

ONE OF THE FOUNDERS OF THE SCIENCE OF NAVOISM

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Annotation: in the 10-year period when Shaykhzoda began to live in Tashkent, she not only mastered the Uzbek language, but also lovingly studied Navoi's creativity, including writing poems and articles in the same language, translating Pushkin's works, researching Chulpan creativity

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One of the contemporaries about Maqsud Shaikhzoda writes: in his memoirs "the spring season of 1938. A new, very knowledgeable teacher came to the Department of literature, The Voice of which suddenly spread to the Institute. Soon I had the honor of directly getting to know the cause of the voice over the work..." "These lines belong to the pen of the famous linguistic scientist Tesha Salimov, who worked for many years at the Tashkent Pedagogical Institute. Although khovaravis garchand said that " the time of the arrival of a new, very educated teacher at the Pedagogical Institute was 1938, this event, in our opinion, took place in the spring of 1939. At that time, the Department of Uzbek literature of the Institute, among other creative institutions and higher educational institutions, was hesitating for the 500-year anniversary of the Navoi. In this regard, on the same day, an expanded meeting of the department was held, at which the head of the Department, scientist Sharafiddinov, gave a lecture on the study of the literary heritage of Navoi. The lecture was addressed to everyone, including the new teacher. Then there was a discussion on the lecture. Among the participants in the discussion, the speech of the boyagi young scientist attracted the attention of the people of the Assembly. His passionate speech, expressed by the expression of Tesha Salimov, was characterized by "theoretical justification, a thoughtful scientific interpretation of rich factual materials, the ability to express thought clearly and clearly." This young scientist was the new member of the Department of Uzbek literature Maqsud Shaykhzoda. "Today's meeting," continues Tesha Salimov, " has gained special importance for me. Everyone was surprised by the great thoughts of shaykhzoda about Navoi, in particular, that wave someone about the poetics of Navoi poetry. But on the example of the lyrics of Shaykhzadeh Navoi opened a whole world of sophistication for me. So it happened that I became a faithful admirer

of the Sheikhs. For many years we worked together at the Institute. Even in the process of pedagogical work, the Shaykhzoda remained a bright example for me."

When Kamina studied at the philological Faculty of the Central Asian state university (now the National University of Uzbekistan) in the early 50s, for some time I heard the lectures of dosent Tesha Salimov on linguistic issues. Knowing his field thoroughly, domla was a very modest, cultured, wonderful person. It is such a person that at that time he admired the knowledge of the "Young Scientist" about Navoi, which means that in the 10-year period when Shaykhzoda began to live in Tashkent, he not only mastered the Uzbek language, but also lovingly studied Navoi creativity, writing poems and articles in this language, translating Pushkin's works, researching Chulpan creativity. Even when he studied, the author of the first treatise on ulughshoir was able to argue with the scientist Sharafiddinov, to the extent that he could charm the members of the Uzbek language and literature department with his knowledge of Navoi and fresh views.

If in those years the work of studying Navoi's creativity has just begun to be entered, and considering that there were only a few literary scholars in this field, such as the scientist Sharafiddinov, Oybek, it will be known that Shaykhzoda began to discover Navoi at about the same time as them. So, who or who did he begin to study the life and creativity of Navoi on the basis of influences and what sources? We know perfectly well that Shaykhzoda met Oybek and Ghafur Ghulam in his travels, serving in the newspaper "Eastern truth", and with their help he learned the Uzbek language. We are aware that shaykhzadeh studied at the Postgraduate School of the Institute of language and literature of the Science Committee, and then during his short tenure at the same institute he was close to Fitrat, Otajan Hoshim and Oybek.

It is known that since 1928 Oybek was interested in the Personality of Navoi and began to study the sources of Abundance about him. It can be assumed that Oybek made new and strange information from each other, which he received from these sources, during his dialogues with the Shaykhzoda, and in it ulukobek gave impetus to the firing of feelings of affection towards his poet. In addition, Shaykhzoda, who began to study his creativity, in connection with which he communicated many times, Chulpan had bong hit as early as 1924, when the 500th anniversary of Navoi's birth was approaching, and put the issue of serious study of ulughshoir's work on the agenda. Perhaps Chulpan's contribution to the "pollination" of Shaykhzoda with Navoi's work is not small. In any case, when he came to work at the Pedagogical Institute, he was recognized as one of the connoisseurs of Navoi's creativity. When we talk about the rich knowledge of the shaykhzoda about Navoi and the reasons for finding the content of this knowledge, it is permissible to turn to Tesha Salimov again. "The secret of Shaikh's erudition," he

wrote, "was in the intensity, breadth, and depth of his mind". The main of these three factors, which are the secret of sheikhzoda's erudition, is the "excellence of Mutola". Shaykhzoda, like all scientists of the past, achieved the wealth of knowledge through mutolaa.

He also studied the life and work of Navoi through private mutolaa. Shaykhzoda published in 1938 the articles "glorification of our classical literature" in the "teachers' newspaper", and in the "young leninchi" "the love problem in the "khamasa", revealing that he entered the world of Navoi as early as these years. He was the son of William Shakespeare, Nizami Ganjavi, Zahiriddin Muhammad Babur, Muhammad Aminhaja Muqimi, A. in 1938-1941. N. Radishchev, M. Yu. Lermontov, N. G. Chernyshevsky, A. P. Chekhov, A. M. Gorky, V. V. Mayakovsky, M. F. Writers like Akhundov, Henri Barbus did not forget about the great Uzbek poet, as well as writing dozens of articles about writers. On the contrary, Navoi Sheikhzoda stood at the center of his literary work. In addition to his two above-mentioned articles, he wrote "the image of a woman in Navoi" (1939), "Navoi – the most civilized man of his time", "Navoi-Patriot", "Navoi creativity and socialistic culture", "the vibrant singer of ilmu enlightenment", "Navoi and Babur" (1940), "Navoi and youth", "ulugmaorifchi", "Navoi adlu question of Dishon", "folklore motives in Navoi creativity", "great poet", and published the pamphlet "the genial poet" (1941). Shaykhzoda made an important contribution to the science of navoiology, which began to be born in this period with these literary-critical articles and scientific treatises, and became one of the founders of this science, to say, there will be no mistake.

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