

The Motif of Waiting for A Beloved in The Lyrics of G. Dawletova (Based on The Poetry Collection «Seniń Dártiń Menen Jasayman Hayal» (“I Live with Your Pain, My Dream”))

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Abstract: Love lyrics, which occupy a special place in world literature and in the creative work of every poet, are considered one of the literary genres that most fully reveal the delicate and noble feelings of the human heart. This lyrical genre encompasses various motifs such as love, fidelity, dreams, jealousy, separation, reunion, and waiting for a beloved. These motifs in love lyrics express the richness and diversity of inner emotional experience.

Keywords: Love lyrics, forgiveness, motif, leitmotif, lyrical hero, subjective hero, objective hero.

Introduction: Karakalpak literary scholar, Professor Q. Járimbetov, expresses the following opinion about love lyrics: “The heartfelt emotions of the lyrical hero arise on the basis of a natural (instinctive) human passion, and under the influence of external worldly factors they acquire ethical qualities—that is, they are shaped by social norms, traditions, and human values—as well as aesthetic qualities through an artistic perception of the world. In love poems, the lyrical hero is governed by sincere feelings of love inherent to human nature and exists within the sphere of these emotions.” [1, p. 106] The scholar’s opinion about love lyrics is consistent with the images of the lyrical hero in G. Dáwletova’s poetry collection “Seniń dártiń menen jasayman hayal” (“I Live with Your Pain, My Dream”) (2001). This is because the feelings of the lyrical hero arise from a natural human sense of love and become enriched through external worldly influences.

In G. Dáwletova’s poems such as “Izlemeske tózim joq” (“I Cannot Bear Not to Seek”), “Sezbediń be sen?!” (“Did You Not Feel It?!”), “Kútermen janım” (“I Will Wait, My Soul”), “Men ózińe ashıq bolğan qusayman”

(“I Seem to Be in Love with You”), “Qız sağınışı” (“A Girl’s Longing”), “Kórinbes” (“Invisible”), “Taba almas” (“Cannot Find”), “Muhabbat” (“Love”), “Seni izleymen” (“I Seek You”), and others, the lyrical hero experiences inner emotional states such as being a woman in love, unrequited love, waiting for a beloved, longing, loneliness, and separation.

In the “Russian–Karakalpak Explanatory Dictionary of Literary Terms,” the following idea about lyrical experience is given: “Lyric poetry conveys joy, delight, sorrow, grief, uplifted feelings, and other emotions, inner experiences, spiritual states, and thoughts that arise under the influence of the external environment, through emotionally intense (excited) words. As in epic and drama, lyric poetry can also address issues such as morality, didactic instruction, love, life, and others” [2, p. 114].

In lyric poetry, the emergence of inner experience is directly connected with an object or event that stimulates the thoughts, imagination, feelings, and worldview of the lyrical hero. This stimulus pushes the poet to write a poem. For example, in G. Dáwletova’s

poem “Kútermen janım” (“I Will Wait, My Soul”):

Báhár samalları ópse júzimnen,
Sıydamlanıp sabır, taqat tózimnen,
Juldız jansa kóziń be-dep súzilgen,
Jabıǵıp, janıǵıp kútermen janım

(The lyrical hero describes a deep emotional state of waiting for a beloved. The gentle spring winds touching the face symbolize hope and emotional sensitivity. The speaker shows patience and endurance despite inner pain. Every shining star reminds the speaker of the beloved's eyes, expressing strong longing and imagination. The final lines reveal emotional suffering and intense yearning, as the speaker waits with a heart full of love, sorrow, and anticipation.)

The poet's poem is created based on the inner emotional experiences of a lyrical hero who is waiting for a loved one with longing and patience. The image of “spring winds” in the stanza reflects the inner feelings of the lyrical hero. The hero patiently waits for their beloved and hopes for their return. At the same time, the comparison of stars to the beloved's eyes, living in the hero's imagination, and the instability of emotions between joy and pain are enriched with feelings of love and longing.

It is clear that this experience is not simply the image of waiting for a beloved who has gone on a long journey. This is because the first stanza begins with the lyrical lines: “The eye of my heart understands a secret, I noticed there is life not only in feeling.” The subjective hero senses warmth in the gaze of the beloved through the “eye of the heart” and expects the beloved to openly express hidden feelings of love. If we read the poem to the end, the objective hero's mysterious feelings of love remain hidden.

The poem “Izlemeske tózim joq” - (I Cannot Bear Not to Seek) by the poet can be read as a continuation in terms of content of the poem “Janım kútermen” – (I Will Wait, My Soul).

Íshqı gúlخانında lawlap janarman,
Suwsız shólrirkegen gúldey solarman,
Farxadın izlegen Shiyryn bolarman,
Songı demde izlemeske tózim joq,
Jáne báhár keldi, onda óziń joq

[3, 12].

(The poem expresses the continuation of the lyrical hero's emotional state from the previous poem “Janım kútermen.” The hero's inner world is filled with intense longing and impatience in searching for the beloved. The images of burning in the fire of love, fading like a flower in a dry desert, and referring to the tragic love story of Farhad and Shirin all emphasize deep emotional suffering and devotion. Despite the arrival of spring, the absence of the beloved intensifies the feeling of loss, showing that the hero can no longer endure not searching and waiting.)

The poet begins the poem with the line addressed to the beloved: “Aytılmaı bir sóziń lábińde qaldı” (A word of yours remained unspoken on your lips), and what exactly the beloved was going to say remains in a mysterious state. It draws attention that each of the first four stanzas ends with the line “Jáne báhár keldi, onda óziń joq” (Spring has come again, but you are not there), and through repetition it emphasizes the inner emotional experience of the subjective hero who, even after many years, cannot find their beloved, strengthening the motif of waiting.

The poem concludes with the final line of the last stanza: “Sońǵı demde izlemeske tózim joq” (At the last moment, I can no longer bear not searching), which shows the lyrical hero's exhaustion from waiting for the beloved, the depletion of patience, and the sense that there is no other option left except to go and search for the beloved. The poet uses the word “joq” (not/absent) in each stanza to reveal the inner emotional state of the poem and to strengthen the motif of waiting.

A reader who carefully studies the poet's works can see continuity and a chain-like connection between the poems. Such features characteristic of the poet's individual style attract the reader's interest and encourage them to read books. The image of the lyrical hero, who is tired of waiting for and searching for the beloved, continues in the poet's poem titled “Kórinbes” (“Invisible”). In this poem, the hero is depicted in a state of hopelessness:

Janım janıǵadı hijran daǵında,
Gunshalar gúl ashpas kewil baǵında,
Jaslıǵım-altın jaz áyne waǵında,
Boz duman artınan aylar kórinbes.
Tuttay tógilermen usap gúzlerge,

Mir p rshe kewilim seni izlewde,
Layli bolip sh gar bolsam d zlerge,
Meni k tip alar M jnun k rinbes

[3, 16].

In this poem, the hero is depicted in a state of deep hopelessness and emotional pain. The feelings of separation burn the soul, dreams do not bloom in the garden of the heart, and youth and past happiness appear distant and unreachable, hidden behind fog and sorrow. The lyrical hero describes himself as emotionally shattered, endlessly searching for the beloved, and even if he becomes like Layli in the desert, there is no visible Majnun to receive him, emphasizing loneliness and despair.)

The motif of waiting for a beloved in the poet's lyrics is considered an important factor in the formation of the image of the lyrical hero. The sequential arrangement of the poems analyzed above, as well as the comparison of seasons with different stages of human life, are all skillfully constructed. In the poet's poems, the motif of waiting for the beloved does not appear only in a single stanza or in separate lines, but serves as the main continuous line throughout the entire poetic collection, which demonstrates the poet's artistic mastery of lyrical expression.

In literary studies, alongside the term "motif," the term "leitmotif" is also frequently used.

Leitmotif (German Leitmotiv – meaning "leading motif") is a term borrowed from music, referring to the main idea or guiding theme introduced by the author and repeatedly emphasized throughout the entire work. In lyrical and lyrical-epic works, compared to epic literature, the leitmotif appears more openly and clearly, always standing out in a distinct and noticeable way [4, p. 87].

Leitmotif is a supporting element such as a key word, word combination, sentence, image, or plot fragment that plays a central role in understanding a literary work. It carries the greatest ideological and emotional weight of the work and is repeatedly mentioned throughout the text [5].

In G. D wletova's love lyrics, a certain sense of mystery can be observed. The main reason for this is that leitmotif elements are not limited to a single poem but are repeated across several poems. In other words,

there is a connecting element that links these poems together.

For example, the poem "Izlemeske t zim joq" ("I Cannot Bear Not to Seek") begins with the line: "Aytilmay bir s zi n l bi nde qald , S r bolip qalgannan aqlim lald " ("An unspoken word remained on your lips, my mind became silent because of the hidden secret"), the poem "Muhabbat" ("Love") begins with: "Kewlim s r n bildirmege batpad m" ("I could not dare to reveal the secret of my heart"), the poem "K termen jan m" ("I Will Wait, My Soul") begins with: "Q lbimni  k zi bar bir s rd  a lar" ("The eye of my heart understands a secret"), and the poem "Sezbedi  be sen?" ("Did You Not Feel It?!") begins with: "S rg  toli n zeri nnen jal nl " ("Your gaze full of secrets is fiery"). The repeated use of the word "s r" ("secret") in these poetic lines attracts our attention.

The poet has attempted to reveal the hidden, mysterious feelings and inner emotional experiences in these poems. Moreover, the repetition of the word "s r" (secret) creates poetic interconnectedness within these works. In addition, these poems also include experiences such as waiting for a loved one, being unable to openly express one's feelings, and living with hidden emotions.

Based on the examples given above, it becomes clear that the leitmotif is not limited only to the idea of keeping secrets, but is also connected with the idea of waiting for a beloved. This internal unity and mysterious emotional expression found in the poet's works encourages the reader to search for deeper meaning.

Professor Q. Orazimbetov, in his work, writes that the most noticeable first feature of the lyrical hero is that the poet's inner experiences are presented from the very first page through the lyrical "I." However, this "I" does not only represent the poet's personal feelings. In some works, the lyrical hero stands in front of us while the author remains in the background, as if in the "shadow" of the hero. That is, we suffer together with the lyrical hero, rejoice together, and feel ourselves inside the work. We also experience a stronger emotional impact [6, p. 24].

In G. D wletova's love poems, the lyrical hero is portrayed in the image of a lover whose emotional state is unstable in matters of love. The reason is that

their love is one-sided; the image of the beloved is absent. A reader who reads the poet's poems experiences the same emotional suffering as the lyrical hero and can also feel the hero's devotion and loyalty in love.

In conclusion, the motif of waiting for a beloved occupies a leading place in G. Dawletova's love lyrics. The image of the lyrical hero in the poet's poetry collection is able to express the most delicate feelings of the human heart. Inner experiences such as waiting for a beloved, inability to express feelings, and unexpected unrequited love are skillfully created through poetic devices.

In the poet's lyrics, leitmotifs are not limited to a single poem but are repeated across several poems, creating mutual interconnectedness. This encourages the reader to think more deeply and to perceive the logical and poetic connections between the poems. The lyrical hero, in turn, has a strong emotional impact on the reader.

CONCLUSION

In conclusion, in the poet's distinctive literary style, the motif of waiting for a beloved in women's lyrics is created in a delicate and expressive manner. Her poems stand out for their ability to express the emotional experiences of the human heart, their poetic uniqueness, and their vivid imagery.

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