

LETTERS TO OMAN MATJAN

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ABSTRACT: Letters have long been a means of communication between humans, which have become, for the most part, the level of active communication between cyborgs. The letters were collected and even brought into the form of a book (an example of this is A. Nawai's "Munshaot" and a. It is possible to get the "Rukaot" works of Jamie). These works are still recognized as an important historical resource for historians, ethnographers, literary scholars, linguists.

KEYWORDS: Communication between humans, historians, ethnographers, literary scholars, linguists.

INTRODUCTION

In the home archive of the people's poet of Uzbekistan Omon Matjon, more than a hundred letters, postcards, autographs are stored in two yellowed folders. Usually the genre of the letter is done in two ways, but the letters that are kept in the poet's archive are all in one way, that is, make up the letters that come to his address. The content, methodical study of letters addressed to Zero poets-writers is one of the extremely interesting topics for the current literary process, since as a genre it has long been formed in Uzbek literature.[1;45]

It is suitable for reading letters and is written in Uzbek, Russian, Karakalpak, Kazakh languages on various papers that have become obsolete. In particular, these letters were written by the poet's relatives, friends, admirers, disciples, editorial members, authorities, publishers, and poet-writers. Of course, the letters written by the writer-poets among them are different from those of other people. These letters can be divided into several groups according to this feature:

1. Official letters (O.Letters to Matjonga from the Writers ' Union, Museum, editorial office, publishers, school principals, authorities and various rallies)
2. Telegrams (they are expressed in very compact, simple words, mainly, such as an invitation, a greeting card, important meetings, round tables, a request for a reference to their books)
3. Letters written by relatives (such letters were written by the poet's father, brothers, brother, sister, distant uncles, nephews, and other Agha-ini, asking the poet, his family, or congratulating him on the holidays)
4. Do 'letters written by Saints and disciples (poet Qutlibeka, poets P.Mo' min, Tora Sulaiman, Abdulhakim Matnazar, Jolmirza Aymurzayev among others, who exchanged creative ideas with each other)
5. Letters from fans and other people (in such letters, 10th graders, students, people from different social spheres wrote letters in search of solutions to their own and problems in society)

In total, there were a total of 100 letters to Oman Matjan, which were not stylistically written in a less complex language. The largest part of the letters was made up of telegrams, with 56. 50-60 years since the writing of some of these letters, before the eyes of the person who read it, a vivid history, that is, landscapes of that time, is vividly embodied. Most of the letters kept are written in the 70s and 90s of the last century, dating back to the most flowering period of the poet's work. A draft variant of the letter, written by Abdulhakim Matnazar, poet, translator, cultural worker who served in Uzbekistan with the date of February 21, 1971, was preserved in the poet House archives. We bring to your attention the content of the letter in its entirety:

Dear Omon brother!

I read some of your poems in newspapers and magazines.

Your book is out this year. This prompted me to write this letter, even if it pleased me from the first side, and from the second, indecently. If there is no excessive concern for you, send me a copy. I am passionate about having a more rounded idea of your creativity.

Hello Abdulhakimov Matnazar.

R.S. I do a little bit of exercise myself. I am sending some of these things, and you will not write a word or two if you like it.

21 February 1971.

Adresim: Rostovskaya OBL. s. Taganrog, 26. Dovostrebovania.

Bor mehrim - La you duck,

Waiting for visolingi mas'ud.

You too, my soul, keep your perseverance,

Keep an eye on my way with confidence.

To those who wait, the trouble is temporary,

Compassionate hijran-tolerant stone.

From the happiness of the indomitable only

Those who suffer this endure.

Abdullah oripov mukhammas Ghazali.

The torment of Ishq grass is to my heart Joe this day,

It didn't fire so much, friends, until today.

This day when the judgment of fate is performed as a hijrah of berahm,

Wah-that I stayed in the Ishq desert beishq secluded today,

Come out which, oh my burning this desert this day.

Yosuman Rashk der, there is no loyalty left to you yor,

Is Tarki Ishq now, I have no tolerance left.

In this heart of fire, the mind never obeyed,

Chehrai Zarrin did not need particles to see,

These days Shams ladder appears erur rolls.

My state of majnuntol on the banks of the Ishq River,
My position as a lizard with a target for a thousand tourists,
I'm like a big dollar when I smoke Hajr zahmin,
My hilaldek status remained quiet on nun labing,
Let's say the game aylay erur spelling these days besides.

Matnazar, yor no favor Ango if,
If the bird of happiness lands on your head-feeds ul Barno if,
Donates love to you till if,
Yor visoli is in toming Abdullo if,
Don't do it even if they care about you.

SONG MAGIC

On the quiet beach of the song of separation
A German Psalm with a melody.
Full of guts and dreamy heart
It is a sign that it becomes creamy with a melody...

Longing to comb his hair,
The people of Ishq listened to him.
Towards the path of the beloved,
The old man will not look forward to my date.
But the girl is singing dilpora,
Listen to the soul suck it crowd.
Burn so magic gone: one go
The dead who listened to him begumon.

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No song, My original Friends,
Bu-KU a bagpipe about Loreleia,
But Mangu-Goh idol, Goh being half
Millions of hearts kick in the song craze.
Singer Masha, can't sing,
The song-La washes from my tongue.
If you go to the Rost that's a shepherd nogahon,
I would go to listen to the song.
I would not have gone from the arrival of my dead,
However
I would go to a rest listening to the singing of the dead.

Death's a nightmare!.. But I am more,
My friends, I'm afraid of a life without a burn.

Through the content of this letter, we find out about the teacher-student relationship between poet-translator Abdulkhakov Matnazar and Omon Matjan. The letter was dialed on the machine. In it, the young poet that he should pay attention to some shortcomings of the poem” Abdulla Oripov Ghazali mukhammas“,” song Magic “and” Bor mehrim-La ardor you”.Pleads with matjon. From the date of the letter, it is known that the first creative poems of Abdulkhakov Matnazar began to be written during this period, since his first poetic collection was released in 1982 under the name “Clear tongs”.