

ANALYSIS AND TRANSLATION PROBLEMS OF ABDULLA ORIPOV'S POEM "LISTENING TO MUNOJOT"

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Abstract

In this article, the poetic analysis of a poem by Abdulla Oripov titled "Munojotni tinglab" has been analyzed and explained by details. It emphasized the meaning, the idea of the poem that the poet wanted to say to readers. The poem describes the value of this national classical music. And also, Abdulla Oripov admires the willpower and stamina of humanity even though they have failure and mishaps.

Keywords: Munojot, stylistic devices, rhyme, poem, classical music, Alisher Navai, Umar Khayyam, tune, heartbroken, strings.

АНАЛИЗ И ПРОБЛЕМЫ ПЕРЕВОДА СТИХОТВОРЕНИЯ АБДУЛЛЫ ОРИПОВА «СЛУШАЯ МУНОДЖОТА»

Аннотация

В данной статье анализируется стихотворение известного поэта Абдуллы Орипова «Munojotni tinglab». В статье анализируется смысл стихотворения, мысли поэта перед читателем. Кроме того, в стихотворении говорится и о значении мелодии «Муноджот». Также поэт Абдулла Орипов не скрывает, что восхищается волей и терпением человека перед лицом невзгод и трудностей жизни.

Ключевые слова: Муножат, стилистические средства, рифма, поэзия, классическая музыка, Алишер Навои, Умар Хайям, мелодия, разбитое сердце, струны.

ABDULLA ORIPOVNING "MUNOJOTNI TINGLAB" SHE'RI TAHLILI VA TARJIMA MUAMMOLARI

Annotatsiya

Ushbu maqolada atoqli shoir Abdulla Oripovning "Munojotni tinglab" she'ri tahlil qilingan. Maqola she'ring ma'nosi, shoir o'quvchiga aytishgan fikrlarni tahlil qiladi. Qolaversa, she'rda "Munojot" kuyining qadr-qimmatini haqida ham so'z boradi. Shuningdek, shoir Abdulla Oripov insonning hayotning mashaqqat va qiyinchiliklari oldidagi irodasi, sabr-toqatiga ham qoyil qolganini yashirmaydi.

Kalit so'zlar: Munojot, stilistik vositalar, qofiya, she'r, mumtoz musiqa, Alisher Navoiy, Umar Hayyom, kuy, yuragi vayron bo'lgan, simlar.

Introduction. Poetry has always been a delicate way of expressing people's thoughts, feelings, joys and sorrows by the help of words. Using right words to express one's emotions in a rhymed way is not easy as it seems. Poets therefore are considered as masters of using words, rhyme and rhythm in poetry. We may consider that Abdulla Oripov is one of the greatest poet of Uzbek nation in the previous century. The current president of Uzbekistan, Sh. Mirziyoyev, also points

out the contribution of the poet in Uzbek literature in his speech.¹ The poet wrote about various topics such as his native land, nature, humanity and happiness in his poems. His poems are full of literary and stylistic devices, which make readers think. One of the poet's friends says: "He was a brother, a friend to me. Such people are born once in 500 years. He also left a mark in our literature, just like Alisher Navoi, who was born in 1441. In 1941, exactly five hundred years later, Abdulla Oripov was born, and this is not a coincidence".² He always tried to say the pain and sorrow, joy and happiness of his nation in his period, therefore he was awarded with the highest rank "O'zbekiston Qahramoni" – The Hero of Uzbekistan in 1998 by I. A. Karimov, the first president of Uzbekistan.

Literature review. Abdulla Oripov became so noticeable by his books such as "Mitti yulduz", "O'zbekiston", "Xotiro", "Munojot", "Dunyo", "Saylanma". Good poets never die; they live eternally in their contemporaries' hearts. For example, the researcher of Samarkand State University Tugma Yilmaz wrote a monography about the poet and his poetry. Poet Maqsuda Ergasheva says: "There is probably not a single house or family in Uzbekistan where the poetry of Abdulla Oripov, who glorified poetry as "my mother", has not entered.³ it must also pointed out that the president of Uzbekistan, Sh. Mirziyoyev, adopted a decree about celebrating the eighty birthday of the poet.⁴

Methods and analysis. Poetry is a magical world which makes its readers enjoy the sequence of words, rhyme and rhythm while reading. A good poem comes out of the author's heart and touches to hearts of poetry fans. Skillfully usage of words, stylistic devices such as pragmatic meaning of a poem, metaphor, simile and other poetic devices not only increases the efficiency of poems, but also it touches to millions' hearts.

Analysis and results. The numerous poems written by A. Oripov make readers happy or thoughtful, sad or self-critical, nostalgic or hopeful. The spirit in his poems are so infectious that every reader begins living in the live that described in his poems. For example, one of his well-known poem "Munojotni tinglab" – "Listening to Munojot" expresses indescribable pain of its personage. First of all, we must full understand why the author chose this title to the poem, what it means, what munojot is and why the personage is talking to a musician to stop playing his music.

Originally, "Munojot" means "begging" or "pleading". In Islamic world munojot (begging, pleading or praying) only for Allah, who is the creator of the universe. People can share their sorrows, problems, pain – all matters with their creator. But this term means the collection of national Uzbek music too. According to National Encyclopedia of Uzbekistan: "Munojot" (arab. – yalinish, yolvorish) – yirik shakldagi o'zbek mumtoz cholg'u kuylar turkumi.⁵ Let's analyze the first four lines:

Qani ayt, maqsading nimadir sening,
Nega tilkalaysan bag'rimni, ohang,
Nechun kerak bo'ldi senga ko'z yoshim,

¹ <https://daryo.uz/2018/08/12/>

² <https://oz.sputniknews.uz/>

³ Xurshid Davron kutubxonasi www.kh--davron.uz

⁴ Toshkent sh.,2020-yil 2-dekabr, PQ-4906-son

⁵ National Encyclopedia of Uzbekistan, Volume 1, page 817

Nechun kerak, rubob, senga shuncha g'am!

The poet is directly talking and giving questions to the music. And even it may seem that the broken-heart of the poet is getting hurt and torn again and again as a result of listening to music. We may also notice that there is a new word "rubob" which may seem unknown to any foreigner that is an Uzbek national stringed musical instrument. Every reader can easily comprehend that the music gives somehow dark expression and mood the listeners. Therefore, the torn heart of the personage cannot bear listening to music anymore so he is begging to stop the music. Let's see the English translation of these lines:

Could you tell me please, what your purpose is?

Why do you hurt my heart, oh you tune?

Tell me please, why did you need my tears?

Why, Rubab, do you need so pain and doom!

The translation also expresses the dark mood the poet. Interestingly, in the next two couplets the poet says that the tune twirls and moans. Every smart reader comprehends that it is not just a music that is twisting or twirling or even moaning. It is the hopeless and unhappy human who is living in selfish, unhappy and devastated world. the personage in the poem asks the music whether it needs his/her tears, pain and sorrow. Or in other words the music easily opens a "door" to his/her heart and touches his/her feelings. These are the lines we are talking about:

Eshilib, to'lg'anib ingranadi kuy,

Qaylardan kelmoqda bu ohu faryod.

Kim u yig'layotgan, Navoymikin,

Va yo may kuychisi Hayyommikin, dod!

The author remembers two well-known historical ancestors, Alisher Navai and Umar Khayyam. And he supposes that they may be the people who cannot stop themselves from crying because of music. The personage surprises and expresses his/her interest to know where this tune is coming from. At last he supposes the "whimperers" may be either Alisher Navai or Umar Khayyam. These lines show us how serious and painful the national music is. This is the English translation:

The tune twirls and twists, moans the melody,

Wonder, where comes this grief from

Who's that wailing, is he Navai?

Or Hayyam, the singer of wine and rum.

The next couplets show that the music has led the personage to tears and at last he exclaims directly to the musician not to play the painful music anymore:

Bas, yetar, cholg'uchi, bas qil sozingni,

Bas, yetar, ko'ksimga urmagil xanjar,

Nahotki dunyoda shuncha g'am bordir...

Agar shu «Munojot» rost bo'lsa agar.

The listener has so been fully heartbroken that he tells to the musician not to stab, not to injure his/her soul anymore. And he/she wonders whether so great and inconceivable pain exists in the world. The personage shows his/her great astonishment whether there may be such pain and sorrow in one's soul and spirit. Here says English translation:

Please, stop tuning, oh you, musician,

Don't stab in my chest anymore, please,

Is “Munojot” true or an illusion...

Does so pain exist truly on Earth?

The personage of the poem cannot bear anymore the pain he/she was suffering from. So at last he shouts to the musician not to continue tuning anymore. Because the pain comes its peak and it was really unendurable. So he talks both to the music and to the musician. As he/she talks and pleads to stop the music, every smart reader catches that the hero of the poem was a person who was suffering from the inferiors of the life. As the poem approaches to an end, the poet becomes more tense:

Agar aldamasa shu sovuq similar,
Gar shul eshitganim bo`lmasa ro`yo.
Sen beshik emassan, dorsan, tabiat,
Sen ona emassan, jallodsan, dunyo!

The poet cannot hide his emotions and directly talks to the nature. Somehow he claims that the nature is not a mother who gives life to all, but it's just like a hangman who kills people. That's because of the pains, sorrows and failures of life. That may be because humanity spends many parts of their lives in pain. The hero cannot bear that pains anymore so he says that the nature is like someone who kills but not someone who gives life. That's the translation:

Should these cold strings tell only the truths?
Should these words I heard not just be nonsense
You're, nature, gallows, but not a cradle smooth
The world, you're a hangman, not a mother or else.

The hero does not want to stop but he still continues to describe the pain, the sorrows of the music that gives to the listener. The poet shows these unstoppable feelings. He describes that the tune, the music twists, twirls. Abdulla Oripov chooses every single word so skillfully that it touches every reader's heart. He says “Munojot” says about the pains and sorrows of centuries. He wonders how the author of the music could bear the pain while the music is so sad:

Eshilib, to'lg'anib ingranadi kuy,
Asrlar g'amini so'ylar «Munojot».
Kuyi shunday bo'lsa, g'amning o'ziga
Qanday chiday olgan ekan odamzod!

Let's see the translation:

The tune twirls and twists, moans the melody,
“Munojot” sings the grief of the centuries
If the tune is sad and becomes a misery
How could a person endure to the tune, it's a mystery.

Conclusions/recommendations. Abdulla Oripov described the efficiency and effect power of this music to people's heart. And I think, it has really been a masterpiece among his valuable works. As years pass, poetry lovers keep reading, feel the sadness in the music while digesting the poem, and even may live in the poem for a while. Good poems are read welcomingly, good poets can never be forgotten whereas, they will have a deep role in one's lives who is a fan of poetry. Abdulla Oripov is the poet that we have just said about. He will always be like the shining star in the sky of Uzbek poetry forever. His masterpieces will always be translated into other languages and his poems will invade other nationalities' hearts as well.

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