

NISHATIY - AN ENLIGHTENED POET

Umida Zaripboeva

Student of Namangan state university

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ABSTRACT

This article provides detailed information about the life, work and analysis of Muhammadniyoz Nishoti, an enlightened Uzbek poet, one of the most prolific representatives of the literary life of Khorezm, lyric poet, epic writer, and author of parables.

The Khorezm literary environment is an integral part of Uzbek literature. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted, "Abu Raykhan Beruni, Mukhammad Musa Khorazmi, Makhmud Zamakhshari, Najmuddin Kubro, Pakhlavon Makhmud, Nasiruddin Rabguzi, who drank water from the Amudarya and grew up in the holy and blessed Khorezm soil, left an indelible mark in the history of our nation". The names of Sulayman Bakirghani, Sakkoki, Munis, Feruz, Ogakhi, Bayani and many other scholars, poets and thinkers are rightfully written in golden letters in the history of world civilization.

Khorezm culture flourished in the period from the second half of the 18th century to the beginning of the 20th century. During this period, many scientists, poets, musicians and writers grew up in Khorezm. Through their work, Khiva khanate experienced a great rise. Especially during the period of Mukhammad Rakhimkhan II Feruz (1864 - 1910), the cultural development reached its peak. One of the talented poets who created during this period is Mukhammadniyaz Nishoti.

Mukhammadniyoz Nishotiy is one of the prominent and talented representatives of Uzbek literature of the 18th century. He is one of the active participants and prolific representatives of

literary life in Khorezm. Little information has reached us about the life and work of Mukhammadniyaz Nishati, and we rely on the poet's poems and the epic "Husn-u Dil".

According to the preface of the epic "Husn-u Dil", Mukhammadniyaz Nishoti was born in Khorezm in 1701, after graduating from the madrasa, he worked as a judge and scholar for some years. With the advice and support of an official friend, he moved to Bukhara and created his epic here. Because Nishati did his work in Bukhara and not in Khorezm, many people think that he is from Bukhara, but in fact he is a writer from Khorezm. Ayyomi says in "O't chachnagan satlar ktobi" that Nishoti wrote his epic "Husn-u Dil" in 1778.

A number of lyrical poems of Nishoti, the work "Birds' debate" and the epic "Husn-u Dil", which occupy an important place in his work, have reached us.[2]

Nishoti's life and literary heritage were discovered in the 60s of the 20th century. Academician V. Abdullaev's service is great in this. He created a number of important studies - scientific articles, brochures - about this wonderful poet. For example, in the monograph "Khoksor va Nishotiy" (Samarkand, 1960), the poet's lyrics were separately studied. Also, the literary portrait "Mukhammadniyoz Nishotiy" (V. Abdullaev. Election. 1982. Pages 259-300), co-authored with fellow scientist B. Valikhojhaev, is considered one of the studies that deeply illuminates the life and literary legacy of Nishoti. In this research, special attention is paid to the analysis of the poet's epic "Husn-u Dil".

There is no lack of scientific research devoted to the comparative analysis of the epic of Nishoti and examples of this epic in the Tajik and Turkish languages created in the centuries before it. Literary critic M. Kasimova's doctoral dissertation defended in the late 60s of the 20th century and the treatise "Mukhammadniyoz Nishoti (life and work)" published in 1984 are among the works carried out in this direction.[3]

M. Abduvakhidova's discussion of "Shakhboz and Nightingale" by M. Abduvakhidova is one of the researches in this field ("Literary Heritage" magazine, 1976. No. 3). In the following years, Nishoti and his literary heritage were discussed in a number of scientific sources and textbooks. A number of achievements were also achieved in terms of publications of Nishoti's works. "Selected works" of the artist were published in Tashkent in 1960. Also, his lyric poems and the epic "Husn-u Dil" were published in 1967 by Khalid Rasulov, doctor of philology. The writer's "Birds Debate" was published in "Guliston" magazine.

The study of Nishoti's work has a deep philosophical criterion. Analyzing it perfectly, evaluating its ideological and artistic value is one of the urgent tasks facing our literary critics. Uzbek literary studies, which entered a new stage with the honor of independence, began to fully study Nishoti's literature.

We come across some short information about the life and creative activity of Mukhammadniyaz Nishoti in the works of artists such as Ogahi, Bayani, dedicated to the history of Khorezm. In this regard, the poet's own works - his poetry and the epic "Husn-u Dil" are also very important.[4]

As always, some officials in the palace are jealous of his growing influence. As mentioned above, the poet managed to save his life, which was in danger as a result of a serious conflict with courtiers, with the help and care of his friend. Thus, the poet was forced to move to Bukhara by fate. The poet, who could not find sympathy and like-minded people in his own life, began to have more difficult days in a foreign land, and moments when his soul was crushed.

Nishati wrote the epic "Husn-u Dil" during his stay in Bukhara. The plot of the epic is a creative plot that has long been spread and reworked in the literature of the Persian-Tajik and Turkic languages. For example, in the 15th century, the poet Fattahiy created an epic based on the plot of "Husn - u Dil". There are other versions of this epic in Persian-Tajik literature. The epic

“Husn - u Dil” has a long history in Uzbek literature. Ohiy, a poet from the 16th century, wrote an epic on the plot of “Husn - u Dil”.

One of the most popular versions of Husnu Dil is the epic of Nishoti. Nishoti’s epic “Husn - u Dil” is completely different from other epics based on this plot. There are many manuscript copies of this saga in Tashkent, Khiva, Bukhara, Samarkand and other places.[5]

Considering that the epic has 16,000 stanzas, it is understood that Nishoti worked very hard on the work, and his poetic memory was very strong. The main part begins with chapter 11 and the work ends with an epilogue. The main theme is love. It is reflected in the complex adventures of Husn and Dil. Certain characteristics of people are expressed in images such as intelligence, love, loyalty, kindness, honor, courage, patience, and competition. The saga ends with the wedding ceremony of Husn and Dil, that is, the victory of goodness over evil.

In the work, ideas such as love for the Motherland, patriotism, enlightenment and justice, courage, love and loyalty, and good manners are put forward. One feature that distinguishes “Husn-u Dil” epic from other epics is that the characters participating in it represent the inner and outer appearance of a person. [6] Many characters such as mind, Husn, heart, Faith, look, love, etc. participated in the saga. Manuscript copies of the saga are kept in the manuscript funds of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

Thus, Mukhammadniyaz Nishati appeared as one of the leading representatives of Uzbek literature in the 18th century. Although his lyrical works have not reached us in their entirety, the epic “Husn - u Dil” as a rare and unique example of Uzbek epic poetry shows that the poet's name belongs to eternity.

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