

Interpretation Of Socio-Philosophical Themes And Motifs In Chusti's Work

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Abstract: The article is devoted to the development of socio-philosophical themes in the work of the poet Chustiy and their artistic interpretation. The author reveals the attitude of the poet and his lyrical hero to the social problems of his time, speaks about their thinking about time, the world and man, and their desire to understand the world and man. In the article, these issues are highlighted using the example of Chusti's poem "Earth and Sun."

Keywords: Socio-philosophical, topic, motive, problem, world and man, thinking, spirituality, evil, debate, Sun, Earth, concept of people, honesty, truthfulness.

Introduction: Chustiy is one of the poets who continued the traditions of Uzbek classical literature. He created works in aruz, wrote works in genres that existed in our classical literature. In our literary studies, it is noted that Chustiy, along with a number of other writers, successfully continued these traditions [1-360]. Themes and motifs widely developed in our classical literature also occupy a leading place in Chusti's work. This can also be seen in the praise of love in the poet's ghazals, the glorification of the beloved's beauty, loyalty, and devotion. At the same time, the writer's devotion to the traditions of classical literature does not lead to monotony in his work, the poet does not limit himself to singing only about love. Chusti praises patriotism, the selflessness and creative activity of our people [2-37, 44]. He also reflects on the social problems of his time, thinks about time, the world and man, life and death. At this point, it is necessary to emphasize one of its characteristics. Chusti pays special attention to thinking. When evaluating great figures who lived in the past, he approaches from this point of view, emphasizing their thinking and the power of thought. In particular, he describes Alisher Navoi as follows:

Tafakkur olamida mardu maydon,

Aziz o'zbek sharaf-shoni Navoiy.

We see such a description in his verses dedicated to the

poet Mukimi. In another poem, he writes: "May the soul be sacrificed for the people of thought." The writer himself is a man of thought. He wants to understand the mystery of the world, the world amazes him. Many questions arise in it, the poet struggles to find answers to them and admits that understanding life and the world is the heaviest problem, a difficult trade:

Ey tafakkur olamida fikri daryo do'stlar,

Bir savolimga javob bergaymu dono do'stlar,

Bilgali bu sir ilojin bormu aslo do'stlar,

Hayratimni orttirar har dam bu dunyo do'stlar,

Telba etmasmu meni bu og'ir savdo do'stlar.

The poet tries to understand not only the world, but also people. He strives to understand where humanity is heading, the question of humanity's spirituality concerns him, and he is amazed by what people are doing. All this finds its artistic interpretation in his work. One such poem by the poet is called "Earth and Sun." This poem, in its genre characteristics, is close to the debates in classical Eastern literature. In Uzbek literature, Yusuf Amiri's "Bang and Chagir," Yaqini's "Arrow and Bow," and Ahmadi's "Discussion of Musical Instruments" are well-known [3-311-324]. The debate is written in the form of a dispute between two opponents. In this case, each of the parties tries to prove its superiority over the other, trying to show its merits and useful aspects. The dispute ends with the

victory of one side or a compromise between the disputants through the arbitration of a third party [4-147]. Chusti did not call his work a debate. But he built the poem, like a debate, on the basis of an argument and discussion between two sides. The sun is the teacher of the universe. Life on Earth, humans, the animal and plant world - all exist thanks to the sun. The sun is a source of light. As depicted in the poem, due to these qualities, the Sun gives in to arrogance and pride, becoming haughty and arrogant. He disregards neither the Earth nor humans. He expresses a number of critical remarks about them:

G'ururla dedi yerni qilmay pisand,
U mendan tubandir, men undan baland.
Uning jismi tufroq erur, nuri yo'q,
Qumu tosh ila cho'lu ho'lu quruq.
To'qayzorlaru changalistoni bor,
Baland pastligu tog'u dovoni bor.
Ajinlar ko'paygan uning aftida,
Tabiat gahi qalqitar kaftida.
Agar chiqmasam, undan unmas giyoh,
Butun muzlagay, yo'q erur ishtiboh.
Kulib boqmasam nur ololmaydi oy,
Qolur barcha zulmatda, holiga voy!
Jahonga murabbiyu sulton o'zim,
Jahon jismida ham yurak, jon o'zim.
Erur barcha sayyoralar tobeim,
Barobar bo'lur erdi men birla kim? [5-124].

The Sun expresses many other thoughts and claims besides these. The Earth, in turn, responds to it. This situation leads to the emergence of a debate. The author uses a unique artistic method here. In fact, all the ideas expressed in the passage given in the poem as the Sun's baseless words spoken with arrogance and disregard for the Earth and people are not baseless; there is a certain degree of truth in some of them. The poem was written in the last century. The 20th century has given humanity much, in particular, technological progress and the achievements of civilization have changed the life of human society, providing people with many benefits and conveniences. At the same time, this process also influenced the spiritual image of humanity, the system of values and criteria, and this influence was not only positive. In the excerpt, states, spiritual poverty, evil, and evils, which can be considered to a certain extent a product of this process, find their artistic reflection. The author pays special attention to the injustice, unfairness, and oppression happening on earth. He is especially concerned about humanity's growing estrangement from compassion

and the intensification of evil among people. All of this is expressed in the poem from the perspective of the Sun. He addresses the Earth and says:

Quyosh aydi, bo'lsang ona qil bayon,
Nechun qancha farzandlaringdur yomon.
Ularni nechun qilmading tarbiyat,
Ular nega qonxo'r erurlar faqat.
Turar gerdayib kibrla tog'laring,
Yuzingda, dilingda tuman dog'laring.
Ko'rilmaz omonlik biror lahza ham,
Hukmron erur senda jabru sitam [5 – /125]

As depicted in the excerpt, people have become so evil that they are ready to devour each other alive. All of them are enemies to each other, one burns another's house, the other turns another's wedding into mourning. A bullet fired by one kills the other, blood stains are visible at every step, the smell of blood wafts:

Tirik yeydilar bir-birin beayov,
Bori joni bor bir- biri birla yov.
Biri boshqasin yondiruvchi uyin,
Biri o'zgasin motam aylar to'yin.
Birin o'ldirur birining otgan o'qi,
Erur har qadam qon hidi, qon yuqi [5 – 125].

The Sun blames the Earth for the occurrence of all the above conditions. "If you are a mother to people, why didn't you raise them, why did so many of them become evil and bloodthirsty?" he reproached her. The earth responds calmly. He acknowledges the Sun's generosity and nobility, while at the same time saying that it thinks one-sidedly:

Quyoshsen baland martabang – bu aniq,
So'zing ko'zgusi lekin ermas tiniq.
Nahot senda ham bo'lsa kibru havo,
Bo'lak kimsadan o'pkalash noravo.
Ne uchunkim seni deydilar oftob,
Ulug', oliy himmatli, oliyjanob.

According to Earth, not all people are destructive, evil, as the Sun says. Among them are sincere people who don't know what resentment and evil are. Many people on Earth work honestly and engage in creative activities. These people are far from evil and do not wish ill upon anyone. People who live in harmony, unity, and support each other constitute the majority in society. There are countless people engaged in various professions, working in the field of science and bringing benefit to the people. They are truly true people:

Biri yaxshi dehqon, biri posbon,

Biri yaxshi olim, biri qahramon.
Birin fikri firuza osmon ochar,
Biri fikri siynamda ming kon ochar.
Biri qilni qirq yorguvchi nuktadon,
Biri birni aylar o'limdan omon.
Biriga biri qosh- ko'zdek yaqin,
Birini ko'rib der biri ofarin.
Biri tan, biri jon, juda ittifoq,
Bu farzandlarim ta'rifi besanoq [5 - 126].

The Earth responds not only to the Sun's criticism of humans, but also to its thoughts about itself (Earth). He emphasizes that its heart is full of mines and riches, has majestic mountains and beautiful gardens, and that grain, which is the sustenance of people, is also grown in it:

Dilimdur xazina, butun kon erur,
Murabbiy haqiqiy chin inson erur.
Ulug' haybatim, savlatim, tog'larim,
Chiroyimi, go'zal ziynatim, bog'larim...
Giyohlar unar, menda donlar unar,
Mening yaxshi farzandlarim purhunar [5 –126].

Here, too, the author uses the same method. These words, spoken in response to the Sun's reproaches from Earth's tongue, are now directed not only at the Sun but also at humans. With this, the poet reminds them that our planet is full of natural resources and blessings, and that everything necessary for people's prosperous life is sufficient in its embrace. The Earth's response to the claim that the Sun is the sole mentor of the universe is also noteworthy. The poet uses the doctrine of the four elements that existed in the Middle Ages. According to him, the basis of the universe consists of four elements. These are water, earth, fire, and air. Based on this, Earth says:

Hayotga faqat sen murabbiy emas,
Bu ikkinchi aybing, eshit bir nafas.
Havo suvla men senga hamkormiz,
Jahon ichra har ishda to'rt yormiz.

In the final part of the poem, the author returns to the question of evil and malice on earth, between people, and predicts their disappearance. Here he gives the outlines of the future time in his imagination and writes verses imbued with the spirit of optimism:

Sen aytgan zamonu sen aytgan yomon,
Yaqindir jahondan bo'lur benishon.
Asar qolmagay, yo'q bo'lur vahshilar,
Qolar yaxshilar, yaxshilar, yaxshilar.

Bo'lur bir jahonki ajoyib jahon...

In the interpretation of socio-philosophical themes and motifs in Chusti's work, the concept of the people is of particular importance. The word *el* is one of the words frequently used in the poet's poems, occupying an important place in their ideological and artistic content. This can be seen in the example of the following bytes:

Jonga jafolar izlama, izla umr baqosini,
Elga yomonlik aylama, aylagil el rizosini;

Har kimni siylasa eli u kam bo'larmidi,
El sevmagan azizu mukarram bo'larmidi;

Yo ishing yo so'zingdan topsa malham dardiga,
Ta'zim aylab senga har lahza Luqmon, deydi el.

Numerous such examples can be cited in Chustiy's poetry. The poet looks at man, his dignity, his place in life, his essence in general, in close, organic connection with the people. In this connection, he defines the meaning of a person's life, his main mission in life, and sees him in serving the people, benefiting them, earning the love, gratitude, and praise of the people, and satisfying them:

Elga xizmat qilmasa jon ne kerak,
Unga xalqu yurtu davron ne kerak;

So'zni eng hikmatlisi shul, rahmat olgil, rahmat ol,
Deydilarki, bitta rahmat ming baloni yengadi.
Elga xizmat ayla, Chustiy, el rizosin ol mudom,
El rizosi qudrati, balkim, qazoni yengadi.

All other human endeavors are steps towards this goal. The author considers learning, mastering a craft, and acquiring good qualities as means that allow achieving the main goal - serving and benefiting the people - and he is undoubtedly right in this. Indeed, a person without knowledge and skills cannot bring any benefit to the people, to the people. The same applies to people devoid of human qualities and spirituality. The poet calls people without spirituality "heartless" and loudly declares that they bring no benefit to the people:

Bahra yo'q qalbi quruqdan el uchun,
Dashtu cho'lda kema hargiz suzmagay.

In reality, people without skills, knowledge, and spirituality are not only useless but also harmful to society. Among them are those who envy talented, skilled, and knowledgeable people, stand in their way,

and do not shy away from slander and intrigue in this way:

Hunarliklarni ko'rganda chidolmasdan
hunarsizlar,

Dilida rashk tuhmatla g'araz paydo qilur derlar.

In contrast to these, the poet puts spirituality. In this, he emphasizes honesty and righteousness. In his poems, we see the repeated appeals to distinguish between what is permissible and forbidden, to work honestly, to earn honestly and eat honestly, not to covet the rights of others, in particular, not to consume the rights of the people. In particular, in the ghazal with the radif "o'g'lim," the poet writes:

Halol birla haromni farq aylagan mardi
maydondir,

Bu maydonda shijoat ko'rsatib, topgil zafar,
o'g'lim...

Ochingdan o'lsang o'l, ammo yema kishi haqin,
Xususan, el haqi koming aro bo'lg'ay zahar,
o'g'lim.

In another poem, we read the following lines:

Kerak sizga halol rizqu halol ish,

Halol yurgan kishi ko'rmaydi tashvish...

So'zimga ikkilanmay fikr aylang,

Halol topib, halol yeb, shukr aylang.

Similarly, honesty, truthfulness, the call to be honest and live righteously also occupies a central place in Chusti's work:

To'g'ri bo'l, qilgil yomonlikdan hazar,

El mazoring lavhiga rahmat yozar.

"I won't say a word if there's no truth in any word," says the poet. He considers the truth to be above all else in the world. It is no coincidence that the call to honesty and righteousness appears as one of the leading motives of Chusti's work, as they are the main attributes of a healthy social environment in society. In a society without honesty and righteousness, there will be no development or progress. Historical experience shows that if a country has all the conditions for its prosperity and development: favorable geographical location, favorable climate, natural resources, enormous potential, but there is no honesty, righteousness, a healthy social environment in society, if there are many officials who only think about filling their pockets, if fraud and theft become commonplace, if honesty and righteousness are not valued, such a country cannot develop, cannot escape backwardness, its wealth is plundered, and its people cannot prosper. This truth is recognized today on a global scale. This is evidenced by the fact that corruption is considered the

greatest threat to society and the state in today's world, and the fight against it is being waged on a planetary scale. Among the requirements imposed on states by international organizations, the issue of eradicating corruption occupies a special place. The effectiveness of this struggle depends on the full mobilization of all available opportunities in society. In this, the power of the artistic word can and should be used, and Chusti's poetry can also serve in this regard.

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