

MANUSCRIPT SOURCES OF MUHAMMAD NIYAZ'S ORIGINAL WORKS

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Annotation: The article discusses the sources of the work of Muhammad Niyaz Nishati, a famous poet who lived and created in the middle of the 18th century. In these sources, the heritage of Nishati's literature is collected, and it provides a basis for research on the poet's works.

Key words: epic, basmala, manuscripts, source, text, research, inventar number, conclusion.

It is known that a large part of the monuments to the history of the Uzbek people, literature and language were written and copied in Arabic script. Some of them were later printed and distributed in the same script by the method of stoning, until now we are studying them in full or in fragments, turning them into the current records.

The work of collecting written cultural monuments, publishing the most important of them, was started by Orientalist scientists in the late last century. By the middle of the 20th century, the fields of source studies, textual studies of science had descended into a consistent scientific system and entered the path of progress. However, in the work in this area, due to such unhygienic scientific requirements of selection criteria as classicism, parthianism, very few monuments were separated from the huge literary treasury, while in the publication and interpretation of these monuments there are many seats that were shaved, dropped, and at the same time requiring revision and reassessment. Nishoti's literary legacy is one such source.

Nishoti is considered to be one of The Thinker poets who made prolific work in the 18th-century Khwarezmian literary milieu. The ghazals, mukhammas of ADIB and the epic "Husn and Dil" were published. But these works were not published in their entirety. For example: "Nishotiy" Husn and Dil" epic, poems " compilation 1967 H.Rasul and I.The edition prepared by the rajabovs is partially complete compared to the rest of the Nashes. For in every classical work the traditional praise of Allah and the Prophet Muhammad (s.a.v.)to see the existence of the nat part. In the publication mentioned above, the first part was dropped. It is unlikely that the reason for this was from the point of view of the period.

Manuscripts of the poet's works were copied by various secretaries. These works are currently in the State Museum of Literature named after Alisher Navoi of the Republic of Uzbekistan 156 inv. the manuscript, which is kept under the number, and the Institute of Oriental Studies named after Beruniy of the Academy of Sciences of the Republic of Uzbekistan are in the treasury of the main

manuscripts 1997, 1266, 1117, 7013, 7054, 1198 inv. digital manuscripts are kept. Above, the manuscripts contain poems and epics written in different genres by the poet Muhammad Niyoz Nishoti. For example: in the State Museum of Literature named after Alisher Navoi of the Republic of Uzbekistan “داستانى حوسنودل. نشاطى” 156 inv. the manuscript text, kept under the number, copied by Muhammad Rasul (pseudonym Mirzo), son of poet Kamil Khwarazmi, in nastaliq script in 1351 Ah, 1930 CE, lists Nishoti's epic “Husn and Dil”, ghazals, mukhammas, musaddas and Qasida. The Institute of Oriental Studies named after Beruniy of the Academy of Sciences of the Republic of Uzbekistan is held in the treasury of the main manuscripts 1997 inv. the digital manuscript is referred to as “ودل حوسن ح مسنوي” “and contains the poem's epic” Husn and Dil”, ghazals, some of the mukhammas, musaddas-at the same time the last 11 of the manuscript contains ghazals of Navoi. The manuscript size is 15/21, Road 15, the inscription was written in Nastaliq in 1192 Ah, 1779 CE. Own.RFA. Institute of Oriental Studies in the main manuscript fund 1266 inv. below the number is another manuscript nuxas by Nishotiyninng “فواد و حوسن”. This manuscript copy was written in Bukhara under the name of Pholod Ghazikhan in 1190 Ah, 1769 ad. Unfortunately it was not until us that the work arrived in its entirety. Own.RFA. The remaining manuscripts held in the main manuscript fund of the Institute of oriental studies included some ghazals in the Nishotian Devonian, mukhammas, debates, and musaddas.

Currently, work is underway on the above manuscript sources. The manuscript sources of the poet's works are scattered, they need to be put together and analyzed. At the same time, the creation of textual-comparative, scientific-critical texts of the works of the poet is one of the pressing problems facing the source, textualist and literary scholars.

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