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**THE INTERPRETATION OF DOLZARB PROBLEMS OF THE PERIOD IN ERKIN VAHIDOV'S
POETRY**

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ABOUT ARTICLE

Key words: Freedom, creator, Rebellion of souls, Nazrul Islam, communist ideology.

Abstract: This article analyzes the current problems of the People's Poet of Uzbekistan Erkin Vahidov's poetry. Conclusions were made by illuminating how the horror of war hardships took root in people's hearts through the content of Erkin Vahidov's poems.

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INTRODUCTION

place of sharia in instilling freedom and patriotism in the soul of the people is incomparable. Through its unique symbols, metaphors, and melodies, Sharia evokes such great emotions in the human soul that they cannot be extinguished even by the power of swords and weapons. In the Uzbek literature of the second half of the 20th century - the beginning of the 21st century, Erkin Vahidov introduced the sharia, imbued with a charming tone and sincere feelings, concrete thoughts and unique expressions, deep meaning and deep philosophy. The poet, first of all, worked as a conscious and responsive citizen of his time, a creator with a refined taste, created works. Therefore, we can see that in his poems the realities not only of our country, but also of some part of the world have been interpreted. It is not for nothing that the poet says, "Sometimes I ride , sometimes on horseback, sometimes I walk." In his first poems, Erkin Vahidov interpreted the theme of war (My Brother's Battle, 1952) in a humorous way, and he responds in his own way to the problem of how prepared a person is for the rapid and violent events of the time. In his poems such as –Opportunity is gold (1962), –Inson va opportunity (1964), –Bosh tebratar soatkafgiri...(1964), –Uchi tugik dastromol (1966), –Bong uring, man and violent reality, life and eternity relationship is analyzed. At the core of these poems, the idea of valuing life and man is expressed through criticism of the vice of wasting time, which is increasingly taking root in society. Almost forty years of Erkin Vahidov's work correspond to the Shura period. The poet always felt the chauvinistic policy of the Shura period, which glorifies the friendship of peoples in words and slogans, but only one nation in practice. Therefore, a poem criticizing how uncivilized and inhumane the political path of disdain for the history, culture, language, religion, and customs of other peoples in the former

Union, which ultimately leads to the Russification of other nations created r. Naturally, in the conditions of the Shura system, great courage was required from these artists . The epic "Rebellion of Spirits" occupies a special place in Erkin Vahidov's work. Erkin Vahidov's struggle for independence, the desire to see the Motherland and Motherland free at a time when the national republics were living in a full colonial regime under the conditions of the Soviet Empire prompted him to write this work. The period in which the epic was written - 1978-1979, it can be said that the spirit of great state chauvinism of the Soviet government, living with the claim of ownership of the world, attacking the national republics in all social, economic, moral and spiritual terms, communist ideology it was a time when all nations were destroyed and they were fighting to create a single Soviet nation. The poet, who suffered deeply from these violences, finds a unique artistic form of the struggle for independence. The famous Indian Nazrul Islam expresses his experiences on the basis of the sad fate and hardships he endured for the freedom of India:

Snow falls on the ground

When it rains, it's a whirlwind.

Do not bow to the wrath of winter,

A rebellious boy.

Rebellion against the winter, the dreams of the rich people who are rioting, were the feelings in the poet's heart. He is the value of freedom, liberty, and the value of the nation Nazrul Islam reveals his agony, which he is looking forward to being above all else. He expresses his intense, painful, painful feelings. While expressing the tragedies of colonialism in India and the experiences of Nazrul Islam , Mother accompanied him He combines the sad situations in Uzbekistan with great artistic skill:

Manglay spilled skin on the ground, left hungry.

You gave the world silk and you went naked.

It was now Uzbek, it was Uzbekistan. It was the cry of the people who ate millions and millions of tons of cotton , clothed the world, and left themselves naked. He was a symbol of the Uzbek who lived without food while other peoples saw the pleasure of the blessings he created by working hard in winter and summer. Freedom, freedom becomes charity in the poet's heart, a bold, courageous call. Of course, Erkin Vahidov was very calm by nature, he did not give in to passions even in any conflicting situations and relied on great intelligence and amazing perception. His whole body was the sum of education and culture, Eastern wisdom and thought. The whole point is that it's hard for a depressed person to crack. If it breaks , the earth will be blue, the sky and the earth will be full of sunshine. A person with great mercy will also have great anger. So, the hatred of a strong man in love, the rebellion of an oppressor is terrible. In conclusion, we can say that when you read the works of Erkin Vahidov, you will feel like seeing human suffering in them. Erkin Vahidov does not simply write any poem, but in each of them he discovers important issues of life, new facets of human reality.

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