

An Uzbek Poet In Tajikistan

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Abstract: The total population of Uzbekistan reaches forty million. The number of representatives of this nation in the neighboring countries of Kazakhstan, Kyrgyzstan, Turkmenistan, and Afghanistan is quite large. Among them, Uzbeks have more influence in Tajikistan. Naturally, among them there are not a few who are directly engaged in literary art. We will consider one of them in this article.

Keywords: Uzbek, Tadjik, Abdurasul Mamadaliyev, poem, poet, subject, skill, word of art.

Introduction: Abdurasul Mamadaliyev's poems are extremely colorful, so charming, so pleasant. They manifest themselves as the subtle, advanced groanings of the soul, carefully observing the thousand kinds of dreams, forms, and manifestations of human nature. He has a poem called “Baland dor”. The poem was written long ago, about thirty-five years ago. This poem is notable for its theme and content, as well as for the fact that it can show the unique tones of Abdurasul's work.

“Осилсанг, баландроқ дорларга осил...”
Деган гап қамчидек ҳайдару ногоҳ,
Муродим тезгина бўлсин деб ҳосил,
У излар ўзига кучлироқ паноҳ.
Қошига боради улуғ бир зотнинг,
Юмшоқ пояндоздек унсиз тўшалиб.
Ўшанда кўради банди ҳаётнинг
Қўллари кетганин бирдан бўшалиб.

Қуёш силар үнинг манглайин майин,
У ўз соясига боқиб тўймайди.
Шу боришда буюк бўлмоғим тайин,
Дея ўйлайди у, фақат ўйлайди.

Афсуски, бўғила бошлайди бирдан
Дорга тортилгандек ингриниб маҳзун.

Калта оёқлари узилар ердан,
Улуғ зотнинг эса оёғи узун...

The poem begins with the lyric hero recalling one of the folk proverbs:

“Осилсанг, баландроқ дорларга осил...”
Деган гап қамчидек ҳайдару ногоҳ,
Муродим тезгина бўлсин деб ҳосил,
У излар ўзига кучлироқ паноҳ.

English translation:

“If you hang, hang on a higher gallows...”

The words are as sudden as a whip,

May my request be quick,

He traces himself a stronger shelter.

Usually, this proverb is used in folk language in a way that it is not permissible to spend your life in vain, as long as you have the desire to walk the paths of life, if you spend your life, mobilize it in the path of worthy life goals. The poet used it in accordance with the nature of his lyrical hero. As a result, this proverb is recorded as the “motto” of a person who has made it his goal and purpose to live in the shadow of others.

As we move from line to line, the character of the “hero” becomes clearer and more impressive. Therefore, showing the shape and form of his “choice” in the ways of life comes to the fore:

Қошига боради улуғ бир зотнинг,

Юмшоқ пояндоздек унсиз түшалиб.

Үшанды күради банди ҳаётнинг

Қўллари кетганин бирдан бўшалиб.

English translation:

He goes to the brow of a great person,

Laying without flour like a soft mattress.

Then he will see the point of life

His hands are suddenly free.

The main point of the image is the desire to find the beloved of one's life curled up under the feet of others. It is clear that Abdurasul has clearly received the target in this regard: "қошига бормоқ", "улуғ зот", "юмшоқ поёндоз". "түшалиб" serves this poetic area in a very appropriate way. The used metaphor ("бир зотнинг қоши", "ҳаёт банди", "ҳаётнинг қўллари"), tashbih ("юмшоқ пояндоздек түшалиб") and expressions ("қўллари бўшалиб кетган") are also mobilized to bring this content to the surface.

The author will now gradually lead us to the inner world of our "hero":

Қуёш силар унинг манглайин майин,

У ўз соясига боқиб тўймайди.

Шу боришда буюк бўлмоғим тайин,

Дея ўйлайди у, фақат ўйлайди.

English translation:

The sun gently caresses his forehead,

He can't get enough of his own shadow.

I'm destined to be great in the process,

He thinks, he only thinks.

We have often seen in fiction, especially in poetry, the amazing images of a person in the midst of his imagination. Nevertheless, Abdurasul's pen shows this imagination in a way unlike any other. Especially, the line "Ўз соясига боқиб тўймайди" is worth evaluating as one of the best poetic discoveries in this poem. Thanks to this verse, we can imagine a more complete and formal image of a flattering and selfish person. The repetition of the sounds "m" in the first stanza, "b" in the third stanza, and the word "thinks" in the last stanza adds a tone, pleasantness, emphasis to the reading and listening of the poem.

The words in a good poem should form a whole and a single system by themselves. In the East, in ancient times, this phenomenon was called "proportion". Then the poetic logic will be complete, the meaning will be complete, and the effect will be strong. In this poem, Abdurasul was able to show in a very beautiful and convincing way that Balan lives firmly and firmly in these demands.

Афсуски, бўғила бошлайди бирдан

Дорга тортилгандек ингриниб маҳзун.

Калта оёқлари узилар ердан,

Улуғ зотнинг эса оёғи узун...

English translation:

Unfortunately, it starts to suffocate suddenly

Groaning and sad as if hanged.

Short legs come off the ground,

His Highness has long legs...

Did you pay attention to the words "баланд", "дор", "осилмоқ" in the first line and "бўғила бошламоқ", "дорга тортилмоқ", "инграмоқ", "оёқлари ердан узилмоқ" in the paragraph are related to each other? It is also natural and logical for them to respect each other. The use of words' original and figurative meanings at this level gives a person the feeling and presence of a poetic moment. Such a beautiful and good description of bad events in nature, and more precisely, in society, once again emphasizes the taste and worldliness of the poet himself.

ҚўРИҚЧИ

(Болалар учун топишмоқ-шеър)

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Осмон - Ернинг посбони,

Ердир унинг бор мулки.

Афсус, кўпдир дунёда

Олғир бўри, шум тулки.

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Кундуз куни хотиржам

Бир кўз билан қўриқлар.

Тунда эса безовта --

Минг кўз билан қўриқлар.

4567

"Бир кўз" деганим нима?

"Минг кўз" деганим нима?

Салим билмай турибди,

Сен топгин-чи, Салима?

There are many types of poetry. Structures are a lot too. However, not everyone can write poetry for children. Abdurasul's poem, written more than fifty years ago, is the same as it appeared today: new, fresh. The author wants to explain to children the meaning and significance of some of the phenomena of the world, to draw attention to their diversity and beauty. The mood in the poem is mixed. Land is property. After having the property, it needs an owner, or rather, a guard, who looks after it.

Осмон -- Ернинг посбони,

Ердир унинг бор мулки.

Афсус, кўпдир дунёда

Олғир бўри, шум тулки.

English translation:

The sky is the guardian of the earth,

Land is his property.

Unfortunately, there are many in the world

Nimble wolf, wicked fox.

There is also a guard. He is the sky. The evil forces that hinder him are not far away. Not even one. One of them is a wolf, the other is a fox. Did you pay attention that they are not ordinary wolves, not foxes? A wolf is a leader, and a fox is a plow. We continue reading the poem:

Кундуз куни хотиржам

Бир кўз билан қўриқлар.

Тунда эса безовта -

Минг кўз билан қўриқлар.

English translation:

Calm during the day

Guards with one eye.

And at night, trouble –

Guards with a thousand eyes.

True, there is a reason for calm during the day. When everything is as clear as day, it is easy to see, observe, and therefore guard. “Бир кўз билан” does not mean “close one eye and see only with the other”. If the child looks carefully, he can find the meaning of “convenient”, “easy”, “without any difficulty”. In fact, the use of this expression in his poem fills the horizon of Abdurasul’s poetic discoveries.

Disturbance at night is also an obvious fact. But what is a “thousand eyes”?

Here is the real riddle. It requires the child to look at the sky better, to seriously observe the celestial bodies, to observe. Of course, someone will find his answer sooner, someone later. The important thing is to engage in mental gymnastics under the pretext of finding which of the sun, moon, and star balls are related to the Day and which ones are related to the Night. Thanks to these exercises, children discover both people and the world on their own. Someone remembers the author of the poem who encouraged such a discovery, someone does not. The poet did not even think about this aspect. The important thing is that he invented and discovered a very necessary and serious, and at the same time good, new and pleasant

activity for children.

There is a magic, a power that encourages you to read and even memorize this poem. Just re-reading the closing paragraph will reveal some of these secrets. Notice that the two stanzas of the stanza are very close to each other in word structure. Only the words “one” and “thousand” in their beginning have changed.

“Бир кўз” деганим нима?

“Минг кўз” деганим нима?

English language:

What do I mean by “one eye”?

What do I mean by “a thousand eyes”?

This form repeated the closeness of the tones in the verses. Those two words make the difference between close tones. They are an exhortation, a call to pay attention to the direction that the child reading the poem can turn his attention to. He invites him to think.

The second part of the clause is aimed at indicating the situation: the task has been given, but its execution has not yet been completed. After all, one of the unique features of the riddle genre is that the given task.

One of the children, Salim, has been seriously thinking about the answer to the riddle, but has not been able to find it yet. Salima, for some reason, is behaving more carelessly at the moment. Emphasis, number and question tone in the sentence certainly attract attention. The fact that the last two verses begin with the sound “s” and the repetition of such a sound at the end of the second verse helps to increase the pleasant tone of the poem. Another aspect is that there is not a single “foreign” word among the words used by the poet. Compiling them in this form and composition led the poet to make a new poetic discovery, and this discovery itself is the great grace of the creator.

It is visible to see the morality of the poem. As V.Xalizov quoted “Значение эстетического в жизни отдельных людей, общества, человечества огромно. В том, что эстетические эмоции в состоянии приобретать масштабность и знаменовать некие взлеты духа, «звездные миги» жизни человека, настойчиво убеждает художественная литература”.

All this shows that Abdurasul is a real connoisseur of the art of words, a real lover and a tireless propagandist.

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