



Central Asian Literature and Shaykhzoda

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ABSTRACT

The spirit and the history of the nation are reflected in the literature. Both the past and the future live in the literature. So, its impossible to imagine the identity and the history of the continent without literature. World famous Uzbek and Azarbayjan poet, scientist, interpreter Maksud Sheikhzoda also connected the Central Asia with Luterature. As you study his manuscripts at the Alisher Navoi State Literature Museum of the Academy of Sciences of Uzbekistan, you can see this.

Keywords:

manuscript, text, dramaturgy, creative laboratory, document, originality, index, classification, analysis, literature, method, text, source, Navoi studies, conversion.

After his exile from Azerbaijan to Tashkent (1928), the Shaykhzoda began to study the Uzbek language. He not only learned the language, but also became a mature researcher of classical literature. Shaykhzoda writes: "One of the scholars and poets engaged in various branches of literary theory in Central Asia, Rashididdin Watwat's work " Hadoyiqus magh "(Magic Gardens) (XII century) Shams Qasi's work " Almujam ... " Miftohul ilm (The Key to Knowledge), written in Arabic, was the subject of the meanings and descriptions of the work and was taught as a textbook in madrassas until the beginning of the 20th century. Amir Temur's contemporary Alamon Taftazani's famous work "Mutavval" written in Samarkand is dedicated to the issues of art in poetry. " We can also know from these thoughts that he was very well acquainted with the history and science of Uzbek classical literature in a very few years. He also enumerates the sciences in our classical art as follows: "Thus, there were sciences that guided and programmed the creative and practical activity of Eastern classical poetry, which were called" Ilmi bayan ", " Ilmi bade ", " Ilmi aruz "and" Ilmi qafiya ".

Today, the manuscripts of Shaykhzoda, which are kept in the "Archive of Writers of

Uzbekistan" of the State Museum of Literature named after Alisher Navoi of the Academy of Sciences of Uzbekistan, serve as a unique source for the study of his work. These manuscripts were received in 1972, five years after the poet's death, at the initiative of the famous and passionate scholar Hamid Suleiman from the poet's wife, Mrs. Sokina. As we get acquainted with the Uzbek, Russian and Azeri manuscripts in the old Uzbek, Latin and Krell scripts, we will discover new aspects of the scope of the Shaykhzoda's work. The manuscript, numbered with a total of 831 documents (the serial number also indicates the inventory number of the document), contains the Shaykhzoda's poems, dramas, correspondence, journalistic and scholarly works. Maqsud Shaykhzoda's manuscripts on Navoi studies have a special place in his archive. Maqsud Shaykhzoda's scientific articles about Alisher Navoi are more than 20 written in Uzbek and Russian. They include an article dedicated to the 500th anniversary of Alisher Navoi, "In the master's studio ...", "Living Alisher". There are excerpts from the article by Alisher Navoi on the study of poetic art in Navoi's lyric poetry, scientific articles such as "The main issues of Alisher Navoi's lyrics", "Some poetic methods of Alisher

Navoi's lyrics". In addition, the museum's classifiers (Professor S. Hasanov, D. Sharafiddinova) collected the materials collected by Maqsud Shaykhzoda on the memory of Alisher Navoi (480-503). They contain materials collected on research on the life and work of the scientist Navoi. It is known that Shaykhzoda defended his dissertation "On the character of the lyrical hero in Navoi and the methods of his discovery" and how much research he did for this, we can see from the materials collected and stored in the archives today.

In addition to Shaykhzoda Navoi, he is serious with the works of such classic poets as Babur, Ogahi, Amir, Nodirabegim, Muqumi, Zavqi, Furkat. studied and published his research on a regular basis. In every article he writes about Babur, you can be sure of how deeply he knows the work of the king and poet: "Babur Mirzo has an exceptional place in the history of Uzbek literature in terms of being a writer and poet. His works known to us are: 1) "Boburnoma", 2) a large collection of poems written in Turkestan and Afghanistan; 4) The work "Muzayyin" written in Masnavi style; 5) It is a poetic translation of Ubaydulla Khoja's mystical work "Validiya". In addition, although Babur wrote a book on weight called "Mufassal" and an alphabet of his own invention ("Baburi's Behavior"), these later ones, unfortunately, have not yet been found (the article was written in 1940). sought to understand and analyze it in depth. In his article about Muqimi, "Muqimiy was a poet and a poet, he was a lover in the full sense of the word." he says. The Shaykhzoda was also in love, a lover of literature, a lover of life. That is why he loved this country and considered this love as a homeland - a literature, he did not consider himself a stranger to him.

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