

THE LIFE OF SOBIR SAYQALI: SOURCE STUDIES AND HISTORICAL ANALYSIS

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Annotation

This article examines the life and literary activity of Sobir Sayqali, one of the prominent representatives of 18th-century Uzbek literature. The study analyzes the poet's narratives and epics, his literary heritage, as well as the ideological and artistic features of his works. In order to avoid confusion with other individuals who wrote under the pen name "Sayqali," the article presents key biographical facts and clarifies their distinctions based on source studies.

Keywords: Sobir Sayqali, Hisor, 18th century, Uzbek literature, epic poem, narrative, source studies, tazkira, philological research.

Introduction

This article explores the life and literary legacy of Sobir Sayqali, one of the outstanding figures of 18th-century Uzbek literature. It provides an analysis of his epics and narratives, his literary heritage, and the ideological and artistic characteristics of his works. Additionally, based on source studies, essential biographical and bibliographical facts are presented to distinguish him from other individuals who used the pen name "Sayqali."

Keywords: Sobir Sayqali, Hisor, 18th century, Uzbek literature, dastan, narrative, source studies, tazkira, philological research.

Аннотация

The article examines the life and creative heritage of Sabir Sayqali, one of the distinguished representatives of 18th-century Uzbek literature. It analyzes his poems and epics, literary legacy, and the ideological and artistic features of his works. In order to avoid confusion with other poets who used the pseudonym Sayqali, the study presents key biographical and bibliographical information based on source analysis.

Keywords: Sabir Sayqali, Hisor, 18th century, Uzbek literature, epic poem, narrative, source studies, tazkira, philological research.

Main Text

Through monuments of Uzbek literature, the Uzbek people inevitably recall their heroic and honorable past, as well as the aspirations for a better life that surged in the hearts of the people. History and fiction are closely interconnected and complement one another. History narrates how events occurred, whereas literature depicts how they were experienced. One of the most effective ways of embedding historical events into public consciousness is through artistic interpretation. In this process, narratives derived from folk legends and traditions, reworked to reflect religious and didactic spirit, play a significant role.

As emphasized by the President of the Republic of Uzbekistan, Sh. Mirziyoyev, preserving centuries-old national and religious values, studying the invaluable heritage of our ancestors who made tremendous contributions to world science and culture, and educating the younger generation as well-rounded individuals on this basis are among the most important conditions for ensuring a stable socio-spiritual environment in society [Mirziyoyev, 2018].

One of the poets who reflected the people's concerns in his narratives and epics is Sobir Sayqali. Born in Hisor in the 18th century, Sayqali enriched Uzbek literature of that period with valuable epic works. In his epics, he continued the finest traditions of classical literature while addressing vital social issues. His works contain idealized and fantastical elements; however, alongside these idealized depictions, he demonstrated keen awareness of social events, the tragedies of his era, and a bold vision of the future. Despite the fantastical nature of certain motifs, human emotions always remain at the core of his creative imagination. Thus, the primary object of depiction in Sayqali's works is the human being.

In the bayozes and tazkiras that have survived to this day, there is almost no information regarding the poet's life or creative activity. Sayqali can only be studied through the information embedded in his works. Chronologically, the first person to cite samples of Sayqali's poetry was Khojasaid Abdulmalikxon, who included excerpts from the poet's works in the tazkiras he compiled, though without providing any biographical data [OzFASHI, Manuscript No. 118 IV]. In the manuscript *History and Literature of Kokand* by Honored Teacher of Uzbekistan P. Qayumov, certain information about Sayqali is provided. It states that the poet was educated and talented, and that he was the author of the epics *Bahrom and Gulandom* and *Vafotnomai Paygambar*. Some remarks regarding his personality are also included. However, in the chrestomathy published in 1945, no information is given about the poet's life or even the period in which he lived.

Between 1945 and 1960, over a span of fifteen years, no studies on Sayqali were published. Scholarly interest in his life resumed in 1959. The absence of information about Sayqali in pre-1917 sources, as well as the scarcity of autobiographical details in his works, significantly complicated research on his life and legacy. In 1960, R. Aliyev published a short scholarly article devoted to the poet. Along with general information about Sayqali's life and creativity, the article for the first time presented a summary of the epic *Bahrom and Gulandom* [Aliyev, 1960].

That same year, Volume IV of *Uzbek Literature* was published, containing an excerpt from *Bahrom and Gulandom* and a short article on the poet by R. Aliyev [Uzbek Literature, 1960]. In the preface to the 1959 edition, Professor V. I. Zohidov expressed valuable opinions on epics

of the *Bahrom and Gulandom* type, rightly pointing out that such works had not been sufficiently studied or had been neglected [Uzbek Literature, pp. 7–9].

In 1960, the Publishing House of the Academy of Sciences of Uzbekistan released *Bahrom and Gulandom* in full for the first time after the revolution. The edition was supplied with an introduction and a glossary.

In neither philological nor historical studies has comprehensive information about Sayqali been found; he has been mentioned mainly in research contexts. In R. Orzibekov's article *Shavqi and Uzbek Literature in Bukhara*, an individual named Abdulrahim Sayqali is mentioned as the author of religious-fantastical works. However, R. Aliyev reports encountering a figure named Abdulrahim of Gijduvon during his research.

Abdulrahim Gijduvoni (also known as Rahimi) was influenced by Sayqali and attempted to follow his creative path. He authored several heroic epics, which he compiled under the general title *Tashbihi bi Sayqali; Fath al-Islam*. According to the encyclopedic tazkira published in Kabul, Abdulrahim was originally from Balkh but was educated in Bukhara. His poetic pseudonym was Rahimi. He possessed a free-spirited nature, had knowledge of music, and played the tanbur skillfully. He was talented in poetry and composed fine verses. His death occurred in 1270 AH.

These facts allow us to conclude the following:

1. A poet named Abdulrahim Gijduvoni existed, whose pen name was Rahimi, not Sayqali.
2. R. Orzibekov's attribution of the name "Abdulrahim Sayqali" lacks sufficient factual basis.

According to R. Aliyev, Orzibekov likely misunderstood the phrase *Tashbihi bi Sayqali* ("Imitation of Sayqali") used in the general title of Rahimi's epics. Rahimi himself openly acknowledged Sayqali as his predecessor, as evidenced in his own verses.

Thus, in 1239 AH (1823–1824), Rahimi expressed his views on Sayqali's work, which plays an important role in determining Sayqali's position in Uzbek literature.

Information about Sayqali is also found in the bibliography compiled by Odilov, which characterizes a lithographic edition of Sayqali's narrative. Professor A. A. Semenov's catalog, edited under his supervision, is also significant in describing Sayqali's works, though it does not provide substantial biographical details. The most complete description of a manuscript of *Bahrom and Gulandom* was prepared by Doctor of Philology A. Qayumov.

Conclusion

Sobir Sayqali is considered one of the most important representatives of 18th-century Uzbek literature due to his religious-didactic, artistic, and socially oriented epics and narratives. His works combine folk imagery, fantastical elements, and contemporary social issues. The epic *Bahrom and Gulandom* occupies a special place in the development of Uzbek classical literature. The scarcity of biographical information about Sayqali has led scholars to study him primarily through his works. Systematic research into his literary legacy began in the mid-20th century, with significant contributions made by R. Aliyev, A. Qayumov, and others. Based on manuscripts, lithographic editions, tazkiras, and bibliographical sources, this article clarifies Sayqali's literary identity. Further textual and theoretical analysis of his works will allow for a deeper understanding of his role and significance in Uzbek literary history.

References

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