



## THE POET ZULLISONAIN AND HIS DISCUSSION WITH AMIR

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**Abstract:** *Junaidullo Haziq, a sweet-spoken bilingual poet, a representative of Zullyson literature, was executed for speaking his truth to the ruler. Such representatives of bilingual literature, more specifically, poets who wrote fine poetry in Tajik and Uzbek languages, both in classical literature and in modern Uzbek literature, appeared in different periods. During his lifetime, he visited three Central Asian countries - the Emirate of Bukhara, the Khanate of Kokand and Khiva.*

**Keywords:** *connection, form, style, type, variety, greatness, kingdom, status, ode*

### INTRODUCTION

Poet Junaidullah Haziq is among the list of untitled famous writers. There is no exact scientific information about the year and place of birth of Haziq. However, according to some information that has reached us through sources, it is assumed that he was born in the 80s of the 18th century in the neighborhood of Herat called Karkh. The same should be said that it is recorded in "Doirat-ul-maarif" that Junaidullah Haziq came to Bukhara province after 1801. It is also mentioned in other sources that he came to Bukhara during the time of Amir Haydar and studied medicine, and therefore chose the nickname "Haziq", meaning "The Doctor". The place and year of her birth are indicated in other sources as well. In the letter "Amir Haidar's letter" it is stated that a noble salary will be assigned to the student of the Madrasa of Ali Junaidullah Haziq ibn Islamshaikh in the month of Muharram 1218/1803. According to the above information, it is assumed that the poet was born in Herat in the mid-eighties of the 18th century. As proof of the above opinion, it is also possible to cite the verses of Abdukarim Fazli in the collection "Majmat-ush-shuaro" about his name, father's name, birthplace and the types of science he developed, as well as his immense taste for healing science as follows:

Junayd is a wise man of speech.  
The city of Herat is his homeland.  
Researcher of science and quality,  
Buwad ibn Islamshaikh of Herat.

Khori Rahmatullah Vazeh also emphasized in his writings that Junaidullah Makhdumi Hiroti "came to Bukhara at the beginning of the reign of the Emir Maburur, was awarded with various kinds of khusravon and entertainments, and made the scholars and nobles of Bukhara famous and intended to study normal science. He also made a claim in the science of medicine, and in this regard, he nicknamed himself "Hazik"

and had a good taste in the field of poetry. From these writings, it is obvious that the poet came to Bukhara under Amir Haydar and directly honed his knowledge and wisdom in this region...

Hazik, who did not agree with the courtiers of Bukhara, later goes to Kokon, to the palace of Amir Umar Khan. In this context, there are many reasons that caused the poet to leave Bukhara. One of these reasons was the blindness and jealousy of the court poets, the other reason was the poet's own low character, which can be seen in the poet's verse:

No one can lift the burden of the member of the body.  
No spider's web pulls a pearl.

Thanks to his high knowledge and grace, and his power and strength in poetry, he soon achieved the respect and honor of Amir Umar Khan. During this period, due to the demands of the situation, he put Shah Umar Khan against the emir of Bukhara - Haydar Khan, and praised him in his writings as a just and wise king and the chosen poet of the time. In his poems, he used exaggeration and imitation. Although this kind of life was not very pleasant for the poet himself, he made jokes for a while depending on the conditions of his life. Later, he finished the story "Yusuf and Zulaiho", which he started writing in Bukhara, and presented it to the khan. At that time, he had a close relationship with representatives of the Khokand literary environment. His ghazals were often read in Nadira Begim's poetry gatherings. A group of court assistant poets, not being able to see the success of Junaidullah Haziq in the court, want to once again spread false and provocative words about him. He spoke out against the scorn of the court and the praises of the emir, and expressed openly in his essay:

Don't be more eloquent than people's poetry.  
Oriyat dress up to several times,  
Say it like Haziq, you have an ear, a dimog,  
Light it up if you have a light.

After all kinds of unpopular performances, Hazik became a doctor for a while, sometimes in Bukhara and sometimes in Khokand. According to information, he later went to Khorezm, talked with great poets such as Agohi, Munis, and published the first volume of "Ravzat us-Safa" by Mirkhondro. translated into Uzbek by order of Khan Khiva Ollaquli Khan.

...In 1842, Amir Nasrullah captured Khokand and drowned its people in blood. In this terrible event, because the poet was in Khokand, and on the advice of Emir Nasrullah, he composed an ode, considering him as a cruel, tyrannical, cruel and dishonest emir, and called for people to reach their dignity, of which these verses are an example:

Until there is peace, war cannot  
As for the war, the war did not work.  
As for the king, he eats the sorrow of the world,  
Don't worry about this world.

At this time, Amir Nasrullah hangs the sensitive poet Nadira Begim and her family members. He captures a group of fuzalo. At that time, there was also Junaidullah Haziq among them. According to the information, more precisely, it is mentioned in "Asshab-us-salatin" of Mirza Olim of Tashkent, that Amir Nasrullah insistently asks Haziq to sing in praise of his victory near the Arch of Bukhara. Haziq did not

like the incident in this way and was deeply saddened by the king's behavior, so he condemned his action and condemned it in front of his commander and his troops with the following verse:

Cut yourself off from blame,  
A dress until the end of the day.

Hearing this poem, Amir's anger boils. He is very angry and his color is flashing. But he doesn't say anything until he enters the camp.

Of course, not every poet would have been able to look directly at the king at that time and say such harsh words that they have been preserved in the sources until now. It took bravery and manliness, fearlessness and courage to speak openly and openly in front of the king. It is self-evident that Haziq had such courage, although these verses of his were the reason for his head to be severed from his body in the end. Apparently, the poet knew that the emir would not leave him alive after this stanza, and he even recited this verse with death on his neck. But the emir for some reason postpones this execution. After this conversation, Haziq returned to Bukhara and fled to Shahrissabz that evening.

It is known that at that time Shahrissabz was ruled by the semi-independent begs of Kenagas. The rulers of Shahrissabz did not obey the emir. Amir Nasrullah sent troops to Shahrissabz many times. Usually, most of those who fled from the palaces of the rulers of Khokand or Bukhara took refuge in Shahrissabz, which was not subject to either country. Haziq chose the same way. Moreover, at that time, a close friend of the poet, historian and poet, one of the princes of Khokand Haji Hakim Khan lived in Shahrissabz.

Khojakuli, the governor of Shahrissabz, takes the poet under his protection. The city will allocate a separate yard for him and assign a special person to guard his yard. At this time, Haji Hakim Khan also helps her in every way.

Even when Emir Nasrullah sent a special person to Shahrissabz to sign a letter of grace and a three-fold contract that the poet repented of his sin, Haziq did not return to Bukhara. He even sent Haziq's son, who lived in Bukhara and wrote poetry under the pseudonym Mohtasham, to his father.

Haziq knew very well that the vengeful and cruel emir, who was somewhat offended by her two verses, would not forgive his sins. So, he sends the next stanzas a little cleverly through his son:

If my presence becomes the cause of emotional distress,  
I run away so as not to hurt you again.

This verse increases the amir's hatred towards him. The emir's minister, Rahmonberdi Makhdum, advises the emir to "release three or four people who are in prison, promise a large sum of money, and bring Haziq's head." As Amir is advised, he makes it happen. Amir Nasrullah releases a thief named Dushabai from prison and assigns him the task of killing Haziq. Dushabai and his three companions went to Shahrissabz and sneaked into Haziq's house in the middle of the night, which was guarded by night owls. The sleeping Haziq's head was separated from his body and taken with him to Bukhara, to the emir. This terrible event happened exactly 180 years ago, on January 14, 1843. The next day, the poet's funeral will be held in Shahrissabz mosque. People come to its deck. They pray for the mercy of the creator for the poet and curse those who shed his blood. At the funeral, when his close friend Hakim Khan said that Maulana Haziq had passed away, everyone cried in unison. The headless body of Maulana was buried in the "Mulla Akhund" cemetery...

There are different opinions about the poet's death. According to some historians, Amir Nasrullah "initially did not take any punitive measures against Haziq, who had a poisonous language towards him". Haziq lives in Shahrisabz kenagas and carries out various provocations against the central government and Emir Nasrullah. He and his partner, Eshon Shofe, support their separatist movement as ideological ideologues of Kenagas. Finally, Amir Nasrullah, whose cup of patience was full, is forced to take such a cruel measure.

In any case, Junaydullah Haziq took a position as one of the free-thinking and headstrong poets in the history of literature and was able to leave his precious works in two languages. From the poet to us, in Persian and Turkish languages, "Devani Ghazaliyat", the story "Yusuf and Zulaiho", treatises "Tahqiqi-ul-Qawaid", "Islamic Reality" have been inherited, which are important with their content and content, topic and meaning. are separate.

It should be said that Haziq's Turkish poetry is also recognized as a rare gem of our literature. The difficult and dangerous life experienced by the poet makes his poems reflect the reality of his time. In particular, he did not hide his hope for a beautiful life in his poems, but he preferred not to be greedy from the hands of the misguided and ignorant:

Of those who have just reached the post and state,  
Greedy, like a cow that has no milk.

Junaydullah Haziq's poetic skill is clearly visible both in his Tajik poems and in his Uzbek poems. If in his Tajik poetry he followed Saadi Shirozi, Hafiz, Jami, Nazim, Vahshi, Bedil and Zebuniso both in terms of content, ideas and style, in his Uzbek poetry he continued the path of Fuzuli and Alisher Navoi. His zeal for the Uzbek language is to the extent that it can be witnessed from the importance he attached to Navai's ghazal, which is on the theme of love:

It's not a bargain, it's a labor of love,  
My head and feet burned like a candle that month.  
It would be easy for me to die, this is the fate of Hajr.  
Don't be in a free mood like you are,  
It was caused by the severity of the disease in the body.

Hazik, finally the eye said this word, put it to death,  
One by one, each one of them said, sing as you die.  
Ortadin is the disaster of love, he said, sing like a man.  
Hey Navoi, everyone has said their apologies, let it die.  
Who is the part of the eternal fire of love for you.

In conclusion, the following points are important. In the history of literature, Haziq is known not only as a brave poet against his era, but also as a brave and fearless person in defense of peaceful people, on the other hand, he is a poet who, with his high-content poems, stands in the trend of poets of the world. Poems on social issues, which are directly related to her personal life, are highly appreciated by the artistic cash today. The theme of love and lover, which is covered by the head of his work both in Tajik and Uzbek poems, has found many fans today and is a wonder of languages. As he says in one of his Uzbek ghazals:

Come on, listen to me, you're crazy.  
How did you not know that the court does not admonish the insane.

If you want to smile, close your eyes, don't cry, Hozik,  
A cloud will live without reading, a flower will not drink.

In the history of our literature, there are many writers who, not even being afraid of death, sacrificed their lives for the sake of ordinary hardworking people, and even today they deserve the example of creative people... However, it is important to remember that Hozik is one of the most famous writers. He is the only poet who bravely lowered his head to the king's sword, but raised the head of his soul.

The collection of Uzbek and Persian poems of Hozik is in the St. Petersburg branch of the Institute of Oriental Studies of the AI of Russia, 7 copies of the manuscript "Yusuf and Zulayho" in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, 2 copies of his "Devoni Ghazalyot" in Khojand, a collection found in the city of Konibodom in the hands of literary expert E. Shodiev and some of his poems are preserved in manuscripts and collections of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

Literary experts of Tajikistan and Uzbekistan have written a lot about Junaidullo Hazyk, the most important of which is the information of S. Aini, A. Mirzoev, H. Mirzozoda, A. Kayumov and N. They are innocent. All these considerations in the thesis of S. Amirkulov's "Junaidullah Haziq" and his story "Yusuf and Zulayho" are summarized.

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