



## THE CONCEPT OF HISTORICITY IN THE POETRY OF KHOREZM POETS (IN THE EXAMPLE OF THE POETRY OF ERKIN SAMANDAR, AMON MATCHON, MATNAZAR ABDULHAKIM)

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<https://doi.org/10.5281/zenodo.10254345>

**Annotation:** In this article, the artistic reflection of historical figures in poetry and the provision of the principle of historicity by the poet were studied on the example of the works of Amon Matchon, Matnazar Abdulhakim, who grew up in the literary environment of Khorezm.

**Key words:** historical image, historical space, historical truth, artistic fabric.

The works of representatives of Khorezm literary environment, Amon Matchon and Matnazar Abdulhakim, have their place in the literature of all Turkic peoples. In their works, both creators directly addressed the examples of folklore and historical figures. The national color of Khorezm is leading in the works of Amon Matjon. The author's book "Diydar Aziz" includes the tragedy of two great people from Khorezm, Najmuddin Kubro, and the story of the queen of Khorezm, Torabek Khanim, as well as some of the previous and recent poetic examples. We skillfully use Amon Matjon's tragedy "Najmiddin Kubro"<sup>135</sup>.

This work, written in the genre of tragedy, artistically interprets the socio-political situations in the history of Khorezm in the 13th century, the Mongol invaders' invasion of Kokhna Urganch, the socio-historical, spiritual and moral problems of the khanate are artistically interpreted. The period in which the work was written was the period of the reign of Muhammad Khorezmshah. His son Jalaluddin Manguberdi, a mystic scientist with a great position in the social and literary environment of Khorezm, Najmuddin Kubro, the founder of the Kubroviya sect, has been recorded in golden letters in the people's memory, folklore examples and the history of our country. We know from history that Najmuddin Kubro introduced the doctrine of protecting the Motherland and giving his life in this way, even if he lost his life. Amon Matjon creates the image of a national patriot in this tragedy. The philosopher-creator wrote these historical times full of conflicts, struggles, and heroic deeds. In this work, together with historical events, there are aspects that are interpreted on the basis of a beautiful rein, based on beautiful thoughts that affect human emotions, and as readers, our hearts begin to tremble. According to the Greek philosopher Aristotle in his work "Poetics", a true tragic work should make a person feel sad and longing and create a state of catharsis. It means to grieve, to grieve, and then to be cleansed. So, from the historical events described in such tragic works of Amon Matjon, the reader will first be disappointed, and then he will get spiritual and spiritual nourishment from it.<sup>1</sup>

In one of his interviews, the poet says: "Two historical works are included in Amon Matjon's new book "Diydar Aziz". One of them is dedicated to Najmuddin Kubro, the founder of Kubroviya sect. In the tragedy, we see a person with a strong will in the person of

<sup>1</sup> Pirnazarova M. Najmiddin Kubro obrazi Omon Matchon talqinida. Respublika ilmiy-amaliy konferensiya. Nukus. 2022.137-bet.

Najmuddin Kubro. In addition, the image of a patriot, nationalist, humanist person is embodied in the image of this governor, mystic. As the artist often mentions, Najmuddin Kubro is a person who was able to rise above conditional earthly gifts and earthly desires.

One of the moral and social problems seriously criticized in the tragedy of "Najmiddin Kubro" is betrayal and treachery in the environment of that time. Internal conflicts, enmity, lack of vision, failure to recognize great talents, and selfish people who managed to destroy the entire nation in order to defeat them in any way are shown. The negative evil in this tragedy was convincingly revealed in the dramatic epics "Beruni", "Al Khorazmi", "Pahlavon Mahmud" published some twenty-thirty years ago. Therefore, Amon Matjon continuously studies and mercilessly criticizes negative vices such as treachery, treachery, and jealousy characteristic of personality in many of his works. When we asked about the creation of the tragedy "Najmiddin Kubro" and the moments of the creative process, Amon Matjon answered: "I had a creative plan to write this work twenty years ago. I have included two new works in my book "Diydar Aziz". Both are historical. When we were in high school, our history teacher took us students on a pilgrimage to Khiva. Then, our teacher Dosimmat aka Najmiddin Kubro told historical stories about Torabek Khanim. These stories had a strong impact on me at that time. In addition, I relied on the books of the Russian scientist Tolstov, who studied the history of Khorezm. In general, in my works, I wrote the history of Khorezm of the X-XIII centuries, about the most famous people who deserve to be called heroes of this period.<sup>2</sup>

It is known that historicity is manifested not only in historical figures, but also by using proverbs, proverbs and sayings that have been living since ancient times in the work. Folklorism is a tool that ensures the genetic connection between folklore and written literature. The poet, who uses folklore examples in his work, expresses reality in a folk form, in a perfect way.

The theme of friendship occupies a large place in the work of Matnazar Abdulhakim. He proves his opinion with folk proverbs such as "Try a friend in a kulfat", "Bread is not a friend, but a soul is a friend". He incorporates the proverb "A friend is known in the dark" into a whole poem.

*Muomalasi edi chin do'stlarga xos.*

*Men ham mehr bilan qo'ygandim ixlos.*

*Boshimga tushding-u, qochdi u mendan*

*Rahmat, kulfat, qilding nomarddan xalos.*

*"Oltin o'tda bilinar" maqolida hayotiy tamsil yasaydi:*

*Seni sevgach, men o'z qalbimga ham bir e'tiqod qo'ydim.*

*Bilingay o'tda oltin soxtami yoki asil, jonim.*

In these verses, the proverb "The lock does not come to the door" has a unique meaning.

Uning loqayd dilidan men muhabbat iltijo etdim,

Agarchi qulf eshikka non tilab hech vaqt gado kelmas.

"Wouldn't it be?" In Radifli's ghazal, the poet describes his experiences line by line, saying, "Can't you claim the throne of Khokisor?" appeals to the right:

*Itlar suyak, nodonlar obro' talashgay doim.*

*Xokisorlik taxtini da'vo qilsang bo'lmasmi?*

Or his:

<sup>2</sup> <https://ziyouz.uz/ilm-va-fan/adabiyot/mar-abo-ch-orova-zim-z-albimning-b-lsam-kolumbi/>

Sizdan tutmam mehrimni parhez,

Jonim tandan bo'larkan judo,

Merosdirman hammangizga teng,

Teng ko'rganni teng ko'rar Xudo.

From the proverbs of the Turkic peoples, he writes thoughts similar to proverbs such as "Equality is wide". Matnazar Abdulhakim also uses the proverb "If you know yourself as a husband, know another as a lion" in Fakhriya's poem.

Na-da mag'rur qildi va na-da mahzun,

Kimdandir qolganim, kimdan o'zganim.

O'zimni er bildim hamisha

Sher bildim hamisha o'zgani.

In the poem of Matnazar Abdulhakim, folklorism is used in the opposite form, the poet uses it in a different form and shows a beautiful artistic expression:

Yaxshi bilan yomon bo'ldi teng.

Bug'doy bilan somon bo'ldi teng.

Zamon boshdan oyoq dard... demak,

Dardning umri zamon bilan teng.

Good and bad are not equal, just as wheat and chaff are not equal. But what if that is the case, as the poet said, time will turn into pain from head to toe. If no one listens to the pain of the people, then the life of the pain will be equal to time.

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