

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 06 Volume: 98

Published: 29.06.2021 <http://T-Science.org>

QR – Issue



QR – Article



Bobonazar Khurramovich Murtazoev

Termez State University

Candidate of Philological Sciences, Uzbekistan

murtazayev.b@mail.ru

ACCORDING TO THE ISSUES OF UZBEK LITERATURE HISTORY

Abstract: The article gives a description of the history of Uzbek literature and its creation of a new generation of programs and textbooks. The progress of the work being done in the creation of textbooks of the new generation and the actions that must be carried out are highlighted. At the same way, the author communicates with the people around him and shares his thoughts and demands for the textbooks of the new generation to be created for the higher education system will be met.

Key words: Independence, classical, science, program, textbook, public, environment, ideology, analysis, period, Idea, national, status, essence, history, destiny.

Language: English

Citation: Murtazoev, B. K. (2021). According to the issues of Uzbek literature history. *ISJ Theoretical & Applied Science*, 06 (98), 673-677.

Soi: <http://s-o-i.org/1.1/TAS-06-98-91> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.06.98.91>

Scopus ASCC: 1208.

Introduction

The science of "History of Uzbek literature" studies the stages of historical development of art literature, the literary environment specific to these stages, as well as its process. Each nation has its own history, destiny, spirituality, culture, art and literature, therefore the history of literature is called the name of the people who created this literature. Since the history of each people's literature is, first of all, an integral part of the history of this people's destiny and history, it is also an integral part of the history of international literature.

Independence years were a turning point in the study of the subject "the History of Uzbek literature", the ideology of national independence prevailed, an impartial attitude to each subject was established. In the study of classical literature, the leadership of the analysis of the work of art, the comprehension, understanding of the text of the work, the observance of the laws of beauty, has found its confirmation that it is a modern requirement. Such problems as the status, position and essence of the subject "The History of Uzbek literature" as an integral part of Motherland's history are being solved. Already in order to understand the history of literature, we must remember that it is also necessary to know the history of our people. The national program requires the

creation of a new generation of educational literature for the continuous education system. After all, to this day, all the textbooks that were created before, the utterance became obsolete. This is directly related to the subject of "The History of Uzbek literature", and the need for textbooks of the new generation in this area is growing. Absolutely, textbooks of the new generation provide for the integration of the idea of independence, the ideology of independence, modern achievements of science [5].

In the textbooks of the new generation, which will be created for the higher education system of our classical literature, the need to introduce certain applications into the section of X–XIII centuries and XIV–XVI centuries is felt. Indeed, it seems that it took time to study the samples of oral creativity in the form of "Oguznoma", which are among the Universal artistic monuments. In fact, it is inevitable that familiarization of students with common monuments of oral creativity of Turkish peoples will yield good results. In most cases, It is of deep importance to pay attention to the phenomena of similar traditions of interaction, development in the time of harmonious traditions, etc.. [9].

Analysis of Subject Matters

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

It is desirable to include in the page of textbooks of the new generation, which is intended for students of Uzbek Philology of a similar higher education system, comments on the work of the poet Ali "Qissai Yusuf", its meaning and composition. In the previous textbooks, the work of the poet Ali is dictated in a simple way as a note, and this information did not remain in the student's memory either. As the date of writing the poetic work of the poet Ali "Qissai Yusuf" is shown in 1212 and 1233 years, both dates coincide with the first quarter of the XIII century. Hence, the "Qissai Yusuf" is a chain that intertwines the range of works of the epic poem "Qutadgu bilig" (knowledge leading to happiness, 1069) and "Hibat ul-hakayiq" (army of truth), which are rare monuments of our classical literature. In addition, it seems necessary to include in the program the translations of Nahj al-farodis (the road to Paradise) and Ispijabi "Gulistan" (1398), which are written in prose by Mahmud bin Ali as-Sarai. For Nahj al-farodis, too, two dates are indicated in the style of the time when the story is written like Yusuf, that is, there is a hint to 1358 and 1389 years [5]. The issue of whether it is necessary to study the "Devani" (The Court) of Kazi Ahmed Burhoniddin (born in 1345 year) in the manner of attachment to the said works is also cross-sectional. In addition, the study of the work "Funun ul-balogha" (1437) belonging to the scales of Sheikh Ahmad ibn Khudaydad and its inclusion in the program demonstrate important aspects. Already this work is invaluable in covering the history of the literary studies of Turkish-speaking peoples and the stages of development of the science of Uzbek decency.

The Uzbek people are one of the people with ancient and rich spirituality and culture, this people has added a huge share to the world science, art and literature, has grown great scientists, artists and creators, has close cultural and literary ties with other peoples. A large and integral part of the spiritual and educational culture of the Uzbek people is the History of Uzbek literature. The History of Uzbek literature embodies the art literature created by the Uzbek people from ancient times to the present day. The History of Uzbek literature includes works of art consisting of different types and varieties, because lyricism and epos are the main literary types of Uzbek literature of the past. Qasida, gazal, mustazad, tarjeband, tarkibband, muhammas, musaddas, noma (the letter) ruboi, kitaa, dastan (epic), hikayat (the parable), masnavi and others are common literary genres in Uzbek literature. The history of Uzbek literature is also the history of the formation and development of various literary genres and varieties. The literature of the past has a number of memoirs and historical works "Boburnoma", "Shajarai turk", "Shajarai tarokima", "Firdavs ul-Iqbol", "Shajarai Khorezmshahiy" and others. Because in the mentioned works, historical events are often reflected

in the artistic language medium, and artistic language voids are used very much [5].

Folk books such as "Tokhir and Zuhra", "Sanobar", "Buzoglon" ("Yusuf Ahmed"), "Asik Garib and Shahsanam", "Bahrom and Dilorom" are also part of the History of Uzbek literature. These works are folk books, which came into existence directly on the basis of the oral creativity of the people and are pleasing to the people. Accordingly, folk books are considered to be among the monuments of both the oral creativity of the people and the history of literature.

The Uzbek people have established close economic and cultural ties with Iran and Khorasan, India and Arabia, Chin (China) and Mochin, Greece and the Caucasus and the peoples of Russia for centuries. As a result of these relations, translation literature has emerged, after all, translation literature is an important part of the History of Uzbek classical literature. As a result of these relations, wonderful works of art of Tadjik, Azerbaijani, Iranian, Indian, Arabic, Russian and other peoples, as well as historical books were translated into Uzbek. "Khusraw and Shirin", "Haft paykar" (Nizami), "Gulistan", "Bostan" (Saadi), "Bahoristan", "Yusuf and Zulayho", "Salomon and Absol" (Jami), "Shah and gado" (Hilali), "Kalila and Dimna" (actually the Indian epic), "A Thousand and One Nights" (Arabic fairy tales), "Ravzat us-Safa" (Mirxond), "Badoyi-ul-waqoe" (Vosifi) and others from them. Translation literature serves to strengthen cultural relations between peoples, acquaint the Uzbek people with the artistic stuff of other peoples. Most of the translated works are creative re-works, which have been slightly changed and included in the news on the basis of the need for specific historical conditions, as well as the experience of Uzbek written literature and oral folk art. Qutb (XIV century) translated "Khusraw and Shirin" (Nizami), Sayfi Sarai and Ispijabi (XIV century) translated "Gulistan" (Saadi), Masud ibn Ahmad Taftozani (1322-1390) translated "Bostan" (Saadi), Hiromi (XIX century) translated "Chor darvesh", "Totinoma", "Rano and Zebo" and others are the same translated works [5].

Research Methodology

The history of literature is an integral part of the history of the people, the development of art literature is inextricably linked with the general development of society. The history of Uzbek classical literature can be divided into the following main stages::

- 1) The most ancient monuments of literature.
- 2) Literature of the X–XIII centuries.
- 3) Literature of the XIV – XVI centuries.
- 4) XVI-XIX centuries literature.

Separate stages can also be divided into more internal stages, small ones. The most ancient literary monuments are the common literary monuments of the Uzbek, Tadjik, Turkmen, Kazakh, Kyrgyz,

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

Karakalpak and other peoples, which have been living in the territory of Central Asia since ancient times, the main ethnic layer of tribes. These monuments are also a sleeping cultural monument of all the peoples who now live in the territory of Central Asia. Literature in the Turkish language of the X–XII centuries is a harmonious literary heritage of the Turkish peoples of Central Asia and Chin-Mochin (Sintzian) [9].

In the past, some work on the theory of literature and the history of literature, in particular poetics, was carried out, for example, on the basis of the text of works of art, dictionary books were compiled, the text of some works of composition was compiled, works on the theory of literature on weight, rhyme and other issues were created, tazkira ,majmua (the Complex), bayaz and collections The works of Sheikh Ahmad ibn Khudaydad Tarazi "Funun ul-balogha"(1444), Alisher Navoi "Meson ul-avzon", "Majolis un-nafois", "Risolai muammo", Babur's treatise on aruz (sometimes "Risolai aruz", but the work is published under the name "Mukhtasar"), Fazli's "Majmuai shoiran" and Tabibi's "Majmuat ush-shuaro" tazkiras and others are from them. Despite the fact that such works were very few, they became a certain contribution to the development of literary thought and theory of literature of their time. At the same time, in various historical books, memoirs (memory letter-memoirs)and, in particular, in artistic works, although in part, reviews, information and messages about the theory of literature and the history of literature are given. The critical use and use of all this will greatly contribute to the study and coverage of the history of Uzbek classical literature. The works of literary studies created in Persian, Tajik and Arabic languages help to a certain extent to study and clarify the relations between the history of Uzbek classical literature and the history of classical literature of other peoples, common issues.

Every society has its own culture, art and literature, without a doubt, this culture, art and literature will be in accordance with the economic system and system of society and will serve it. At the same way, one economic-social stage leaves the heritage of the wealth of culture, art and literature to an economic-social stage to the second. The next generations will remain a natural heir to these riches, but they will not inherit everything that remained from the previous times either, they will accept the riches that will fit into the new conditions and their own interests. These riches will live, be evaluated and processed according to the essence and need of the new historical development stage. Therefore, with the concept of "heirdom", the concept of "inheritance" is not exactly the same thing, because inheritance is the stuff of the ancestors of the past, and the successor is the next generation, the owners of inheritance. There are such great monuments of culture, art and literature of the past, they are immortal monuments, they are suitable for many periods and generations. These

monuments represent and reflect universal qualities, human qualities, the most noble aspirations of personality, the age-old harmonies. But every society, the class and social castes in it, reproduces the legacy of the past and uses it creatively. What importance does the inherited monument itself have in the period of its existence and how it is assessed, it will not remain exactly the same in the subsequent period. Because it lives in a new historical environment, in the concept of a new class and social castes, continues, serves live in ensuring harmony and embodies them. Thus, a certain stage of the development of personality society becomes a thing of the past, and even when a new stage comes into being, the most rare riches of culture, art and literature that have come into being in the old age do not die together with the past, but also begin to live in the later stages.

The best monuments of the past culture, art and literature acquaint with certain historical conditions, economic and social life in these historical conditions, the situation of different classes and social castes, worldview, the life styles of peoples, customs, etc. The best examples of the culture, art and literature of the past have great socio-educational significance. These samples make a huge contribution to the improvement of the best qualities in people, strengthening such characteristics as humanism, patriotism, friendship, honesty, heroism, diligence. Consequently, the best works of art and literature of the past also maintain their value and importance as one of the important factors of upbringing.

In the textbooks of the new generation, which will be created for the higher education system of our classical literature, the need to introduce certain applications into the section of X–XIII centuries and XIV–XVI centuries is felt. Indeed, it seems that it took time to study the samples of oral creativity in the form of "Oguznoma", which are among the Universal artistic monuments. In fact, it is inevitable that familiarization of students with common monuments of oral creativity of Turkish peoples will yield good results. In most cases, It is of deep importance to pay attention to the phenomena of similar traditions of interaction, development in the time of harmonious traditions, etc.

It is desirable to include in the page of textbooks of the new generation, which is intended for students of Uzbek Philology of a similar higher education system, comments on the work of the poet Ali "Qissai Yusuf", its meaning and composition. In the previous textbooks, the work of the poet Ali is dictated in a simple way as a note, and this information did not remain in the student's memory either. As the date of writing the poetic work of the poet Ali "Qissai Yusuf " is shown in 1212 and 1233 years, both dates coincide with the first quarter of the XIII century. Hence, the "Qissai Yusuf "is a chain that intertwines the range of works of the epic poem " Qutadgu bilig "(knowledge leading to happiness, 1069) and " Hibat ul-hakayiq "

Impact Factor:

ISRA (India) = 6.317
ISI (Dubai, UAE) = 1.582
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 9.035
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

(army of truth), which are rare monuments of our classical literature. In addition, it seems necessary to include in the program the translations of Nakhj al-faradis (the road to Paradise) and Ispihjabi "Gulistan" (1398), which are written in prose by Mahmoud bin Ali as-Sarai. For Nakhj al - faradis, too, two dates are indicated in the style of the time when the story is written like Yusuf, that is, there is a hint to 1358 and 1389 years. The issue of whether it is necessary to study the "Devani"(The Court) of Kazi Ahmed Burhoniddin (born in1345 year) in the manner of attachment to the said works is also cross-sectional. In addition, the study of the work "Funun ul-balogha" (1437) belonging to the scales of Sheikh Ahmad ibn Khudaydad and its inclusion in the program demonstrate important aspects. Already this work is invaluable in covering the history of the literary studies of Turkish-speaking peoples and the stages of development of the science of Uzbek decency [5].

From the comments and comments above, we are pleased to note that the creators mentioned do not require the inclusion of a separate page in a special clock or textbook from the program to illuminate the way of life. Perhaps the poet Ali's story " Qissai Yusuf" and Mahmoud bin Ali as- Sarai "Nakhj al-faradis" works of the Rabguzi "Qisas ar - Rabguzi" (1310) of The Prophet Muhammad . it is universally acceptable to study the fundamental analysis of the stories of units and sagas. In addition, the study of the work of Ispihjabi "Gulistan" and the poem Devan of Kazi Ahmed in the Sayfi Sarai part of the textbooks of the new generation gives the intended results. In the manner of attachment to them, the circumstances associated with the Turkish-speaking creators of the Delhi Sultanate of the XIV-XVII centuries also demonstrate important aspects as a literary environment worth studying.

Analysis and results

High responsibility lies before the textbooks of the new generation of the subject "The History of Uzbek literature", which are planned to be created in accordance with the requirements of the higher education system. After all, during the creation of new programs and textbooks, one of the serious issues should be paid attention to periodization. The question of the role of the ruling dynasties in the principles of periodization should not be neglected, and it will be better if he or she will be called in the name of his or her ruler of this period. For example, point Amir Temur (1336-1405), Shahrukh Mirza (1377-1447), Hussein Mirza (1438-1506), Bobur Mirza (1483-1530) period literature, as well as the problem Shaybanikhan (1454-1510), and Ubaydullakhan (1487-1539) period Bukhara literary environment, Amir Umarchon (1787-1822) period Kokan literary environment, Muhammad Rahimkhan Feruz (1844-

1910) period is the right way in our opinion to learn putting in the style of the literary environment of Khorezm.

The Independence years were a turning point in the study of the subject" the History of Uzbek literature", the ideology of national independence prevailed, an impartial attitude to each subject was established. In the study of the History of Uzbek literature, the leadership in the analysis of artistic works, understanding, understanding of the text of the work, compliance with the laws of beauty, has found its confirmation that it is a modern time. Such problems as the status, position and essence of the subject" History of Uzbek literature" as an integral part of Motherland's history are being solved. In order to understand the history of Uzbek literature, we must remember that it is also necessary to know the history of our people. It is important to note that the addition of Shaibanikhan, Ubaydullakhan, Abulgazi Bakhodirkhan (1604-1664), Amir Umarchon, Khan and Feruz creativity, as well as the emergence of a positive attitude to the activities of Subhonkulikhon, one of the creators of the king and poet to the literature of the XVI–XIX centuries, serves to fill the free places of classical literature. Or the answer to the variety in the image of the same historical events-incidents in the works" Boburnoma "and" Shaibaninoma" to observe, also show significant sides. In the work of Zahiriddin Muhammad Bobur, focusing on topics related to the analysis of the pillars of the Islamic religion gives good results. In addition, Alisher Navoi (1441-1501) and tasawwuf are emphasized, which opens a wide way of understanding the true vision of the creativity of Great poet. But it should also be remembered that it is impossible to cover the creativity of Alisher Navoi within the allotted available hours. In fact, it would be much more acceptable if Alisher Navoi and Zahiriddin Muhammad allocated separate hours to study the creativity of Babur. Based on the amount of hours allocated to subject, we applied to the program as a decision to study the creativity of poets Sayyid Qasimi (2nd half of XV century), Sultan Masud Mirza (Orif, Shahii), Shahgarib Mirzo [4].

There is another side to the issue, the number of our classical poets is endless, it is not a secret that the issue of current stands on the agenda of studying the creativity of those creators and deciding whether to include it in the program or not. If these kinds of problematic issues are resolved quickly, the Coordination of programs, textbooks and manuals will be opened. Our desire to coordinate the creation of programs, textbooks and manuals on the History of Uzbek literature seems to be acceptable in many ways. If this were possible, it would be desirable to attract leading teachers and professors from all higher educational institutions of our country.

Impact Factor:	ISRA (India) = 6.317	SIS (USA) = 0.912	ICV (Poland) = 6.630
	ISI (Dubai, UAE) = 1.582	PIHII (Russia) = 0.126	PIF (India) = 1.940
	GIF (Australia) = 0.564	ESJI (KZ) = 9.035	IBI (India) = 4.260
	JIF = 1.500	SJIF (Morocco) = 7.184	OAJI (USA) = 0.350

References:

- (1992). *Amir Temur yigitlari*. (p.64). Toshkent: Navr'yz.
- (1992). *Abulkosim Maxmud az-Zamahsharij. Nozik iboralar*. (p.80). Toshkent: Kamalak.
- Ahmedov, B. (2001). *Amir Temur darslari*. (p.144). Toshkent: Shark.
- Valih'zhaev, B. (1973). *Y'zbek adabijotshunosligi tarihi*. (p.191). Toshkent: Y'zbekiston.
- Mallaev, N.M. (1976). *Y'zbek adabijoti tarihi*. 1-kitob. 3-nashri. (p.664). Toshkent: Y'kituvchi.
- Malov, S.E. (1951). *Pamjatniki drevneturskij pis'mennosti*. (p.452). M., -L.: Nauka.
- (2001). *Ma#navijat ulduzlari: Markazij Osijolik mash'ur sijmolar, allomalar, adiblar*. (p.408). Toshkent: Halk merosi.
- Nadzhip, Je.P. (1989). *Issledovanija po istorii turkskih jazikov XI-XVI vekov*. (p.284). Moskva: Nauka.
- Rahmon, N. (1993). *Turk hokonligi*. (p.144). Toshkent: Meros.
- (2000). *Fitrat. Tanlangan asarlar*. 2-zhild. (p.208). Toshkent: Ma#navijat.
- (1996). *Shajh A'xmad ibn Hudojdod Tarozij. Funun-l-balaga*. (p.400). Toshkent: Hazina.
- Sherbak, A.M. (1959). *Oguz-name. Muhabba-name*. (p.172). Moskva: IVL.
- (1978). *Y'zbek adabijoti tarihi*. Besh tomlik.1-tom. (p.328). Toshkent: Fan.