

Individuality in Makhmur's Life and Poetry

Temirov Jamoliddin Elmirza o'g'li¹

Abstract: In this article, the influence of Makhmur's life on his poetry, the factors that caused the formation of individual aspects of the poet are described based on an independent approach.

Key words: artist, individuality, nationality, social stratum, artist's language, complaint.

INTRODUCTION.

It is no secret that the environment in which he lived, the language used at that time, and realities related to social life are of great importance in studying the life and individual aspects of a certain artist. In this respect, the power and use of the word can provide information about the skill of the creator and the environment in which he lived. In this regard, the issue of individuality is also of great importance in studying the creative work, individuality (lat. individuum - indivisible) is the unique, unique, private features of a certain thing and event, a person and an animal. In literary studies, individuality is understood to be a factor that shows how vitally and truthfully the creator has reflected the unique characteristics of the artistic image in his work. It is this aspect that determines the uniqueness of the artistic work, the hero of the work, his nationality and which social stratum he belongs to. In a word, the characters characteristic of the artist's own language and style also constitute individuality. In this regard, "it is important to have a complete picture of the life path of a specific artist in order to fully understand and objectively assess his legacy. That is, one of the research methods in literary studies - the biographical method - must have documents about the life and work of a concrete creator in order to work effectively." [1]

LITERATURE REVIEW.

There is not much information about the life and work of Makhmur, who lived and worked in Kok. His poem "Hapalak", which was first published in "Guliston" magazine, was known to literary critics and lovers of literature. After this poem, Makhmur's work was included in literature textbooks of schools and published in "Chrestomatiya of the history of Uzbek literature" [2] and "Anthology of Uzbek poetry" [3] prepared for higher educational institutions.

According to the information in it: "We have very little information about Makhmur. Fazli says in "Majmuat-ush-shuaro" that Makhmur was the son of Akmal, a famous scholar and poet who lived in Umar Khan's palace. We have no other information about the prisoner's life" [4]. It is known that 500 ghazals of Makhmur were included in the tazkira "Majmuat-ush-shuaro" written by Fazli mentioned above. In the 50s of the 20th century, the discovery of the first divan in Makhmur is associated with the names of teachers Polatjon Qayumov and Askarali Hamroaliyev (Charkhi). It is noted that this manuscript book contains Makhmur's humorous poems, history and odes.

There is no information about the name of the person who copied the manuscript, as well as the year of writing of the poet's works and when the manuscript was written or copied. The year of writing of only one poem is given as 1229 Hijri (1813-1814).

"In this divan, there are 69 works of the poet consisting of 3417 verses, they are poems written in the form of mukhammas, mustahzad, ghazal, masnavi, rubai, qita and bahri madid." [5]

¹ Assistant teacher of Tashkent Medical Academy



As mentioned above, due to the lack of information about Makhmur's life, we will refer to Makhmur's works, essays and collections written in the literary environment of the time when studying the events of his life.

RESULTS.

Poet Makhmur was born in the city of Koqan, the center of the Koqan Khanate. The year of his birth is still unknown. But according to some information, the last quarter of the 18th century is estimated as the period of his birth. The poet's father, Shermuhammed, was originally from the village of Boytuman near the city of Kokand. Makhmur's father wrote poems under the pseudonym Akmal. Akmal's poems can be found in "Majmuat-ush-shuaro" collection collected by Fazli and in other bayaz and collections at the Institute of Oriental Studies.

According to P. Qayumov, Mulla Shermuhammad Akmal was a teacher at Madrasayi Mir in the city of Koqan. Brief information about the poet Akmal can be found in the work "Tuhfat ul-ahbab fi tazkirat-ul ashab". The author of this work, Qori Rahmatullo, says that Akmal is a mature and talented poet, and he has gained a great reputation among literature lovers. According to the author of this work, Akmal composed two divans written in Tajik and Uzbek languages.[6] However, this work does not contain information about the year of birth and death of Akmal, like Makhmur.

As they say, Mulla Shermuhammad Akmal married the daughter of Turdiali, one of the famous calligraphers of his time, the future mother of Makhmur. It is said that the calligrapher Turdiali was famous for writing large-scale inscriptions in his time. On the other hand, if the family's creative environment caused Makhmur to grow up as one of the representatives of creative people, what a morning!

Makhmur studied at a madrasa run by his father. Aziz Qayumov notes that he was interested in literature from his youth, that he started rehearsing poems, and that these poems became a topic of discussion among literary lovers. [7]

In his poems, Makhmur notes that there were economic difficulties and needs in his family. In one of his poems, he lamented that he could not provide for his children:

Har se atfoli duogo 'ye, ki hazrat donand,

Har sero banda tasadduq kunam az hazrati jon.

Ro 'zi id ast nadorand libose har se,

Onchi zodand zamon nav hamon, tarz hamon. [8]

It is emphasized in a number of poems that the poet's family lived in economic poverty. Makhmur's poem titled "Makhmur's tribute to Amir Umar Sultan" begins as follows:

Ey jahongiri dinu-dunyo ham,

Berdi haq dinu davlatingni baham.

Arz etar xokisor Maxmuring,

Banda zodi zalili mahjuring...

At the climax of the poem, the fact that there is no food to eat at home, not even a handful of grain is described in the following verses of the poet:

Kechalar yotgani na qo 'shim bor

Kunduzi ichgani na no 'shim bor.

Bir hovuch na uyimda g'allam bor,

Ikki gaz na boshimda sallam bor.

Boshima gaz desamki, sallam yo 'q



Salla desam, uyimda g'allam yo'q.

CONCLUSION.

In a word, it is known from many of his poems that Makhmur suffered economically, it was hard for him to see his children oppressed by poverty, and he wants such a situation not to happen to any family. And in one of his poems, the artist regretfully noted that he could do nothing but write poetry:

Na maro kasb na dar dast hunar g'ayr az she'r

Na maro yovare, na dodare g'ayr az-shon

Na maro g'alla zi ahdi tu rasid, na joma

Na maro boisi avqoti amal hast ayon.

If we pay attention to Makhmur's language, we can see that most of his poems in the collection collected by Aziz Qayumov are written in Tajik. He wrote in "Arzi village Hapalak ba janobi Said Umar Sultan" that he looked at the society of the time with the eyes of anger until he complained about the ignorance and ignorance of the people around him:

Shaho, kamina duogo'yi ibni Akmalro...

Buvad zi jam'i g'ulomat Skandaru Doro.

Ba davri chun to jahongir qay ravo boshad,

Kamina bandai doiy fitad zi g'am az po...

Maxmur bu kabi she'rlari yuqori tabaqa vakillari bo'lmish shoh va uning atrofidagi kimsalarning xalq boshiga solgan ko'rguliklarni, ularning sababkorlarini ayovsiz tanqid ostiga olib, real hayot voqeligini yoritish yo'lidan bordi. Maxmur ijodi va hayotining uyg'unligi haqida Aziz Qayumov yozadi: "Maxmur she'rlari XIX asr boshlarida Qo'qon xonligidagi ijtimoiy hayotni, xonlar va beklar zulmida ezilgan mehnatkash dehqonlarning og'ir ahvolini, ko'p ilg'or fikrli kishilarning xor-u zorlikda yashaganini real va aniq ifodalaydi va uning xalqparvar shoir ekanligini ko'rsatadi." [9]

REFERENCES.

1. Quronov D. Introduction to Literary Studies: Textbook for Higher Education Institutions. T.: People's Heritage Publishing House named after A. Qadiri, 2004, page 18.
2. History of Uzbek literature, vol. II, p. 224, Tashkent.
3. Anthology of Uzbek poetry, p. 189, Tashkent, 1948.
4. Aziz Kayumov. "The addict." Publishing House of the Academy of Sciences of Uzbekistan. Tashkent-1958.
5. Tukhfat-ul akhbab fi tazkirat-ul ashab, manuscript of the Institute of Oriental Studies, No. 1857, sheet 15 a.
6. Divan of Makhmur

