

Powerful Representative of Uzbek Literature of The Period of National Renaissance Zokirjon Holmuhammad Ogli Furkat (1859-1909 y.y.)

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Abstract This article describes the life and work of Zokirjon Kholmuhammad oglu Furkat, his work in the field of spirituality and enlightenment, the importance of his works and ghazals.

Key words: Zakirjon Kholmuhammad syn Furqat, Kokand, "Ahvolot", Margilan, Muqimiy, Muhyi, Zavqiy, Nisbat, Muhayyir and others.

INTRODUCTION

Zokirjon Holmuhammad oglu Furkat was born in 1859 in the city of Kokand. He speaks about this in "Ahvolot": Furkat's father was an educated man of the time of Holmukhammad. After consulting with his parents, at the age of 7, Zakirjon became an apprentice to a schoolboy named Muhammad Olim. The poet writes about this in "Ahvolot": Within six months I finished reading Haftiyak. Sometimes I was reading the Koran. "Furgat said that after reading the Qur'an, he began reading the Four Books and that "... in the morning I read a book, and the Andin prayer had been fulfilled for centuries". At 8 years old, he read the "Manticut ut-Tayr". In his own words, "... six months will pass and the story had finished." He likes to read the Devons of Hafiz and Bedil.

MAIN PART

At the age of 9, Furgat began to read Navoi's "Chor Devon". "Chun will die shogidi salt curtain orgazidin chera kurguzdi, Turkish Devonsikim of Amir Alisher, Navoi laabdur, zabim shushi ul hirmandin donachin oldi," he wrote. At the same time, he come accros Navoi in his dream. He receives an agreement from Navoi for his poetry practice. Uvaysi becoming aprentiseship of Navoi. Soon this dream book will come true. He begins to write poetry. Zokirjon, who was then 9 years old,

writes: "Once I was alone in this school and read. (P. 1.20)

From an early age, Furkat really read the masterpieces of oriental poetry. On this basis, his worldview and beliefs were formed. In particular, at the age of 10 he liked to read the poems of Fizuli and Maslakul-muttakiin of the Sufi Alloyar. After that, he taught "for the teach of literacy" for about a year "as a khalifa." He learns the secrets of calligraphy from a good man named Mulla Gambarali. Ashurmhammad learns the science of recitation from Kari. He reads the Quran and reads it. At the age of twelve, he became a disciple of a teacher named Podshahkhoja and read the brochure "The first is the first science." Studied Arabic for expenses and grammar from the books "Bidon", "Avomil", "Harakot", "Kofiya". Reads the brochure "Mavizi Wazanjoni". At the age of fourteen, he further refined his knowledge of Sharkhi Mulla Jami and Risolai Shamsiya. I am engaged in constant creative activity. But due to lack of time, the poet feels obliged to make a living. In 1878, at the invitation of his uncle, he went to New Margilan, where he was engaged in trade for some time. The riots in the Kokand Khanate tried to continue the formation of the madrasah, which was interrupted due to a dispute over the throne. I am engaged in creativity. In Margilan, the city of scientists and poets, he met such enlighteners as Furkat haji domla, Karshi domla, took an active part in scientific conversations and poetry conferences. Here they get acquainted with Russian culture for the first time, the Turkestanskaya regionalnaya gazeta reports. He will help ordinary people in New Margilan. Writes an application, advises those who came with a complaint. You don't

even get paid for the service. Then he came to Kokand at the invitation of his father. Among such poets as Mukimiy, Mukhiy, Zavkiy, Nisbat, Mukhayir, he is engaged in intensive creative activity. It was during this period that he translated Chor dervish from Persian. He creates such works as "Imagination of the Bathroom", "Landscape of Noah". Creates lyric poetry. In 1886-87 he moved from Kokand to Margilan, where he rented a room from a mosque and began to live. Soon, a merchant named Muhammad Sharif opens a shop with the help of a friend. He became friends with such poets as Khojadzhon Raji (1834-1918), Umidi-Khavoii (1835/36-1905/06), Mullah Toshbolto Roik, Iskhakhon Ibrat (1862-1937). A stay in Tashkent in 1889-91 played a decisive role in his fate. The history of this event is as follows: Furkat left Margilan at the beginning of 1889 with the dream of traveling. He stayed in Kokand for a day and arrived in Khujand. Mirza Nasriddin will be visiting his friend for several days, and the poet talks with Tashkhoja Asiri for a long time. They were very friendly with each other, and the poetry letters they wrote to each other were kept in various bayozes and collections. The poet will stay for a short time in Khojand. Making friends, walking around the city. The fever also goes away for a while. He is not satisfied with the treatment of the local doctors, because he knows about medicine. He will continue his trip to Tashkent. Furkat arrived in Tashkent in mid-June 1889. With the help of a man named Haji Azam, he was located in the Kokaldosh madrasah. According to Akhvolot, Haji Azam shows kindness to the sick poet, informs him of his condition within 9 months and helps him to recover. With his help, Furkat met such intellectuals in Tashkent as Sattorkhon Abdugafforov, Saydrasul Saidazizov, Inomhoja Umryokhodjaev, Jurabek Kalandarkori oglu, Sharifhoja Poshohodja oglu, Muhiddinhoja Khakimhoja Ishamhoja oglu. In one of his conversations with the poet, Sharifkhodja indicates that his nickname means "loss" and suggests replacing it with "Farhat" (joy, happiness). He liked him and for some time wrote poetry under this pseudonym. But soon he returns to the old: fate gave him the opportunity to go down in history under the pseudonym "Furkat". (P.2.45)

In the spring of 1890 Furkat moved to the house of Mahmudhoja, a poet and lyricist in Shaykhantauri, Tashkent. In early March of the same year, the editor of the Turkestan regional newspaper and director of the Tashkent men's gymnasium, N.P. Ostroumov, became interested in Furkat and planned to effectively use his prestige and poetic potential. For example, on March 23, 1890, he was transferred to a new part of Tashkent, where he showed a gymnasium. He represents Russian intellectuals, bureaucrats and even "Mr. Governor-General", literate people who served in the Russian administration. "When I arrived in Tashkent, I stayed for a while, got to know the people of the Russian people, got to know them, saw many of their images and asked if I had seen them," the poet wrote. "Twice I was a guest at the Governor-General's house and saw all kinds of performances." N. Ostroumov publishes his impressions of the poet in the newspaper. For example, Furkat's poem about the gymnasium will be published in the newspaper of the Turkestan region in two weeks. The next issue of the poem "Gymnasium" will be published in a week. One by one, his masnavi "On the nature of science", "On the collection of acts", "On the theme of Nagma bazmi", "On the exhibition", "Suvorov" will be published. (2.p.60)

In early 1889 Furkat went to Tashkent, the capital of the country, and arrived in Khojent via Kokand. In this ancient cultural city of Tashkhoja, Asiri met with local artists, lovers of literature, Furkat, organized poets, and also got acquainted with the living conditions, way of life and customs of the inhabitants of the city.

In mid-June 1889 (Shavval 1306 AH) Furkat arrived in Tashkent and settled in one of the rooms of the Kokaldosh madrasah. Here, as usual, he quickly communicates with the local intelligentsia, occupying a prominent place in literary life. Social tones also play a significant role in Furkat's gazelles and muhammas. Condemnation of the vices of the colonial regime, protest against the current injustice and violence, lawlessness and helpless life, humiliation of ignorant and honest people, attracting attention in our time, finds a strong response in art:

Charxi kajraftorning bir shevasidin dog'men,

Ayshni nodon surub, kulfatni dono tortadur.

Sarig 'oltun kasrati ko'ngulni ayladur qaro,

Chunki safro bo'lsa g'olib, o'zga savdo tortadur.

In the famous poem "Siding Coyver, Sayyod" Furkat glorifies the honor and pride of Man against the ruling violence in a country that has become a colony of tsarist invaders. On the basis of all his poems, the voice of a resolute protest of a humane and liberal poet against his oppressors sounds. (P.4.67)

The Tashkent period of Furkat's life played an important role in the formation of his worldview. In Tashkent, which became the center of the tsarist colonial administration, the poet had the opportunity to get acquainted with the growing European way of life. As a result of observing significant changes in material and cultural life and social consciousness in new historical conditions, comparing them with the recent feudal past, a significant qualitative change took place in Furkat's worldview. The poet finally became more active, realized that the newspaper could be effectively used to promote advanced ideas, and was soon officially hired on the board of the Gazeta Turkestan Region. In May, July and September 1890, his works were published in the pages of these newspapers. I saw the face of the world. In this series of works, Furkat is seen as a fiery messenger of innovation and development, science, European education and culture, encouraging his compatriots to acquire modern knowledge and become one of the most advanced nations. The poems written by the poet are very lively and touching, the screams and screams in them touch the heart of every reader and do not leave him indifferent:

*Jahon bastu kushodi- ilm birla!
Nadur dilni murodi- ilm birla!
Ko'gillarning sururi-ilmdandur!
Ko'rar ko'zlarni nuri-ilmdandur
Kerak har ilmdan bo'lmaq xabardor!
Bo'lur har qaysi o'z vaqtida darkor!*

Furkat in his work "On the Status of the Poet and the Expression of Poetry", written in the same years, touches upon the problems of creative and literary literature. Zokirjon Furkat is rightfully one of the founders of Uzbek journalism. His career as an ardent publicist began in 1890. As an employee of the Gazeta of the Turkestan region, for over a year he was directly involved in the preparation of the newspaper in cooperation with leading educators such as Sattorkhan, and publishes his articles on the pages of the newspaper. In particular, in the issue for January-June 1891 of the book "The position of the poet from Khokand Zokirjon Furkat. The great work of prose "The Recorder" began to appear. This work, which is extremely important for determining the worldview and social and creative activities of the poet, is also of great value as a vivid example of the emerging Uzbek journalism. (P.6.52)

In March 1892, Furkat crossed the Mediterranean Sea from Istanbul to Arabia, made a pilgrimage to Mecca and visited Jeddah and Medina. On the occasion of the same visit, his work "Hainoma" was published. Having completed his visit to Mecca, Furkat arrived in Bombay, left for India on August 25, 1892, and arrived in Bombay on September 10, where for the next six months he lived in the house of his compatriot Haji Ahmad, meeting with his compatriots. On March 20, 1893, he went to Kashmir, from where he passed through Tibet and Khotan to Yorkent. So, the poet, who left Tashkent in the spring of 1891, arrived in Yorkent in October 1893 after two and a half years of travel and lived there for the rest of his life. The poet works as a secretary at the Office of Muslims of Russia in Kashgar. The science of astrology is medicine. In a poetic letter to Tosholt, he mentions that God gave him children named Nozimjon and Hokimjon, and that it was difficult for him to return to his homeland, which shows that he did not lose touch with Turkestan until the end of his life. In particular, he regularly wrote articles and poems for the Gazeta of the Turkestan Region. But for some reason, after 1906, he lost contact with the newspaper. His last article in this newspaper was published in February 1906. Although it was said at the end of the article

that "there is a balance (continuation)", the sequel has not been published. Also, when he died, the newspaper did not mention the author with whom he collaborated for 20 years. In this regard, the question arises whether there was a sharp dispute between Furkat and the tsarist administration, which sent him to these parts. He died in 1909 at the age of 50. Zokirjon Holmuhammad oglu Furkat is one of the great representatives of Uzbek literature of the period of national revival. He left a rich spiritual legacy of himself as a poet and writer, literary critic and historian, scientist and translator. Not only this. He was also the first Uzbek journalist. Literary, political and journalistic articles published in the "Gazeta of the Turkestan Region" have largely not lost their relevance. He was also one of the famous calligraphers of the Furkat period. Sources note that he made many disciples in this regard. It is known that his reputation as a doctor was even higher. The fact that he was awarded the title of Zubdat al-Huqama testifies to his maturity in this regard. He visited Turkey, Bulgaria, Greece, Arab countries, as well as India and China as a tourist. Impressions from the trip, the spiritual world of the people of that time, valuable information was written about the level of socio-economic development of different countries. In a word, Furkat, as an encyclopedic scientist and creator, made a great contribution to the development of our national spirituality.

In 1894 in St. Petersburg, in the VIII volume of the Handbook of the Eastern Department of the Russian Archaeological Society, Furkat's work "From the language of Muhammad Muhammad Khudoyorkhan" was published in full with Russian translation and commentaries. In the 12th issue of "Akhborot" for 1909 about the original of the poet's work "Appeal to Saturday" by A.N. It publishes Samoilovich's information, the beginning and end of poetic writing, the introduction and the end written by the author. (P.10.68)

Two collections of articles "Articles about Furkat and Mukimi" (1958) and "Zokirjon Furkat" (1959), published for the 100th anniversary of Furkat, occupy a special place in the study of the life and work of the poet. ... It is noteworthy that the

materials in both collections are devoted to aspects of Furkat's creativity that have not yet attracted the attention of researchers, in many cases important issues were raised and resolved, important scientific and theoretical conclusions were made. The article by G. Karimov "Some materials about the life and work of Furkat", published in the magazine "Shark Yulduzi" in 1960, is an important source, kept at that time in the Central State Archives of Kazakhstan, and then transferred to Tashkent, the Central State Archives of Kazakhstan. State Archives of Uzbekistan. P. Information is presented on 18 autographs sent by Furkat from abroad, 4 scientific and ethnographic works identified from the personal fund of Ostroumov. Scientific conclusions are made about the importance of their study in the study of the life and work of the poet. G'. Karimov's research opened a new page, especially in the study of the poet's life and work abroad. (P.11.28)

One of the topics that was correctly covered in Furkat's research during the independence period was Furkat's attitude to Russian oppression. Research in this area proved that the poet was uncompromising in his approach to colonial politics and that in his writings he brutally exposed the true purpose and tragic consequences of this policy. Noteworthy are scientific studies (works by A. Madaminov, N. Jabborov, I. Khakkulov) on the publication, popularization and research of works on religious education and Sufism - a completely new aspect of the poet's activities in the field of national independence. As a result, it was scientifically substantiated that the religious and mystical theme in Furkat's work was not transitory, like some studies in Soviet times, "... reflecting not his typical moods", but rather the main directions.

They are interested in the personality and literary heritage of Furkat and foreign researchers. In the East and West, in the near and far abroad, studies were carried out on the life and work of Furkat. Professor at Columbia University E. in America. Allworth, a leading scientist in Turkey, and Ahmad Zaki Validi, one of the leaders of the Jadid movement, and I. Scientists such as Ekkman, Nematullo Ubaidullo Haji, Kadir Akbar, Arshildin

Totlik have done a wonderful job in East Turkestan to study the life and work of the poet.

CONCLUSION

Furkat is one of the most iconic figures of our national spirituality. His multifaceted creative activity is undoubtedly important for the formation of the country's youth as harmoniously developed personalities. Consequently, the achievements of furkatology today allow us to draw an important and truthful conclusion that the poet's legacy is equally important and valuable for all times and eras.

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