Some Characteristics of Marcia  
(Based on materials from the literary environment of Margilan in the 19th - early 20th centuries)

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ABSTRACT
This article tells about the epitaphs of the scientists dedicated to the death who lived in Margilan in the second half of the 19th - early 20th centuries. Although written in connection with the death of a person, it contains reflections and observations on the meaning of human life, the meaning of life, good and evil, food and evil, including the state of social issues in the country at that time. The epitaph-marsiya dedicated to the deaths of religious leaders in the second half of the 19th century and the beginning of the 20th century while studying the religious and educational heritage in the Margilan environment is also an important source. These epitaphs reflect religious and moral knowledge, the spiritual and intellectual level of the population.

Until today, dozens of epitaphs - marsiya, dedicated to the deaths of dozens of scientists who lived in the city of Margilan in the 19th - early 20th centuries, have survived in the hands of their descendants.

The Marsiya epitaph dedicated to the scientists of Margilan expresses not only the sufferings of students and contemporaries in connection with the death of scientists, but also the negative consequences of the evil that was in the country at that time. For this, it is necessary that marsiyas be studied not only as a literary genre, but also as a historical source.

Key words: marsiya, memoirs, tragedy, separation, religious, social, history, heritage, teacher, worldview, manuscript

INTRODUCTION
Although marsia, i.e. the epitaph was written in connection with the death of a person, it contains reflections and observations on the meaning of human life, the meaning of life, good and evil, food and evil, including the state of social issues in the country at that time. Consequently, when studying the religious and educational heritage in the Margilan environment in the second half of the 19th - early 20th centuries, mourning verses dedicated to the death of religious scholars also serve as an important source.

There are a number of lyrical genres in folklore such as mourning, firakiya, memoirs, and elegion and epitaph in Western literature. It is known from scientific literature that marsiya comes from the Arabic word risa, which means to cry and grieve, grieve [1: 547].
MAIN PART

In poetic terminology, this is a work that describes the qualities of a deceased person, praises him, expresses the poet's attitude towards him, expresses the grief of the lyric hero [2:69]. Those who died on the Martians were given the stories in alphabetical order. Lamentations of Alisher Navoi, dedicated to Abdurahman Jami, and the stories of poets confirm our opinion [3: 141]

It is well known that in the Muslim world the death of scientists is considered a great loss, and a number of valuable opinions have been expressed on this matter.

Hazrat Ali ibn Abi Talib (Allah be pleased with him) said: "A scientist is better than an abid who does not sleep at night and does not sleep during the day. When a scientist dies, a crack appears in Islam, which can only be corrected by a deputy scientist" [4:64 ] This is evidence of the great calamity that befell scientists at all times because of their death [5: 260]. This situation can be seen only in the example of the Khazrat Abdulkarim Kalon (died in 1884), a famous Margilan scholar, one of the murshids of Naqshbandiyya.

According to reports, Abdul Karim Kalon (peace and blessings be upon him) was a mystical sheikh who at one time trained hundreds of disciples and sent them to love God. Murid fans also came from distant lands to take advantage of their conversations. There is information that students from Kashgar (Eastern Turkestan) also came here to study [6: 331].

The manuscript of Akhunjon Kori Vuadili (1872–1958) contains a letter from Abdulgani Kashgari from East Turkestan, which says: I lived in the presence of Khazrat Abdul Karim, a madrasah in a mahalla known as Khanaka, and studied with him "[6: 332].

Akhundjan Kori Mardginani quotes the words of the scientist: "At-tarikatu kuluha approve", which means "The way of the tariqat is just manners from beginning to end," and states that he especially loved Hazrat Domla, that is, Muhammad Yusufkhan Marginani (1840–1918 ).

Marsiya Hazrat Domla, dedicated to his teacher, consists of thirty verses. In Persian. It reads: "The story of our Master for his teachers." Because he describes the grief of a young student who lost his teacher [7: 245]. This mourning shows how high the spiritual image of the teacher is.

Translation of prose:

Oh, sadly enough, the tears of world oppression have struck everyone. Because so many tulips, violets, prose (white flowers), hyacinths, jasmine and basil have left this world.

Unfortunately, the radiant light of the world's sun flickered and disappeared. The pure bird of the sea Tawhid quickly flew away from the abode of this false world. With this, the pride of the Safa people, the mockery of devotion, and the cause of divine pleasure disappeared.

He is a storehouse of knowledge and a treasure of divine secrets, a storehouse of merciful mercies and the owner of perfect faith. May Allah sanctify his pure souls, he hastened to his eternal goal.

Tears in his eyes and blood in his heart became the cause of his death. The fame of the blessed name spread everywhere. They were all crushed by a mountain of grief and inwardly wept. Even the musk from the scent of the blessed tomb was amazing.

When I asked him to tell me about the date of his death, he bowed his head and was sad. He sighed several times and said, "The mine of knowledge and the light of enlightenment are gone."

To this day, dozens of marsiya-mourning epitaphs dedicated to the death of scientists who lived in the city of Margilan in the 19th - early 20th centuries have been preserved in the hands of their descendants.

These epitaphs were written on the death of the following scholars who lived in Margilan at that time:
1 Marsiyya, written by Hazrat Domla - Muhammad Yusuf Hazin, dedicated to Muhammad Karim (peace and blessings be upon him), popularly known as "Great Hazrat", who died in 1.1857.
2. Marsiya Roji Marginani, dedicated to his father, who died in 1852.
3. Marsiya, Roji Marginani, dedicated to Mullah Arif Marginani, who died in 1889.
4. Marsiya, Roji Marginani, dedicated to the qaziy of Mullo Mirza Hakim Shakhrihani, who died in 1890.
5. Marsiya, Roji Marginani, dedicated to a woman named Oibibi, a teacher from Uchkurgan, who died in 1891.
6. Marsiya, Roji Marginani, dedicated to the death of Usmonhoja, a kaziy from Margilan, who died in 1894.
7. Marsiya, Roji Marginani, dedicated to the son of Mullah Sayyid Ahmadkhan Kaziy Yusufali Khoja, one of the descendants of Sayyids from Margilan, who died in 1891.
8. Marsiya, Roji Marginani, dedicated to Domle Baki Uchkurgani, who died in 1899.
10. Marsiya, Roji Marginani, dedicated to Buzrukhan Ishan Mashhadi, who died in 1901.
11. Marsiya, Roji Marginani, dedicated to Haji Tash Karabai from Margilan, who died in 1901.
12. Marsiya, Roji Marginani, dedicated to Khoja Muhammad alam Oshi, who died in 1902.
13. Marsiya, Roji Marginani, dedicated to Qaziy Mahmudkhan Andijan, who died in 1907.
14. Marsiya, Roji Marginani, dedicated to Damulla Abdurauf Roshidoni, who died in 1908.
15. Marsiya, Roji Marginani, in honor of the mentor Kamoliddin Kasani, who died in 1911.
16. Marsiya, Roji Marginani, in honor of the deceased Caliph Tilol.
17. Marsiya, Roji Marginani, dedicated to the death of Safakhan Tyur.
18. Marsiya, Roji Marginani, dedicated to the death of Muzaffarkhan Khoja Mansur Haji oglu and his grandson Mukhtaramkhan, qaziy of Safil-toda quarter of Margilan city who died in 1911.
19. Marsiya, Roji Marginani, dedicated to the death of Rahmatullah's son Mulla Tashbolt, who died in 1913.
21. Marsiya, Roji Marginani, dedicated to Toshbolt Muhammad Ibrahim, who died in 1918.
22. Marsiya, dedicated to Damullah Mir Haydar Toli, who died in 1914.
24. Marsiya, dedicated to the death of Mudarris Burkhaniddin Khoja.
25. Marsiya, Roji Marginani, dedicated to the death of Mir Kiyomiddin's son Mir Badriddin from Bukhara.
27. Marsiya, Musharrafkhan Akhund, dedicated to the death of Foziljon Mahdum.
28. Marsiya, Mufazzala Mahdum, dedicated to the death of Foziljon Mahdum.
29. Marsiya, dedicated to the death of Abdulhai Mahdum from Margilan, known as the “Long Beard” teacher.
30. Marsiyya, dedicated to the death of Mullah Abbashan Kori, a Margilan scholar.
31. Marsiya, Beki Polmoni, dedicated to the death of Mukarramhan Torah.
32. Marsiya, Asi Vadili, dedicated to Caliph Idris.
33. Marsiya, Mufazzala Mahdum, dedicated to the death of Khoja Yusufkhan Thor.
34. Marsiyya, Abdulaziza Galiba Margilani, dedicated to the death of Muhammad Siddiq Akhund.
35. Marsiya, Galiba Margilani dedicated to the death of Abdusamad Akhund.

These marsiyas reflect religious and moral knowledge, the spiritual and intellectual level of the population. These ideologically and artistically perfect examples of mourning once again confirm that the authors of the epitaphs created not only the psychology of sad situations in connection with the death of a person, but also a worldview in understanding the secrets of the universe and man [8: 44]. An example of this is the lament dedicated to the death of the famous cleric Mir Haydar domla Toli, who died in 1914.

Transfer:

Our Master, the only one in his time, left this world to attain the vision of God. He was a piri murshid of the Naqshbandi leech and was a hero of knowledge and generosity. Like Abu Hanifa, he had all the virtues and was named after Ali. The one who helped the poor, the needy, was the cream of our guidance and prayer.

He was like the full moon in grace and he was kind to his fans and friends. May Allah Almighty have mercy on him and intercede for him on the Day of Resurrection. His blessed life lasted seventy-nine years. They parted with us on the ninth Sunday of the month in Zulkada. Those saddened by his tragedy asked when he died. "In the fall, he mourned his death in front of his interlocutors." If they ask him about the date of his death, he will come out of the set of words that say, "He is the light of the Prophet's religion." 1332/9 / 11.1914 / 9/10.

The study identified a total of seven marsiyas dedicated to Muhammad Yusuf Khan Marginani, commonly known as Hanakoyi Hazrat Domla. It should be noted that each of them is a separate independent work. Because in these mourning, as we mentioned above, the mourners also pointed to the social situation in the country.

In the course of the study, a total of seven copies of the hemistichi were identified, dedicated to Muhammad Yusufukhan Marginani, commonly known as Hanakoyi Hazrat Damulla. It should be noted that each of them is a separate independent work. Because in these marsiyas, as we mentioned above, the mourners also pointed to the social situation in the country.

1. Marsiya Akhunjon kari We drove. 96 half-stich. In Persian. There are two copies of the marsiye, one of which was identified in a 1997 study among the heritage of Abdul Ghafur Akhund, and the other among the heritage of a later secretary.
2. Marsiya Akhundjona kori Marginani. 108 half-stich. In the Turkic language. Marcia is written in five columns on 67x46 cm paper. Poetic. Then his paper was cut into a circle with a diameter of 15 cm from the middle part, as it was used for other purposes.
3. Marsiya, written by Fazlul Wahhab Mazar. In Persian. 46 half-stich. Marcia was found among the legacy of Zikriyo kori from Margilan.
4. Marsiya Beki Palmani. In Persian. 56 half-stich. This marsiya, attached to Beki's Divan, was found among the legacy of Zakirjon Akhund Marginoni.
5. Marsiya mullah Usman Marginani. In Persian, 36 half-stish. It is written in Nastaliq letter on a piece of paper with the words "The story of the death of Hazrat Domlaya Marginani."
6. Marsiyya, Qurban of Muhammad Alam [6: 512].

The Margilan scientists mentioned in the epitaphs were forced to live not only during the occupation of Turkestan by tsarist Russia and social unrest, but also under the conditions of the brutal and despotic rule of the Bolsheviks, who seized power as a result of a coup d'etat in 1917.
This, of course, had a negative impact not only on the social and spiritual life of religious scholars, but also on ordinary people, seriously hampering its long-term gradual rhythm.

At that time, there is a need to "hold" people in a certain way, without being influenced by this or that event. Such services, as Ishaq Khan Tura Ibrat put it, “Of course, are the duty of religious leaders at all times” [9:97].

Epitaphs - marsiyye often tell about the sufferings of their contemporaries, the biography of the deceased, his religious zeal, his scientific and educational potential, his position among the population, his good manners, his piety and many other qualities with great passion and excitement [10: 130].

For example, in one of the epitaphs-marsiyahs written by Raja Marginani there are 48 half-words written about the death of Khoja Muhammad Ushi alam, a long-time scholar of Sharia, which begins with the following words:

Translation: Khoja Muhammad aglam Oshi was an old man, an incomparable fuqih. All his life he was responsible for the fatwa. Although he was a qadi judge at the end of his life, he knew the burden of a judge and for this reason he practiced the science of Sharia in his room. He has no peers left. His waist was arched and his flesh was leaving his body. In accordance with these circumstances, the following story was written [11; 388].

One of the features of the marsiyya dedicated to the scientists of Margilan is that they express not only the suffering of students and contemporaries in connection with the death of scientists, but also the socio-economic situation of that time, the negative consequences of vices in the country.

Information about some theologians who lived in Margilan in the second half of the 19th - early 20th centuries has been preserved only in the Marsyas dedicated to them. Due to their repressive policies in the former Soviet era, their scientific legacy was lost. Their surviving descendants were scattered throughout the country.

In conclusion, the second half of the 19th - early 20th centuries in the cultural environment of Margilan requires the study of marches not only as a literary genre, but also as a historical source. Because these marches reflect the socio-cultural processes that took place at that time, the religious and moral knowledge of the population, the spiritual and intellectual level, and also contain information about the life of many historical figures, which is important in source research.

CONCLUSION

In conclusion, it should be noted that Marsiya - an epitaph created in the cultural environment of Margilan, the second half of the XIX - early XX centuries, requires study not only as a literary genre, but also as a historical source. Because these marsiyyakhs reflect the socio-cultural processes that took place at that time, the religious and moral knowledge of the population, the spiritual and intellectual level, and also contain information about the life of many historical figures, which is important in source research.

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