

## Social Lyrics and its Characteristics in the Creation of Khurshid Period

**Nusratilloeva Dilnoza Nusratillaevna**

Navoi State Pedagogical Institute

Department of Uzbek language and literature

Senior teacher f.f.f.d (PhD), Uzbekistan

E-mail:nusratilloeva@mail.ru

**Annotation:** The longevity of Khurshid Davron's poetry, what purposes it serves and how it touches the hearts of readers can be seen in its sociality. In Khurshid Davron's poetry, all objects and events are transformed into a figurative expression and become a field of struggle for the freedom of the Motherland, and the ultimate goal - human past - only if it is nourished by its roots, will prepare the ground for a glorious present and future.

**Key words:** Social lyrics, image, symbolic image, historicity, sociality, humanitarianism.

**Аннотация:** Долголетие поэзии Хуршида Даврона, а также цели, которм они служат и просвещают сердца студентов, отражаются в его общительности. В поэзии Хуршида Даврона все, становятся метафорой, полем битвы за свободу родины, а конечная цель – заложить фундамент настоящего и будущего, если они питаются корнями человеческого прошлого.

**Ключевые слова:** образ, символическое изображение, историчность, Социальное, человечество.

**Анотация:** Хуршид Даврон шеърийатининг умрбоқийлиги ҳам, қандай мақсадларга хизмат қилиши ва китобхонлар қалбига зиё улашиши ҳам унинг ижтимоийлигида кўринади. Хуршид Даврон шеърийатида барча нарса ва предмет, ходисалар образли ифодага эврилиб, Ватан озодлиги учун кураш майдонига айланади, пировард мақсад эса – инсон ўтмиши – илдизлари билан озиклансагина бугуни, келажаги шарафли бўлишига замин хозирлаган бўлади.

**Калит сўзлар:** Ижтимоий лирика, образ, рамзий образ, тарихийлик, ижтимоийлик, инсонпарварлик.

### Introduction

The social system, no matter how fair or unfair the society is, or its political views and ideological threats, cannot bring the thinking of advanced intellectuals to a stagnant state. Our forefathers, who naturally felt the need for beautiful allusions, wisdom, and folk wisdom, expressed their displeasure with officials and officials, as well as with the system, by weaving rhyming wise words and proverbs.

"Poetry is the poet's social conscience" (A. Mukhtar), so it is natural that social events, injustice, violence, indifference, betrayal, and hypocrisy disturb the poet's feelings and unbalance him as a person. The poet cannot look at the turmoil of the times as a spectator. "After all, poetry is humanitarianism, caressing a crying baby" (Kh. Davron). It is humanism to resist negative attitudes that prevent everyone from living freely, freely, and living a healthy lifestyle.

Khurshid Davron is a nationalist poet who took the field for the freedom of his people, sang the pains and hopes of the nation, and managed to continue the path of his predecessors with his encouraging social lyrics.

### Main Part

Khurshid Davron spent all his talent on the noble cause of reviving the courage of the forgotten national heroes, thus feeding the disheartened nation with its huge roots. According to him, that is, in

his own words: "A nation ignorant of its history is an oppressed nation, and a nation whose history is written with lies is a condemned nation." The following poetic call allows us to see the poet as a successor of the work started by the country's devotees, such as Behbudi, Cholpon, Fitrat, and the heroes of independence.

*That's why I'm ashamed*

*On paper as white as cotton*

*If I can't tell, my people are in pain*

*If I can't do it, vote it.*

*That's why I'm ashamed*

*A sheet as white as cotton*

*If I don't paint the blood of my people,*

*If I don't call people to fight<sup>1</sup>.*

In the explanatory dictionary of terms of literary studies, it is written that the term "image"<sup>2</sup> in a broad sense includes things, events, participating people, artistic image tools, etc. In the poetry of Khurshid Davran, all objects and events are transformed into a figurative expression and become a field of struggle for the freedom of the Motherland; and the ultimate goal is to spread the wisdom that if a person is nourished by the roots of his past, he will prepare the ground for a glorious present and future. That is why any work on the subject of freedom and liberty depicted by the poet is not without historicity.

### Methods

The poet's poem "I lay my head on your chest" written in 1983 is a poem about the Motherland. The poet proudly mentions the country's glory of the past, that the path traveled was the path of his great-grandfathers, and that Bitiktash people live on these roads. The road is a symbolic image here, a sign of returning to customs and traditions.

*I lay my head on your chest,*

*I burned in sorrow, the sorrow you suffered.*

*I love you even when you are white*

*And I drank the Karadaryong,*

*O Motherland of my soul!*

The lyrical hero puts his head on the Motherland's chest and first listens to his grief and sorrow. He considers both the White River, born from his tears of joy, and the Black River, born from the dreams of pain, to be his past. In both cases, he feels a sense of belonging to his homeland. The poet thinks that the future of his country, its glory, and its past are formed by understanding it. "I will guide you to your past and return knowing your future." Historical events, persons, names of time and place come to his aid as a way of giving aesthetic pleasure to the reader. He knows that this is the way of

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<sup>1</sup>Даврон Х. Қақнус. Т. Ёш гвардия. 1987. 201-б.

<sup>2</sup>Салаев Ф.Курбониезов Г. Адабиётшунослик атамаларининг изоҳли сўзлиги.Т. Янги аср авлоди. 2010. 170.

pleasure that he needs to bring to the hearts of the people who are not satisfied with today, half-hearted, humiliated as a nation.

The longevity of Khurshid Davron's poetry, the goals it serves and the impact it has on the hearts of readers can be seen in its sociality. As long as your poetry does not shake the hearts of your people, if it does not encourage them to see their country free and to spread their hatred, then it is not a poem, and it does not acquire such a kind of literary artistry in the eyes of the poet.

*A sad bird in a cage,*

*To release is to end the poem.*

*A childhood dream*

*To remember is also to write a poem.*

*You can't hide your anger*

*Like a hyena, like a lion,*

*If you grit your teeth, -*

*This is the most auspicious, great poem.*

In her monograph, Jumagul Suvonova cites an opinion of Usman Azim: "Cholpon took upon himself his great mission - awakening the people with the conditions of that time, the freedom of the people was a matter of life and death." That's why he wrote more journalistic poems<sup>3</sup>.

The same opinion X. It can also be said about the era. There is nothing wrong with this comparison. Khurshid Davron's poetic duty to his people is not much different from the goals and ideas put forth by the Jadids of the 20s and 30s of the 20th century. Such a poet "A poet is a herald of truth." It is necessary for him to always deeply feel that he is extremely responsible for the rise of El's passion, and he must be steadfast and confident in this front. He lives with the feeling from his heart that "in order to educate and bring up the real fighting citizens of the country, we need only words of faith - fighting poems written in honor of courage"<sup>4</sup>.

The poet reveals an important social problem in his poem "Awake, in the dark winter morning". It shows that the feeling of fear in a person is one of the negative habits that destroys the psyche of a person, prevents him from becoming a whole person, starts bigger things, and also leads him to destruction.

*Awake, in the dim winter morning*

*And listen longingly -*

*The last wolf howls at dawn.*

The poem is written in free weight. The demand for poetic meaning corresponds to this weight. He excites the heart of the reader not with his own melodies, but with broken sentences, metaphorical combinations, poetic images of words and verses, gives aesthetic pleasure to his feelings. Don't be afraid, says the poet, because the howling wolf is the last wolf. In fact, he is not the last wolf. It can be the last one only if you can show courage and fortitude. Because the power and strength that

<sup>3</sup>Сувонова Ж. Усмон Азим шеърятда бадий тафаккур. Навоий номидаги ЎзМК нашриёти. 2012 й. 6-б.

<sup>4</sup> Ҳаққул И. Шеър – юрак тажрибаси. Ҳақиқат ижод байроғи (тўплам). Т. Ғ.Ғулум номидаги Адабиёт ва санъат нашриёти. 272-б..

destroyed one can also destroy the other. The lyrical hero encourages himself: "You are not alone, there is a whole nation behind you, the forces of goodness. If a wolf bites your neck, they will come to your aid." Because you are not the last person. There is no death for heroes.

*Ride on. This path is not the last path.*

*Ride on. Morning is not the last morning,*

*Ride on. You don't have to kiss your kids.*

*You don't have to say goodbye to your wife...*

*Are you scared?*

*Are you scared? fear...*

*Now listen, listen with fear...*

*Another wolf howls...*

*Wolves howl...*

The path is not the last path for the son of the country, who is trying to overcome the calamity that has come to him. Those who go to war against the peace-breaking oil do not have to kiss their children goodbye. Only a person who does not believe that he will return, without enthusiasm, can act like this. He went to fight for the country, for the fulfillment of his children's dreams, and throws himself into the fire saying that I will definitely return. "The semiotic center in poetry is more in the last stanza or verse, which explodes in completion," writes A. Rasulov. Indeed, in this poem, the social problem is finally solved. It looks like it's scary. The spirit of the enemy will rise. You are afraid of wolves and listen with excitement, don't you see howling of wolves, howling of wolves!? The poet's metaphoric thinking at the end reveals the idea that the brave, brave, heroic, those who risked their lives for true justice will protect the homeland.

When a historian thinks about events, a poet observes about events. The poet can see the future of his people because he is one step ahead. The country cares about tomorrow, its happiness, its future. That is why a wise man would not have written: "If the country is ruined, do not be upset with the king, in the eyes of the people of truth, this is the sin of dervishes and scholars."

*Tuck your baby in for a nap.*

*Let the willows fly the swing to the sky.*

*But at the beginning you say,*

*Put the feeling of motherland in the heart...*

*Cry over the coffin and say,*

*Tell us about revolutionary struggles.*

*Let there be a feeling of excitement in our hearts*

*Let it resonate in the hearts of children.*

### **Conclusion**

Although the poem tells about the mental situation of our women involved in hard work in the cotton field, the poem is an invitational expression for the honor of one's people and homeland, which is not mixed with lies. Mother nature herself honors the child on the swing, the wind sways him. Nature

does not leave its particle without owner. However, you must instill in him the feeling of the Motherland through Allah. At the time of his final departure, sing the alla-marcia over his coffin, honor his actions in defense of the Motherland, so that the feeling of pride in your heart will shake the hearts of children.

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