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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: 2020 Issue: 12 Volume: 92

Published: 11.12.2020 <http://T-Science.org>

QR – Issue



QR – Article



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KHILVATI LITERARY HERITAGE AND ITS HISTORY OF STUDY

Abstract: This article provides information about the literary heritage of the enlightened poet from Namangan Khilvati, who lived and worked in the early twentieth century, and the history of its study, the study of the published sources of his works.

Key words: bayoz, devon, manuscript, college, religious-enlightenment, moral-educational, socio-political, humorous, form and content, genre, education and culture, perfect man, enlightener.

Language: English

Citation: Boltabaeva, O. Y., & Goyibboeva, R. A. (2020). Khilvati literary heritage and its history of study. *ISJ Theoretical & Applied Science*, 12 (92), 130-134.

Soi: <http://s-o-i.org/1.1/TAS-12-92-24> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.12.92.24>

Scopus ASCC: 1208.

Introduction

Mulla Yuldash Turaboy oğlu Khilvati is an enlightened poet who lived and worked in the early twentieth century. Thanks to independence, the work of the poet, who wrote on religious-enlightenment, moral-educational, socio-political, humorous themes, began to be studied.

Khilvati's poetry is concentrated in two manuscript sources. The first of them is a digital manuscript of 1870 items in the fund of Hamid Suleymanov of the Academy of Sciences of the Republic of Uzbekistan. This source has a special value in that it is an autograph copy. The second manuscript of the poet's office is currently kept in the personal library of his grandson Akmalov Marufjon. This manuscript was also written in 1878-1910 on the basis of the poet's own signature.

His friend, who is a fan of Khilvati poetry, is also in the bayaz compiled by Qazi Muhammad Arifkhan Makhdom. The dates mentioned in the Bayaz indicate that this manuscript was written from 1896 to 1935 by

Qazi Muhammad Arifkhan, Khilvati's son Akmalkhan Tora, Khilvati's grandsons Fazliddin and Fayzullah Nasriddin. These sources are of special importance in the study of Khilvati's biography and the literary movement of Namangan in the early twentieth century, as well as in the works of poets whose names were first mentioned in the science of literature.

Literature review

I. Abdullaev writes: "Publishing sources of Khilvati's works are also available in some tazkira and bayoz published during his lifetime. For example, on pages 89-91 of "Bayozi Haziniy", published by Gulom Hasan Arifkhanov in Tashkent in 1328 AH (1910), Khilvati's comedy Khotun is given. Two muhammads of Khilvati were published on pages 122-124 of the collection "Bayozi Yangi" published by GA Yakoblev in Tashkent in 1329 AH (1911 AD).

On pages 135-136 of the collection "Bayozi Muhallo" published by Gulom Hasan Arifkhanov (year not specified - IA) the radical ghazal "Kilding"

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was published. The Bayazi Murtaza collection, published in 1329 AH (1911 AD), contains a ghazal and a muhammad by Khilvati [14, 22].

Publishing sources on Khilvati's work, in particular, the poet's works "Qasidai ilm", "Charogi maktab", "Sayrul jibol" and "Mavludi sharif" were published in Tashkent in the early twentieth century. His persian work "Qasidai ilm", written in 1903, was published in 1910 along with a lithograph of Sayrul Jibal.

In the introductory part of this 96-byte poem dedicated to the virtues of science and scholarship, the poet writes in Persian: states that [12, 54]. A manuscript of "Qasidai ilm" is also available in the Khilvati office. Sayfiddin Sayfulloh translated the work from persian into uzbek in a prose style. This source means that the poet Khilvati, who wrote in uzbek and persian, was one of the successors of the dynasty.

Khilvati's "Mavludi sharif" was popularly known as "Mavludi sharifi turkiy" and was republished in 1899, 1908, 1911, 1913 and 1916 at the request of many. One of the reasons for the high demand for the publication of this work is that our people find it difficult to understand the content of Arabic books read at Christmas.

Works with the same content were read only by scholars and scholars who were fluent in Arabic. This work of Khilvati is the first work of poetry written in Turkish about the birthdays of our Prophet Muhammad (peace be upon him). A lithograph copy of the work, copied by the calligrapher Abduqadir Shoshi in 1331 AH (1913 AD), is kept in our personal library. Thanks to independence, there was an opportunity to publish religious works.

For example, Khilvati's "Mavludi sharif" was published in 1991 by Khairulla Qasim Elturk and in 2000 by Abdulhamid Kurbanov. At a time when the religious faith of our people is strengthening, the demand for reading the work is growing day by day. New editions of Mavludi Sharif are based on copies of Khilvati's lithographic work published in the early 20th century. In particular, this work was published in 2003, 2004, 2013, 2015, 2017 in Cyrillic.

Khilvati's work "Charogi Maktab" was published in 1325 AH (1907 AD) in Tashkent by OA Portsev. In the circle on the first page of the book, entitled "The Light of the School," he wrote: "This pamphlet is a manzum. Teachers need to teach children to memorize "[19, 1]. A lithograph copy of this pamphlet copied by the calligrapher Mullo Yusufjan binni Mullo Zakirjon is kept in our personal library.

Charogi Maktab was translated from old Uzbek into Cyrillic and published in 2014 by Ozodakhon Boltaboeva and Muhammadsodiq Sayfullayev.

In the summer of 1910, Nodim and his son Musallamkhan and well-known poets of Namangan Khilvati, Fuzayluddin, Abdulmusavvarkhan,

Sayfuddin Mahdum from Turakurgan, Mirzo Olim recited a trip to the mountains to visit the tomb of "Pochcha ota".

Khilvati described these impressions of the trip in Sayrul Jibal (Mountain Tour). This travelogue was published in 1328 AH (1910 AD) by Gulom Hasan Arifkhanov in Tashkent. One of the tasks of our literature was to translate the work from the old Uzbek script to the Cyrillic script, to compare it with the manuscripts, to publish and analyze it. As a result of scientific research, this work was published by Sayfiddin Rafiddinov and Ozodakhon Boltaboeva in 2009 in Cyrillic and in 2012 in Latin.

The preparation of two collections of Khilvati's manuscripts and other Uzbek poems from old Uzbek to Cyrillic began for publication at the initiative of the poet's son Akmalkhan and nephew A. Yuldashev. This good deed was completed in 2001 with the help of Ismatullah Abdullah and Hashimhoja Yuldashkhoja's s.

This publishing house of Khilvati has a special value as a source of research. On the basis of the information in this collection and conversations with the relatives of the poet, L. Mahmud published a book entitled "Mulla Yuldosh Khilvati". In it, the author describes his views on the socio-political situation in the early twentieth century and the way of life of Khilvati, the peculiarities of his work. The book contains some examples of ghazals, muhammas and muwashahs from the poet's 2001 edition. Lithographs of Khilvati's legacy were loved and read in many homes in the early twentieth century. After the poet's death, two manuscripts of his poems were hidden by his son Akmalkhan due to the repressive policy of the 1930s. In 1967, folklorists Malik Murodov, Muzayyana Alaviya and Namangan scholar Mahmudjon Mamurov visited the village of Jiydakapa in the Uychi district of Namangan region to visit the tomb of Khilvati. They got acquainted with the descendants of Khilvati and brought two manuscripts of the poet to Tashkent. Due to the predominance of religious ideas in Khilvati's work, his poetry was not scientifically studied during the Soviet era. Nevertheless, M. Murodov was one of the first to introduce the life and work of the poet to our people in such articles as "Mullo Yuldosh Turaboy ogli Khilvati", "Muqimiy zamondoshi", "Mavlono Muqimiy zamondoshi". The scientist M.Murodov, who studied Khilvati's work for the first time, gives a brief account of the poet's life and work in his book "In Search of the Masterpieces of Creativity". poet "[7, 48-55]. However, in this source M.Murodov gives false information that Khilvati was born in 1838 and died in 1916 [7, 48]. According to "Tazkirai Qayyumi", Khilvati studied at a madrasa in Namangan, became an imam, was fluent in Arabic, and was a teacher of Mullah Obid, as well as writing works about the birthdays of Muhammad (peace be upon him). The book contains the text of the poet's

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ghazal, which begins "I do not know from which country this barno nozanin is from," and it is noted that this ghazal was associated with Zori of Kokand and Zululi of Namangan [20, 84]. Some of the confusion surrounding Khilvati's life and work is also found in Tazkirai Qayyumi. In it, P. Kayyumov mistakenly states that the date of Khilvati's death was 1922 [20, 83]. In this source, P. Kayyumov informs that the poet's work "Mavludi Sharif" is a translation of Barzanji's work of the same content. However, it is not a translated work, because "Mavludi sharif" is an independent poem written in Turkish about the birthdays of Muhammad. The work of the Arab poet Sayyid Ja'far Barzanji (died in 1763) on the birth of the Prophet Muhammad (peace be upon him) "Iqduljavhar fi mawlid an-nabi al-azhar" (Pearl of the Prophet's radiant birth) was read only by scholars who knew Arabic well. There was a great need for this work of Khilvati, written in Turkish poetry. This work of Khilvati also differs from Barzanji's prose work in terms of compositional structure and method of narration of narrations. Khilvati's work was not studied until 1987 for obvious reasons. In 1987, in Tashkent, the poet's nephew A. Yuldashev met with Professor I. Abdullayev and asked M. Murodov to bring two manuscripts of Khilvati. I. Abdullaev met with M. Murodov and returned to Namangan with a photocopy of the first manuscript and the original of the second manuscript, which is kept in the Manuscripts Fund of the Academy of Sciences of the Republic of Uzbekistan under item number 1870. A photocopy of the poet's first manuscript is still kept in the house of the poet's nephew A. Yuldashev. He was the son of the poet's sister Gulbu and was a mature specialist in language and literature. I. Abdullaev, A. Yuldashev and Akmal Khan, the son of Khilvati, fluent in Arabic and Persian, read the ghazals in the manuscript and prepared them for publication in Cyrillic. During these processes, articles about Khilvati were regularly published in the press. In particular, articles such as "Qadri deserves the highest", "Khilvati: call God a dhikr before death", "Mulla Yuldash Khilvati", "Always the goal is lonely ...", "About Khilvati's comedy" introduced the poet's life and work to the general public. In the course of a comparative study of the sources of Khilvati's literary heritage, it became clear that the poet's manuscript "Devon I" was wrapped in plain cardboard in 1972 by the authors of the Academy of Sciences of the Republic of Uzbekistan. Although the tradition of composing a devon was not followed in the manuscript, that is, the poems were not arranged in alphabetical order by genres, I. Abdullaev and A. Yuldashev, who prepared the Khilvati devon for publication, called this manuscript "Devon I". According to their calculations, this manuscript includes 6886 bytes (13772 lines) in Uzbek and 770 bytes (1540 lines) in Persian poems [14, 9]. It contains the poet's poems in the genres of ghazal, muhammas,

qasida and travelogue, as well as history and muvashshahs. Most of it is the poet's adventure poem "Chiqib" and travelogue "Sayrul jibol" (Mountain tour). Khilvati's Persian work "Qasidai ilm" is also included in this manuscript. Some poems have no beginning and no end because some pages of the manuscript are missing. It also contains examples from the works of several contemporary poets who lived before Khilvati. For example, Nadim's Ghazali (122b), Nadim's Muhammadi (180b), Abdujavad Judy Kashani's Ghazali (136b), Muhiy's "Olsun" ghazal (137b) and Namangan's "ekan" radifi (122b) and two poems to Mirzo Rahim Korboshi. (157b-158b), as well as Muqimi's "heard" radiative ghazal (154b). The manuscript contains information about various historical events and historical figures in Uzbek and Persian. Careful study of this manuscript and the complete publication of the poems in it is one of the important tasks of literary criticism. Because these sources are important in the study of Khilvati's biography, the literary-historical environment of that period. For example, the following historical event recorded in this source was the basis for determining the date of Khilvati's birth: "... the month of Muharram 12, 1328, Sunday (January 12, 1910). A century ago, in the middle of the winter chill, a grandson was born in the city of Kohsoridin. The father of the newborn, Mullo Nasriddin, is the son of the late Mullo Urinboy Akhund. Sabihahon, the mother of the first of my children, is 17 years old. The grandson of this godly slave was his first child. This happened in the year of the dog. This winter passed with such kindness and goodness that from its beginning to its end the weather was mild day and night. The spring air and spring wind were also examples and targets of it. The reason for this can be assumed by the winner that such a winter has never come on earth before, and it is doubtful whether it will come again. On the lips of the streams, the vegetables were beautiful, captivating, and soul-pleasing, just like the young men's newly-grown mustaches. All the streets and roads were clean of mud and dust, and if you walked a few miles, neither your shoes would be muddy and dust would touch somewhere. And this year, this poor Khilvati was 52 years old." According to this information, Kh. Although Khilvati's poems in the second manuscript, preserved in the possession of M. Akmalov, were not placed in accordance with the tradition of composing a devon, I. Abdullaev and A. Yuldashev called it "Devon II". It includes poems written by Khilvati in 4540 bytes (9080 lines) in Uzbek and Persian. These include ghazals, muhammas, muvashshahs, marsiyas, adventure poems, comics, and continents. The manuscript contains 32 ghazals, muhammas, muvashshahs written in Persian. The poems are arranged in 6, 8, 10, 20, 30 and occasionally 60 bytes per page. In only three places are the poems framed (39b, 40a, 102b). Although these poems are not given by genre, they are much better written than the first

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manuscript. At the end of the manuscript is a footnote in some places. Poems of Uzbek and Persian poets are also found in this source For example, Ghazi Ghazal (24a), Dilresh Ghazal (25a), Mashrab Ghazal (26a), Hafiz Ghazal (32b), Mu'in Ghazal (36a-36b, 37a-37b, three), Munshi Muhammad (38b), Loma'i Ghazal (64b), the unknown poet has three bytes (243b), Nodim (246b-247a), Majzub (253a-254a), Mute (264b), as well as two ghazals of Navoi (266b-267a). In it, the poems of other poets total 221 b If we separate these from the 4540 bytes of poetry in the manuscript, the Khilvati poems themselves remain 4319 bytes. This source contains prose sentences written in Uzbek and Persian, the dates of the deaths of various people or an event. On page 110a of the manuscript, the Khilvati poet writes that Kholmuhammad, the son of Huwayda, was the grandson of eshan:

"Muhri Kholmuhammad eshan ibn eshan Huvaydo is my grandfather

Hodiyi din Xolmuhammad avra'i sohib adab,

Volidash Xojanazar budu Huvaydoash laqab.

Tarixi vafoti Huvaydo bobom:

Xirad munshiyisi tarixi vafoti

Bitibdur: "G'oyib o'ldi qutbi yodi" –1195 (1781)".

Khilvati's phrase "avra'i sahib adab" in the above verse, that is, "the face of a man of etiquette," was mistakenly spelled "avrai adab" in the poet's 2001 book. The second line is incorrectly written on page 3 of the text as "Volidim Khoja Nazar, budu Huvaydosi nickname" or the sentence "history of death" in the next verse as "history of death" on page 3 of the text. From the textual study of this byte, it can be seen that some of the words in the manuscript were misspelled during the printing process, resulting in distortion of the meaning of the word and weight loss. In literature, the year of Huvaydo's birth was unknown. However, the number 1195 AH and 1780-1781 AD were recorded in alphabetical order from the "Memory of the Missing Pole" in this Martian history, and the date of Huwayda's death was determined. So Huvaydo died in 1781. These verses confirm that Khilvati is a descendant of the poet Huwayda. Indeed, Khilvati was a heir to Huvaydo by his mother. This manuscript also sheds light on Khilvati's biography, his lyrical heritage, and some historical figures.

The "Bayoz-collection" kept in our personal library contains samples of ghazals, muhammas, muvashshahs, qasida and rubais of Namangan and Kokand poets who lived in the late XIX and early XX centuries, a total of 3145 bytes of poetry. On pages 137b-146a, 149a-150b, 157a, 159a, 165a-182a of Bayaz, 36 ghazals of Nodim are given. The history of Tajalli's death to Hazrat Miyan Fazl (2b-3a), 10-byte poems by Majruh and Saloh (17b-18a), Fuzuli (13b-14a), Zalili (15a-16a-16b) are also found in Bayaz. In this statement, Partav wrote a 68-verse muhammas-marsi (21b-30b) in Uzbek, dedicated to the death of

Muhammad Arif's son Muhammad Abdulbari, but not yet recorded in any source, and a 13-verse Persian lament (31a-33a), each consisting of 9 verses. occurs. Mirza Anwar and Rano's narration from Abdullah Qadiri's novel The Scorpion from the Altar, a five-byte poem (35b) is also included in the bayaz. Qari's Ghazali (59a), Furqat's Ghazali to Azamkhan (84b-85a), Hazini's Six Ghazals (107a-1088), Jami's Ghazali (114a), Muqimi's Ghazali (136a), Judy Kashani's Persian Ghazal (157b) and two rubai This bayaz, which includes the Ravshan ghazal (194a) and its two rubais (194b-201a), Judoi's two ghazals (197b-199a) and muhammas (199b-201a), contains 10 Persian-language ghazals, muhammas, marsiyas and rubais by Khilvati and other poets. available. The poems of Khilvati (80b, 81a, 131b-132b, 136b, 151a, 155a, 184a, 205b) are given on the pages. The titles of his poems include "Ghazali Khilvati alayhirrahma", "Eshon Khilvati domla", "Janobi mullo Khilvati domla". Bayoz begins with the following byte:

Shud du sad hashri malolu dardu anduhho balo,

Az vafoti soliki quddus guharro dar zamon.

It ends with the following verse of Bayaz Khilvati:

Ne ajab sham'i jamoli yor birla Xilvatiy,

Ravshan o'lsa bir kecha bu xonai torim mani.

There is a 37-page introduction by I.Abdullaev in the poet's 2001 edition. It covers the life of Khilvati through the memoirs presented by the poet's son Akmalkhan Tora, as well as the existing histories in "Devon I", "Devon II" and "Bayoz-collection". Important information about the life and literary heritage of the poet is given. In particular, Khilvati was repeatedly recommended as a judge in the village of Jiydakapa because he was a scholar of Sharia. But the poet disagrees. However, a state seal was issued in his name. This seal was used instead of the judge's seal on some documents and fatwas. A copy of the seal with the name of Khilvati printed on documents and papers is kept On page 205a of the Khilvati manuscript there is a seal with the following title: "Mulla Yuldash Akhund alam Khilvati ibn Turaboy."

On pages 38-51 of the publishing house there is an article by B.Abdullaeva on Khilvati's poetry. The article analyzes the poet's comic poems "Khasis", "Nonak shoir" and "Kafshim". The poet's comedies are analyzed on the basis of examples that call people to live life correctly and honestly, to intelligence. On pages 472-482 of this publishing house there are comments made by I.Abdullaev, and on pages 483-486 there are legends about Khilvati. Pages 487-522 contain a dictionary of Arabic and Persian words found in the poet's work.

Conclusion

This publishing house is one of the most important sources in covering the genre features of Khilvati's life and work, as well as his poetry. The Persian legacy of Khilvati, who used persian and

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arabic phrases, verses from the Qur'an and quotations from hadiths in his poems, has not yet been fully published. At present, Khilvati is trying to publish

about 3,000 lines of Persian lyrical heritage in both manuscripts.

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