his work.

Even after the achievement of national independence, the theme of freedom and liberty remained one of the main themes of the poet's work. He finished the poem "Freedom" written on August 4, 2004. It describes such a story: the ancient ancestors lost themselves completely when the sun was eclipsed, and in fear and trembling, looked up to the sky and shouted, "The sun has set, the sun has gone

down." They were afraid that this was the news of the doomsday, the increase of disbelief, and the punishment sent for sins. Then the Holy Prophet (pbuh) said: When the sun is eclipsed, free the slave! The main goal of the poet is revealed in the last quatrain:

How much you know the word freedom,  
May the heavens lift you up.  
Even though the universe is a torch,  
Even the sun needs freedom

The main ideological and artistic intention partially reflected in the title will be clearly understood as a generalization after a short life story. Even the poetic parallel (when the sun eclipses the freedom of the slave and the sun also needs freedom) acquires a somewhat simpler, mathematical character. But the content and conclusion are extremely attractive: the continuation of human life is conditioned by freedom, the poet says. That is, if the slave is freed, the sun will shine again and give life to the Earth.

In 2009, the poet wrote a poem titled "Hurriyat". He talks about the value of freedom. According to the poet:

As long as there is a person, staring at the sky,  
He is impatient to wait for what he dreams of.  
If history gives a gift, then it is without words.  
Only the so-called jewel of Hurriyat. [2; 143.]

In general, during the years of independence, Abdulla Oripov wrote about freedom, liberties, and human will more and more openly than during the Shura period.

The vein of the pocket goes far,  
A camel that eats berries is unmatched in endurance.  
Unisin people call it a thorn,  
He says that you feel humiliated.  
Their fate is strange, strange,

The price of poverty is free breath.  
If you are a flower, you will be sad,  
Unless you are a bitch, your place is a cage. [3; 4.]

This poem, written in 2010, is reminiscent of a rubai beginning with "Ghurbatda gharib..." with images of flowers, thorns, and cages. The two poets show the value of liberty and freedom to the reader from both sides. In Alisher Navoi, the motif of lack of will, and in Abdulla Oripov, the value of will; Alisher Navoi's nightingale and flower, Abdulla Oripov's thorn and camel, flower and oak symbols are placed in the center. All are traditional symbols. Navoi describes the condition of a person condemned to arbitrariness (verse 2), his psyche (verses 1, 3-4). Abdulla Oripov's tragedy is no less than that of the Rubaiyat: "The compensation for poverty is a free breath"! This is the main thesis of the poem and it divides the poem into two parts. In the two oils of this line, the images of a camel and a thorn are contrasted with a flower and a deer in clear symmetry. These two poems seem to be leading each other in the form of a poetic dialogue over the distance of time.

The above poems and analyzes also show that Abdulla Oripov did not perceive independence superficially, but deeply as a thinking child of the people, who were suffering from the complications of slavery in the ups and downs of history. He perceives freedom and liberty both from the point of view of the nation and the state, as well as from the perspective of an individual person. The poet, embodying the great spirit of the people, felt the difficulty of achieving it with vigilance, preserving the independence gifted by history.

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