

**FEATURES OF THE EXPRESSION OF MORAL AND PHILOSOPHICAL  
THOUGHTS IN THE POETRY OF TLEUBERGEN ZHUMAMURATOV  
(BASED ON THE ANALYSIS OF ANTONYMS)**

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**ABSTRACT**

*This article is devoted to the study of the peculiarities of antonyms and the phenomenon of contrast in the poetry of the great Karakalpak poet Tleubergen Zhumamuratov. The article characterizes the works specifically the examples of antonyms from the poet's poem are being given and an attempt is also made to identify the features of the use of antonyms to express philosophical thoughts. The poet's philosophical views and moral ideals were reflected in his lyrics through numerous elements including the use of words that are opposite in meaning.*

**KEYWORDS:** *Antonym, Contrast, Text, Philosophy, Thought, Life, Parallel.*

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**INTRODUCTION**

“Friendship, friendship, friendship”—this is how the poet's heart, the poet's muse, beats [4, p.4]. This is how the karakalpak scientist K. Maksetov spoke about Tleubergen Zhumamuratov. Indeed, the poet was a great humanist; he glorified life, the creative aspirations of man. All his works are distinguished by an exceptional richness not only of content, but also of linguistic organization. It seems that in every line of his creations, he put a deep thought, an important thought. It is not in vain that he became a truly popular poet, because the great poet devoted almost all of his work to the motives of improving the character and actions of people, to the glorification of knowledge and education. Such prominent scientists as S. Akhmetov, Kh. Sultanov, K. Kamalov, T. Mambetniyazov, M. Zhumamuratova, Z. Bekbergenova and others were engaged in the study of Tleubergen Zhumamuratov's creativity. All new and new aspects of the work of this outstanding poet are being studied and, undoubtedly, will be studied. The works of Tleubergen Zhumamuratov, for all their relevance, will be the subject of many more research works. We, in turn, aim in this article to consider the features of the use of antonyms and the phenomenon of contrast in the poems of Tleubergen Zhumamuratov when expressing philosophical thoughts. We tried to identify the emotional function of antonyms, through which the poet conveys the sharpness of the thought of the work.

“Contrast, as noted by G.V. Petrova, allows the master of words to involve in the canvas of literary and artistic narration speech means that acquire the necessary expressiveness and imagery and implement the author's tasks associated with revealing the dialectics of the heroes' souls and with the most relief image of a piece of reality” [2, p.117].

Accordingly, Tleubergen Zhumamuratov also uses antonyms as the main means that expresses contrast at the lexical level. Antonyms are used in artistic speech, in journalism as an expressive means of creating contrast. Antonyms often are found in the composition of antitheses in poetic works [1, p.32]. Next, let us dwell on specific examples of the poet's use of words - antonyms in his poems. The main material for our article was the book "Aralg'akeldimoralip (2016)". The

poem "Buldunyanın'atqanjaqtitan'ı da ..." can truly be considered a poem built on contrast. This is also explained by the theme of the poem. In it, Tleubergen Zhumamuratov reflects on the meaning of life, touches on the most important aspects of human life and human relations.

The poem resembles an overview of past events and thus the feelings of the lyrical "I". When expressing his thoughts and views on life, the poet often resorts to the reception of contrast. The voluminous poem "Buldunyanın' atqanjaqtitan'ı da ...» consisting of 36 verses, contains many lines, where opposing words alternate. Next, we give examples of the poet's use of antonyms, while indicating how antonyms contribute to the disclosure of the content of the poem.

From the beginning of the poem, the poet notes that everything in the world is created in pairs and, thus, begins to draw parallels:

Хәммәнәрсежуп-жупболыпжаралған,

Тұнартынанкүнкеледитағыда[4: 12]

In this example, the poet gives a **day-night** parallel, noting that everything in life alternates.

Өзинқоянсанайтуғынадамжоқ,

Арысланжатырхәржүректиңишінде [4: 12].

In this example, we see a parallel between **a hare and a lion**, with the help of which the poet reflects on the fact that no one would consider himself to be cowardly or weak like a hare, and in every heart there is a strength that is likened to a lion.

Булдүньядақайғы-шадлықбарекен,

Әуелиндеегизболыпдөреген[4: 13].

The poet points out that the world consists of opposites, that a person's life is filled with an alternation of **joy and sorrow**.

Болдыталайқуяшлықүн, саякүн[4: 13 ]

Talking about the ups and downs in life, the poet uses such a comparison as the **sun-shadow**, as if there are sunny and cloudy days.

In addition, the poet reflects on the issue of equality and justice in life and gives such parallels as **equality-inequality, injustice-truth**:

Болсақлықхәмнақлықтарысы,

Пинханболарәдилсиздіңдәрисі.

Ишқирнеликдегендебирнаұқастай,

Хақыйқатлық – емлейтуғындәрисі[4: 13].

The poet goes on to mention the importance of friendship and loyalty. He notes that great obstacles can be overcome with loyal friends. In turn, the importance of friendship is expressed by comparing the fact that it is better to have a **new** thing, and a friend to the **old**:

Бұйымныңжақсыжаңасы, -

Мүтәжидипиткерген.

Дослықтыңжақсыгөнәси,-

Сынақларданөткерген[4: 14]

The poet also addresses the problem of drunkenness, mentions that **mothers** suffer because of

ignoble **sons**. In this regard, a parallel is given between **water- (here: alcohol) poison**:

Баласыжурбиржерлерде«суў»ишип,  
Анаотыруйкламастан«уў» ишип[4: 14].

There is a lot of speculation about the issue of bribery, venality and inequality. With a deep sense of indignation, the poet mentions that people often tend to be arrogant, having any rank, talks about cases when, due to inequality, "**pawns**" become "**queens**":

Бирнәкустазәрребийикөтипти,  
«Айыўман» депталтаң-талтаңетишти.  
Қопаллықтанжығыпалыпстолын,  
«Пешка»лары«ферз»болыпкетипти[4: 15].

The poet claims that no matter who a person is, it is important for him to preserve his conscience and purity of his soul. To express the two principles as good and evil, the poet cites the parallel between **scientist and ignoramus, good and bad**:

Биреўалым дейди, биреўнадандеп,  
Биреўжақсыдейди, биреўжамандеп.  
Бәринендеңжоқарыдәреже,  
Айтсаболар, **ақкөңиллиадам**, деп[4: 16].

The poet returns to the issue of good and evil in the following lines, where the content is conveyed by such oppositions as a **thorn-flower, white-black**. Through this, the poet points out the importance of the ability to distinguish white from black, good from evil:

Биреўлер бар, **тикенекти «гүл»**дейди,  
Пилди – шаян,кумырқаны – пил дейди.  
«Сыншыман» - дер, иштенболғансоқырдай,  
**Ақ-қараны**дурысырақбилмейди[4: 16].

There are a lot of examples of the phenomenon of antonymy in a poem, and all antonyms are of great importance in revealing the content of the work.

As the above examples show, in the rich and multifaceted poetic world of TleubergenZhumamuratov, words that are opposite to each other in meaning also play a significant role in creating contrast. Through contrast, the poet managed to dialectically portray the world and society in the interaction of opposite principles. All the emotionality that permeates the poet's poem, the embodiment of the poet's moral ideals, is mainly based, in linguistic terms, on antonymy. We think that it would be expedient to study the phenomenon of contrast and the principle of antonyms on the example of works of fiction, that is, to further develop such a study.

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