

Muslihabegim Miskin Appeals to Historical Person - Hazrat Agoyi Buzurg

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Annotation:

The article analyzes the appeals of the Bukhara poetess Muslihabegim Miskin to the image of the historical figure - Hazrat Aga Buzurg, as well as examples of poems dedicated to Hazrat Aga Buzurg.

Keywords: masnavi, ghazal, munojot, shrine, pir, Hazrat Agoyi Buzurg, Qizbibi, Masturakhonim, sign, chillaxona.

I. Introduction.

Muslihabegim Miskin is a brilliant poet who lived and worked in Bukhara in the XIX century and left a rich spiritual heritage. The scale and significance of his life, work and legacy have not been studied at the required level. Also, the talent of the poet, his attitude to his predecessors, the peculiarities of his work, the genre classification of his work, the content, the issues of themes and ideas, his artistic skills have not yet been studied in terms of the main criteria of literature. Our next task is to conduct scientific research on the life and work of the poet and introduce him to the literary world.

II. Literature review

For centuries, the divine and mystical ideas have been at the forefront of the socio-political, literary and cultural life of the noble Bukhara. Great hadith scholars, jurists and mystics, such as Imam al-Bukhari, Abdulkhalig Gijdivani, Bahauddin Naqshband, were born and raised in this land and made a worthy contribution to the development of Islam and mysticism. When we look at the masterpieces of poetry in the Poet Muslihabegim Miskin devon, we see that most of them are led by divine and mystical ideas.

One of the main themes that supported and inspired Muslihabegim Miskin was the Islamic world, its principles, piety and leading religious leaders. Being a child of poor Bukhara, it allows him to get acquainted with the religion and world of Islam. The future poet grew up in a favorable environment for the study of religious sciences. It was in the beginning of the XIX century and in the second half of the XIX century in the territory of Turkestan, in particular, in the Emirate of Bukhara, mullahs and eshans, as well as Otinoys served as teachers. Suffering from oppression in the emirate, the people mainly went to shrines and shrines and literally wanted an ointment for their hearts.

III. Analysis

The poetess Miskin, in addition to acquiring religious knowledge, also visited a number of shrines in Bukhara, which is reflected in the works of art found in his offices.

In the manuscripts of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan, Miskin's inventory numbers 1277, 1962 and 972 contain a lot of poems and ghazals written in the form of appeals to historical figures. In

particular, in the works of the poet a significant place is occupied by examples of poetry dedicated to Hazrat Ag'oyi Buzurg.

In this case, who is Hazrat Ag'oyi Buzurg? It is necessary to clarify some ideas about the reasons for its recognition.

Toshopulat Rakhmonov's pamphlet "Qizbibi-Hazrati Ag'oyi Buzurg" published on the basis of the conclusion of the Committee on Religious Affairs under the Cabinet of Ministers of the Republic of Uzbekistan revealed unknown pages in the history of the holy women of Bukhara [1]. At the same time, Gulnora Aminova, Muhiba Sayyid Hasan qizi, Aziza Shonazarova and Manzila Kurbanova are among the researchers who have conducted research on the personality of Hazrat Ag'oyi Buzurg.

Qizbibi is the real name of Hazrat Ag'oyi Buzurg Masturakhonim. Mir Arab's minister Sadiq Khan built a magnificent complex in his honor. Locals and many pilgrims visited the complex in order to find family happiness, get rid of infertility, get rid of mental illness. It is noteworthy that the pilgrims are only women and men are not included in the complex. Qizbibi architectural complex, located 30 km from Bukhara, is located in the foothills of the Zarafshan River.

Nasriddin Tora ibn Muzaffar al-Hanafi al-Bukhari's "Tuhfat az-Zoirin" contains "Og'oyi Buzurg zikrlari bobi". This chapter tells about the saint of Jondor district, the saint known as Qizbibi, who was buried in this shrine, when and their names.

Because her uncle Buzurg taught girls, she was nicknamed the girl's aunt and became known in history as Qizbibi. His uncle Buzurg and his entourage lived a clean life, worked honestly, set an example by their behavior and prophecies, and became a scholar who called the people to the Truth.

It is clear from these historical quotations and information that Hazrat Ag'oyi Buzurg was one of the scientists who made a great contribution to the development of mysticism in Central Asia. In the person of the great representative of Sufi women, Hazrat Ag'oyi Buzurg from Bukhara, we can see the role of women in society and scholars who demonstrate their potential [4].

In most of Masnavis of the poet Muslihabegim Miskin, appeals to the historical image of Hazrat Ag'oyi Buzurg are written in the form of romantic descriptions, requests, hopes, easing of difficulties, meeting with this historical and legendary person. He was addressed with such honorable names as "Og'o", "Ag'o" "Og'oyi Buzurg", "Hazrat Og'oyi Buzurg", "Shoh", "Pir".

IV. Discussion

The poet Muslihabegim Miskin narrates his journey to the shrine of Hazrat Ag'oyi Buzurg in a twenty-six-byte Persian-Tajik masnavi beginning with the title "*Miskin Dar matabayi Barxurd Hazrat Og'oyi Buzurg gufta...*" on page 127 of the 1962 divan and on the 4 page of the 1277 divan. In Masnavi, Muslihabegim Miskin Hazrat Ag'oyi Buzurg-pir announces his readiness to serve him. At the same time, the poetess admits that she is ready to sacrifice herself and her property in order to be at the disposal of the pir:

Fido sozam banomash jon-u xudro,

Vahm burd mol-u mulki dunyo.

Ki aknun omdam dar xizmati u,

Xudo loyiq kunad dar xizmati u [5;128a].

Muslihabegim Miskin is Hazrat Ag'oyi Buzurg-Qizbibi, i.e. Masturakhonim, which is interpreted in the works of Miskin. The verses arranged in the Masnavi also serve to support our views in this regard:

Ki doram man umid yak tarahhum,

Dehal fiqiy maro in poki ma'sum [5; 128p].

Special attention should be paid to the phrase "Poki Ma'sum" in the quote. After all, Kyzbibi-Hazrat Ag'oyi Buzurg or Masturakhonim are described in this ratio.

In another of Masnavi's poems, which begins with Miskin's poem, "I will tell the story of the city of Chiguna."

In another of Masnavi's poems, which begins with verses of "Chiguna shahri mushtoqi jamolashro bayon sozam...", the poet expresses his astonishment at the beauty of his uncle Buzurg, and hopes that he will look at his condition:

Chiguna sharhi muhtoqi jamolashro bayon sozam,

Ajab hayron-u sargardon muztar holam [5; 132p].

The poet admits that he is not able to describe the character of the Great Buzurg, and even if his description of it is written in a notebook, it does not fit in the notebook:

Ba yak daftar namekunjad navisam vasfi ro'yashro,

Og'oi Buzurgi olam nazar bekun bar holi mo [5; 132p].

The symbols mentioned in the following verses of the Masnavi give a strong impression about the fact that Miskin is the Maiden of Qizbibi, in particular, that Hazrat Aga is the Maiden of Buzurg.

Shavam man mast-u devona az xud bejuz gardam,

Ki binam dar on soat hamon tug'i balandashro [5; 132p].

According to the poet, even though she loses herself, she wakes up when she sees sign. In fact, there is sign (a flag) in the "Qizbibi" complex, which has been preserved since the 16th century.

Sign is explained by the fact that the birthplace is located in Islamic shrines, in particular, the graves of members of the sect, shrines, and those who have settled there forever have a high place in the teachings and mysticism. Sign is placed mainly on the top of the dome and tower [6; 102].

It is obvious that the poetess visited this place not once, but several times, and is familiar with every place in it. Every time he goes there, he beats an Afghan in the room and asks for an ointment:

Agar gardad muyassar ravzai poki sharifi u,

Kunam man dar daruni xonaqoyash oh-u afg'on [5; 132 p].

According to the sources, in the Qizbibi complex there are special chillaxona for pilgrims, those who have problems, are not working, have lost their family happiness or have children who come to these rooms and cry for help, try to get rid of stress. those who did.

As it was mentioned above, in the Masnavis of Miskin, Hazrat Ag'oyi Buzurg was revered in different ways. In his Uzbek ghazal, which begins with the lines "Bul g'arib bechoraga pirdin nazar bo'lg'aymukin...", Miskin uses the descriptions "Pir" and "Ag'o" in reference to his uncle Buzurg. The poetess hopes that Pir needs attention, and if she moans, her condition will be taken into account:

Bul g'arib bechoraga pirdin nazar bo'lg'aymikin,

Nola qilsam man agar pirga asar qilg'aymukin [7; 137 p.].

If we pay close attention to the work of Muslihabegim Miskin, the poet often visits many shrines in

search of a cure for heart and soul ailments, and at the same time repeats his devotion to the elders and saints. This can be witnessed during the ghazal:

Sidq-u ixlosim bila keldim pirim ostoniga,

Ey birodarlar, manga pirdin nazar bo`lg`aymukin

(I came to the threshold of pirim with sincerity,

Brethren, may you look at me [7; 137 p.]).

At the end of the quoted ghazal, Muslihabegim maintains hope for Miskin Hazrat Ag`oyi Buzurg, the reason for his poverty is that he believes that the elders, the prophets, and most importantly, will come to the attention of Allah with their apologies. gives hope and does not give up:

Men umid ila kelibman, qilma navmid, ey Ag`o,

Miskini bechoraga shoyad nazar bol`g`aymukin [7; 137 p.].

It turned out that the poet, in a state of distress and helplessness, was forced to look at her condition, hoping to be raped. In the quoted ghazal, there are cases when Muslihabegim spent his whole life in ignorance, hoping for the doorstep of the pir with sincerity and praying for his salvation.

Every time Miskin Hazrat Ag`oyi Buzurg visits the shrine, he begs for relief. According to research, Muslihabegim Miskin was the daughter of Mullo Nurullo from Bukhara and was the wife of Sheikh Abdulvahid, who had a religious, sectarian and mystical knowledge based on the family environment. Unfortunately, the chain of time and destiny separates her from her three children and her husband, leaving the poet alone. Both a woman who is restless in her marriage and a mother who has buried her children are in a very difficult situation. As a result, he spends the rest of his life visiting saints, pir and holy shrines. So, it turns out that the poetess will be a captive of this migration and separation for the rest of her life.

In his poem, which begins with the verses “Devona gashtam az ishq ro`yat...”, the poet shows his love for the Hazrat O`g`oyi Buzurg, and tries to prove once again that he is always ready to serve him, albeit with difficulties does:

Devona gashtam az ishq ro`yat,

Afsona gashtam dar orziyat [5;131 p.].

The poet emphasizes that in the work of the pir, he longs to see his homeland, and also emphasizes the location of Hazrat Ag`oyi Buzurg:

Joyi maqomat shud dar biyobon,

Xayli maloik buda baxizmat [5; 131b].

According to the poems, the Qizbibi complex was built in a desert-sandy desert.

In the works of the poet one can also observe masnavis in the form of prayers dedicated to Hazrat Ag`oyi Buzurg. In it, the poet praises Hazrat Ag`oyi Buzurg, tells him that he is a martyr, and most importantly, asks him to alleviate his problems. The poor man first prays to Allah and then to his uncle Buzurg.

This situation can be understood more deeply in the prayer, which begins with the verses "Xudovando, nazar kun holi zoram...".

Buvad mushkuli man parvardigoro,

Bikuyi in Ag`o kun joyi moro [5; 129 p.].

The poet never tires of emphasizing that she often longs to see the elders, saints and prophets, to be in their eyes and presence.

The following verses from the prayer are taken from the life of the poet:

Ayo ey modari g`am diydayi man,

Ayo ey nuri har du diydayi man [5; 129 p.].

After all, the poetess is depressed after the death of her children, she experiences spiritual revolutions, but still emerges from the crisis of decline, but her heart is crippled.

With each visit to the threshold of the Great Buzurg, the poetess is distracted, stays in the complex day and night, pretending to be a pir, and wakes up in the rooms of the shrine with lamentations.

The examples substantiating the fact that Muslihabegim Miskin was not only a poet, but also a scholar of religion, mysticism and theology, suggest that his work should be studied more deeply, more carefully and observably.

V. Conclusion

In conclusion, it should be noted that the historical monuments in the Poor's Office are of special importance for the mention of historical figures, as well as a unique find for the discovery of unexplored information in the pages of history. Indeed, in the eyes of the poet, these poems, which are a reflection of the history of his time, are highly valued not only in the literary sphere, but also in the historical-philosophical, socio-religious spheres.

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