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INTERPRETATION OF HISTORICAL EVENTS IN THE WORK OF MUKIMI

Kuldosh Pardaev*

*Associate Professor,
 Doctor of Philological Sciences,
 State University of Uzbek Language and Literature,
 Tashkent, UZBEKISTAN
 Email id: kuldashparda@mail.ru

ABSTRACT

Much work has been done in the years of independence to study the literary heritage of educated authors who lived and worked in the Kokand literary environment during the late XIX and early XX centuries, but still, the fact that there are much work waiting for researchers to be explored, is also true. One of such authors, Muhammad Aminhoja Mirzakhoja's son Mukimi's life and creative legacy, has not ever been studied in a monographic way in the years of independence as it has not been objectively and thoroughly explored in the context of communist ideology. Therefore, there is a need for a comparative-textual study of the manuscripts of Mukimi and to re-examine the works of the poet and poems that are gathered based on modern achievements in textual and literary sources. Various lyrical and comic books in different sizes of Mukimi have been interpreted differently. It is also important to note that these interpretations are often far from the real nature of the text and are based on certain narrow templates. Therefore, there is a great need to study poet's poetry as an example within the issues of the textual interpretation. In the late XIX and early XX centuries, the commentary on the work of Kokand literary circles was also invaluable in explaining the historical events of the period. In this respect, the interpretations of Mukimi's literary heritage are of particular importance in the study of the literary-aesthetic world of the poet.

KEYWORDS: *Histories, Poet, Interpretation, Line, Gazelle, Stophe, Editing, Literary Environment, Edition, Manuscript, Poems, Style, Turkistan.*

INTRODUCTION

Although the study of Mukhimi's work began in his lifetime, the literary heritage of the poet has not been studied in terms of the history and editing of the text. Oriental studies began mainly with the publication and popularization of the works of the poet Mukimi. For instance, his lyrical poetry and satirical poems were published in the Turkestan Gazette (annual editions in the years 1891-1903-1907).

N. Ostroumov gave examples of the regular comic works of Mukimi in the IX collection of «Notes of the Eastern Branch of the Imperial Russian Archaeological Society» published in St. Petersburg in 1894. After that, N. Ostroumov sorted Mukimi's works, and in 1907 he wrote «Devoni Muqimiy», Muhammad Qasim Doda Muhammad's son «Devoni Muqimiy ma hajwiyyat» (1910-1912) for two times, and ordered Abdulqadir Khodandi to publish the collections by the pressing printing method «Bayoz ma hajwiyyat Mawlano Muqimiy ma Mawlano Furkat». It is known that the literary heritage of the poet attracted the attention of researchers in the XX of the last century. A serious study of the poet's work began in the 30s of past century. The poet Gafur Ghulam stood at the origins of this work. At his initiative, the «Muqimiy bayozi» was created and published in 1938. Several scientific articles, collections¹ and monographs devoted to Mukimi's life and his creative heritage have been published. The doctoral dissertation of Professor G. Karimov, entitled «The Uzbek democrat poet Mukimi and the literature of his time», occupies a special place in the field of contemporary studies of Mukimi.

MATERIALS:

Mukimi's «Collection of Works» and «Selected Works», as well as the manuscripts and other sources, including materials of the Central State Archives of the Republic of Uzbekistan and poetic works in the manuscript funds. manuscripts 7521, 1325, 7688, 9309, 49.4100, copied by the poet, kept at the Abu Rayhan Beruni Institute of Oriental Studies and the Gafur Gulom Museum of Ferghana Literature, have been proven to be an important source.

DISCUSSION:

At the end of the 19th and the beginning of the 20th century, the history of the representatives' works of Kokand literary environment is valuable as it clarifies the historical events at that time. Particularly, one of the well-known authors in Kokand's literary heritage, the history of Muhammad Aminhodja Mukimiy's works is important. The poems written by the poet on various events can be grouped as follows:

- 1) Signs written on people's death;
- 2) Histories on the construction of buildings and structures;
- 3) Writings on historical events.

Signs written on the people's deaths. In poet's five distichous elegy written in Tajik named "The Favtites of the Fate of the Nation", Inomkhodja Umarchodjaev's fate and death who was Tashkent's noble and participated in a popular uprising in Tashkent in 1892, is mentioned.

Sar zi hayrat barkashidu guft aql

Khojai In`om, sad afsus, murd

Translation:

He began to shudder,

Unfortunately, Ho'ja Ab'yom died.

Muqimiy's love to Inomkhodja Umarhodjaev who opposed to the policy of Russian monarch, was explicitly expressed in the historical elegy. "Though he wailed in the prison, he was killed. On the day of his death, all the people of Kokand, olds and young, were mourning," - says in elegy. [1].

According to Hijri count, 1322 appears from the second line of the distich. According to the gesture of the distich, the first letter of the word "admiration" in the first line is the value of "h", so as if the number 8 is taken away from 1322, distinction is 1314. This is the year in when Inomhodja died with the account of Hijri. If we convert it into modern year, the year 1897 will be appear. So, Inomho'ja Umarhojaev died in 1897 [2]. Professor G. Karimov tried to find out evolution of Mukumiy's creative works and said his opinions about the poem beginning like this:

Bahri fazoil ichra ichra erdi chu durri maknun

Ohir falak, darigo, tufroqqa kildi madfun

"... in the problem the Hijri count of the words which show the history is 1287 Hijri, 1870-1871. Thus, Mukumiy was interested in the genre of "Muammo" and in the late 1970s he continued his own experiments in this genre," - he says. It should be noted that this poem does not appear in the publications of Mukumiy's works. In the manuscript 7521, written with the Mukumiy's handwriting, it comes in the

form of 6 distiches:

Bahri fazoil ichra chu durri maknun,

Oxir falak, darig'o, tufroqqa qildi madfun.

Ul kun musibatidin aylandi subh shoma,

Guyo bo'lub qiyomat, oqillar o'ldi majnun.

To Besharig' mardum ko'zdin oqizdi selob,

Xosu avom yig'lab chun lola diyda purxun.

Farqi saridin ajrab, taslim aylayub jon,

Bo'ldi topib shahodat, Haq rahmatig'a maqrun.

Piri xirad, Muqimiy, favtining ta'rixi-chun,

Yetti karomatidin ko'nlig'a ushbu mazmun:

Ot shatta soldi nogah, doril fanodin, afsus,

Ketti “shifo” topolmay “Eshon xoja Tursun”. [4]

Prof. G. Karimov considers the history in this poem as Hijri 1287, the year 1870-1871 which consists of the sum of the letters in the utterance "От шатта солди ногаҳ". In essence, the history is "Eshon Hoja Tursun", denomination of 1693. According to the indication at beginning of the line, the sum of the letters "keti", "shif", is equal to 381.

When it descended from the number 1693, the year 1312 Hijri occurs. When we turn it into modern-year-count, it's equal to 1894. Thus, Mukumiy's friend from Beshariq, Eshon Hoja Tursun died in 1894.

ANALYSIS:

Mukumiy's seven-distich poem dedicated to the death of Abdurahman Margilaniy has not published his collection of works. The text of poem is found in the manuscript bayaz, which is kept in A.Madaminov's personal library. The 5th, 6th, 7th distiches of the poem.

Men ham ayyomi vafoti bor edim,

Boshlaring'a tushdi guyo kulfati.

Solini so'rdim, Muqimiy, g'aybdin,

Guftigo' bo'lganda nogah rihlati.

Gap chiqib ta'rixidin azro'yi nom,

Dedi: “Mirzo Abdurahmon rahmati”. [5]

In the last verse of the poem, the expression "Mercy of Abdurrahman Mirza" is a denominator, in which the letters in the Arabic alphabet amount to 1241 AH. According to the first line of the last distich, the initial letter of the word "nom" will be 1291, adding 50 to the number 1241, it will be 1291. It's 1873, when we convert it into modern-year-count. Thus, it is known from this theory that Mirzo Abdurahmon Margiloniy died in 1873. Histories on buildings and structures. Mosque construction:

Xusho! Bar himmati Mirzo bino shud masjidi xishtin,

Maboda lahza, Yo rab, az namozi mo"minon xoliy.

Muqimiy, justam az piri xirad ta'rix ta'mirash,

Ba ro'yi aqlu donish guft: “Ibodatxonai oliy”.

"This poem was first published by A. Madaminov in the book “Yangi bayoz”. The poem – the copy of the Mukumiy handwriting, is stored at the G. Gulam Museum of Literature in Kokand today under number 86. According to the note written in the Nasta'liq letter of the Nation's poet of Uzbekistan, Charik, a resident of the Darhon neighborhood of Tashkent, Mirzo Ubaydullai had built a mosque and asked Mukumiy to write a poem. In the fourth verse of the poem, the phrase “Supreme Mosque” is a historical sign as 1318 Hijri derived from that phrase. If it is converted into modern-year-count, it will be in 1900. [7] Another poem of Mukumiy appears in the manuscript No. 7521 (page 50b):

Ko'rib ushbu farax afzo binoni,

Muqimiy so'rdi aqlidin nihoni.

Dedi az ro'yi lutf ohista nogah,

Xirad tarixina "ta'miri soniy".

It seems that the poem is about the restoration of a beautiful building. In the fourth verse, the phrase "Second restoration" is sign of history. According to Hijri account, it is in 1281. If it is turned into a modern-year-count, it dates back to 1863. Thus, it is known that the building was reconstructed in 1863.

Writings Historical events. It is well known that the representatives of Kokand literary environment wrote poems in many different genres dedicated to the Andijan earthquake. 27 distichal poem titled "The history of an earthquake in Andijan by Mevlana Mukumiy" was published in "Turkistan Region Newspaper", in April 22, 1903 by the Mukumiy. Unfortunately, the text of the poem was published in the 19 distiches in the collection of Mukumiy works in the Soviet era, 8 distiches were dropped. There are valuable comments in the article of the literary critic R.Tojiboev, titled "The full version of the poem of the history of Andijan earthquake" which was published in scientific collection "Literature mirror" in 2004. The full version of the poem is included in the collection of Muqimiy Poems named "Around the Garden" was published with the help of A. Turdaliev in 2010. The last distich of poem is as follows:

Jon boshina zilzila qasd aylagach,

Tarixin aql aydi: "darig' Andijon".

Apparently, the word "narrow Andijan" is a sign of history and according to Hijri it is equal to 1323. According to the first verse of the distich, the first letter of the word "soul" is "jim". The letter express the number of three. If the number of three is removed, 1320 Hijri will appear. And in the modern year count, it is the year of 1902. Hence, in Andijan the earthquake happened in 1902. [9]

The poem of the Mukumiy written in political theme, election, in the genre of "ghazal" is known to experts. It has also been discovered that there are two poems written in the genre of "muhammas" in the same subject. One of them is a muhammas that is close to the ghazal of Zavkiy. The last paragraph is as follows:

Xalq tavriga qil, Muqimiy, nazar,

Amali oriyatga karro far,

Ko'rmadi sud juz ziyonu zarar,

Jon chiqib, axchasi bo'lub besar,

Qozi Isfandiyor o'ldi, deng.

"This "muhammas" was published for the first time in 1997 by Madaminov in the book "New Bayez". In the last verse of the poem, the expression "Qadi Isfandiyar" is a sign of history, the compound of the number of letters in the Arabic alphabet is equal to 1313. Hence, this election took place in Hijri 1313. By turning 1313 years into modernyear-count, it dates back to 1895. [10]

CONCLUSION

In conclusion, the Muqimiy's poems, which dedicated to history clarify historical events, social and political life in the late 19th and early 20th centuries, as well as prove that the poet wrote efficiently in the genre of "Ta'rix" which literally means "history".

In general, the study of the history, editing and interpretation of Muhammad Aminhoja Mukimi's poetry complements some of the theoretical considerations of the text, secondly, demonstrates the groundlessness of the scientific conclusions made on the basis of primary sources, and, thirdly, the critical review of existing works, important conclusions. Experience shows that only scientifically sound conclusions can be made to the development of textual and literary studies, based on originality.

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