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SAMANDAR VOHIDOV IJODIDA TARIXIY SHAXSLAR TAQDIRI

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BuxDU, f.f.n. dotsent.

Аннотация: Ushbu maqolada Samandar Vohidovning davr va zamona ruhini teranroq his qilish niyatida tarixiy hodisalar va tarixiy shaxslar taqdirini chuqur o'rganib, badiiy tadqiq qilishi ochib berilgan. **“Makkada uchratdim Sino bobomni” g'azali, “Temurbek avlodlari”, “Abdullatifning o'chmas faryodi” kabi she'rlari tahlilga tortilgan.**

Kalit so'zlar: “Sharif Nurxonning so'nggi tilagi”, “Abdulla Qodiriy”, “Fayzulla Xo'janing so'nggi nidosi”, “Hazrat Yassaviyga hasbi hol”, “Hazrati Naqshbandni ayla ziyorat”, “Mangulik qasidasii”

Samandar Vohidov davr va zamona ruhini teranroq his qilish niyatida tarixiy hodisalar va tarixiy shaxslar taqdiriga ayricha poetik munosabat bildirish orqali o'sha jarayonlarni sinchkovlik bilan badiiy tadqiq qiladi. “Rivoyat”, “G'alabaniing ilk kuni”, “Sharif Nurxonning so'nggi tilagi”, “Abdulla Qodiriy”, “Moziydagi qilich”, “Fayzulla Xo'janing so'nggi nidosi”, “Hazrat Yassaviyga hasbi hol”, “Hazrati Naqshbandni ayla ziyorat”, “Mangulik qasidasii”, “Temurbek avlodlari”, “Hoji Teshabobo Naqshband hikmatlaridan”, “Urush veteranlariga”, “Janggohda”, “Abdullatifning o'chmas faryodi”, “Biri alloma shohu biri avliyo shoir”, “Istiqlol naqsh etgan yangi bitiklar”, “Hazrat Hafs Kabir va oila ayollar hikoyati” va boshqa o'nlab she'rlari shunday izlanishlar hosilasi tarzida dunyoga kelgan. Shoir bu she'rlarining aksariyatida zamonni tarixiy shaxslar xislatlari orqali ko'rsatish yo'lidan borsa, boshqa bir qanchasida zamon ruhini o'sha davrga xos ashyo vositasida ifodalash yo'lidan boradi. She'rlarda tasvirlangan voqelikning qaysi davrda kechganligiga qarab tartiblantirilsa, xalqimizning ming yildan ziyodroq tarixi manzaralari ko'zga tashlanadi.

Samandar Vohidov hajga borganida Abu Ali ibn Sino nomi bilan atalgan Makkadagi dorushshifoni ko'radi. Shoir qalban entikib, hayratini ichiga sig'dirolmay, iftixorini ifodalagan “Makkada uchratdim Sino bobomni” g'azalini yaratadi:

O, Buxoro “oh” chekarding, qayerda deb farzandlarim,

Men bugun ko'rdim bobomni holati shohonada.

Iftixor et, ey Sharif shahrim, hakim o'g'ling, mana,

Makkaday shahri Sharifda nomdor bemorxonada.

Rabbano, bundan ziyoda marhamating bormikan,

Ro'baro' etding bobomni manzili begonada.

Shu kecha hamroh etib Shayx urroisning ruhini,

Ayladik sayr goh Buxoro, goh Makka, goh Afshonada.

Shoir xalqimizning e'tiqod pokligi va mustahkamligiga intilib, bu yo'ldagi kurashlarda goh g'olib, goh mag'lub bo'lib yashaganini, nihoyat istiqlool tufayli Sho'ro mafkurasi hukmron bo'lgan zamonda tahqirlangan e'tiqodining qayta tiklanishi asnosida



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qalbida tug‘ilgan og‘riqlarni “Hazrat Yassaviyga hasbi hol”, “Hazrat Naqshbandni ayla ziyorat” va “Haj daftari”ga kirgan turkum she’rlarini maydonga keldi.

Samandar Vohidov xalqimiz tarixini chuqur mushohada etarkan, undagi har bir porloq va qora nuqtaning siyosiy-ijtimoiy mohiyatini teranroq anglashga va estetik baholashga ayrica ahamiyat beradi. Bu jihatdan Sohibqiron Amir Temur asos solgan qudratli davlat va uning avlodlarining bu saltanatni parchlab yuborishlariga oid badiiy tadqiqoti darajasida bitilgan “Temurbek avlodlari”, “Biri alloma shohu biri avliyo shoir” va “Abdullatifning o‘chmas faryodi” she’rlari davr tarixiy ruhini haqqoniy aks ettirganligi bilan e’tiborni tortadi.

“Temurbek avlodlari” she’ri Birinchi Prezidentimiz farmoni bilan Amir Temur yili deb e’lon qilingan va Sohibqiron tavalludining 660 yilligi nishonlangan 1996 yilda yozilgan. Shoir unda Amir Temurning turkiy xalqlarni bir tug‘ ostiga birlashtirib, ularni mo‘g‘ul istibdodidan qutqarishdagi jasoratini namuna qilib ko‘rsatgan. Amir Temurni ulug‘lash – tarix qa’riga chuqur ildiz otgan tomirlarimizga, madaniyatimizga, qudratimizga asoslanib, buyuk kelajagimizga ishonchimizni mustahkamlash demakdir.

Ulug‘bekday ulug‘ shohga zamonasi o‘g‘li Abdullatifni qotil qilib ulg‘aytirgandi. Shoir ota qotilining o‘z yovuzligi va noxush qilmisini anglab, chekkan afsus va nadomatlarini ifodalovchi “Abdullatifning o‘chmas faryodi” she’rini yozdi. Tarixda ota qotili – padarkush nomi bilan tavqi la’natga giriftor bo‘lgan Abdullatif qilmishi ochib berilgan.

XX asr 30-yillarida yangi qatag‘onlarini boshladi. Shoir shu qatag‘onlar qurbonlarining o‘zlariga so‘z berib “Fayzulla Xo‘janing so‘nggi nidosi” va “Abdulla Qodiriy” she’rlarida o‘sha davr fojiasini ko‘rsatishga intildi. Shoir xalqimizning o‘z erki va yurti mustaqilligi uchun olib borgan kurash tarixini shu lavhalarda yorqin chizarkan, milliy istiqlolga erishganimiz qurbonlarsiz kechmaganini, bu yo‘lda xalqimizning talay jonfido farzandlari qurbon bo‘lganliklarini, binobarin, ularning ruhi poklarini e‘zozlab, istiqlolimizni qadrlash va himoyalashni burch sifatida anglashimizga da’vat etadi.

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