

THE ROLE OF ARCHITECTURE IN EASTERN ARTS

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Abstract

This article is devoted to the formation and development of the tradition of literary studies. In this, the life of kulyots during its history, its origin and stages of development, historical development, types of kulyots, specific characteristics; integral and differential aspects of such genres as kachkul, majmua, bayoz, tazkira were analyzed.

Keywords: anthology, poetry, textual-comparative research, manuscript, publication, translation, calligraphy, lithography, literary studies, autograph, museum, article, archive.

Persian culture

"Kulliyot" is the plural form of the word "kulli" and is formed by adding the relative suffix to the Arabic word "kull", which in the dictionary means "the whole of something". The word is used in Persian literature to mean "a collection of works on a particular subject or the works of a single person" as well as a term that conveys a broader meaning than words and existence, and may be derived from this meaning. This idiomatic meaning of the term seems to have been accepted by the general public in the 19th century. In Arabic, the word "complex" is used instead of kulliyat (Keşfü'z-zunun, II, 1605-1607; Serkîs, II, 122-124; Brockelmann, III, 957-958). Some works such as "Al-Kulliyot fi'tib" by Ibn Rushd, "Al-Kulliyot fi'l-fera'iz" by Kalesadi, "Kulliyot fi'l-fih" by Ibn Ghazi are general and comprehensive. because it is not comprehensive. Ebu'l-Baqa al-Kafavi's dictionary of terms called "el-Kulliyot" was named so only because of its technical nature. Recently, the term "al-a'malu'l-kamile" ("all works", "collective works") is used more often in the publications that collect the works of the author in Arabic.

In Persian literature, the collection of poems and prose works of poets and writers is often called kulliyat. Kulliyat sometimes includes only poems, sometimes both poetic and prose works. Although there are anthologies created by the author himself during his lifetime, but in most cases, the works of the creators were compiled into an anthology by his family, students, or publishers, usually after his death. Recently, works written on a certain topic are collected under the name of kulliyat, and comprehensive researches related to one field of science are published under the name of kulliyat.

Anvari, Khaqaniy Shirvani, Sanai, Attar, Kirmani, Saadi Shirozi, Nizami Ganjavi, Ibn Yamin, Amir Khusrav Dehlavi, Sulaiman Sovaji, Ubayd Zakoni, Qasim Anwar, Sharifi Qazvini, Muhtashami Koshani, We can give examples of writers like Saib Tabrizi, Bedil, Ashraf Mozandarini, Taseer Tabrizi, Salik Koshani, Shihab Turshizi. in 1972 AD, Saadi Shirazi College in Tehran in 1303, 1319 AH, Saib Tabrizi College in Tehran in 1336 AH, Kasim Anwar College in Tehran in 1337 AH, Muhtasham Koshani College in 1304 AH in Bombay, Shams Tabrizi College in Tehran in 1304 AH In 1363, Faiz Koshani Kulliyat was published in Tehran in 1372 Hijri, Iqbal Kulliyat in Tehran 1343 Hijri, Talib Omuli Kulliyat in Tehran in 1346 Hijri, and Nematullah Vali Kulliyat in Tehran in 1352 Hijri.

Among the authors whose poetry and prose works are collected in one collection, we can mention Kasim Anwar, Abdurrahman Jami, Pir Jamali, Jalal Erdistani, Ibn Yamin Tugrai, Ta'sir Tabrizi.

Collections can be created by collecting the works written by the same author in the same language. For example, "Kulliyoti asari Persian Umar Khayyam" (Tehran 1338 Hijri) is a vivid example of this. Kulliyati containing comprehensive information on a science or field of science include "Kulliyoti Geografiyayi Iran" (Tehran 1350 Hijri), "Kulliyoti Huquq (Tehran 1347 Hijri) "Kulliyoti Tarikhi Tamadduni Jadid (Tehran 1325 Hijri), " Kulliyati Tarikhi Umumiye" (Tehran 1349 Hijri year) can be mentioned.

Turkish culture.

The concept of Kulliyat is seen, first of all, in the names of the collections that collect the divans and some other works of classical poets in one volume. One of the oldest of them is "Kulliyoti Devoni Fuzuliy", which has been published several times since the first half of the 19th century. In addition to Fuzuli's Turkish divan, various editions of this work include a letter known as "Shikoyatnoma" and the epic "Layli and Majnun". "Kulliyoti Asar Baghdadi" (Istanbul 1287 AH), "Kulliyoti Hazrat Khudoyi (Istanbul 1287, 1338, 1340s) "Nodim Divan: Kulliyat" (Istanbul 1343 AH), "Kulliyoti Ziya Pasha" (Istanbul 1342 AH, 1924 AD), "Poet Ashraf Kulliyoti" (Istanbul 1928 AD), "Kulliyoti Devoni Kabuli" (Istanbul 1948), "Navoi Kulliyoti" (Istanbul 1965), "Kulliyoti Mahmud Hilmi" (Istanbul 1984), "Kulliyoti Shamsi" (Istanbul 1990), "Tawfiq Kulliyoti" (Istanbul 1995). The books of the poets of the new era, published under the name of "collective poems" and published in one volume, can also be evaluated in this category.

From the second half of the 19th century, there are works published in various fields under the name of Kulliyat. One of the oldest of them is "Tarjimayi Gamgin Soz" (Istanbul, 1286 AH), which is the first part of the first book of the "Kulliyoti Imam Ali" series. From 1888, military school textbooks include "Kulliyoti Fenni Esliha" by Ferik Ahmed Mukhtar Pasha (Istanbul I, 1306 AH; II, 1314 AH), "Kulliyoti Ulum va Fununi Harbiy", and then "Harbiy Kulliyoti" (1920 AD) published as a series under the name Among the works called "Kulliyot", which generally consider and interpret the rules and issues in fields such as language and law, are Mahmud Rifat Manastirli's "Kulliyoti Qawayidi Usmani" (Istanbul 1303) and Halil Rifat's "Kulliyoti Sharhi Qur'an" (Istanbul, Hijri 1303, 1312), Rifat Gelibolulu and Ahmad Mushfiq's "Kulliyoti Qavanin" (Istanbul 1310), Kholis Ashraf's "Kulliyoti Sharhi Kanoni Osmani" (Istanbul 1315), Rashid's "Kulliyoti Qavoyidi Lisoni Usmani" (Istanbul-1317), Adib-i Sahil-i Vezâif (Istanbul 1329), "Kulliyoti Huquq" by Muammar Izzat (Istanbul 1341), "Collection of Turkish Jurisprudence" by Ferit Suleiman (Istanbul) 1954), "Tawhidi Erturk" by Hayri Erturk and Tarik Dogruer (Istanbul, 1963), We can cite works such as Ahmet Akgunduz's "Comparative Collection of Islamic and Ottoman Laws" (Diyarbakir 1986).

Pashto culture

We all know that the brilliant Uzbek poet Alisher Navoi wrote works in Uzbek and Persian languages. However, many people still do not know that Navoi has written a book in Pashto. The 4th issue (Savr1335-1957-8) of the monthly magazine "Oriyona" published in Afghanistan, which is kept in the fund of the Institute of Oriental Studies of Uzbekistan, contains excellent information about the great poet Navoi.

On the pages of the magazine, a person with the signature "Makhmur" gives interesting information about Navoi's Pashto language: "It is a fact as clear as the sun to the world of science and literature that Amir Alisher Navoi was a wise and active poet in the court of the Timurids of Herat, a powerful poet in Turkish and Persian languages. However, it was not known to the world of science and

literature that the word master Nuktadon Wazir also had Pashto kulliyat, and the tazkiranavis did not write anything about it.

The catalog of manuscripts and printed books published by the well-known Calcutta Society "Eshyo Susuyting Bangol", which has an international reputation in the field of science, is well known to the scientific community. This catalog was printed in Calcutta in 1890 in Persian and English. Until now, this catalog is considered the most important resource by the society and is sent to applicants. This catalog was compiled by the philological branch of the society under the direction of Mawlavi Mirza Ashraf Ali, professor of Persian literature at Calcutta University of the same society. On page 122 of the catalog, which mentions the collections of several poets, it is noted that there is also a Pashto collection of Alisher Navoi.

In order to clarify the issue, we will indicate the number under which the catalog is registered:

The new number is 18.

The old number is 1118.

The name of the book is "Kulliyoti Navoi".

The author's name is Alisher.

His nickname is Navoi.

Handwritten or printed? - printed in typography.

How many numbers - one number.

Note: Kulliyat is in Pashto and has been translated into English as well.

It is also mentioned that there are 23 poets' kulliyat in this number, which is registered as Kulliyat. All of them are Persian, and only Navoi's Kulliyat is written in Pashto, which is specifically mentioned in the catalog.

Moreover, for the avoidance of doubt, it is noted separately in Persian and English. If this issue is confirmed to be true, then we would have gained valuable information about the widespread use of the Pashto language in the court of the Timurids of Herat.