

## POETICS OF SABIR SAIKALI'S POETRY

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### ANNOTATSIYA

Jahon adabiyotshunosligida mumtoz adabiyotning zamonaviy adabiyotga ta'sirini o'rganish asosiy masalalardan biri bo'lib kelgan. Shu nuqtai nazardan yondashilganda keyingi yillarda an'ana va novatorlik, o'z davrining yirik namoyandasi bo'lgan Sobir Sayqaliy she'riyatining zamondoshlari va kelajak davr adabiyotiga ko'rsatgan adabiy ta'siri masalalarini keng qamrovda o'rganishga alohida e'tibor qaratilmoqda. Ayniqsa, G'arb va Sharq adabiyotining o'zaro sintezlashuvi zamonaviy o'zbek adabiyotining har tomonlama keng ravnaqiga, badiiy, janriy takomiliga sabab bo'layotir. Pirovardida adabiy merosning keyingi davrlar adabiyoti va faniga ko'rsatgan faol ta'siri e'tirof etilib, bu bebaho ma'naviy xazinaning insoniyat badiiy tafakkuri taraqqiyotidagi o'rni dolzarflik kasb etmoqda.

Dunyo adabiyotshunosligida e'tirof etilgan ijodkorlar va ularning beqiyos ma'naviy yodgorliklari davr ijodkorlari faoliyatiga, jumladan badiiy-uslubiy rang-baranglikka erishish borasidagi ijodiy ta'siri masalalarini yoritish, milliy adabiyot taraqqiyotini ta'minlaydigan muhim omillardan sanaladi. Adabiyot taraqqiyoti natijasida yuzaga kelgan devon tuzish an'anasi muayyan davrning ijtimoiy-siyosiy, axloqiy-falsafiy va madaniy qiyofasini ochib berishda katta ahamiyatga ega bo'lgan adabiy-estetik hodisadir. Bu esa Sobir Sayqaliy she'riyatining bugungi davr adabiyotiga ta'sirini qiyosiy aspektda yoritish, sohibdevon shoirning badiiy mahoratini aniqlash, yangi davr adabiyotida yaratilgan devonlarni bugungi kun talablari asosida tadqiq etish zaruratini taqozo etadi.

**Kalit so'zlar:** Sobir Sayqaliy she'riyati, devonlar, aruz, masnaviy, mumtoz adabiyot, "Bahrom va Gulandom", janr, obraz.

The XVII th and XVIII th centuries are significant in the history of Uzbek literary studies because they promoted the traditions established up to that point, added new literary works to the canon, and fostered the development of folk creative ideas. All forms of creativity continued to flourish during this time, and historiography, music science, architecture, geography, and other disciplines left their imprints on Uzbek culture and art history.

Authors including Abulghozi (“Shajarai tarokima,” “Shajarai turk”), Mutriby (“Tazkiratush-shuaro”), Maleho Samarqandi, Sayyodi, Turdi Faroghii, Vafoiy, Nadir, Mullo Masti Okhund, and Sufi Ollayor emerged from the XVII th century Uzbek literary studies. The age of painters like Boborahim Mashrab, Ravnaq, Roqim, Nishotiy, Andalib, and Huvaído began in the eighteenth century. In this period, poets who contributed to the development of epics - Sayyodi, Mulla Nafas, Vafai, Umar Baqi, Nizami Khoqandi, Muhammad Hoxor, etc., gained progressive importance in literature. The only reason why the works of these creators have not lost their relevance until now is that they have an important image for the continuation of universal human values, education and personal growth.

From this point of view, the epics “Ashiq Gharib and Shahsanam”, “Tahir and Zuhra”, “Bahrom and Gulandom” created in the XVII th and XVIII th centuries are examples of the epic works of Uzbek, Azerbaijani and other peoples, and they reflect the history of the people’s thinking and national characteristics.

The legends about “Bahrom and Gulandom” were created in folklore from BC, as part of “Khamsa” epics by Navoi (“Sab’ai Sayyora”), Nizami (“Haft Paykar”), Khusrav Dehlavi (“Hasht Bihisht”) until the 20th century. contained in the epics. However, there are differences in the plots of this epic, and as a result of their artistic, ideological, and textual analysis, new scientific conclusions were obtained. The literary and artistic analysis of the work “Bahrom and Gulandom” by the poet Sabir Saiqaliy Hisari, who lived in the second half of the 18th century, leads to a comparative study of other epics of the same name, to see the gradual improvement of the epic plot from work to work, from epic to epic, and to form opinions from the point of view of artistry. . The study of the epic serves to reveal the features of the spirituality of our nation, which goes back to the thoughts and aspirations of the great ancestors who walked the path of strong development.

The epic “Bahrom and Gulandom” occupies a large place in the literature of the peoples of the East. Therefore, this issue has been researched many times in the researches of Orientalists, in particular, Uzbek literary studies, Navoi studies. These studies include the topic we have studied - the work “Bahrom and Gulandom” by Sabir Saiqali Hisari.

Sabir Saykali’s epic “Bahrom and Gulandom” was published by philologist Rahim Aliev in 1960 (Saikali. “Bahrom and Gulandom”. Fan. T.: 1960).<sup>1</sup>

This epic of Saiqali is stored in the fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan (inv. 8705, 5030, 3430, 3858,

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<sup>1</sup> R. Orzibekov, S. Chinnikulov. Poet Saiqali. "Uzbekistan culture" newspaper, August 10, 1960.

8705), in the fund of oriental manuscripts of the Information Resource Center of Samarkand State University (inv. 428129).

According to the textual analysis of the epic manuscripts and the copy published in 1960, R. Aliev, Professor R. Orzibekov, Turkmen scientist A. about the plot of Bahrom Gor and its study in Eastern literature. The information of Mulkamanov, the researchers of epics about Bahram created in Eastern literature after Navoi is given.<sup>1</sup>

Major representative of the Samarkand School of Literary Studies, professor M.Q. Muhiddinov in a number of his works, including "Living Traditions" (Tashkent, Fan. 1987, 60 pages), "Ikki Olam Yoghdusi" (Tashkent, G'. Gulom Publishing House of Literature and Art, 1991, 167 pages), "Perfect Man - the ideal of literature" (Tashkent, "Manaviyat", 2005, page 205), as well as in the above-mentioned books, the Bahram plot appears in eastern literature, in particular, Garibi, Sabir Saiqali and the authors of unknown epics provided valuable foundations and analysis.

In "Nurli Qalblar Gulshani" (M. Muhiddinov) it is noted that Saykali's epic "Bahrom and Gulandom" had a great influence on works of this type created after him. Therefore, the study of its specific features is also important for the study of the next sagas<sup>2</sup>.

The fact that this topic is gaining relevance over time, and the growing scientific interest in Sabir Sayqali's work is also confirmed by the dissertation research of Sunnatilla Soyipov, a young researcher, in 2008, on the topic "Sabir Sayqali's work "Qissai Sayqali" and its comparative and textological research".<sup>3</sup> In his research, the author finds out that historical sources also contain information about Saiqali's biography: "According to the information in the sources, his full name is Muhammad Sabir Sayqali Hisari." The first information about Sabir Sayqali was recorded in Mavlavi Khoqandi's tazkir. In the collection "Majmu'ai Ash'ori Turki" compiled by Khojasaid Abdul Malik Khan bin Saidamir Muzaffar Khan, samples of Sayqali's works are given and some information about the poet's work is mentioned<sup>4</sup>.

Literary scholar S. Samandarova, who has studied Saiqali's work, notes in her book "Tazkirai Qayyumi - a manuscript source" that Sabir Sayqali was a great poet and poet based on this tazkira<sup>5</sup>.

<sup>1</sup> Yu. Salimov. Skazochnaya prose and Tajik literature. Sm.: "Vzaimodeystvie literatury i folklore", Dushanbe. 1974, p. 131; R. Mahmudova. Folk books and some stories. "Literary Heritage", 1971, No. 2, p. 255; Hamid Arasli. History of Azerbaijani literature of XVII-XVIII centuries, Baku, 1956; M. Saidov. Artistic skill in Uzbek epic, Tashkent, "Fan", 1969; B. Valikhovjaev. From the history of Uzbek epic poetry, Tashkent, "Fan", 1974.

<sup>2</sup> M. Muhiddinov. Flower of bright hearts. Tashkent, Science, 2007. - 167 p.

<sup>3</sup> Soyipov S.N. The work "Qissai Sayqali" and its comparative-textological study". F.f.n. Dissertation abstract written for obtaining a scientific degree. Tashkent, 2008. - 25 p.

<sup>4</sup> Uzbek National Encyclopedia. - T.: Uzbek National Encyclopedia Publishing House, 2004. p. 435; Manuscript fund of the Kokan Literary Museum. Inv. No. 95.

<sup>5</sup> Samandanova S. "Tazkirai Qayyumi" is a manuscript source. - T.: Specialized printing house of the Institute of Manuscripts named after H. Sulaimanov of the RFA, 1996. p. 11.

In recent years, several more studies have been created on Sabir Sayqali and his work. M. Abduvahidova's "From the history of popularization and evaluation of Sabir Sayqali's work", R. Hojjeva's "Lithographic editions of Sayqali's works" are among them<sup>1</sup>.

Looking at examples of Uzbek literature of the 18th century, studying the plot of Bahram and its characteristics of change and perfection is considered one of the primary goals of the graduation work. Mainly in graduate work:

- To study the content of Sabir Saiqali's biography and works;
- To study the history of the creation of "Bahrom and Gulandom", the most prominent example of the poet's published epic and work;
- Comparative study of this saga of Saigali in terms of plot;
- analysis of the artistic features of the epic;
- reveal the features of tradition and innovation in the epic;
- the goal is to reveal the scientific, artistic and spiritual-educational significance of the epic.

To achieve these goals, the following tasks have been set:

- Collecting information about Saiqaliy and his epics (9), critically studying and completing information related to this field;
- to study and analyze the poet's published saga ("Bahram and Gulandom") in comparison with the works of like-minded poets of the time he lived;
- to study the Devon from the point of view of textual studies on the basis of relevant literature;
- analysis of devon by genre, composition, plot.

Sabir Saiqaliy Hisariy created the epic "Bahrom and Gulandom" based on the traditions of eastern epic poetry. The epic created by him serves as a perfect, valuable work to continue the epic tradition. This work had a positive effect on the creation of the epic "Bahrom and Gulandom" (manuscript fund of the Institute of Oriental Studies of the UzFA, inv. 719), the author of which is unknown, and the epics of the same name by the son of Sidkiy Khandayliqi and Fazil Yoldosh. Saigali's work contributed to the development of the folklore genre and completed the series of romantic epics.

Many researches have been carried out on the poetry of the 18th century of our literary studies. Research on this topic appeared in the 50s of the 20th century. In 1960, Saiqali's epic "Bahrom and Gulandom" was published. Rahim Aliev devoted a chapter of his candidate thesis to this topic. However, this saga has not undergone a detailed analysis in all aspects. M. Muhiddinov says the following about the study of the work

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<sup>1</sup> Abduvahidova M. From the history of popularization and appreciation of Sabir Saiqali's work. "Literary heritage" collection. - Tashkent: 1986. No. 4. Pages 30-34; Hojjeva R. Lithographic editions of Sabir Saiqali's works. "Literary heritage" collection. - Tashkent: 1988. No. 3. Pages 46-50.

and continuing its extensive analysis: “Rahim Aliev took the poet’s epic “Bahrom and Gulandom” as an object of investigation and did a good job preparing the work for publication. However, it cannot be said that all features of the poet’s work are revealed in this work.<sup>1</sup> Attempting to reveal the artistic, educational, spiritual and emotional impact of the epic in the work and creating scientific conclusions determine its scientific and theoretical innovation.

The theoretical and practical importance of the research can be determined by considering the characteristics of Sabir Saiqali Hisori epic, plots, artistic forms and artistic images in it one by one. As a result, through this research, there is an opportunity to look at the general situation of the formation and development of epic traditions, poetic style in the 18th century.

Analyzing the artistic skills of the plot through the study of the Saigali epic is also important from the point of view that it can serve for future research.

It is known from the researches that Saigali lived and created in Hisar at the end of the 18th century, lived with material and spiritual difficulties, suffered from the failure of his dreams in life and complained about his marriage:

Bu davron nechalarga kom berdi,  
Ki man kom istadim, doshnom berdi.

Again:

Ajab tolesiyah, baxti qaroman,  
Mag‘oqi darda qolg‘on mubtaloman<sup>2</sup>

painful verses such as Nevertheless, he highly valued the spiritual power and power of fiction, consciously used it to reflect the events of his time, socio-aesthetic views, and created several works.

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<sup>1</sup> M. Muhiddinov "Gulshan of bright hearts". Tashkent. 2007, p. 114.

<sup>2</sup> Saiqli "Bahrom and Gulendn", Tashkent, "Fan", 1960. Prepared for publication by R. Aliev. Pages 212-213.

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