

## DRAWINGS ON THE POETRY OF USMON NOSIR

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### ABSTRACT

*The article covers the importance of the works of the sensitive poet and epics, playwright and translator Usman Nasir in Uzbek literature. The artistic features of his poetry are analyzed.*

**KEYWORDS:** *Poet, Epic, Translator, Period Of Repression, Uzbek Literature, Image, Style, XX Century, Literature.*

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### INTRODUCTION

The 20th century took its place on the pages of history with two world wars, revolutions and coups d'état, the massacres of repression. He is also distinguished by the fact that he supplied such bright stars of our literature as Abdurauf Fitrat, Abdulhamid Chulpon, Gafur Gulom, Oybek, Maksud Sheikhzoda, Hamid Olimjon, Askad Mukhtar, Odil Yakubov, Pirimkul Kadirov, Erkin Vohidov, Abdulla Oripov, Omoan Matjon, Rauf Parfi. Among them, a special role is played by the creativity of Usmon Nosir.

Usmon Nosir became a victim of the repression-based policy of the Shura state, an inanimate creator who experienced his suffering, an early Khazan. He created poetry collections such as “Қуёш билан суҳбат”, “Сафарбар сатрлар”, “Тракторобод”, “Юрак”, “Меҳрим”, “Норбўта”, “Нахшон”, epics, “Атлас”, “Зафар”, “Сўнгги кун”, “Душман” in the period from 18 to 24 years. A.S.Pushkin, M.Yu.Lermontov, N.A.Dobralyubov, V.I.Kirshan, J.Byron, G.Geyne, I.V.Goethe skillfully translated his works into Uzbek.

### MAIN PART

An important aspect characteristic of the style of Osman Nasir is the harmonious image of unique landscapes of nature with subtle experiences. For example, “Саман отга миниб...” the lyrical hero of his poem, in his heart, still enjoys the unique beauty of the ruling autumn in being with the charm of spring. The image shows “шўх шалоланинг хайё-хай деб кетган мўнглайган саси”, “йўлда қолиб кетган уфқларга узатилган кун дасти” invites us to a philosophical observation of the past of life, the eternity of life.

The poem

“Саман отга миниб  
Жилов тутди куз:  
Тиниқ сувлар кечиб  
Чопари келди.  
Олтин япроқлардан

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<https://tarj.in>

Пирпирак ўйнаб,

Пастда,

Тепаларда

Шивиллаб елди... [1, 80-81]

in its lines, the passage of time through the speed is interpreted as a means of revitalization, figurative expression. Abstract concepts come into concrete form.

Жим!.. Уфқдан ботар қуёшни

Шарт кесилаган бошга ўхшатдим.

Парча-парча куйган шафақлар

Тирқираган қонни эслатди! [1, 141]

the kill, which has and is making thousands of people in its verses, refers to the period. But this society ruins a person not only physically, but also spiritually: Ки одамнинг ўзигинамас,

Ҳиссини ҳам хароб қилса давр!

Қийналаман!.. Юрагимда ҳовур...

Бу – қаршилик! Йўқ! Гина эмас.

Бу – қаршилик! Кўринг тарихни.

Парвонадек қаноти куйган,

Бу – қаршилик! Кўринг тарихни.

Умр тепасида мушт туйган...

Қийналаман виждон билан ман.

Мумкин эмас, қарши турмасдан! [1, 141]

The poet also prophesies about his fate, as long as he goes to the protection of the human right. Because, history is a witness-how many wrestlers have had their lives on this path.

Ўз зиммамга катта иш олдим:

Эҳтимолки, тамом қилмасдан –

Умрим тугар. Аммо бўлмайди

(Кўнглим ўрнига ҳеч тушмайди.)

Сенга қарши бош кўтармасдан,

Асрларни йиғлатган севги!..

Usmon Nosir uses analogies to achieve unique views of nature, the expression of subtle feelings. For example, “Шафақ ўчай деб қолди...” in the three-based bookings of his poem, he played an important role in the short, succinct expression of philosophical thought about transience and eternity. The initial couple begins with a unique view of the horizon from the setting sun – an image of a being shrouded in crimson:

Шафақ учай деб қолди  
Каптар қонидек рангсиз...  
Кўзларимни узмайман [2, 76]

But one should not grieve in this case, not forget that the sun will come out again. As long as the past does not come back, you should look forward to rejoicing tomorrow.

Poem

Дединг: Энди ўчар у!  
Ўтган қайтиб келмайди,  
Эртани севиниб кут...

ends with an optimistic call in style. Or, the harmonious, pleasant state of the first autumn night in the likeness means “Сентябрь кечаси салқин. Онам каби юмшоқ, беозор” soft, unkempt as Mom”, certain moments of nature bring to mind the image dear to the lyrical hero. Naturally, at this age, childhood memories come to life.

Last couple

Шу дамда мен, гўё севинчдан  
Қанот ясаб, учардим баланд.  
Ўша баланд осмон тубидан  
Ёшлигимни табрик айлардим [2, 74]

end with expression.

The poet brings nationality to the surface by means of analogies. The first paragraph of the poem below reveals the national image by comparing the eyes of a beautiful girl to the sea, while in the case of the next paragraph there is also a national expression:

Асли кўк кўз экан – кўз деган,  
Худди денгиз... Ишқу ҳурматни  
Кема қилиб, юзсанг ўшандан,  
Англар эдинг бутун неъматни!  
Кўрасанми, қандай чиройли  
Тикилганча боқиб турса у?  
Чидолмайман, пишган тут каби  
Оёғига тўкилмасдан дув [1, 151]

In this place is academician it is appropriate to cite the following words of N.Karimov: "usually in country, people are called saints, and they are rejected. If we follow this creed, it would be possible to include such uncountable victims of the long-standing black massacre as Munavvar Kori, Chulpon, Fitrat, Abdulla Kadiri, Usmon Nosir among the Saints. They dreamed that Bolshevism would not bring goodness to their lands, but, on the contrary, would remain consistent colonizers of the 20th

century and would become independent of this soil – the Uzbek land, which inherited from our great-gods to us. In this sense, they were the discerning eyes of the Uzbek people" [3, 3].

The incomparable love of Usmon Nosir for the native land is striking in his works. In these grassy lines in the poem “Юрак” we clearly see the image of a fiery poet who is ready to sacrifice his existence for the motherland:

Юрак, сенсан менинг созим,  
Тилимни найга жўр этдинг.  
Кўзимга ойни беркитдинг,  
Юрак, сенсан ишқибозим.  
Итоат эт!  
Агар сендан  
Ватан рози эмас бўлса,  
Ёрил, чақмоққа айлан сен,  
Ёрил! Майли, тамом ўлсам!.. [1, 93]

The poet will remember childhood with sweet enticing, sometimes with sadness. For example, “Болалигимга” poem’s

Капалакнинг гул эмганин кўрдим  
Эслаб кетдим сени, малагим...  
Сен бердингми, шунча ширин шеърни,  
Эй, барглари кўм-кўк палагим [1, 98]

in the expression of childhood immaculate beauty, the leaves are likened to the blue list. The birth of a sweet poem separately notes the connection with childhood.

And in the poem “Қора сатрлар” the lyrical “i” describes the bitter memories of childhood as such:

Отам ўлди, мен сарсон бўлдим,  
Шум етим, – деб сўқдилар мени.  
Ажаб кунга мубтало бўлдим,  
Кўчаларга қувдилар мени...  
Ўша кунлар дилимда ҳаёт.  
(Оғир ғамни унутиб бўлмас!)

Тур! – дедилар, – тур, етимча зот!  
Иложим йўқ, тураман бир пас [1, 134-135].

As noted by the professor Q.Yuldosh, "such aspects as pride, stubbornness, at the same time unparalleled hard work, disobedience, incomparably strong memory, tireless reading-learning stigma, truthfulness determine the uniqueness of the poet's work. In Uzbek poetry before Usmon Nosir, it was

a priority to express calm, and the most difficult everyday situations as calmly as possible. The young poet brought to the side of these traditions openness, intensity in European literature, a set of hooves, a lack of rein in the dolga of feelings" [4, 338].

## CONCLUSION

Usmon Nosir in his poem “Боғим” says that “Баргдек узилиб кетсам, Унутмас мени боғим, Ишимни хурмат қилур, Гуллардан хайкал курур. Минг йиллардан кейин ҳам Унутмас мени боғим!” he had predicted. Indeed, it is indisputable that the works of Usmon Nosir, whose 110-year-old birthday is widely celebrated this year, will remain the property of the hearts of many generations, and the source of learning for future creators.

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