

MUHAMMAD AUFI BUKHARI – PROMINENT CONTRIBUTOR TO TAZKIRA GENRE IN THE “LUBAB UL-ALBOB”

Sitora Mukhlisovna Umarova
PhD student
Bukhara State University

ABSTRACT

In this article, information about the life of the scientist, poet, Bukharian story writer Muhammad Avfi Bukhari, who lived between 12-13th centuries. Also, the comments related to the activity are explained. The information about the work of tazkira (ontology) “Lubob ul-albob”, which was considered the only source dedicated to the show in Persian for his time, was reflected.

Keywords: The process of education, Muhammad Avfi Bukhari, “Lubab ul- albob”, “Core of cores”, tazkira (ontology)

INTRODUCTION

In our society, wide attention is paid to the study of the high spiritual heritage of our great scientists and their use in the educational process. In Particular, Our Compatriot Sh.M.Mirziyoyev's: “an important issue that always makes us think about is the morality of our youth, the way they walk, in a word, the worldview. Today the times are changing rapidly. Who will feel these changes more than anyone else-young people. Okay, let the youth be in harmony with the requirements of their time. But at the same time do not forget about himself. Let the call of who we are, what a generation of magnates, always reflect in their hearts and encourage them to remain faithful to themselves. What do we achieve this from the account? From the account of upbringing, upbringing and only upbringing ¹”[1], it is natural that everyone living in Uzbekistan should think about the participants of the educational process. At a later time, when we are more closely acquainted with the life of our regions, we are sure that such a thought has not yet been fully studied in our country, its specific history, culture, scholars of ulugolimu, invaluable spiritual heritage.

It is known that due to the socio-political situation in different periods, many unique documents and archival documents related to the history and culture of our country, our religion were taken aside. Today they are kept in the funds and museums, scientific and educational institutions of foreign countries. These unique historical objects and works of art are not only a rare pearl of our people, but also large collections of world significance. In order to identify and comprehensively study the cultural treasures that are stored abroad, to bring them to our country as much as possible, a number of outstanding works have been carried out in the following period.

If we approach the essence from this point of view, today we will notice that the issue of upbringing has become more important than ever and has become a social need for our National Society. And the experience shows that the satisfaction of this need is realized both by repeatedly and repeatedly resorting to the legacy of ancestors. Thus, the study of educational

¹ Mirziyoyev Sh.M. Ijtimoiy barqarorlikni ta'minlash, muqaddas dinimizning sofligini asrash – davr talabi//Videselektor yig'ilishidagi nutq.– 15 iyun, 2017 yil./https://www.google.com

works of Oriental scientists has become a vital necessity in the education of the harmonious generation.

One of the eastern scientists is known and famous for such works as the famous writer of Bukhara, tazkira writer, story writer Muhammad Avfiy Bukhari (whose original name was Sa'diduddin, in some sources called Nuriddin Muhammad ibn Tohir Ibn Usman Bukhari), "Lubob ul-albob" and "Javome ul-hikayat and lav'me ul-rivayat", which lived in the end of the 12th and the second half of the 13th century. The scientist was born in Bukhara approximately in 1172-1177 years. His family was also from the people of science. According to sources, the researchers divide the way of life of this scientist, who spent the last years of his life in India (Delhi), into three parts:— first period (1172-1201)

Avfiy is considered the childhood and early years of life;

– the second period (1201-1220 yy) includes the years of his travel to Samarkand;

– the third period (1220-1233) Avfiy works are considered to be the period of creation.

A copy of "Lubob ul-albob" tazkiras is kept in a rare handicraft fund in Manchester and Berlin. There are also assumptions that another copy of it will be stored in one of the Iranian libraries. The basis of this assumption is the work "Majma'ul fusaho" belonging to the Iranian scientist Rizokulikhan, in his writing it is said that Muhammad Avfi's Tazkiras was the basis. According to the historian scientists Ilyos Nizomiddinov and turgun Fayziev in the collection published under the name of "rare stories" by Avfiy Muhammad, the English scientist E. oroyi, who wrote in 1591 under the authorship of a man named Sayyid Ali Hussaini, repeated exactly "Lubob ul-albob", that is, copied and stored in the library of the British Museum. We meet among Brown's notes. The interesting aspect of the quoted Fakt without comment is that no page in this Tazkira mentions the name Avfiy. ("Complex poet"). Abu Mansur as – Saolibiy, the first tazkiran, which reached us in Oriental literature, and Alisher Navoi in Uzbek literature were created. The importance of tazkires in the study of literary history.

The first scholarship was taught by wise and wise people of his time, scientists, including hattot Qutbiddin Sarakhsiy, lawmaker Ali Burhon (Tojiddin Umar bin Al-Mas'ud), Rukniddin Masud Imamzadeh Bukhari at the dari forikhok madrasah in his native city Bukhara. Avfiy sharp mind, considered one of the founders of tazkiralism in Eastern literature, quickly fell into the eyes of the people of science because of the thirst for knowledge. In 1201, the future scientist participated in literary evenings at the Palace of Tamgachkhon of Sultan Jamaliddin bin Hussein, governor of Samarkand region, and during the reign of Governor Ilekikhon, he was secretary of the palace. Further increase in knowledge will give discretion to a long journey along the near and Middle East to enjoy the circle of wise virtues of the land. Starting from Samarkand, this journey will continue through several cities of Central Asia and India. In Avfi 1204-1205 years comes Khorezm.

Here he communicates with many wise men of his time: Sheikh Najmiddin Kubro, Sheikh Majdiddin sharaf bin Muftad Baghdad, and in the same year he goes to Khorasan region through the city of Niso. The future creator was engaged in studying and analyzing the works of Persian and Arabic poets, the methods of writing poetry in Nishopur. During this period, ilmu urfun flourished in this city, which dates back to 1200-1222 years, when Governor Alovuddin Muhammad Khwarezmshah ruled. Then it was in such cities as Tus, Herot, Seiistan, Marv, and finally, from the great journey in 1219 year, his native land returned to Bukhara. Here he will make his way to the Treasury through Iran not long ago. Here he hears about the attacks of the Mongols on Central Asia.

The Mongol invasion dealt a great blow to the development of the culture of the peoples of Central Asia. In 1222 year, in order not to become a victim of the cunning of the Mongols, many talents went to different sides in search of a peaceful place. In particular, Muhammad Avfi, Tashkent poet Badriddin Chochi, kashkadarya poet Ziya Nakhshabi found refuge in India. This was also the reason why shahrisabzlik Khusraw Dehlavi wrote that “ro'(y)ba Hind ovardani sohibdilon bejiz nest” (“it is not surprising that the people of enlightenment turned away towards the Indian”)².

The Indian husband becomes his second homeland until the end of his life (approximately between 1233-1242 years). Initially, the governor of the three (Uchh) regions of Nasiriddin Qabocha begins to work under the hands. There is information in historical sources about the fact that Lohur, Kanboyat, Nahrvalo also traveled there. As a result of the dialogues of the wise, his tireless search, he becomes one of the knowledgeable people of his time. In 1222-1223 years, the Minister of the bubble, Fahriddin Hussaini bin Raziiddin, created the name of Abu Bakr “Lubob ul-albob” (Core of cores) tazkirasini creates. At this time, he is appointed the judge of the Gujarati region, one of the largest centers of India. It is known that in the year 620/1223, in Kanboyat, Qazi Muhsin Tanuhi translated the work “Al-Faraj badhash-shidda” (“Joy after misfortune”) from Arabic into Persian. The translation of the work is carried out by his friend Hatt Muhammad bin Umar bin Muhammad Samarkand. The book is a preface written by hattot, in which it is said that Avfi was a judge of Gujarat and long sought for the work of Tanuhi, composed of Kanboyat. This same work inspired Avfi to write his second largest book.

“Javome'ul-Hikayat and lavome'ur-Rivayat” (“The complex of stories and the light of narrations”) is a work created as a result of the same inspiration. Avfi lives in Delhi from 1227 year and goes through the universe here in 1233 year (in some sources it is also estimated that he died between 1233-1242 years).

The works of Muhammad Avfi, which have a high social significance for generations, have been inherited. It is known that the writer began to write his works in tazkira. His first work “Lubob ul-albob”, that is, “Conclusions of perception”, is also valuable in the fact that it is the only collection about the poets he created in the Persian language. Two of the tazkires written before avfi were about the life and work of poets who worked in the novice language, the first was the work of Abutohir Khatuniy (the end of the 10th century and the first quarter of the 11th century) “Manaqibush-shuaro” (“The beautiful qualities of poets”), the second was the work of “Chahor maoqla” of Nizami Aruzi Samarkand (11th century). The work of matinee was in the character of tazkira, which until today has not reached. And in the “Chahor maqola” There is information not only about poets, but also about statesman and famous people.

Tazkira (Arabic. – reminder) - one of the genres of literature in medieval Persian and Turkic languages. In a broad sense-a work in the spirit of memory about events and personalities in the field of history, mysticism, art, for example. “Tazkirat ul-avliyo” (Farididdin Attor, “Tazkirai Muqimkhani” (Muhammad Yusuf), “Tazkirai khattoton” (Rudaki), “Tazkirai avliyoi turki” (Rushdi) and others. In a narrow sense, the information about the life and work of poets, samples from the works cometirib structured collection. Tazkira is told in different ways about the life and work of poets of a certain period, who lived in several centuries or who. In terms of coverage of poets, it is divided into historical-modern and modern Tazkiras. About the poets who lived in historical-modern Tazkira for several centuries, including “Lubab ul-albab” - Mohammed Avfi, “Tazkirat ush ush – shuaro” - Davlatshah Samarkand et al., about the

² O‘zbekiston milliy ensiklopediyasi. 12-jild. –Toshkent, 2006. 513-bet.

contemporaries of the developer in modern Tazkira are mentioned in the works “Majolis un-nafois” – Alisher Navoi, “Tazkirat ush-shuaro” – Mutribiy and others. Tazkira is placed by the developer on the basis of the fact that the information was personally seen by the creator - poet, was in creative communication, was not.

Information about poets will consist of a separate small article – a sect. It contains the name of the poet, his pseudonym, where he came from, his creativity, samples of poems, specific features in his nature, to what extent he found fame and is described in another poetic or prose way. Sometimes the cases of giving information in two languages are also threeaydi (the name avfiy is also associated with the tazkiranavizlik art rivoji. Because in his “Lubob ul-albob” tazkiras, from the moment of the emergence of poetry in the Persian language, samples of the theoretical works of his time are given that he is the only and oldest source of information about the figures of literature and culture before the Mongol invasion.

Because the works of poets, whose names are mentioned in it, are lost as a result of the Mongol invasion. According to Indian researcher Mohammad Nizamuddin, the information contained in this Tazkira was part of those collected during the long (20) year tour of the Euphrates, while the rest were lost due to some reasons. Avfi himself said in Tazkira that up to “Lubob ul-albob” tazkirs were also created, which gave information about the poets who created them in Arabic. From the sentence “Tabakati ibn Salam”, “Tabakati Kutayba”, “Yetimet ud-dahr” (Abu Mansoor Saolibiy) shular. Tazkira consists of 12 chapters. From the beginning of his chapter to the fourth chapter, together with theoretical thoughts about the science of poetry, he wrote valuable information about the poets who wrote poetry as one of the first. Also, the information about the creative rulers who had high scores on the poem that passed in Movarounnahr and Khorasan, Nimruz (Seyistan), Iraq and the Ghazna, Jibl, that is, Lohur, took place in the fifth chapter. From the next chapter, the poetic discussions between their vaziru vuzaros were reflected. Scholars and scribes, fuzalo poets creativity, by the way, have also explained in Chapter Seven about the work of his grandfather Abu Tahir Yahya Avfi.

Avfiy dynasties enriched taskira by the transfer of valuable information about poets who lived and worked during the reign, namely, the period of the eighth chapter Tahirids, saffariids, nnids; Bothe first chapter is dedicated to the interpretation of the creators of the ilekhans, that is, the period of Nazareth. In the next two chapters, the scientist shows that he appreciates India, which by collecting rare information about Indian poets who invented the Persian language, presenting them as one of the first, he knew himself as the second Vatan. In 1848, the English Orientalist scientist Nathaniel Blend published an article entitled "On The Biography of the first Persian poets"; in 1891, professor Edin Brown published his book "statehood (Samarkand-Red. sources wrote an article entitled "The King of Asia "(published in the journal "The Society of Asia") dedicated to the taskiri of the scientist. Prof. E. Brown is not only limited to this article, but also publishes the first (130) and second (169) volumes of the book, which together with the Iranian scientist Mirza Muhammad bin Abduwahab Qazvini provides information on a total of 299 poets.

A copy of “Lubob ul-albob” Tazkiras is kept in a rare handicraft fund in Manchester and Berlin. There are also assumptions that another copy of it will be stored in one of the Iranian libraries. The basis of this assumption is the work “Majma’ul fusaho” belonging to the Iranian scientist Rizokulikhan, in his writing it is said that Muhammad Avfi's Tazkiras was the basis. According to the historian scientists Ilyos Nizomiddinov and turgun Fayziev in the collection published under the name of "rare stories" by Avfiy Muhammad, the English scientist E. oroyi, who wrote in 1591 under the authorship of a man named Sayyid Ali Hussaini, repeated exactly

“Lubob ul-albob”, that is, copied and stored in the library of the British Museum. We meet among Brown's notes. The interesting aspect of the quoted Fakt without comment is that no page in this Tazkira mentions the name Avfiy. (“Complex poet”). Abu Mansur as – Saqolibiy, the first tazkiran, which reached us in Oriental literature, and Alisher Navoi in Uzbek literature were created. The importance of tazkires in the study of literary history³.

Conclusion

The historian scientist of the University of Oklahoma of the United States, Richard Nelson, explained that Fray was born in Bukhara (1176-1200), a scientist named Muhammad Avfiy in the “Iranian heritage” chapter of his book “Bukhara: the success of the Middle Ages”, that there is a work “Lubob ul-albob” about the biography of poets who lived before him and during his “Lubob ul-albob” tazkirasi is a unique work with valuable information about the talents of modern times and is the same valuable and rare work for today's eastern and Western scientists.

REFERENCES

1. Mirziyoev Sh.M. Ijtimoiy barqarorlikni ta'minlash, muqaddas dinimizning sofligini asrash – davr talabi // Videoselektor yig'ilishidagi nutq. – 15 iyun, 2017 yil. / <https://www.google.com>
2. Avfiy Muhammad. Nodir hikoyalar. – T.: Adabiyot va san'at, 1977. – 204 b.
3. Bekmuhammad Umid. Maqola: Hindistondagi buxorolik qozi / www.kh-davron.uz
4. Shomuhamedov Sh. Dilkusho hikoyatlar. Ubayd Zokoni, Muhammad Avfiy, Faxriddin Ali Safiy, Ubayd Zokoni / – 125 b. / qadriyat.uz › ibrat
5. Izbullaeva G.V. Pedagogika nazariyasi va tarixi (XIII-XIV asrlar). O'quv qo'llanma. – Buxoro: “Durdona”, 2019. – 182 b.
6. <https://ok.rubuzurgoni.forsutojiktatics>
7. file://MuhammadAvfiyBuxoriy/dilkusho_hikoyatlar_ziyouz_com.pdf
8. Aufi / N. Yu. Chalisova // Ankiloz — Banka. — M. : Bol'shaya rossiyskaya entsiklopediya, 2005. — S. 499. — (Bol'shaya rossiyskaya entsiklopediya : [v 35 t.] / gl. red. Yu. S. Osipov ; 2004—2017, t. 2). — ISBN 5-85270-330-3.
9. Sulton Vokhidov. Jizn i tvorcheskoe nasledie Muxammada Aufi. Donish, 1989. — 166 s.

³ El manba: [ps://uz.m.wikipedia.org](https://uz.m.wikipedia.org), mual.: Habib Abdunazar