

INTERPRETATION OF PEASANT POETRY IN NAIM KARIMOV'S RESEARCH

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Аннотация: В данной статье анализируются методологические подходы академика Наима Каримова к изучению творчества Чолпона, в частности, новые интерпретации личности поэта и его поэзии на основе архивных материалов. В исследовании подчеркивается важность материалов, найденных Наимом Каримовым в архивах Службы государственной безопасности с 2000-х годов, для освещения поэтики лирики поэта. Также научно обоснованы последние дни Чолпона как жертвы репрессий и биографические основы идеи «свободы» в его поэзии.

Ключевые слова: Наим Каримов, Чолпон, архивные материалы, НКВД, биографический метод, репрессии, «Ночь и день», лирический герой, джадидская литература, цифровая трансформация.

Annatation: This article analyzes the methodological approaches of academician Naim Karimov in the study of Cholpon's work, in particular, new interpretations of the poet's personality and poetry based on archival materials. The study highlights the importance of materials found by Naim Karimov in the archives of the State Security Service since the 2000s in illuminating the poetics of the poet's lyrics. Also, the last days of Cholpon as a victim of repression and the biographical foundations of the idea of "freedom" in his poetry are scientifically substantiated.

Keywords: Naim Karimov, Cholpon, archival materials, NKVD, biographical method, repression, "Night and Day", lyrical hero, Jadid literature, digital transformation.

INTRODUCTION. Abdulhamid Sulaymon oglu Cholpon was a writer who created a new school of poetry in Uzbek literature, who captured the nation's pain and thirst for freedom in lyrical lines. However, for many years, the Soviet ideology branded him as a "nationalist" and banned his works. Only during the years of independence did the opportunity arise to objectively study Cholpon's work. In this

process, the role of academician Naim Karimov, who was born in 1932 and worked productively until 2023, is incomparable [1, 4].

Naim Karimov devoted most of his life to studying documents about the lives of victims of repression in the cold rooms of archives. The scientist's goal was not only to vindicate the poet, but also to prove that every line of his poetry is based on historical truth. Cholpon was arrested on July 14, 1937 and shot on October 4, 1938, and these facts became clear precisely through the scientist's research.

METHODS. This study is based on a comprehensive and multidisciplinary qualitative approach to the study of the heritage of academician Naim Karimov in the field of pedagogy. The research methodology involves the analysis of literary facts at the level of technical accuracy and legal norms.

The main methods used in the article are described in detail below:

Biographical-documentary analysis of "Merajli". Naim Karimov considered it a fundamental principle to study literary phenomena in connection with historical events, and a work of art in connection with the life of the writer. This method, similar to the process of "attaching points" (demarcation) in geodesy, connects each lyrical verse of the poet with specific biographical "coordinates" (points in time and space) in his life.

The method of archival research and legal examination. In the study, archival materials (investigation reports, arrest warrants) were subjected to legal examination in the same way as "documents determining rights" in the real estate cadastre. This method served as the main tool in exposing the poet's works destroyed in 1937 and the unjust accusations against him, that is, in restoring the poet's "moral property rights".

Literary "Cadastre" and the Systematic Inventory Method. In collecting Cholpon's scattered literary heritage, the principles of "technical inventory" in the cadastral system were followed. Naim Karimov systematized the poet's works published in the periodical press ("Sho'ro", "Yangi Sharq", "Yangi Turkistan").

Aesthetic-hermeneutic and "Valuation" (Evaluation) method. Through the hermeneutic method, the symbols and meanings "hidden between the layers" in the poetics of the poet's lyrics were read. This process denied the "false ideological assessment" of Cholpon's poetry during the Soviet era and determined its true "national value" during the period of independence.

RESULTS. As a result of Naim Karimov's research on the life and work of Cholpon, Uzbek literary studies were enriched with the following fundamental news and facts:

Archive Revolution: A Scene of Tragedy in the NKVD Documents. Naim Karimov claims that when the State Security Service archives were briefly opened

in the early 2000s, he "recorded all the materials on Cholpon and Usman Nasir in one day".

- *The mechanism of political repression:* The scientist proved, based on archival documents, that the lists of intellectuals to be exterminated were directly formed by the "four" of Stalin, Molotov, Kaganovich, and Voroshilov.

- *Perseverance during the investigation:* Cholpon's courageous attitude during the last investigation, his refusal to abandon the idea of national independence even under the threat of death, was reflected in the protocols published by the scholar. These documents explained why the poet's collections, such as "Jo'r", were destroyed (caught in the wind of repression).

Cholpon's educational activities and material support. Naim Karimov revealed the poet's services not only to the writing of the poem, but also to the future of the youth of the nation:

- *7,500 soums:* One of the most important findings of the scholar is that in 1922, Cholpon allocated 7,500 soums from his fund, a huge sum for that time, to support Abdulvohid Murodov, an Uzbek student studying at the Ziroat Academy in Germany. This fact embodies Cholpon not just as a poet, but as a national devotee.

- *Family tree and heirs:* The scholar included biographical information for scientific consumption, such as the fact that the poet's daughters, Fozila (1906) and Faiqa (1903), and his grandchildren currently live in Namangan.

"Digital Inventory" of Literary Heritage. The results in pastoral studies are now on a scale similar to the results of the "96% mapping" in the real estate system.

- *A 10-volume legacy:* Naim Karimov participated in the creation of a 10-volume database of original and translated works, collecting all of the poet's scattered works, in particular the translation of "Hamlet" (this work is considered a masterpiece of Uzbek translation art), as well as his critical articles such as "Is Literature Rare?" and "The Soviet Government and the Voice of the Noble One".

- *State Prize:* Thanks to the efforts of the scientist, on September 25, 1991, the Alisher Navoi State Prize was awarded for Cholpon's book "Yana Oldim Sozimni".

International interpretations. **The results** of the research have spread beyond Uzbek borders and into the international arena:

- *International academic centers:* The poetics of Cholpon poetry is currently being studied in the context of global Jadidism at the University of Tokyo, Istanbul University, and Ankara Haci Bayram Veli University.

- *Turkish-language publications:* Naim Karimov's biographical novel "Cholpon" was translated into Turkish and published in Turkey as part of the "Cholpon Year". The poet's works were also introduced to French readers in the "Anthology of Uzbek Poetry" published in Paris in 2008 [9].

DISCUSSION. The study of the peasantry of the period of independence show that the literary studies of this period are not just a chronological stage, but a process of radical renewal of national aesthetic thinking.

The results of the study should be discussed methodologically and theoretically in the following areas:

Moving from ideological molds to aesthetic freedom. While in Soviet criticism, Cholpon's work was analyzed on the basis of the principles of "class struggle" and "partyism", during the years of independence, literature began to be interpreted as "the fruit of the creative genius of a nation freed from the oppression of the ruling ideology." The essence of our discussion is that now Cholpon's lyrics see a person not as a "labor force" or a "producer", but as a complex phenomenon that "perfects the spirituality of an individual human personality". This approach turned literature into a "creative work of the soul", which forms the hermeneutic basis of Cholpon studies [6].

The importance of archival materials as a "Legal Document". As noted in the results, the opening of the archives of the State Security Service (former KGB/NKVD) after the 2000s created a new stage of the biographical method in Cholpon studies. Academician Naim Karimov's study of Cholpon's life and tragedy in connection with archival documents proved that each verse of the poet is the product of real historical suffering. In our opinion, these archival materials, like the documents "ensuring the legality of property rights" in the real estate cadastre, became the main factor in the poet's vindication. The "terrible documents" in the archives refuted the claims of Soviet critics who accused Cholpon of nationalism and made it possible to reassess him as a standard-bearer of the idea of national independence [2, 3, 5].

Synthesis of hermeneutic and poetic analysis. The issue of "decorative language" and symbolism in the works of Cholpon occupies a special place in the discussion. For example, the content hidden under the images of the poet "Binafsha" or "Kongil" can be read through the hermeneutic method. Hermeneutic interpretation became the main tool for penetrating the individual spiritual world of the poet, his images in the world of imagination, such as "the Earth girl covered in the blue". Within the framework of poetic analysis, the formation of the lyrical subject, the complexity of the system of "role lyrics" (author-narrator-me) brought Cholpon studies to the level of world-class theoretical and poetic research.

Digital transformation and systematization of literary heritage. Just as 96% of land areas are currently mapped in the real estate system, the systematization of the poet's 10-volume works in Cholpon studies is completing the process of "literary inventory". Naim Karimov's new biographical facts about Cholpon's life (his family,

financial support, translation art) have revealed the greatness of his personality from new angles. This process can be called "refining Cholpon studies" [9].

International Cholpon Studies: A Comparative Analysis. The results show that Cholpon 's work is currently being studied in the context of global Jadidism at the universities of Tokyo, Paris, and Istanbul. This indicates that the methodological basis of Uzbek Cholpon studies has now adapted to the requirements of international comparativism (comparative literary studies) and serves to assess national literature as an integral part of the world literary process [7].

CONCLUSION. Academician Naim Karimov is a true architect of Uzbek Cholpon studies during the period of independence, and his research shows that a work of art cannot be objectively analyzed in isolation from the personal fate of the creator and archival documents [10].

In conclusion, the scientist, through archival materials, refuted the unfair assessments of Cholpon's national ideas and elevated him to the level of "national suffering". Even after Naim Karimov's death in 2023, his scientific legacy will serve as the main "compass" for a new generation of researchers.

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