



Philosophy In "Why Me" By Omon Matjon's Epic

Shokhista Akhmedova

Lecturer At The Department Of Uzbek Language And Literature, Jizzakh State Pedagogical Institute, Uzbekistan

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ABSTRACT

This article is devoted to the study of philosophical issues in the works of Omon Matjon. In the article, the poet's "Why me ?!" the epic is analyzed and interpreted. The emergence of new interpretations of the work of Omon Matjon among the representatives of the Uzbek poetry of the twentieth century, their confirmation or denial, the escalation of debates on them can be considered a natural phenomenon in the world of science.

KEYWORDS

Lyrical protagonist, mood, emotional experience, artistic expression, suffering.

INTRODUCTION

The words of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev: ". we always acknowledge with gratitude the great contribution of cultural figures in the spiritual development of our people", in our opinion, fully applies to the people of the pen. Therefore, the emergence of new

interpretations of the work of Omon Matjon among the representatives of the Uzbek poetry of the twentieth century, their confirmation or denial, the escalation of debates on them can be considered a natural phenomenon in the world of science.

Heaven Uzbekistan, where is your paradise,

You have worked so hard, where is your work?

THE MAIN RESULTS AND FINDINGS

One of the poets who sang in Uzbek poetry of the XX century, who had his own way, his own style, his own point of view, his own word, the winner of the Republican State Prize named after Hamza, Uzbekistan It is well known to the people of literature that the poems and epics of the national poet Omon Matjon have taken a worthy place in the treasury of our literature.

In fact, when we look at the work of the poet, it is impossible not to be fascinated by the magic of his charming melodies and meaningful words. The poet's "Caravan bell", "Sundial", "Burning tree", "Wounded lightning", "I love you", "Trees and herbs", "Only one apple among us", "The shadows of man fell on the sun", "Bird's way", "Light of faith", "Ardakhiva" and "Pilgrimages of Khoja Ahror" are among them.

Along with lyrical poems, the poet also wrote in the genres of lyrical short stories and dramatic epics. He created the story "Talking Times", as well as dramatic epics "Pahlavon Mahmud" about the great figures of the Uzbek people from Khorezm.

It is obvious that in Omon Matjon's work, reference to history is a priority. The literary scholar who studied his work said: "In his works, the poet pursues three important ideological goals, based on history. The first of these is an appeal to the history of the nation, the homeland and the introduction of their ancestors, who created unparalleled spiritual treasures for their contemporaries; the second is to awaken in them the spirit of the invaluable heritage left by their ancestors; The third is a call to the future to carefully deliver the masterpieces of these spiritual treasures. The

poet achieves this by creating convincing generalizations, more vividly depicting the national color of the processes taking place in the spiritual world of the lyrical hero. His lyrical protagonist is in no hurry to express his thoughts on time and the future without relying on history in most cases. Because he understands that even if every nation grows up and is temporarily cut off from the national land, it will not be cut off forever. The national spirit respects the virtue of the national feeling that never disappears. That is why, no matter what Omon Matjon's historical work is, he always prioritizes the colors and tones that suit everyone's mind and emotions. "We will see how true these ideas are when we get acquainted with his work recently.

In particular, "Why me ?!" The epic is one of such works. Speaking about the period of stagnation in the poem, the poet expresses his heartfelt words in colorful lines:

Seventy years of living without the Qur'an, the Torah,

Husbands are helpless, women are helpless,

The carpenter of the age, without tools,

The hole was in the roof.

Apparently, the lyrical protagonist in the epic is surprised to see a difficult situation as he looks closely at his life? He realizes that he has been deceived and that his choice is "sleep." For this reason, the poet writes with pain that he did not read the Qur'an for seventy years, that he was overwhelmed by the worries of the mortal world due to the passage of time.

It is well known that in the twentieth century, several times the best sons and intellectuals of the country were unjustly beaten. Especially in 1937 and 1950, our people's favorite poets and

writers were slandered, executed and deported on charges of treason. In the 1980s, many of our people suffered because of the "Uzbek affair". In other words, he thinks that the main reason for this is that some people have no faith because they do not fear Allah because they have not read the Qur'an:

It's snowing, it's raining,

Rivers flow instead of rivers,

Each king issued his own decree,

The rest of the people got dirty.

It is clear from the above lines that the poet goes his own way in describing these events. That is to say, we can see the depth of the content that is imposed on the poetic images through the artistic interpretations of the theme of nature. In fact, the snow should be white, the rain should be light, and the river should be rippling, and their movement should make the earth green. But the poet uses the words "black snow" and "saffron rain" to describe the tragedies that befell our people, the decrees that tormented them, and, as a result, the desire in their hearts.

In our view, this is "... for a work of poetry to be an example of philosophical lyricism, it must be, first of all, good and evil, freedom and oppression, life and death, instantaneous and eternal, good and evil, light and it must be written on eternal themes such as darkness, love and betrayal, nature and society. But at the socio-political stages of the life of the people, the development of society, the breath of time, the level of spiritual and intellectual culture of the nation, the poet's consciousness and worldview bring qualitative changes to the artistic and aesthetic interpretations of these eternal themes. These changes are reflected in

the socio-philosophical generalizations imposed on the symbolic poetic images, in the wise meanings.

We think it's self-evident.

Where are the wise men?

Where are the grandmothers who take care of the house,

Where "Unite!" cries

Am I crazy and / or lacking in faith because I get anxiety attacks?

As we read these verses, we see the image of the victims of repression, Cholpon, Kadyri, Fitrat. Those who ate their heads lament that they are now taking all our wealth from our underground treasures and our precious books without hesitation, so that the stars opened by Ulugbek do not shine in the sky:

The stars discovered by Ulugbek, which are not in the sky,

Salt your old Urgench.

The underground eyes of your underground gangs

Searching, digging, carrying, hiding.

In this regard, Askad Mukhtor said, "Every true work has its own philosophy. The main philosophical thought should bother you, torment you, and burn you before, during, and after you write. A work written without it will be immediately ignored. The main idea of the play, the philosophy of life, the reader will not burn without coal, " said Omon Matjon. Because, looking at the history, the poet addresses those who condemned his past as "Boykarong murderer, Temur's bloodthirsty, Manguberding officer, chorus, forehead salty"

and says that it is time to distinguish white from black, good from bad. :

The blood of God on the wall of the period,

Cholpon falls to the north, Cholpon to the north,

The sky, who drank a crystal glass of poison,

The bloody party was about to ask for a drink.

CONCLUSION

If we pay attention, the epic is written from the beginning to the end with great excitement and pain. In the process of reading the epic, we learn that the poet was mentally retarded, accompanied by lepers from abroad, who tortured him and bled him. The poet classifies these traitors as the pale, patriarchal Abtullatifs.

Who are they! These are our palids,

These are our Abdullatifs,

Dogs without a taste for the stars

He went to hunt for the moon.

In the poem, the poet addresses the issues of good and evil, beauty and ugliness, life and death, freedom and oppression, the fate of the individual, the role of the nation in the development of the nation:

That's enough lessons! Believe in yourself!

Trust your instincts!

There is still an Uzbek shout,

Look, your veins are shaking!

From the above examples it is clear that the lyrical hero created by the poet in the epic is involved in the reality of his life, environment, social reality, the need to express the feelings

and feelings of the poet in the poem and caused this epic to become educated.

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