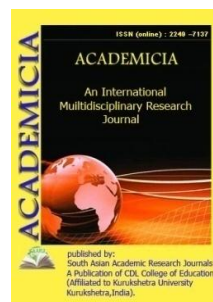


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MANUSCRIPTS OF AZIMKHOJA ESHAN AND HIS DEWANS

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ABSTRACT

This article provides information about the life and work of the sheikh and poet AzimkhojaEshan, who lived and worked in the literary environment of Kokand in the late XVIII and early XIX centuries, and the known manuscripts of his works. In particular, the manuscripts of his office are stored in the fund of the State Museum of Literature named after AlisherNavoi of the Academy of Sciences of the Republic of Uzbekistan under the number №189, the fund of the Institute of Oriental Studies named after Abu RayhanBeruni of the Academy of Sciences of the Republic of Uzbekistan, Professor Hamid Sulaymon Manuscripts No. 6354, inventory digital manuscript №5992 / II kept in the main fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, main features of manuscripts №6209, №6750, №6806 information about

KEYWORDS: *Dewan, Manuscript, Description, Mysticism, Genre, Wisdom, Muhammas, Musaddas, Wisdom.*

INTRODUCTION

In the history of Uzbek classical literature, artists who grew up in the literary environment of Kokand have a significant place. Among them are those whose lives, works, and scientific and creative heritage have not yet been fully explored. A comprehensive study of the heritage of unexplored manuscripts, identification of sources of their works, comparative analysis, and determination of their place in the classical literature are topical issues.

One of the artists whose creative heritage is almost unexplored is AzimkhojaEshan, a representative of mystical literature, which is an integral part of Uzbek classical literature.

THE MAIN FINDINGS AND RESULTS

AzimkhojaEshan lived and worked in the late 18th and early 19th centuries. He was an excellent poet of Khogand and one of the great sheikhs in mysticism. One of the creators working in the genre of great wisdom. The approximate date of birth is set as 1200 AH (1785-1786 AD). According to the sources, AzimkhojaEshan was born in Sarmozormahalla of Kokand city in the Naqshbandi-Khojagon sect in an educated clergy family. AzimkhojaEshanAzimi shook his pen under his pseudonym. He died in 1263 AH (1847 AD). His grave is in the Sarmazor cemetery in Kokand.

According to the information, Azimi and his loyal friend and esteemed Jalali first learned Sharia and theology from their ancestors Nizamiddin Khoja (Sheikh and poet NizomiddinKhokandi) in Kokand. Then they went to Bukhara together and became disciples of the famous Sheikh KhalifaHusayn ibn Yusuf Bukhari and studied mysticism and madrasah [1, p. 18]. When he returned to his homeland, he served as an imam for 40 years in a large mosque in the village of KalDushan in Hoqand. Towards the end of his life he became blind.

There is only some information about his family and life. According to the poet Zavqi, Azimi had a son named Sadi[2, p. 56].

PulatjonQayumov described AzimkhojaEshan as “a scientist, a pious, alert, loving, eloquent and handsome, full-bodied, white-faced, big-bearded, clean-shaven man”. He also described him as “a very strong, fiery poet, a great sheikh and scholar” [3, p. 321].

Azimi left us a literary legacy of more than 4,000 verses [4, p. 9]. He collected the poems he wrote and composed a dewan. It contains proverbs, ghazals, mustahzod, muhammas, masnavi and musaddas in Uzbek and Persian languages.

AzimkhojaEshan, a follower of Khoja Ahmad Yassavi, has 28 wisdoms in his divan. His wisdom includes didactic issues such as the wisdom of Ahmad Yassavi, i.e. religion and faith, piety and piety, the relationship between murshid and murid, the intercession of the Prophet Muhammad (saas), the world and the hereafter, heaven and hell, and the teachings of love expressed in the form For example, in his wisdom, the poet called on the people to be religious and honest, to make fair decisions in every matter. In Azimi's proverbs, the theme of love and romance is described in a unique way. He considers love for God to be real.

The language of the poet's proverbs is as simple and clear as that of Yassavi. The main theme of his wisdom is the interpretation of true love, the enlightenment of the spiritual experiences of the taxman on the path of monotheism, who seeks the attainment of the vision of Allah.

He is a creator who illuminates religious-mystical, moral-enlightenment ideas through his own artistic paints through his poems in the genre of great wisdom.

In his articles, O. Juraboev covered the life of AzimkhojaEshan and his manuscripts [5, pp. 18-22].

So far, ten manuscripts of this dewan have been known. Below we give a brief account of the manuscripts of this dewan known to us.

1. Manuscript kept in the fund of the State Museum of Literature named after AlisherNavoi of the Academy of Sciences of the Republic of Uzbekistan under the number №189. This copy is

one of the most complete copies of Azimi, and it is called “Murad ul-ashiqin” (Book of love of lovers) [5].

Secretary: not specified (on the cover there is an inscription “In the book of SayyidAkram Khoja”.) Date of copying: Hijri 1294 (AD 1877), copied in Kokand city in a fluent Nasta'liq letter Manuscript size: 15.5x26.5 cm, text size: 8.5x16 cm. The manuscript consists of a total of 126 pages.

Beginning: (Bismillah ...)

اسم توبود احمد محمود محمد

وصف توبود رحمت رب بر همه اشيا

Ending:

هر که خاند دعا طمع داريم

زانکه ما بنده گنه کاريم

3. Institute of Oriental Studies named after Abu RayhonBeruni of the Academy of Sciences of the Republic of Uzbekistan is kept in the Department of Manuscripts named after Professor Hamid Suleiman under number 2694. This copy is also one of the most complete and beautiful copies of Azimi's office. Secretary and location not specified. Date of copying: 1311 AH (1893 AD) [6]. The cocoon is transcribed on silk paper in a beautiful Nasta'liq letter. Dimensions of the manuscript: 15x25 cm. Text size: 8.5x20.5 cm. consists of 125 sheets.

Beginning:

يا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بيان ما

Ending:

هر که خاند دعا طمع داريم

زانکه ما بنده گنه کاريم

4. Manuscript No. 6354 kept in the Manuscripts Department named after Professor عظيمديوان Hamid Suleiman. This manuscript is an inaccurate copy. The secretary, where it was copied, and the date are unknown because the last sheets were torn. The text of the manuscript was copied on plain Kokand paper in a fluent Nasta'liq letter. Manuscript size: 16x25 cm. Text size: 9x20.5 cm. The manuscript consists of 121 pages.

Beginning: (Bismillah ...)

يا قادرا از وصف تو قاصر زبان ما

باشد بقدر چوصله ما بيان ما

Ending:

كونكل نرم قىلغان طوطى دىك شىرنى مقالاتى

بو خصلت لار هميشه مرشد كامل علاماتى

5. عظیمدیوان Inventory digital manuscript 5992 / II in the main fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan. This manuscript is an incomplete copy. Secretary and location not specified. Mirislom Mirkhomudbek is written in pen on the 117b page of the manuscript. The manuscript was copied in 1327 AH (1909 AD) in a large Nasta'liq letter on Russian factory paper [7]. Dimensions of the manuscript: 15x26 cm. This copy consists of 123 pages.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بیان ما

Ending:

ندامنده بولسون اشینگ سوز گداز

قیلسه بولمس یوقسه قللو ق ادابینی

6. عظیمدیوان - Manuscript No. 6806 kept in the fund of the Kokand Literary Museum named after Ghafur Ghulam. Secretary: Koriy [8]. The manuscript was written in 1303 AH (1886 AD) in small letters in a Nasta'liq letter on Kokand paper. This copy was copied in Kokand. The size of the manuscript is 23x14 cm. The size of the text is 17x8 cm. The manuscript consists of a total of 138 pages.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بیان ما

Ending:

ندامنده بولسه اشینگ سوز گداز

قیلسه بولمس یوقسه قللو ق ادابینی

7. Manuscript No. 6750 kept in the fund of the Kokand Literary Museum named after Ghafur Ghulam. This manuscript is written under the title "Nazmisulukuwahasbihol" (meaning, the poetic expression of the hasbi states of those who entered the path of the sect). Secretary: Muhammad Suluk. The date of copying is 1253 AH (1837-1838 AD). The copy was copied in Kokand on a Kokand paper in a Nasta'liq letter. The size of the manuscript is 24x13 cm and the text is 17x9 cm. The manuscript consists of a total of 148 pages (296 pages).

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بیان ما

Ending:

ندامنده بولسون اشینگ سوز گداز

قیلسه بولمس یوقسه قللو ق ادابینی

8. دیوان عظیم - Manuscript No. 6209 kept in the fund of the Kokand Literary Museum named after Ghafur Ghulam. Since some of the pages at the beginning and the pages at the end of this manuscript are also missing, it is not possible to determine the secretary, the place and date of copying. The manuscript is kept in a sealed envelope with a museum seal. The cocoon was transcribed on a sheet of paper in a Nasta'liq letter. The paper size of the manuscript is 23x14.5 cm, the text size is 17x8 cm. A total of 69 pages.

Beginning:

ای محتسب گر واقف از خاک کس خونیم ما
مست می حب کشته ایم یا مست معجونیم ما

Ending:

بیا اید لطمع داری کر از احسان دروشان
بکن پیوند جان حویش را با جان دروشان

9. دیوان عظیم - Manuscript kept in the personal library of Abdulhafiz Muhammadkhanov [9]. Secretary and date not specified. It is believed that it was moved to Kokand in the 50s and 60s of the XIX century [1, p. 21]. This manuscript was copied on Kokand paper in an average Nasta'liq script. Manuscript size: 15x26 cm, text size 8.5x18 cm. This copy consists of a total of 208 pages.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما
باشد بقدر چصله ما بیان ما

Ending:

ندامنده بولسون اشینگ سوز گداز
قیسه بولمس یوقسه قلولق ادابینی

10. دیوان عظیم - Candidate of Philological Sciences Sayfiddin Rafiddinov [11] is kept in his personal library. This copy is one of the complete copies of the poet's dewan. Information about the secretary is not available. The manuscript was copied in 1319 AH (1902 AD) in a beautiful Nasta'liq script. Manuscript paper size: 14x25 cm. Text size: 10.5x 20 cm. It consists of 160 pages in total.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما
باشد بقدر چصله ما بیان ما

Ending:

ندامنده بولسون اشینگ سوز گداز
قیسه بولمس یوقسه قلولق ادابینی

RESULTS AND DISCUSSIONS

AzimkhojaEshan lived and worked in Kokand in the late 18th and early 19th centuries. He is a mystic sheikh and poet. There are 10 manuscripts of his “Murad-ul-oshiqin” divan, which have reached us. Copies of this manuscript have been fully described and are being brought into scientific practice. An important aspect of these manuscripts is that for the first time in the history of Uzbek literature such a large-scale mystical poet was discovered.

CONCLUSION

All copies of the Dewanian should be studied comparatively, and the base copy should be identified, taking into account the orderly and literate copying of the manuscript, the completeness of the text, the antiquity of the copied time, the lack of errors affecting the meaning of the work. Ten existing manuscripts were studied, and in the process of comparing the text of each, the main differences, such as byte drop, relocation, confusion of secretaries, errors in words, were identified, and in the process of compiling comparative text such errors were corrected and published. will be appropriate.

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6. Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, Department of Manuscripts named after Professor Hamid Suleiman №2694 Manuscript Colophon (page 125a)
7. Manuscript No. 5992 / II (page 113a) kept in the main fund of the Institute of Oriental Studies named after Abu RayhonBeruni of the Academy of Sciences of the Republic of Uzbekistan
8. Manuscript No. 6806 (page 133a) kept in the fund of the Kokand Museum of Literature named after Ghafur Ghulam
9. He was born in 1928 and lives in Degrezlikmahalla of Kokand city.
10. This source was photocopied by S.Rafiddinov from the original kept by one person (O.R.Juraboev)