

## PHILOSOPHICAL INTERPRETATION OF PATRIOTIC IDEAS IN MODERN UZBEK POETRY

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### **Abstract**

This article provides information and suggestions on the concept of patriotism, its philosophical essence, the reflection of the idea of patriotism in the poems of our poets, and its philosophical interpretation.

### **Keywords**

Homeland, patriotism, traditions, morality, thought, ideas, national consciousness.

### **INTRODUCTION**

Today, in the context of the development of civil society in Uzbekistan, the study of the socio-philosophical aspects of instilling patriotic ideas into the consciousness of society through fiction has become one of the priority tasks. As the head of our state noted, literature, as a mirror of national spirituality, has an incomparable power in influencing the human soul and guiding it towards high ideals. Therefore, the philosophical and scientific study of the socio-spiritual foundations of the formation of a sense of homeland through poetry, based on national values, is of current importance.

Patriotism is one of the most sacred feelings in the human mind, and it manifests itself as a high value not only in emotional, but also in philosophical, spiritual, and social aspects. Modern Uzbek literature, especially poetry, plays an important role in promoting these patriotic ideas, forming national identity and love for the Motherland in the minds of the younger generation. In this sense, the philosophical analysis of these ideas contributes to a deep understanding of the relationship between man and society, the individual and the Motherland.

Before defining the concept of patriotism, let us dwell on the word "Homeland." Homeland is a territory historically belonging to a certain people, where the population forms a unique path of development, language, culture, lifestyle, and traditions. This is the place where every person was born, raised, and cherished. Patriotism means treating this land with love, preserving it,

understanding the ideas of national development and independence, and elevating it to the level of personal conviction. This is the sincere defense of the country's interests in every sphere, the manifestation of selflessness<sup>1</sup>.

From a philosophical perspective, patriotism is a person's loyalty to their roots, historical heritage, and national identity. The homeland is not merely a geographical territory, but a spiritual realm, the spiritual foundation of an individual, and the environment that connects their past, present, and future<sup>2</sup>.

Patriotism is one of the basic principles of morality, manifested in a person's sense of responsibility and awareness of their duty for the freedom and prosperity of the Motherland, the preservation of its territorial integrity. In Western moral teachings, Montesquieu also emphasized that the most effective way to form a sense of love for the homeland in children is that this feeling should first exist in the fathers themselves.<sup>3</sup>.

## METHODS

This research work is aimed at illuminating the philosophical and aesthetic nature of the concept of patriotism in modern Uzbek poetry, in which the following set of scientific methods was used: in epistemological and axiological analysis: the concept of patriotism was analyzed not only as a socio-political phenomenon, but also as a means of an individual's understanding of the world (epistemology) and a system of the highest spiritual values (axiology); in the comparative-typological method: the philosophical views of representatives of different creative generations, in particular, representatives of classical traditions and modern Uzbek poetry of the independence period, on the homeland were compared, and the stages of ideological evolution were determined; in hermeneutic analysis: the method of hermeneutics was relied upon in interpreting the deep philosophical meanings hidden behind the metaphorical layers, artistic symbols, and poetic images in poetic texts, the author's subjective experiences; in the principle of historicity and logic: the idea of patriotism is based on the national idea of patriotism; in structural-semantic analysis, the lyrical structure of the poetic text and the semantic load and philosophical interpretation of the basic concepts in it were systematically studied.

## Literature Review

At the end of the 18th and the beginning of the 19th centuries, the Kokand and Khiva Khanates, as well as the Bukhara Emirate, were formed in Central Asia.

<sup>1</sup> Falsafa. E.Y.Yusupov ilmiy rahbarligida tayyorlangan., o'quv qo'llanma, - "O'qituvchi" nashriyot – matbaa ijodiy uyi - Toshkent-2005

<sup>2</sup> O'zbekiston milliy ensiklopediyasi. – T.: O'zdamnashr davlat ilmiy nashriyoti. – B. 348.

<sup>3</sup> Axloq falsafasi: / O'quv qo'llanma: Bilish sohasi - 100000 Gumanitar. Ta'lim sohasi - 110000 Pedagogika.

B.M.Ochilova; O'zbekiston Respublikasi Oliy va o'rta maxsus ta'lim vazirligi. Jizzax davlat pedagogika instituti. - Toshkent: "Ijod-print", 2019. 160 b.

During the period of these states, significant achievements were observed in the fields of science, literature, and art, and a number of prominent thinkers emerged. Among them, prominent figures such as Nodira (1792-1843) and Uvaysi (1789-1850) made significant contributions to the development of socio-philosophical thought <sup>4</sup>.

Nodira, or Mohlaroyim, was the author of nearly ten thousand ghazals, highlighting pressing issues of her time. She deeply felt the pain of the people, the instability and oppression in society, and expressed it in his poems. Her following lines clearly demonstrate the poetess's creative skill and dedication:

"Whoever walks on the path of truth has dust in their heart.

The chains of oppression will break, if patience is a companion." <sup>5</sup>.

These lines contain very deep philosophical and moral ideas in terms of content and essence. "The path of truth" means the path of justice, honesty, and truthfulness. "Gubor" in the phrase "Dilida g'ubor" expresses spiritual shortcomings such as grief, doubt, betrayal, and impurity. The first line of the verse indicates that if a person lives on the right path with pure intentions, there will be no place for evil, hypocrisy, and oppression in their heart. And the "chain of oppression" is a symbol of the dominance of oppression, the forces that torment a person and deprive him of freedom. The phrase "If there is a lover, there is patience" conveys the idea that patience should be a person's closest friend.

Patience is endurance, resilience, and perseverance in the face of all difficulties. In essence, it leads to the conclusion that if a person remains steadfast on the path of truth with patience, oppression will not last, and their life will be short.

Nodira was not only a creator, but also actively involved in state affairs, advising and helping her son in governance. He made his contribution to governing the state through justice and rational politics. The poetess's work promoted human qualities - spiritual values such as love, patience, contentment, modesty. Thanks to independence, the work of poets who wrote with love for Nodira and other countries is being studied and appreciated even more deeply.

The work "Turkic Gulistan or Ethics," written by Abdulla Avloni (1878-1934), is of great importance in the formation of children's worldview, national consciousness, and ideology. This work aims to teach children the basics of science, ways to overcome the centuries-old backwardness characteristic of the people of Turkestan, enhance enlightenment and spirituality, and instill rules of good behavior and etiquette.

<sup>4</sup> Ibrohimov A., Sultonov X., Jo'rayev N. Vatan tuyg'usi. – T.: O'zbekiston, 1996. – B. 206.

<sup>5</sup> <https://abiturtest.uz/insholar/menga-yoqqan-gazal-insho>

Avloniy's following poetic lines extol deep love for the homeland, its blessings and sanctity:

"Your name is holy in this world.  
Whoever doesn't know your worth is foolish.  
Your feeling brings trade to hearts,  
Your pain will take away another pain..."<sup>6</sup>.

In these verses, love for the homeland and ignorance of its value are assessed as a lack of intelligence. The pain of the homeland affects the heart so deeply that it makes one forget other sorrows.

"Your land and water will feed and feed us.  
He will have your fat sheep slaughtered.  
Apples, pomegranates, figs, grapes - your fruits,  
"Horses and oxen, goats, goats, camels..."

Here, the country's riches - land and water, fruits, and livestock - are mentioned. They feed the people, grow them, and serve the prosperous life of the people.

"They all serve us.  
Each is a piece of delicacy.  
Having been born from you, having grown up, having returned,  
We will come to you again, breaking your heart..."

In this quatrain, from a philosophical and spiritual point of view, it is depicted that a person is inextricably linked with the Motherland, that he is born, grows up in it, and returns to it.

## **RESULTS AND DISCUSSION**

The main theme of Rauf Parfi's poetry is the freedom of the individual, the independence of the Motherland, and the unity of Turkestan and the Turkic world. He is considered a courageous poet who committed to expressing the eternal consciousness and tragic spirit of the 20th-century Turkish people in the sacred Turkic language and achieved this goal," writes Doctor of Philological Sciences, Professor Numon Rakhimjonov in his introduction to the book "Sakina."

Rauf Parfi is a creator who, feeling the pain of the people as a part of the people, as if in fire, wrote a poem about that fire.

Below is an excerpt from his famous poem "My Letter to Bernd Iyensch about the Homeland":

"About the Homeland to you, Bernd.  
While I'm writing this letter  
It's snowing heavily outside,

<sup>6</sup><https://ziyouz.uz/ilm-va-fan/adabiyot/milliy-uygonish/begali-qosimov-shuhrat-rizaev-abdulla-avloniy>

White-white, plump-plump. What does the snow fall on?  
Imagination rains. The sky mounted on the horse of imagination.  
Bernd, perhaps such a life will be very difficult in the end.  
Bernd, maybe it's untimely for us to get sick  
Pain called the twentieth century.  
I beg you, don't think it's lofty words,  
Maybe we should remove her black headscarf.  
from the beginning of sorrowful memories." <sup>7</sup>.

The poem is written in the form of a letter, and the writer writes to a person named "Bernd" with his personal thoughts and feelings. But this letter to this person is an address to all humanity, especially to every person who thinks about history and nation. Here, Bernd is like a name given to someone historically, ideologically, or personally understandable, but in the true sense, it is a universal, symbolic image for everyone. "Snow" is a symbol of painful memories and feelings that fall into the heart in this poem. The whiteness of the snow at first glance signifies purity and cleanliness, new hopes. But this white snow is interpreted not as a slogan, but as pain and a heavy burden of the past.

In the word "What snow falls?" the poet points to the subtle and complex mental processes behind the white snow, as imagination and fantasy fall. "Imagination" expresses a person's dreams and hopes, concepts, inner thoughts, and ideas about the future. And the sky shows the breadth of these imaginations and their connection with another world. The poet emphasizes that as imagination soars to the sky, it strives for a higher and simpler goal, but there is self-examination and tension in this movement. The images here describe the boundaries of human thought, judgments, and sorrows. In this sentence, the 20th century is shown as a time of trials, pain, and suffering for all peoples, including the Uzbek people. In this century, global political and social changes, wars, stages, colonialism, and social conflicts intensified. The poet, calling this century "pain," emphasizes the difficult experiences on the path to freedom and independence. This pain includes not only external influences, but also the internal mental illness, grief, and suffering of the nation.

If we philosophically analyze Khurshid Davron's poem "Vatan" (Homeland):  
"Let there be joy and sorrow in your heart.  
Not in books, not on paper.  
Do you live here, in Bukhara,  
Let him breathe with you.

<sup>7</sup> <https://yoshlikjurnali.uz/tadqiqot/rauf-parfi-sherlarining-oq-chizigi>



Wrap your child up at noon,  
Let the willows lift the cradle to the sky.  
But you sing lullabies at the beginning,  
Put the feeling of homeland in your heart.

Tell me, the moment bent in the fields,  
Tell me, when the sun is bathed in blood.  
Tell me, when joy and sorrow tremble,  
Tell me, at dawn in a white dress.

Sing lullabies at funerals,  
Tell me, between consciousness and struggles.  
Until the feeling that surges in our hearts  
Let there be an echo in the hearts of children..."<sup>8</sup>.

This poem contains the idea of patriotism and provides information about a person's inner world - feelings in their heart, love for the homeland, and the responsibility to pass it on to future generations. In the first sentence, he emphasizes the value of human emotions and inner spiritual state. Joy and sorrow in the heart are feelings that arise from real life experience, have passed through experience, and have deep meaning for the individual. They are not false or scattered information, like books or words on paper. The poet emphasizes that the true source of humanity is the heart, therefore love for the homeland should also be born from an inner spiritual point of view. In the second sentence, the poet addresses adults, emphasizing the responsibility of instilling love for the homeland and its dignity in the hearts of children. Midday is a time of peace and tranquility, a time when children need to be fed in peace. At this time, "singing lullabies" is a traditional act of love and healing, and at the same time, a symbol of sharing love and responsibility for the Motherland, that is, the feeling of homeland should be passed down to future generations through education, love, and upbringing. In the next sentence, life and suffering in every corner of the homeland are shown through images of nature. The bending moment in the fields is the difficult and miraculous moment of the people, the sun sinking in blood is the time of war, bloodshed, and suffering. At the same time, the feeling of homeland means that it is associated not only with joy, but also with pain and sacrifice.

In the fourth sentence, the poet emphasizes the sacrifices made for the homeland, the struggles of the nation and their respect, the funeral is a symbol of final silence and respect, and lullabies are a symbol of sanctity and love. Here, love

<sup>8</sup> <https://kh-davron.uz/ijod/sherlar>

and loyalty to the homeland are defined as formed through historical struggles and sufferings. The poet wants to write that the feeling of patriotism is not only inherent in one generation, but should also be passed down from generation to generation in the future.

### Conclusion

In modern Uzbek poetry, the ideas of patriotism are manifested not only as an important part of national spirituality, but also as an integral part of the inner world and spiritual values of the individual. In their works, poets express the concepts of love for the Motherland, selflessness, freedom, and independence with deep philosophical content. Patriotism is not only blood, but also spiritual will, personal responsibility, and generational greatness. Modern Uzbek poetry plays an important role in the development of the idea of patriotism, which encourages the younger generation to be devoted to the Motherland, to respect their history and values. There is a need to organize the activities of specialized scientific and practical centers that study the structural foundations of patriotic ideas at the republican and regional levels. The main task of these structures should be the development of systematic scientific recommendations for public administration and educational institutions through a deep analysis of patriotic concepts in examples of poetry and art. It is advisable to interpret the phenomenon of "national patriotism" not only in a narrow framework limited to historical dates or ceremonies, but also in a new format of relations related to the economic, social, and innovative development of the country. From this point of view, the implementation of promising projects of strategic importance at the intersection of value studies and literary studies is an important requirement of modern scientific thinking.

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