

THE POETIC ART OF ANTITHESIS IN THE POETRY OF OMON MATJON

Student of Urgench State University:
Abdusharifova Sarvinoz

Abstract: This article describes the poetic art of antithesis, which belongs to the category of spiritual (figurative) literary devices, through examples from the lyrical works of the poet Omon Matjon.

Keywords: Omon Matjon, verbal arts, antithesis

Poetry is the fire of a poet's soul, a miraculous phenomenon that conveys emotions and inner experiences, immersing the reader into a sea of imagination. Interestingly, when a poet conveys the bright emotions of his heart to the reader, he does not merely use ordinary words, but enriches them with beautiful figurative means, various tropes, and poetic devices, making the poem more readable and endowing the words with subtle meanings that are unique and original. This article also examines one of the poetic devices related to word meaning—antithesis, analyzing how this device contributes to the overall meaning of the poem, using the poetry of Omon Matjon as an example. This literary device is defined in the book “Foundations of Literary Studies” by literary scholar To‘xta Boboyev as follows:

“Antithesis (Arabic: تضاد – contrast) is a method of aesthetically connecting words that express opposing concepts.” [1:380] It is clear that this poetic device is used by the poet to express a certain aesthetic goal and enhances the expressiveness of the poem. We can clearly see an example of this in the following lines from the lyrics of Omon Matjon:

> I have little, he has much, don't gather dirt in your eyes,
True treasure is faith, victory is divine. [2:17]

In the verse above, the words “little” and “much”, which express opposing concepts, create the poetic device of antithesis. It would not be an exaggeration to say that the poet enhances the appeal of the poem by using this artistic method, because these two contradictory words influence the entire meaning of the verse. Omon Matjon has embedded the true essence of life into these two lines, so much so that the reader envisions a profound truth of life.

That is, from these lines, it becomes clear that a person, when entering this world, should not strive to outdo others in pursuit of wealth, nor should he complain by saying “I have little, he has much.” Instead, one should strengthen their true treasure—faith.

> I am neither day nor night in the sky,
I'm just a lover on this earth,
What promises can you give me,
Oh final song of love? [2:97]

In these lines, the words day and night create antithesis. Through this literary device, the inner emotional state of the lyrical hero is revealed. For the lover, neither day nor night matters—he is merely a lover turned into the earth in the absence of his beloved. In the following poetic lines, this device is also used appropriately:

> In the house of the good, among the wicked,
Among doubts that have not yet cleared,
Among straw covered with snow,
Among oceans whose pearls are stolen,
Among times seen and unseen—
I seek you. [3:56]

In this stanza, the use of the words good and wicked expresses antithesis. The verse reflects the state of separation experienced by the lover. A similar example of this poetic device is found in the following excerpt from Omon Matjon's poem "Munojot" ("Supplication"):

> If you long for the highest heaven,
Search in the hearts of the afflicted.

If you see the rich, see the beggar too,

Seek my sin in the contrast. [3:69] Here, the words rich and beggar create the antithesis. Through these lines, the poet urges people not to fall into arrogance, but to perform good deeds. He emphasizes that if a person aspires to the highest heaven, they must live humbly. He also conveys the idea that God rewards the patience of the weak, the poor, and the afflicted.

This idea is similarly expressed in the hadith of the famous Islamic scholar Imam al-Bukhari:

> Haritha ibn Wahb al-Khuzā'ī narrates:

The Messenger of Allah (peace be upon him) said:

"Shall I tell you who the inhabitants of Paradise are?"

Without waiting for a reply, he said:

"Every weak and oppressed person who, if he were to swear by Allah, his oath would be fulfilled."

Then he said:

"Shall I also tell you who the inhabitants of Hell are?"

Every harsh, rude, arrogant, greedy, and proud person is an inhabitant of Hell." [4:28]

Conclusion:

In conclusion, it is worth emphasizing that this poetic device, which is widely used in poetry, is related to meaning and serves as a tool to enhance the expressiveness and imagery of the conveyed thoughts or descriptions.

References:

1. To'xta Boboyev. Foundations of Literary Studies. Tashkent – "Uzbekistan", 2002.
2. Omon Matjon. The Light of Faith. Tashkent: G'afur G'ulom Publishing House of Literature and Art, 1995.
3. Omon Matjon. I Love You. Tashkent: G'afur G'ulom Publishing House of Literature and Art, 1981.
4. Ahmedov S., Qosimov B., Qo'chqorov R., Rizayev Sh. Textbook for 5th Grade of General Secondary Schools – Tashkent: "Sharq", 2020.