



AN EARLY ENDED STAR

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ABSTRACT

Information about Usmon Nosir, a poet from Namangan who had penetrated into the Uzbek poetry in the 1930s like lightning is provided in this article. In the poetry of Usmon Nosir the interests of the people and the homeland are put above all.

KEYWORDS: - Usmonkhon Mamatkhoja oğlu, pious, Mamatkhoja Eshon domla, Kholambibi, Nosirhoji, Faculty of Philology of the State University of Uzbekistan (now the National University of Uzbekistan), "Heart", "Sun" Interview with Kamerova.

INTRODUCTION

Usmon Nasir is one of the poets who entered Uzbek literature in the 1930s. Usmon Nasir's real name was Usmonkhan Mamatkhoja oğlu. ja Eshan domla va baobro ', the daughter of the well-known domla mullah Adham Axun, was born into the Holambibi family. The date of the poet's birth is also written on the inside of the cover of the Holy Quran belonging to Holambibi. Nosirkhoji Masodikov's passport, which is kept in the family archives, also contains information about Usmon Nasir's year of birth and exact age [1].

In early 1914, Mamathoja Eshan, the father of Osman Nasir, became seriously ill and died in mid-spring. The poet was very young at this time. Holambibi and her one-and-a-half-year-old son, Usman, and his younger brother, Abdurahman and Abduqayum, were taken to the homes of respected and learned men in Namangan. So, Osman Nasir lives with his uncles [2. 18-19].

Aunt Nosirhoji, 32, who returned from a 14-year pilgrimage to Namangan in 1915, began living in

Toshibibi's house and working in a cotton factory. Nosirkhoji found out from his aunt Toshibibi that his widowed sister was living with her baby son in the house of Abdurahman Domlani, who lived next door, and married him in early 1916. After the birth of Usmon Nasir's sister Ravzakhan in February 1918, Nosirhoji moved his family to his father's yard, Kokand, and continued his military service in Namangan [2. 19].

THE MAIN FINDINGS AND RESULTS

Here the young artist gets acquainted with the Russian language and the world's great literature. After graduating from the boarding school, in 1932-1934 he studied at the Faculty of Philology of the Uzbek State University in Samarkand (now the National University of Uzbekistan) [2. 21]. He studied there with Amin Umari and Adham Hamdam. Osman Nasir was a very talented man who played an important role in the history of Uzbek literature. Although he lived a short life, he became a shining star of Uzbek poetry. In the 20s and 30s of the XX century, young writers such as Oybek, Hamid



Olimjon, Gafur Gulam, Uygun, Usmon Nosir, Elbek, Botu, Abdulla Qahhor, H. Shams, Aydin, Mirtemir, Kamil Yashin, Sabir Abdulla entered the field of literature.

By the 1930s, the work of a number of Uzbek writers had been hampered for a number of reasons, so creativity was scarce. As a result, during this period, except for Abdullah Qadiri's "Scorpion from the Altar" (1929) and Cholpon's "Night and Day" (1935 - 1937), no work worthy of reference was published as an example of modern literature [3. 260]. During this period, works in a new direction, in line with the times, appeared, a number of innovations in the field of form and content.

The image of the people took the leading place in all genres of art, in poetry we find it, along with Abdulhamid Cholpon, Oybek, Shaykhzoda, Mirtemir and other great and mature poets, Usmon Nasir, Sultan Jora we can see in the works of young artists like lat [4. 52]. Such an example in the lyrics is especially characteristic of the work of the fiery-hearted poet Osman Nasir. The theme of his poetry is multifaceted: the image of man is at the center of the issues of love, worries of life, socio-political puzzles. This is not in vain. Because Osman Nasir puts the interests of the people and the country above everything else. In his poem "Heart", written in Samarkand in 1933, he put forward the idea of dedicating his whole life to the people and society, to serve the motherland with love and devotion.

As for Osman Nasir's literary legacy, his first collection of poems, A Conversation with the Sun (1932), was followed by two books, Safarbar Satarlar and Traktorobod. His collections of poetry, such as Yurak (1935), Mehrim (1936), and the epics Norbota and Nakhshan, were published one after another. While "Nakhshon" reflects the aspirations of the children of the fraternal Armenian people for freedom, the

struggle of slaves in the ancient world is reflected in such poetic works as "Nile and Rome" [5]. Osman Nasir also skillfully translates two famous epics of Russian literature: Pushkin's "Garden Fountain" and Lermontov's "Devil" ("Demon") [6. 57].

In 1943, he was in a Siberian camp in what is now the Kamerova region. He died on March 9, 1944 and was buried on March 15 in the cemetery in the village of Suslov (now Pervomayskoye) [2. 22]. Due to various reasons, independence and folk singers, famous Uzbek poets and writers: Fitrat, Cholpon, Abdulla Qodiri, Usmon Nasir and others died. Osman Nasir was able to establish his own school in poetry. The great artist Osman Nasir left not only poems, but also translated works. The various lies about the poet have been crushed by the truth over time. Osman Nasir is still remembered as a writer who left a bright mark on Uzbek literature, as well as a man who endured the trials of life.

CONCLUSION

In conclusion, great artists like Osman Nasir are rare. Because even though he lived a very short life, his creative legacy seems to last for centuries. Osman Nasir's life and work have always attracted people. Osman Nasir is a great poet.

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