



**ACADEMICIA**  
**An International**  
**Multidisciplinary**  
**Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2021.01417.8**

**ARTICLES AND CHAPTERS ABOUT POETS OF KOKAND LITERARY ENVIRONMENT IN “MAJMUAI SHOIRON”**

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**ABSTRACT**

*Fazli Namangani's "Majmuaishoiron" contains information about the poets and poetesses of the Kokand literary environment. It is sufficient to quote an excerpt from a particular poem by a person, usually with a brief account of that person. Even in some data, this passage is not given. In the "complex" the situation is completely different. Fazli provides information about the creators in a poetic (masnavi) way.*

**KEYWORDS:** *Fazliy Namangani, "Majmuaishoiron", Tazkira, Darj, Fazl, Amir Umorkhan, Ado, Ghazi.*

**INTRODUCTION**

Fazli Namangani's tazkira "Majmuaishoiron" is notable for its anthology (collection of poetic samples). Indeed, in the commentaries written before the Majmuaishoiron, it is sufficient to quote an excerpt from a particular poem by a person, usually with a brief account of that person. Even in some data, this passage is not given. In the "complex" the situation is completely different. Fazli provides information about the creators in a poetic (masnavi) way.

**MATERIALS AND METHODS**

Majmuaishoiron contains a number of poetic information about Ghazi, one of the poets who lived in the second half of the 18th century and the first quarter of the 19th century. In particular, when talking about his parents, the following masnavi is given:

Father to father land this master,  
 Appreciate the court of entrepreneurs. [4]

It is clear from the verse that the poet Ghazi was born in Kokand and that his ancestors were somewhat close to the khanate. It is easy to see that the word "sahibkiran" refers directly to Amir Umarkhan.

Fazli also mentions that Ghazi was a close friend, companion and interlocutor of his contemporary poet Akmal (Maxmur's father):

Аз он баъд Ғозӣ шеър озмо,  
Ғазалҳои ширини ӯ дилкушо...  
Ҳамедо ший суҳбат ба Акмал мудом,  
Ба ҳам будаи он муттафиқ дар калом.[6]

Contents:

Then there is Ghazi, tested in poetry,  
His sweet poems are close to the heart ...  
He was always talking to Akmal  
He was verbally allied with her.

In the course of this information, Fazli writes that Ghazi died before Akmal and writes:

Зи ваҳшатгоҳи олами нур хатар,  
Сафар кард ӯ ҳам аз ин пиштар.[6]

Contents:

From the horrors of a world full of danger  
It also traveled earlier.

These are information about the life of the poet, his relationship with close friends. The following verses give a clear idea of what kind of person and what a poet Ghazi was:

Ба олам буд дар илму фан,  
Гузашт аз ҷаҳон монд аз вай суҳан,  
Чу Ғозӣ дар корзори суҳан,  
Ба тифи забон буд лашкар шикан.  
Сафар кард аз олами бемадор,  
Ғазал монд аз ӯ дар ҷаҳон ёдгор.  
Зи файзи суҳан гӯраи обод бод,  
Ки аз дӯстон руҳи ӯ шод бод. [360]

Contents:

Science was the banner of the world,  
He passed away, such a good word.

He was a veteran of the war of words,  
 And the word was destroying the army with a knife.  
 He traveled from a sick and evil world,  
 From him the gazelles became a monument to the world.  
 May his grave be prosperous by the grace of the word  
 And let his soul rejoice in his friends.

These notes, on the one hand, serve to provide considerable information about the poet Ghazi, on the other hand, reflect the attitude of Fazli and his contemporaries to the personality and work of the poet Ghazi. Indeed, the records in the Majmu'a indicate that Ghazi was one of the recognized masters of speech of his time and had a sufficient position among the poets and nobles. Thirdly, the Masnavi information about Ghazi shows that Fazli was also an eloquent poet, who spoke with great intelligence and delicacy in the definition and description of a particular person (poet, noble people). In the description of the poets mentioned in Fazli's Majmu'a, he followed the principle of brevity and accuracy in referring to the qualities of the person mentioned in the information and information about him. Through some bytes it evokes an idea of a particular poet. Or let's look at another piece of information. In "Majmuai shoiron" he gives the following information about Fazliy Haziq:

Зи Ҳозиқ ки ин шеър мастур шӯд  
 Уро ном дар садр мазкур шӯд.  
 Қаландар мизочаст девонаи хуст  
 Вали дар фунун сухан тозагуст.  
 Хисравманд соҳиби фатонат буд  
 Ба ҳар ҳол мард ғанимат буд.  
 Чу Фазлӣ дуоғӯи бемуддаост  
 Ғуломи Амири хумойуннавоств.  
 Чу ман ин ғазалро азу хостам  
 Навиштам дар ин сафҳи оростам.[221]

## RESULT AND DISCUSSION

Purpose: This poem was written by Haziq, and his name is among the esteemed. He was a brave man like Khisrav, Fazli Amir's prayer for this humorous slave, and I wanted to write one of his ghazals on the page. According to Tazkirai Qayyumi, Amir Nasrullah Khan, who occupied Kokand, was praised by poets, but Haziq did not agree with this humiliation. "The next day, the Amir summoned Haziq at a meeting of the ayans and said that he had not heard a word from you about our victory.

Бӯрида қоматат кони маломат,  
 Бемонад йн маломат то қиёмат.

Translation: You have measured your neck and cut a ton of blame, and this blame will remain on you until the Day of Judgment. ” This brave poet is thus killed by Amir Nasrullah.

If we give a linguistic translation of Fazli's poems about poets, nobles, artists and statesmen, writers named in Hoqandi Latif, a lot will become clear and it will not be difficult to feel that his information does not differ much from the information in his own sources.

The most important achievement of Fazli is that, unlike similar sources, tazkirs, which he created on his own, he provided information about the poet and his followers in a masnavi (poetic) way. This is especially evident in the introduction to Majmuai Shoiron. The chapters about the author of this poem are also referenced before the examples of the poetic genre given in the main part of the collection.

As mentioned above, in the introduction to the complex, Fazli's names will be mentioned and examples of his poems will be given, sometimes in the form of two, sometimes several bytes. For example, we read the following information about Shaykh al-Islam:

Ҳама фард дар олам маънавӣ,  
Ки чун Шайхулисом чун маънавӣ.[5]

Purpose: While all the poets of the spiritual world are one side, Shaykh al-Islam himself is one side. In the following places, information about others is given as follows:

Зи авлоди Ахрор бошад Адо,  
Ба боғи сухани булбул хушнаво.[5]

Purpose: Ado, a descendant of Sheikh HojaAhrorWali, is a happy nightingale of the word garden. It is known that the verses given by Fazli about this creator under the pseudonym Ado were somewhat distorted during the Soviet era. When it comes to Ado in the complex, these lines are also noteworthy:

Гар Навоийдин Адо шеърини ўтказса не тонг,  
Шоҳ Умар афзалми ё Султон Ҳусайн Бойқаро.[165]

It is obvious that the representatives of the literary circles headed by Umarchan are proud of this, comparing their time with the literary environment of Hussein Boykaro and Alisher Navoi in Herat. Because in this ghazal quoted by Sultankhantora Ado, he equates himself with Navoi and Amir Umarchan with Sultan Hussein Boykaro.

In the following sections of the preface, one by one, verses and verses about different regions and poets from Kokand are given. These descriptions and descriptions are sometimes told in the language of the authors of the preface and sometimes in the language of the poets whose names are mentioned. In particular, there is this information about the poet Nola:

Дигар Нола он саййд покзод,  
Бувад фахри саодати ойначот.

Purpose: Again, Nola was one of the pure sayyids and was the pride of the highest, happiest salvation. Next bayt:

Ки бузруквори у солик аст,  
Ба амлоки фақиру ғани молик аст.[11]

Purpose: He (Nola) was one of the great Sufis, who owned the property of the poor, that is, he saw both the rich and the poor. He would not separate them, glorify one, or despise the other. Then there is the poet Nola's connection to mysticism:

Бувад он солики он муршиди номдор,  
Каромати у дар жаҳон ошкор.  
Бувад насли у Қуддуси авлиё,  
Зи маҳдуми Хоразмӣ порсо. [7 ]

Purpose: He was a murid to the most famous piri murshid. His prophecies revealed the secrets of the world. He was a purebred from Khorezm, a descendant of the saint Jerusalem Mahdum.

The following is information about Mir Assad (Maus):

Дигар зубдаи даҳри Мир Асад,  
Ба содоти дил нисбаташ мерасад.  
Бувад аз бузургон олийчаноб,  
Ки дар шеър Маъюс дорад хитоб.  
Зарифаст ва ҳушёр равшан замир,  
Бувад маснадаш пойтахти Амир. [5 ]

Meaning: Another was Mir Assad, the cream of the world, who was blessed with the happiness of the heart. Mir Assad was one of the noblest of the nobles, and he had a sad voice in the poetry contest. At its bottom, humor and vigilance were evident, and Amir came to the capital and became his colleague.

## CONCLUSION

If it is observed that the ranks and phases of the poets are thus given, it is certain that Fazli has given descriptions of each artist that are fully consistent with their way of life.

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