

IN THE FOREWORD OF "MAJMUAI SHOYRON".

Tashboltaeva Tajikhon

Senior teacher of Kokan State Pedagogical Institute, doctor of philosophy (PhD)

Aminova Hilola

Student of Kokand State Pedagogical institute

Annotation. In this article, the information presented about poets and their creative activities in the Kokand literary environment was researched by the talented poet and tazkiranavis Fazli Namangani on the basis of the "Majmuai shoiron". Fazli's skill as a was analyzed.

Keywords: "Majmuai shoiron", masnavi, praise, na't, revenge, publication, Grace.

It is a great achievement that Fazli presented the information about Shuaro and Ahl al-Fazil in a masnavi (poetic) way, unlike similar sources created before him, especially tazkiras. This situation is especially clear in the introduction to "Majmuai shairon". Also, before the examples of the poetic genre given in the main part of the collection, references are made about the author of this poem.

M. Shoniyofov in his candidate's thesis entitled "Principles of preparation of the text of the Tazkira "Majmuai Shiron" and textual research" proposed to put the information about the words of the Tazkira into a certain system.¹ In our opinion, the information referred to in "Majmuai poets" should be divided into the following groups:

1. By surname: Bukhara prince Husaynbek (alias - Mir, Miry); (Sultankhantora Ahrari (pseudonym - Ado);

3. By address (Koshgari, Bukhari, Namangoni, Kosoni);

4. By occupation other than poetry (Munshi - calligrapher, painter, architect, carpenter);

5. Poets who gave order (Ghazi, Haziq, etc.).

As mentioned above, in the preface of the collection, Fazli gives definitions and descriptions about artists whose names will be mentioned and whose poems will be sampled, sometimes in two, sometimes in several verses. For example, we read the following information about Shaykhulislam:

Hama fard dar olam ma'navī,

Ki chun Shayxulislom chun ma'navī.[5]

Content: If all the poets of the spiritual world are on one side, then Shaykhulislam is on the same side. In the following places, information about others is given as follows:

Zi avlodi Ahror boshad Ado,

Ba bog'i suxani bulbul xushnavo. [5]

Content: Sheikh Khoja Ahror is a sweet nightingale of the word garden of Ado, a descendant of Vali.

It is known that the grades given by Fazli about this breed, who created under the pseudonym Ado, were somewhat distorted during the Shura regime. When it comes to Ado in the collection, these lines also attract attention:

Gar Navoiyidin Ado she'rini o'tkazsa ne tong,

Shoh Umar afzalimi yo Sulton Husayn Boyqaro.[165]

It can be seen that the representatives of the literary milieu of Umar Khan Bashlik compare their time with the literary milieu of Husain Boykara and Alisher Navoi of Herat and are proud of it. Because in this ghazal quoted by Sultan Khantora Ado, he equates himself to Navoi, and Amir Umar Khan to Sultan Husayn Boykara.

In the next parts of the preface, the poets from different regions and Kokan are described one by one. These descriptions and definitions are sometimes expressed in the language of the authors of

¹ Shaniyozov M. Dissertation indicated. -P.65.

the preface, and sometimes in the language of the poets mentioned. In particular, there is this information about the poet Nola:

Digar Nola on sayīd pokzod,
Buvad faxri saodati olīnaçot.

Content: Again, Nola was one of the pure sayyids and became the pride of the highest and happiest salvation. Next stanza:

Ki buzrukvori u solik ast,
Ba amloki faqiru g‘ani molik ast. [11]

Content: He (Nola) was one of the great Sufis and owned the wealth of the poor, that is, he saw both the rich and the poor alike. He did not distinguish between them, glorifying one and belittling the other. After that, the poet Nola's connection to Sufism is discussed:

Buvad on soliki on murshidi nomdor,
Karomati u dar jahon oshkor.
Buvad nasli u Quddusi avliyo,
Zi mahdumi Xorazmī porso. [7]

Content: He was a murid of the most famous piri murshid. His miracles revealed the secrets of the world. He was a pure breed from Khorezm, a descendant of Saint Makhdum of Jerusalem.

Next is the information about Mir Asad (Mayus):

Digar zubdai dahri Mir Asad,
Ba sodoti dil nisbatash merasad.
Buvad az buzurgon olīçanob,
Ki dar she‘r Ma‘yus dorad xitob.
Zarifast va hushyor ravshan zamir,
Buvad masnadesh poytaxti Amir. [5]

Synopsis: Another is Mir Asad, the cream of the world, whose origin is linked to the Sayyids of the heart. Mir Asad was one of the greatest of the nobles, and he had sad speeches in the poetry debate. The elegance and vigilance was evident at the bottom of it, and he came to the capital of Amir and became his friend.

If it is observed that the grades and virtues of the poets are given in this way, one can be sure that Fazli has given descriptions of each artist that fully correspond to their life path.

While giving information about Khatif, a poet from Khojand, it is noted that he was a fluent poet, that he made a name as a poet praising Amir Umar Khan, that his words were extremely sweet and sweet, and that he had the seal of mufti and qazi:

Xūçandist Xotif zi ta‘bi ravon,
Ba sultoni davron shudi madhi xon.
Kalomash zi mustag‘bal va mozist,
Dar on mo‘hr mufti va qozist. [11-12]

In due course, it should be noted that several of the poets of the literary environment of Kokan, of which Amiri was the leader and which Fazli recorded, were from the people of ancient Khojand. These are Khatif, Zinnat, Koshif, Ravnaq, Mutrib, Mayus, Roseh, Nuzhat, and Shokhi. Literary critic E. Shodiev in his pamphlet "Poets of Fazli Namangoniy and Khojand" provides a lot of information about the mentioned poets and their works and gives examples of poems from the tazkira. For example, when talking about Khatif Khojandi, he cites the information given about Khatif Khojandi in tazkira and other sources. But there are many virtues and grades related to Khatif in tazkira, and these are also given in the preface-masnavi (quoted above), as well as when citing each of the

examples of poetry related to Khatif. More precisely, Khatif alone is listed in 26 places² and grace³ is given.

Before quoting Khatif's "ustina" radifil poem, the following grace is given:

Man Xotif fazlidin na deyin suxan,
Erur har she'ri misli durri Yaman.
Xayoli daqiqu barjasta erur,
Ko'rgil bu g'azalni nechuk xush bo'lur.[385]

The next eulda and fazls were given to the Tajik poems of Hotif Khujandiy. Khatif zollisonayn is known to be a poet. Fazli Namangoni brought in his tazkira the Gazali of Xatif Khujandiy "ustina" radifli payrov. Gazelle is Uzbek in which the poet's poetic skills are manifested in its facets. Poetic finds in the stanzas in Gazelle, similarities that tesha did not touch attract attention:

Belu og'zu qaddidin umrlardurkim o'tar,
Xurdadonlar ichra qilu qol bir mo'ustina.
Na Skandar ko'rdi ko'z gusinda, na jomida Jam,
Man ko'ron so'z jilvasin mir'oti zonu ustina.
Nish uza la'li mayidur, yokim latofat yoriga,
Chin eli manzum edib yoqutu inju ustina. [389]

The main theme of this poem by Khatif is the description of the lover's endless love for his beloved. The ghazal is dedicated to the metaphorical interpretation of love. In this love story, the most beautiful qualities of the lover are described in the language of the lyrical hero, showing that the lover remains unique among the beautiful. For this reason, the tools of artistic imagery in this ghazal - simile, simile, simile - are fully mobilized to realize the poet's artistic intention.

Xayoliki, Xotif raqam mekunad,
Ba ummidi lutfu karam mekunad,
Zi fazli adab yofta ehtiom,
Ba darbori olā girifta maqom... [218]

Content: As Khatif dreams of finishing the poem, he hopes for grace. He will be respected by virtue of manners and will have a status in a high place.

Thus, such positive opinions about the talented poet from Khojand indicate that his contemporaries highly valued the power of Khatif Khojandi's pen. It fully confirms that Khatif's works in both languages are mature and mature.⁴ In the introductory part of the review, such valuable and objective information is given about 75 poets of Kokan literary environment.

The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

The article presents the role of family, forming system of upbringing, traditional-educational system and traditions in Uzbekistan.

In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

² Translation dictionaries indicate that the word "darj" (Arabic) means information, list, note, participation, interpretation, writing, registration. In tazkira, information about poets is expressed by the word "darj".

³ The word "Fazl" means "intelligence", "wisdom", "achieving perfection". In the tazkira, this word is used in the meaning of "praise", "note". For example: under the heading "fazli Qazi Khudoyoar" there is a description and description of Qazi Khudoyoar to Amiri, in particular, information about the construction of the Jame' mosque. the honorable Mulla Gulkhani, the honorable Mirza Qalandar Mushrif... continued in the style. Therefore, we preferred to keep notes and information as "grade" and "fazlar".

⁴ Shodiev E. Fazli Namangani and Khojand poets. - Khojand, 1993.-P. 24-26.

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