

ON THE POETRY OF OMON MATJON

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ABSTRACT

A sensitive artist Omon Matjon has gained the hearts of the people. From the day of the publication of his first works, "Ochiq oynalar" (Open Windows) in 1970, the poet was warmly received by the poets and had a special place in Uzbek poetry.

KEYWORDS: *Poetry, Creativity, Image, Literature, Talent, Artistic Skill, Principle, Beauty.*

1. INTRODUCTION

Meanwhile, the poet with more than forty years of creative experience and work has published poetic, prose, and dramatic books as "Karvon qo'nghiroghi" (Jingle bells of Caravan, 1973), "Quyosh soati" (The Sun-dail, 1974), "Dramatik dostonlar" (Dramatic Epics, 1975), "Yonayotgan daraxt" (Burning Tree, 1976), "Yarador chaqmoq" (Wounded lightning, 1977), "Haqqush qichqirighi" (The Scream of the Hawk, 1979), "Seni yaxshi ko'raman" (I Love You, 1981), "Daraxtlar va giyohlar kitobi" (The Book of Trees and Herbs, 1984), "Gaplashadigan vaqtlar" (Talking Times, 1986), "Ming bir yog'du" (A Thousand and One Light, 1989), "O'tamizda birgina olma" (A Single Apple between Us, 1990), "Odamning soyasi quyoshga tushdi" (The Shadow of Man on the Sun, 1991), "Qush yo'li" (Bird's Route, 1993), "Iymon yoghdusi" (Light of Faith, 1995), "Diydor Aziz" (Divine Dating, 2011), "Khaloskor ruh" (Savior Soul, 2012). Following Erkin Vahidov and Abdulla Aripov, the creator became a great poet. We can observe the tide of creative thinking saturated with passionate emotions in the lyrics of Omon Matjon. When we read the works of the poet, we can see that he glorified the goodness, hatred of injustice, spiritual beauty, devotion to goodness, love of nature, devotion to friendship, love, and the beauties of life in general. Omon Matjon presented his poems and dramatic epics about the distant past of Khorezm. The epic "A Thousand and One Lights", which was warmly received by the general public, delights the reader with its poetic interpretation of the priceless treasure of Hazrat Navoi. Along with lyrical poems, the poet has created rich works in the genres of lyrical short stories and dramatic epics. As we enjoy the work of Omon Matjon, we can see and feel the poet's firm and fierce sparks of hope longing and suffering in path for freedom, independence. We can observe the image of a vivid expression of the spirit of the period. Literary scholar Ulugbek Hamdam rightly noted that the generation of the poetry of the 60s enriched the Uzbek social poetry with the social problems of the time, as well as reinterpreted its traditional themes, in particular, the themes of the Motherland and the common people. We think that when the scientist says the generation of the 60s, he also means the work of the poet Omon Matjon certainly. [1-6]

There was a desire to understand the events, people's lives and destinies and draw conclusions in poet's lyrics philosophically. He encouraged the poet to think sincerely in the early stages of his career, but later he called for philosophical observation about life and people, about life. It is well known that poetry in the true sense arises from the harmony of the poet's thoughts and feelings, and in this case the harmonization is manifested in a single unity, which is a characteristic feature of the poetic image. Any poem is not free from thoughts and feelings. Therefore, the content of the poem desirably should have acquired a universal content in order to have a philosophical significance for the reader. To prove our point, let us turn to the poems of the poet:

In Uzbek:

“Bu - yolghon!” – kokrakka mushtladi kimdir.

“Yolghon bu...” ingrandi kimdir baghri qon.

“Hm-m...yolghon” ishshaydi borov nechundyr

Kim “Ha, yolghon!” dedi. Kimdir “Yoq, yolghon!”

Biri “Yolghon!” deya ketdi erka, to`q.

Biri “Yolghonchi!” deb ohista ko`ndi.

Shundoq bitta rost so`z aytilguncha

Kim qancha jonlarning umidi so`ndi.

English interpretation:

“This is a lie! ” - Someone punched on his own chest.

"It's a lie ..." someone groaned.

"Hmmm ... that's a lie," someone said

Who said, "Yes, that's a lie!" he said.

Someone said, "No, that's a lie!"

One said, "Lie!" said the man, darkly.

One said, "Liar!" he agreed softly.

As long as one true word is said

How many souls have lost hope

In the above poem, Omon Matjon tries to highlight the issue of purity of conscience and injustice in the main theme, the fact that the thought in each line has a vital basis ensures the naturalness of the emotional movement, i.e. the creator highlights a clear picture of justice and injustice in life: In Uzbek: ‘Qadimdan bir yurtning nodon haqoni Varrak kashf etganning to`kibdi qonin. English interpretation: In ancient times, the ignorant governor of a country ordered to shed the blood of the creator of the kite’. The real scene is reflected in our imagination by such verses. The fact that the basis of the processes of reality in life depends on the relationships and activities of people, reveals that they are created by people themselves. [6]

In Uzbek:

“Eh, bir shayton urdi”, deysan har safar,
O’zingga olmaysan aybni hech mahal.
Mundoq qarab tursam butun vujuding
Shaytanatga o’nglab qurilgan shahar.

English interpretation:

“Oh, the devil went astray”, -you say every time,
You never feel guilty about your sin
I think observing your whole body
It’s a city built for the Devil’s kingdom.

In Uzbek: “Tenglik yo’q joylarda yomondir qismat, Tili omon bo’lsa o’lmaydi millat.” English interpretation: Where there is no equality, the fate is bad, if the language survives, the nation will not die.

Apparently, the poet feels a constant spiritual responsibility to society and people in his poem. The sense of responsibility encourages the poet to look for the spiritual and social foundations of good and evil in his poems: Omon Matjon uses the poetic words in a unique way. The poet uses the word in such a way that its meaning seems expanded in reader’s mind. The poetic expression became more understandable as a result of the fact that the meaning and expression were under the influence of the living language of the people in the above lines, which seemed to warn the man himself from the degrading actions of the wicked man. As a poet with awakened spirit, he wrote in order to purify the world, the hearts of the people. Omon Matjon lived in disagreement with the evil in human behavior. The following lines of him testify it:

In Uzbek:

Ters fe’lli kimsalar kimning zuryodi,
Tag’in har birining bordir ustodi!
Pokdil el “Yo haq!” deb ruju qilganda
Bularning nimada bo’larkan yodi!

English interpretation:

Whose offspring are those whose behaves badly,
Moreover, everyone has own master!
I’ve no idea what these people think about,
When downright people ask for the truth, “Oh, God!”

The poet’s heart is never satisfied, as for the shortcomings of human behavior. The philosophical thoughts in the poems of Omon Matjon arise from vital facts. Especially when the artist observes life, the processes of reality, his contemporaries, he thinks and creates emotionally rich qualities

of human life, the beauties of life associated with his spiritual beauty. Of course, it is from these mental states that philosophical thought emerges.

In Uzbek:

Bu g'urbat dashtidan nechuk o'tdim men,
Kimlarga ishonib jadal etdim men?!
Izimga qarasam jilmayib turgan
Ishq bilan Imonni idrok etdim men.

English interpretation:

How could I pass through this desert of pain,
Whom did I trust and act in advance?!
Looking back I could see the smiling face of
The Faith with the Love only.

The poet-creator wants to free people from the cage of lust and to be perfect. There is a desire to understand life and reality in every distich of the poet's verse and poetry, the truth of the soul. Literary critic Q.Yuldashev says: "It is known that no matter what image the artist draws, he actually describes himself. The world doesn't seem to everyone as it is, but what the state and mood of a person is, the world seems him like that." Observing Omon Matjon's collection of quatrains, commonly referred to as "Short Conversations", we found out that it is characteristic of the poet to draw general conclusions about social reality, the life of a person and life in general sense from a small life detail.

In Uzbek:

Qay kuni sinchiklab boqdim bir qushga:
Nafsi deb tutildi olako'z Moshga!
Ming shukur, xudoyim, qorin bermabsan
Mendagi qanotli xayolga – hushga!

English interpretation:

Once I kept an eye on a bird:
That was caught by the cat in the act for lust!
Thank goodness you didn't give a belly
To my winged wish, and endless desire!

Such qualities as goodness, spirituality, and perfection in the nature of people are prominent in Omon Matjon's poetry. The lyrical hero in the poet's interpretation is embodied in the image of our contemporaries, who embody the radiant qualities of the people of the nation, such as kindness and beauty. E.g. (In Uzbek) Yashash, bu - umrning gulgun damlarin El uchun

yashamoq, el uchun bermoq. English interpretation: Living means living for and devoting your life in blossom to your homeland.

The image of human-being embodied in the poems of Omon Matjon is interspersed with philosophical observations about the essence of life, the role of a human in life, nature and society. This written piece is especially aimed at describing the experiences and lives of our contemporaries in a troubled and restless world: In Uzbek: Daryoni opichib turgan tog' u tosh Bari dard bilgan bir odamcha yo'qdir English interpretation: Even the mount rock holding the river over his shoulders cannot stand for the agony of a single man. Topics such as the beauty of the hearts of great and ordinary people, their connection with time, life, people, people's destiny and future, their duty to the motherland determine the main content of the poet's work. [3]

Apparently, one of the important factors determining Omon Matjon's poetic style is his inner drama, which consists of deep and wise thoughts.. According to literary critic M. Kochkarova's article, the poet owns a deep knowledge of the history, culture, customs, folklore, history of other nations, in a word, great knowledge and thinking. These edges appear vivid in the examples cited above from the poet's work. Literary critic Umarali Normatov described him as "Omon is a globe-trotter poet." We know that the poet is a creator who has seen many worlds, met many people, deeply felt their life, pain and suffering in our mind. The closeness to the people, symbolism, sociality, the poetic expression of the broad image of the prose, the truthfulness, the bold expression of the tragedies of the time, the human suffering are vividly demonstrated in the poems of Omon Matjon,. We can see that these cases are clearly manifested in the poetic narration such as "Gaplashadigan vaqtlar (Talking times)", dramatic, philosophical, historical epics "Pahlavon Mahmud", "Khorazmiyning tort sayohati va sakkiz bashorati(The Four Travels and Eight Prophecies of Khorezmi)", "Toghon(Dam)", "Haqqush qichqirighi (Scream of the Hawk), the tragedy "Najmiddin Kubro", the short story "Turabekakhanim" of the poet.

As a skilled translator, Omon Matjon translated works by Schiller, Baudelaire, Evgeny Evtushenko, Rasul Hamzatov, Justinas Martsinyakivichyus, Shandor Petefi, Berdi Kerboboev, Suhrob Tohir, and Ibrayim Yusupov. In general, our people are proud of the poet of our nation, who stands out in the Uzbek poetry of the new era with his voice and his style of writing.

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