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Annotation. The article will talk about the life and creative path, literary heritage of the prolific creator of Uzbek literature of the second half of the 19th century and the beginning of the 20th century, satellite Mawlavi. It is based on the need to thoroughly study the personality and literary heritage of this creator, whose works have not been widely studied, from a scientific point of view.

Keywords. Kokand literary environment, jadidism, enlightenment, letter, mysticism.

Uzbek literature of the second half of the XIX and early XX centuries is one of the important and complex stages in the history of artistic thinking of our people. It stands out as a special stage in the history of our literature with the mastery of the ideas of the national renaissance and enlightenment, with the character of folksy, with the extraordinary variety of socio-educational motives, the circle of artistic thinking. The versatility and versatility inherent in this stage can also be seen on the example of the Kokand literary environment, which has occupied one of the important places in the Uzbek literary movement. This enlightenment space, matured by many talented word artists, retained its literary status during the second half of the 19th and early 20th centuries also under Amir Umarchon (1787-1822): it continued to function as a creative center, hosting many poets in its environment. The colorfulness of the literary life of the period was also reflected in the activities of pen owners, who at this time went on the stage of creativity. At this time, Muqimi, Muhyi, Furqat, proportionate, pleasure, Zory, Pride, Yori, Nusrat, Pisandiy, Tahayyur, Qoriy, Roji, Muhaiyir, Nayyiriy, Mirzoi Khogandiy, Mahmud Hakim Yayfani, Niso, Khani, Gharibi-Shury, and dozens of other creative people grew up. As a result of the hard work of the staff of the Museum of Kokand literature of the Fergana region named after Ghafur Ghulam, one can look at the finds collected in the following years and now kept in the museum's Treasury and make sure that the Kokand literary environment of the second half of the 19th and early 20th centuries is richer and Among the poets whose names have been mentioned above, he has also bred many talented pen owners, such as Muhsiniy, Shaydoi Khogandiy, Farhat, Kamina, Eshmuhammad poet, Comrade Mavlaviy, Nasimiy, Shukriy, the appointment of the position of these creators in their literary environment and the importance in the history of our literature in general is one of the tasks that stand before our Below we reflect on some aspects of the life and work of one of these creators – the owner of a rare personality and a talented Adib Comrade Mavlavi.

Mawlavi, son of Muhammad Yo'ldosh Muhammadumar, was born in 1861. He is an avid creative person with respect and opportunities. In literary studies, until the last quarters of the 20th century, only a few poems and a few others were known about this alloma, which the friend of the breed Muqimi said to his death. The acquired literary heritage of Yolande Mawlavi is now composed in Tuban: Ghazal, masnawi, mustahzad, qasida, Kontinental, ruboi, fard and Ta'rikhs of the poet, Commentaries on the works of Jalaliddin Rumi and Bedil, many scientific and literary works that he copied as calligraphers, letters to the phozils of his time and their letters to Yolande Mawlavi. The title of the enlightened scholar of his time, the talented poet, the calligrapher Comrade Mawlavi, with 42 letters to Tajalli, Miskin, Muhammad Kamiy, Farhat, Honourable, Muhyi, Shukri, Muhammad Ali Isfahani, Moses Jorullah, the editor of the Majalla "Shoro" Rizouddin ibn Fakhriddin, indicates the prestigious position he held in his environment.

Comrade Mavlaviy was a high-spirited, ambitious person and was one of the active participants in the jadidism movement in Kokand. In this regard, it is worth noting that Comrade Mawlavi was one of the breeds in the status of a teacher for Abdulhamid Chulpan. Chulpan, in his timely article "two losses", wrote about the satellite Mawlavi: "Domla satellite Mawlavi was one of the scientists who left, unlike his nature work, without

being influenced by the fact that Turkestan and Islamic Ulama in general were blind to reality, as other young people were unable to cope with them. Head-on to the movement of the “method jadida” in khoqand, this venerable breed was a man of hur-minded and rind, qalandar... He understood more than what fear was the end of the path of our land, which went beyond ignorance. Speaking about this issue when I went on a pilgrimage in 13-14, Olturub said, “I am very afraid of this departure.” Those who knew the conditions and conditions of the time were deeply aware of the horrors of the word. This breed, who died at the age of 63, was one of the great scholars of Arabic literature, above the controversies of this literature there was a seal with the editor of the “show” Rizo Qazi. Turkish (Uzbek) and Persian poems also say, in the poem The Horse of Jovid was hands.”[1,42] with these thoughts, Chulpan had highly appreciated the Comrade Mavlavi as a person and a person, and informed important aspects clarifying his vital, creative activity. In poetry, The comrade Mavlavius used the pseudonym Mavlavius in addition to the jovid signature, from which the number of poems reached is more than 100.

Comrade Mavlavy was a connoisseur of mysticism literature. His treatise “Favoidul-mawlaviya and mavoidul-Ma'anawiya” (1923), dedicated to the master of his son Mullo Abdullo Khan Makhдум Eshonkhan, is a scholar and an important source on the life, work of ADIB. The archives of the satellite Mawlavi hold samples of the saga of dozens of famous siymos, including Muqimi, Roji, Qori Hisari, Muhsini, Mirmahmud Qori, Abdulhakim Marghinani.

Comrade Mawlavi died in 1922. Chulpan saw his loss as a great loss, and said that a three-man jury had been formed by young scribes to examine and study alloma's works after his death. How it operated is unknown to us. But there is no doubt that the study of the creative heritage of Comrade Mawlavi in the perfect picture now is the continuation of this good deed.

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