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**Annotation:** The content of the article is devoted to the development stages of modern Uzbek poetry and the scientifically based theories of studying its poetic features. At the same time, the results of scientific research on odes are mentioned in the article. Poetic features, which are an important part of qasidas, are also highlighted on the basis of comparative analysis.

**Keywords:** current Uzbek poetry, stages of development, poetic features, scientifically based theories, poetry, scientific research, results, comparative analysis.

### Introduction

In the following years, problems on the history of Uzbek literature, views on the literary and cultural environment and attitudes towards them, introduction to the Uzbek classic literature, classic poetics, the relationship between the laws of development of the historical-literary process and the social environment, the lives of the creators of the period and issues related to creative activity have been deeply studied, and it can be said that today a number of remarkable works have appeared in this field.

As reflected in the Decree of the President of the Republic of Uzbekistan No. PF-4797 of May 13, 2016, the Uzbek language and literature have an ancient and rich history. Available scientific sources testify that Ghdis, Khorezms and other peoples and nationalities had their influence.

In this regard, it is worth noting that the service and legacy of representatives of science and literature such as Mahmud Koshgari, Yusuf Khos Hajib, Ahmad Yugnaki, Atoi, Sakkoki, and Lutfiy are important. The Uzbek literary language rose to a new, high stage of development, especially in the XIV-XV centuries - during the reign of Amir Temur and the Timurids.

In this sense, the decree calls upon the representatives of this field to "train highly qualified scientific and pedagogical personnel who have thoroughly mastered modern educational technologies and meet the requirements of the time, in general education schools, academic lyceums and vocational colleges, in higher education institutions.

He set more ambitious tasks in terms of conducting scientific research on new and effective methods of teaching Uzbek language and literature, wide introduction of advanced pedagogical technologies.

The basis of all changes in life and society is human thinking. If there is no change in thinking, there should be a change in social life. The emergence of the independence period is also a result of this. It is known that each society in turn creates its own problems, and accordingly changes the way people look at life. This is a psychological issue. For 70 years, the nation, deprived of its spirituality, religion, which is the basis of national morality, history, and national values, which had the power to show who it was in the past, was able to do so after independence, he felt proud of himself and his nation.

### Methodological Analysis.

Sakkoki is one of the lyric poets who left a bright mark in the Uzbek classic literature, created unique ghazals and odes, and is a lyric poet.<sup>1</sup>

<sup>1</sup> <https://th-th.facebook.com/groups/246149995752425/permalink/1129433660757383/>

Very little information has come down to us about the life and work of Sakkoki. We can learn some information about his biography from his divan and Alisher Navoi's works "Majolis un-nafais" and "Khutbai davovin". In addition, the description of Sakkoki as a mujtahil (enthusiast) of Turkish (Uzbek) poets in the poet Yaqiniyini's work "Oq va yoy" means that he is one of the greatest poets of his time. Sakkoki was from Movarounnahr, and he lived and worked in Samarkand, the capital of the Timurid Empire.

Sakkokiy is a pseudonym of a poet whose real name is unknown. From the word "sakkok" (knife), it can be assumed that the poet was born in a craftsman's family. Sakkoki was born in the second half of the 14th century or the last quarter of the 14th century, in his ode dedicated to Amir Temur's grandson Khalil Sultan in 810 AH (1407-08):

*Eight hundred spots in history are seventeen and a half years old,  
Who in the world was born in a month.-*

can be roughly learned from the verse. Because the poet must have written this ode when he was about 30 years old, after gaining a lot of creative experience.

The flourishing period of Sakkoki's work coincides with the reign of Ulugbek (1409-1449). It is known from history that Mirzo Ulugbek, a great astrologer and mature statesman, was an enlightened king as well as a patron of science, art and literature. Based on this idea, it can be said that Sakkokiy entered the ranks of scholars who took refuge from Ulugbek, and his creative activity is related to the righteous king. Sakkoki ends his vow to his patron, in which he praises Ulugbek and attacks his enemies with his words. When the poet evaluates Ulugbek, he feels proud to be a contemporary of such an enlightened king and:

*If the sky takes years to walk and bring,  
A poet like me, a wise king like you,-*

publishes the verses.

In addition to Mirza Ulug'bek and Khalil Sultan, Sakkoki wrote qasidas to Khoja Muhammad Porso and Arslonhoja Tarkhan in his divan. In addition to these odes, a number of lyrical ghazals were also included in the divan, most of which have not reached us. Although a few manuscript copies of Sakkoki's divan are known, none of these copies are complete or perfect copies. For example, in London, in the British Museum, there is a copy of the devan copied in the middle of the 16th century, and in Tashkent, in the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, a copy copied from a certain source in 1937 by a secretary named Shaislam.

The fact that Sakkoki died in the middle of the 15th century can be explained by the fact that Navoi met and talked with Sakkoki's admirers during his stay in Samarkand (1465-1469). Why, Sakkoki was not alive at that time, if he had been alive, Navoi would have met him.

The main theme of Sakkoki's lyrics, like that of many poets, is mainly to honor love. He sings of man's love for man, and sings of love for life, its pleasures, nature's scenery, and human virtues. He paid great attention to the meaning and form of his poems. Like his contemporaries, Sakkoki masterfully uses wonderful wordplay in his ghazals. Describing the image of the mistress:

*Qachonkim g'amzasi ko'zlab o'qin kirpiki kezlosa,  
Qora qoshlaridan paydo bo'lur ushshoqning yosi,-*  
says.

Many artistic images and similes presented in Sakkoki's ghazals can also be found in the ghazals of Alisher Navoi, Babur and other poets.

Sakkoki did not limit himself to writing lyrical poems, as we said above, he wrote beautiful odes, and these odes were closely connected with the social life of the time he lived and created.

If we pay attention to another verse in his ode to Ulugbek, Sakkokiy, it will be useful:

*"Raiyat qo'y erur, Sulton anga cho'pon yo bo'ri,*

*Bo'ri o'lgayu qo'y ting'ay, chu Musotek shubon keldi",*

- he writes.

With this, Zacchaeus reflects on the rulers of that time and compares just rulers to shepherds and unjust rulers to wolves.

The poet expresses the incident of Ulugbek's rise to the top of the state as follows:

*Jahondin ketti tashvishu mabodoyi amon keldi,*

*Xaloyiq aysh eting bu kun, sururi jovidon keldi.*

*Tan erdi bu ulus barcha, aningtek joni bor yo yo'q,*

*Bihamdilloh, o'g'on fazli bila ul tanga jon keldi.*

In the ode dedicated to Ulugbek, the words nation, ulus, raiyat, safety, surur, and justice are often found. It can be seen that as a progressive thinker of his time, the great poet Sakkoki thought about the state of the people and expressed his satisfaction that it was a good thing for the people to have an enlightened ruler like Ulugbek at the top of the state.

Thus, as Hazrat Alisher Navoi said, Mavlano Sakkoki was recorded in history as one of the great poets who created wonderful lyrical poems and unique odes and made a certain contribution to the development and prosperity of Uzbek classical literature.

Although there are many odes written in classical literature, only the ode of Sakkoki dedicated to Ulugbek is recognized as a true ode, and he is considered one of the founders of Uzbek odes. The reason for this is that he correctly approached reality and Ulugbek's human qualities and considered them to be real. Today's literature has the same quality. This can be seen in all the poems devoted to this issue. It is especially bright in poems on the theme of the homeland. Sirojiddin Sayyid writes in his poem "Baghishlov":

*Quyoshu oy kecha-kunduz*

*Azal posboni bo'lgan yurt,*

*Go'zal Cho'lponlariyu ham*

*Go'zal osmoni bo'lgan yurt,*

*Sen, ey, sha'ni balandu ham*

*Baland ayvoni bo'lgan yurt,*

*Tikilsam gar, sevinchdandir,*

*Ko'zimdan ketmagay namlar.*

There is no doubt about the truth of the description, the sincerity of the poet's feelings. Sheikhzadeh in his epic "Tashkentnoma".

*Shaharlar boqiydir, umr o'tkinchi,*

*Daryolar sobitdir, suvlar ko'chkinchi*

like Purhikmat, turned into an aphorism, expressed a philosophical truth. Sirojiddin Sayyid also uses the correct simile of the homeland as Boston.

### **Results and discussion;**

Al-Khwarizmi's poems mainly consist of qasidas, ghazals, odes, and hajviyot. If his odes are dedicated to emirs and ministers, his satirical poems are mainly directed against the officials and against his rival poet and writer, the founder of the maqama genre, Abulfazl al-Hamadani (died 1007). Love verses and praise of the beloved also occupy the main place in al-Khwarizmi's work.

Among Rudaki's odes, "Modari man", "Dar vasfi Bukhara" and "Shikoyat az piri" ("Complaint about old age") have come down to us. The social life of the 10th century was reflected in Rudaki's work. All his works express the hopes and interests of the people.

Nasir Khisrav's collection of poems in Persian language consists of religious-sectarian, philosophical, socio-ethical and love poems, ghazals, rubai, farz, qita, etc. The poems in Devon are 11,000 stanzas.

The odes and verses presented in "Devonu Lugatit Turk" are very compatible with the themes of Yusuf Khos Hajib's poems of the Turkic-speaking poet of that time. It can also be recognized that the fragments in it belong to the poetry of the period between Ahmed Yugnaki's "Hibat ul-haqayiq" and Yusuf Khos Hajib's "Kutadgu bilig". Even verses about the transience and infidelity of the world and the changeability of human nature emphasize this vision:

*Ko 'zum yashi savruqub quzi aqar,  
Bilnib ajun emgagin tugal uqar,  
Emgaksizmi turg'u yo 'q mutsda tamu,  
Ezgulugug ko 'rmazib ajun chiqdr,  
Ajun kuni yo 'lduzi tutchi tug 'ar*

**Conclusion:**

"Devonu Lugatit Turk" can be called an encyclopedic work about the life of the Turkic peoples who lived in the Central Asian region at that time. Fitrat, S., who conducted research on this work. Mutallibov, I.V.Stebleva, V.V.Reshetov, G'.Abdurakhmanov, A.Scholars such as Rustamov emphasize that Mahmud Koshgari is an extremely knowledgeable scholar of his time who made a great contribution to the study of ancient Turkic languages. "Devonu Lugatit Turk" is published in Uzbek in 3 volumes. Today, the world scientific community recognizes the great scientist of the 11th century Ma'mud Koshgari as the founder of comparative linguistics.

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