



A RESEARCH OF THE LITERARY ENVIRONMENT AFTER MALIHO'S TAZKIRA

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ABSTRACT

At the end of the 18th century and the beginning of the 19th century, Bukhara was the center of religion in Central Asia, and the economic, political and cultural life was very developed. Mujrim Obid, Shavqi Kattakorgani, Mulla Qurban Jani, Shahin, Munzib, Abduqadir Khoja Savdo, Pisandi, Kashif, Miri, Vola, Naqis, Tashkhoja Asiri, Ahmed Donishlar, Vozeh, who lived in Bukhara city, created blessings in two languages. is one of the poets. This article talks about the literary environment in Bukhara and Samarkand after Maliho Samarkandi's "Muzakkiru-l-ashob" was created.

KEYWORDS

Literary environment, tazkira, manuscript, secretary, catalog, epic, collection.

INTRODUCTION

By the middle of the 19th century, a group of great poets such as Ahmad Donish (1827-1873) and Hayrat (1878-1902) grew up and started their perfect works. In the history of Central Asia, the literary environment after the second half of the 19th century has an important position. Because the literature of this period is a product of the

period of cooperation of the peoples of Central Asia with Russia. This important historical fact caused the development of economic, political and cultural life of this country. As a result, the literary atmosphere in the Bukhara Khanate became somewhat more lively, various manuscripts were copied, and literary collections



were created. Writing in two languages is a characteristic feature of the work of poets of literary schools in every major cultural center, and poets of Bukhara have achieved considerable success in this field. Poets such as Mujrim Obid, Shavqi Kattakorhoni, Mulla Qurban Jani, Shahin, Munzib, Abduqadirhoja Savdo, Pisandi, Kashif, Miri, Vola, Naqis, Tashkhoja Asiri, Ahmed Donish and the author of the tazkira we are studying, Vozech created blessed works in two languages and became great representatives of Uzbek and Tajik literature [32: 48-48].

the 18th century and the first half of the 19th century, Baqi Muhammad ibn Hafiziyor Samarkandi (the author of Folnomai Jafr), Maulana Tursun Faroizi Samarkandi and other scholars lived and worked in Samarkand. Qari Rahmatullah Vozech in his work "Tuhfat ul-ahbab fi tazikirat il-ashob" (1288/1871-1872 years) wrote about the literary life of the Bukhara Emirate and Samarkand in the 18th and 19th centuries, as well as some representatives of the literary environment of the surrounding region. gives information about.

The names of the following poets who lived in Samarkand in the 19th century are also known: Abdullah Jabbar Naiman (who copied Abdukhanif's work "Al-Fiqh ul-Akbar"), Abdul Qayyum (who copied Saifiddin Boharzi's "Rubaiyat Shaykh ul-Alam"), Mir Abdulhai (copied Alisher Navoi's book "Chor Divan" in 1825), Muhammad Zamoni ibn Muhammad Rizai Falgori Potukhy (18th-19th centuries), Muqimkhan Samarkandi (copied "Khamsa" in 1850) and others [20: 294].

By this time, the literature, which was in a severe decline at the end of the 18th and the beginning of the 19th century, seemed to be rediscovered by the literary environment created by Ahmad Donish, Shahin, Savdo, Vozech and other famous figures.

The first step in studying the history of literature of the 19th century is S. Aini's study "Exemplary Tajik Literature" [1]. The second part of this book is dedicated to the poets and writers who lived in Bukhara and Kokand Khanate during the reign of Amir Umar Khan (1809-1822) and Amir Haydar (1791-1828) until the October Revolution. The main source for the compilation of this part was Vozech's Tazkira "Tuhfat ul-Ahbab", Afzal and Mukhtaram's Tazkira, as well as many manuscripts and bayozs [1: 623-624].

Writer S.Ulughzoda's scientific popular book called "Ahmadi Donish" [31] was the first separate work dedicated to the life and work of Ahmad Donish, a famous representative of social thought of the second half of the 19th century.

A. Bagoudinov and I. Mominov [16; 5] doctoral dissertations were devoted to the development of the socio-philosophical thought of the Uzbek and Tajik peoples of the late 19th and early 20th centuries, and contributed to a wider coverage of the literary life of this period.

The first of Z.Rajabov's 2 books is called "Development of social thought of the Tajik people in the second half of the 19th century and the beginning of the 20th century" [18], the second book is called "About the advanced people of Central Asia, Russia and Russian culture" [17] lib, is dedicated to the influence of advanced Russian



culture on the social life of the peoples of Central Asia, including the Uzbek and Tajik peoples.

BG'afurov's book entitled "History of the Tajik people" [11: 449-451] contains a correct classification of the educational movement of A. Donish and his followers. Brief comments on this issue and a description of the literary life in the second half of the 19th century are available in I. Braginsky's monograph "Sadridin Ainiy" [10: 15-20] and the second volume of "History of the Peoples of Uzbekistan" [12: 411-412].

In the preface written by I. Braginsky to "Tajik Poetry Tazkiras", along with a general description of the main stages of Tajik classical literature, a brief assessment of the literary life of the second half of the 19th century and the work of A. Donish was given [2].

It would be difficult to talk about the poets of the period of the Mongol invasion, especially of the 9th-10th centuries, without Muhammad Avfi's work called "Lubob ul-Albab" [13]. Without Maliho Samarkandi's work such as "Muzakkir ul-ashab", we would not have had a sufficient idea of the literary life of the 17th century [see: 21: 133-134; 14; 15].

To study the literary life of the 16th century, Hasankhoja Nisari's "Muzakkiri ahbob" [See about it: 8: 291-300; 6] and it is no coincidence that Mutribi's tazkir study is required.

Qori Rahmatullah Vozeh wrote the first book devoted to the biography of XIX century literature and poets. It is called "Tuhfat ul-ahbab fi tazkirat il-ashab" and was compiled in 1288/1871-1872. The author's work covers the biography of poets who created not only the 19th century, but also the end

of the 18th century, that is, from the reign of Amir Shahmurad. Of the 15 manuscripts found of this work, 10 are in the manuscript fund of the Institute of Oriental Studies of the FA of Uzbekistan [24], 3 are in the manuscript fund of the FA of Tajikistan [26], and two are in the Oriental Manuscripts Sector of the Institute of Oriental Studies of the FA of Russia (St. Petersburg city) is stored in The lithograph was published in Tashkent in 1332/1913-1914.

Chronologically, the second tazkirah is "Tazkirat ush-shuaro", its author is Khoja Azim Shar'i (died in 1313/1895-1896), separate chapters of which are kept in Uz FA ShI under the number 3396/III.

At the beginning of the 90s of the last century, Mirsiddiq Hashmat began to create the third tazkirah. This work is devoted to the biography of Bukhara Khanate, Indian and Iranian poets of the 16th-19th centuries, and has many interesting materials on the history of literature in the second half of the 19th century. This work has not been completed by the author. The manuscript of this tazkira, consisting of two parts, is kept in the ShI of UzPFA [25].

At the beginning of the 20th century, four tazkiras were compiled, which were mainly devoted to the life of poets during the reign of Amir Abdulahad. Among them, "Tazkirat ush-shuaro" of Mukhtaram and "Afzal ut-tazkor" of Afzal were compiled by order of Amir Abdulahad. 1 manuscript of the venerable tazkiras is stored in the National Academy of Sciences [30], and the other is kept in the manuscript fund of the Academy of Sciences of Tajikistan. Seven of the eight manuscripts of the Afzal Tazkiras are kept in



the Ministry of Foreign Affairs of Uzbekistan and one in the Eastern Manuscripts Sector of the Ministry of Foreign Affairs of Russia [30]. Afzal's tazkir was published in the form of a lithograph in Tashkent in 1336/1918.

The latest and last tazkiras are the tazkiras composed by Abdi (1323/1906) and the poetic tazkiras of Sadr Zia (composed in 1324-1328/1907-1910). Abdi's tazkir is the weakest among the tazkirs of the early 20th century and has the lowest material value. His only manuscript is kept in the Fund of the National Academy of Sciences of the Russian Federation [30]. Sadr Zia's Tazkhira is important for the researcher according to the given information about the poets of the second half of the 19th century. The manuscript of this tazkira is stored in the National Academy of Sciences of Uzbekistan and in the manuscript fund of the Academy of Sciences of the Republic of Tajikistan [28].

Mirzoyev's research of Maliho Samarkandi's "Muzakkir ul-Ashab" contributed to the illumination of not only the literary, but also the political and economic life of the 17th century. These studies resulted in three articles. In each of them, Mirzoyev evaluates this review as a source for the history, economy and literature of the 17th century, and in the third, he studies the author as a literary critic of the feudal period [14; 15].

ANBoldirev's special articles are dedicated to Khasankhoja Nisari's book "Muzakkiri ahbob" [8] and the description of A. Navoi's book of Persian translations called "Majolis un-nafois".

Before ANBoldirev's article, a review by professor AKBorovkov was published on A. Navoi's review

"Majolis un-nafois" [9] published in Persian in Tehran.

It is difficult to find large completed works on tazkira in foreign oriental studies, one of the works on the study of tazkira is the study of English orientalist N. Bland. In his work, he devoted special articles to the analysis of "Otashka" [about the author and the work: 4] and a number of other ancient tazkiras.

Before Awfi's Arabic translation, some interesting information about the translation is given by E. Brown in "History of Persian Literature". In this work, he gives information about such works as "Yatimat ud-dahr" by Abu Mansur Abdulmalik al-Saalibi, "Dumyat ul-asr" by al-Baharzi, "Kharizat ul-asr" by Imamuddin Isfakhani. In addition, he gives in connection with the description of sources on the history of literature of certain periods about Avfi's "Lubab ul-albab" tazkir, Davlatsakh's "Tazkirat ush-shuaro", Navoi's "Majolis un-nafais" [3: 446-449].

It is necessary to note some changes in the publication of critical texts of the most valuable and original interpretations. E. Brown and M. Qazvini wrote a detailed foreword to this edition of Muhammad Awfi's "Lubab ul-arbab", the oldest surviving book in London at the beginning of the 20th century, and based on Awfi's materials, Qazvini gives a systematic biography of the author. At the end of his preface, Qazvini A few words about Avfi's language and style. The same scholars published another valuable tazkirah, Davlatshah's "Tazkirat ush-shuaro" [22].

16th century in Iran in 1936 about tazkira was published. This tazkirah appeared during the reign

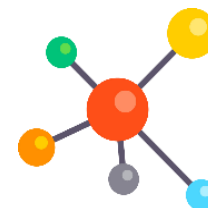


of the Safavids, and it is the tazkirah of Som Mirza "Tuhfai Somiy" (composed in 1550) [23]. The tazkira was published by the publisher Vahid Dastgirdi based on the only copy of the tazkira in his possession.

All these studies and critical comments are insignificant compared to the number of tazkiras available and their importance in the study of the history of Tajik and Persian literature. As for the Tazkiras of the XIX century, we can say that they are almost not studied. There is no need to emphasize the importance of tazkira data along with other sources for studying the history of literature of this century. Undoubtedly, their processing will help us not only to determine the place of these essays in the literature of the studied period, but also to give a description of the entire literary life of that period. The many researches carried out by SG'aniyeva in Uzbek tazkira studies are a worthy example for the young Uzbek literary sources.

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