

# THE ESSENCE OF THOUGHT AT THE HEART OF AYDIN KHOJIEVA'S EPIC "SALVATION"

Asatjanova Iroda Maqsudbek qizi  
Student of the Faculty of Philology, Urgench State University

## Annotation

This article reveals the ideological and artistic features of the epic "Salvation" by the talented poetess Aydin Khodzhieva. The epic analyzes the places where the theme of independence is combined with the theme of the Motherland.

**Keywords:** lyrical epic, epic image, lyrical situation, lyrical hero

## Introduction

It is known that in pure lyrical epics the expression of the movement of the whole body from the influence of the individual on the universe, as well as the associative state of the soul, the resulting image is the content of the work, while in lyro-epic epics the epic image is combined with lyrical expression. . In the epics of the following years, the lyrical situation prevails. The reason for this is not the leadership of social motives, as in previous works, but the focus on human problems, attitudes, characteristics. "... the lyrical heroes of the period were divided into two categories according to their worldview and the diversity of their spiritual worlds. While most of them appear to be active advocates of Soviet policy, some are seen as rebels who understand the nature of the policy and react to it with a sense of danger for the future."<sup>1</sup> To be more precise, it is based on the philosophy of the East, not on the philosophy of the West. At the heart of Eastern philosophy is to see and justify all the virtues of the world in the harmony of spirituality, morality and reason.

At the heart of Aydin Khojiyeva's epic "Salvation" is an artistic expression of this philosophical truth. The story vividly depicts the events of the recent past in seven legends (mostly true). The story begins with a dedication. Describing the appearance of beys from his districts on the main square of Tashkent on the occasion of Navruz, he writes about the appearance of Hazrat Navoi: One of the ends of this fiber is tied to the kindergartens ... This is what I told to the perfect teacher - the moment when Hazrat Navoi and the Turkic-speaking nation fell on their foreheads, "the heroes of the poet's works wrote. describes how he was greeted in a poetic way and then says:

A hand that forgets its past,  
Upset by others,  
When people are sad,  
You have brought, O great Lord,  
Fresh air of purification,  
Slave in ignorance, unconscious<sup>2</sup>  
Let the ointment cure the slaves.

This ointment is the philosophy and idea of the poet, that is, to respect man, to have a just king and an independent centralized state, and to instill in the human heart the light of enlightenment, the spirit of

<sup>1</sup> Jumagul Jumaboyeva. XX asr o'zbek she'riyatida psixologik tasvir mahorati. – T.: "Fan". 2004. 19-bet

<sup>2</sup> *it was not possible to preserve the rhyme in the process of translating the epic*

pride. "All the important events, unforgettable events, dramatic changes in the history of mankind are manifested first in the creative heart, then in words and finally in deeds."<sup>3</sup> Aydin Hojievva points to this. Then it turns to the myths of truth and embodies the image of yesterday. The "Legend from Kindergarten" section begins: "My mother Toshbibi bobo Jahmat qizi was crying about the Bukhara revolution. On milky summer nights, on snowy winter nights, tell tales, met! and they rubbed my nieces and nephews. " It is well-known that in the world of fairy tales there is always a dream of goodness and a good life. The person who listens to this tale lives in his world, that is, he dreams of a better life. In their eyes, it is brought by Hizr Baba. The children are waiting for Hizr Baba. Here Hizr Baba is a symbolic image. It is a symbol of a good life and a bright day. Because the October Revolution promised that. Hizr Bobo appears in the girl's eyes once and does not appear again. The world of goodness he saw was yesterday, the past. The twentieth century saw many changes in life, many innovations, and many injustices. People suffer from this. Especially socialism, in a system now called a totalitarian society. The poet reflects this and shows it with all his horror. He writes: "Master Hizr Baba did not return. The kolkhoz's butcher and egg-collecting taxman became rich in this yard. A florist made of gujum tree stared at the gate. Money promised. No! They said they would give me a milk cow in return. One day three people from the GPU came. He closed the gate. The master carver wrote the verses of Allah in Arabic on the "forehead" of the gate and decorated its layers with elegant calligraphy. "

It is well-known that in life, evils, vices, and cruelty do not arise spontaneously, but through the efforts, deeds, and relationships of people. This fact is also reflected in the epic, which reveals the roots of the injustices of the 1930s. In the section entitled " The Key to the Fortieth Box" it is written:

Uz betrayed his brother at a wedding  
Brother - the will of faith.

He said:

They are not happy from time to time,  
The voices of the past.  
They gather and read  
Poems of Saints.  
He hates a free system,  
There is pain in his heart ...  
They launched a mass attack,  
There is something written in Arabic,  
They burned, bribed ...  
There was a cleric who was killed

Mosques have been destroyed, and creations that create a feeling of compassion in the human heart and add consciousness to it have been burned. But no amount of pressure can destroy goodness. In the poem, the poet "draws a picture of the spirit of human spirituality, which, while emphasizing the feelings of national pride evoked by the climates of freedom, penetrates deep into the climates of

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<sup>3</sup> Yuldasheva Muhayyo. Eternity of Updates: Literary Research. - T.: ADIB, 2011. p.23.

human spirituality, based on a series of experiences."<sup>4</sup> That fact must be taken into account. " Hazrat Mavlavkhan is humiliated, his books and divan are saved by the grace of God. But a lot was lost. An attack on enlightenment is to pour water on the mill of ignorance. The result is described in the section entitled "Ball from the Hand." Village council chairman Tolov will be in charge of burning the books. He dips a large stick in oil, lights a match for it, and holds it to the books. In the poem, the poet warns of the truth of enlightenment by depicting the reality of life in the image of Pay. This fact also determines the educational value of the epic. Payment will only be deducted from your account when the goods are ready to be despatched. Whatever happens, the opposite happens. In this regard, Aydin Hojiev writes:

Hand in hand with the governors  
Stubborns wherever they move  
The ghosts chased after him  
And hand over the whip, the action,  
One day he repented  
When I was a gardener,  
It's too dry,  
He was a shepherd,  
In the wilderness, the kingdom belongs to God.  
It's the same lamb season  
The herd is sick  
There was nothing wrong with that.

The poet's task is to convey the poetic idea to the reader in an effective way, using the power of artistic expression. Otherwise, it will simply be a series of words, which will weaken the emotional impact of the work.

At the heart of the events we have mentioned in the epic and in the subsequent legends are three ideas - "The Sorrow of Hamid Suleiman", "The Story of Murodbakhsh Bobo", "Fason from the Valley of Danger". Firstly, the image of the tragedies that befell our people serves to understand the essence of independence, secondly, it reveals the root of the human world from good to evil, and thirdly, the idea that man achieves good, good life, good deeds. That's the decent thing to do, and it should end there. To do this, one must continue to follow the path of believing in one's own body and the spirit of those who sow the seeds of goodness, and seeking help and salvation from them. Because God loves those who do good and forgives them. This is why the epic is called "Salvation" and its place in the world of spirituality and literature.

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<sup>4</sup> Rakhimjanov N. Uzbek poetry of the independence period. - Tashkent. Fan, 2007, p.26