

## KHOJANAZAR HUVAIDO IS A MAJOR REPRESENTATIVE OF UZBEK CLASSICAL LITERATURE

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**Abstract.** *This article discusses the role of Huvaido in Uzbek classic literature, the artist's ideological direction, artistic skills, and his uniqueness in the depiction of divine love. It is summarized that the views about the life of Huvaido are reflected in some articles of scientists. Thoughts on the role of didactics in his works are presented.*

**Keywords:** *divine love, ghazal genre, Qur'an, hadith, didactics, virtue, goodness.*

Huvaido, son of Khojanazar Goyibnazar, is one of the great poets who made a worthy contribution to the treasury of Uzbek classical literature. Huvaido lived and worked in the 18th century.

The purpose of publishing information about Huvaido's work in international magazines in this article is to introduce his personality and work in world literature. The reason why representatives of classic literature were not studied in the Soviet era is not a secret to anyone.

Information about the poet's year of birth has not arrived. Researchers interpret the year of his birth in different ways. R. Orzibekov gives the following information about the poet: "Huvaydo was born in Osh and spent his youth in a beautiful place called Chimyon of Fergana. He lived and created here until the end of his life."<sup>1</sup>

"The year of birth of Huvaido is not known. The poet's contemporaries and admirers, Maulona Noseh, his student, poet Mirhasan Sadai, and his grandson Mulla Yoldosh Khilvati, described Huvaido's personality and qualities, and indicated the date of his death as 1780 AD. In one such definition, we come across the article of history: "Xirad ustodi tarix vafotin, Bitibdur: "G'oyib o'ldi qutbi xodiy" This date corresponds to 1195 Hijri, 1780-1781 AD according to the abjad calculation. In our opinion, relying on the results of scientific studies rather than saying that the year of Huvaido's birth is unknown, taking into account that each of the six generations after Huvaido lived an average of 71-72 years, the poet wrote about 1704. It is closer to the truth to say that he was born in Chimyan village."<sup>2</sup> Q. Rozmatzoda's article "Huvaydo and Sufism" in "Sino" magazine, fall-winter 2011 issues 43-44, also talks about the life and creative heritage of the poet. "Ghoyibnazar was born in the Eshon family in the village of Chimyon, far from the capital of the Kokand Khanate," he says."<sup>7</sup>

Therefore, we rely on the information of Q. Rozmatzoda, who has comprehensively summarized the available information about the poet. Huwayda's father Goyibnazar was one of the murids of Hidayatullah Afaqkhoja Eshan, who was famous in Koshkar and Eastern Turkestan in his time, came to Chimyon and built mosques. According to Fakhridin Eshon Hokiyo's (Huvaido's great-grandson from Chimyon) "Nasabnomai eshon Huvaydo" ("Genealogy of Eshon Huvaido"), Huvaido's ancestors were originally from Osh, and his father Goyibnazar Eshon went to the Afaqkhoja from Kashgar and spent thirty years in his service, learning the secrets of Sufism from him. He made a home in Chimyan. According to the legends, Afaqkhoja predicted to Goyibnazar that a son would be born from him. After the death of Afaqkhoja, when a child was born,

Goyibnazar eshan said, "As it was predicted by my master, he should be named Khojamnazar for this reason." As it seen, Huvaido was brought up in a family of Eshans, studied in schools and madrasas.

Huwayda married a girl from Chimyan and had a son from her and named him Khalmuhammed. According to Noseh Chimyani, "Huwaydo died in 1194 (1780 AD). According to his grandson Fakhriddin Eshan Hoki from Chimyan, Sheikh Khalmuhammad lived in Chimyan for many years, learned science from his father and had two sons in Chimyan. He named them Sharafiddin and Sirojiddin. Khalmuhammad Eshan moved to Osh in 1822, taking his younger son Sirojiddin with him. He lived in Osh for forty years and continued the traditions of his ancestors."<sup>3</sup>

To restore Huwaydo's biography, the work "The History of the Death of Hazrat Eshon Huwaydo" written by his student Noseh Chimyoni dedicated to the death of Huwaydo. The work "Nasabnomayi Huwaydo Quddusa Sirrihul Aziz" written by his great-grandson Fakhriddin Eshon Hoki (1832-1919) from Chimyon, the work of Salahiddin Saqibi "Ma' muloti Saqibi" treatise, Huwaydo's "Rohati dil", "Sultan Ibrahim Adham" story and works included in his book are the main sources of information about his biography.

The reason for the lack of other information about Huvaido was that rare manuscript sources were buried in cemeteries in the 1930s as a result of the mass repression against priests and monks by the Soviet government.

The creative heritage of Huwaydo has been learned from them since the beginning of the 19th century. After Turkestan was taken over by Russia, Russian scientists began to study the culture, science, and ethnography of the local people. Russian orientalists B.B. Bartold, A.N.Samoylovich, M.F.Gavrilov, G.R.Andreyev, V.N.Nalivkin and other researchers have published articles devoted to the study of the culture of Turkestan peoples. Huvaido's work is also studied in this period.

Huvaido's poetry has a didactic direction, and in each of its verses you can find advices that call a person to perfection:

Xoki poyi yaxshilar bo'l, xok bo'lmasdin burun,  
Bu qaro Yer qo'yni senga choh bo'lmasdan burun.  
Mo'mineni g'iybatidin munda og'zing pok qil,  
Ando do'zaxni o'ti misvok bo'lmasdin burun.

In this, the poet wants to say, do good until your body turns to dust, be the dust under the feet of good people, that is, do good to everyone, refrain from gossiping about someone, and when you reach the end of your life, for gossiping, the fire of hell can be made into miswak<sup>4</sup> (toothpick)., he says.

Huvaido continued the traditions of didactic prose and epic stories in our classical literature and created the works "Rohati Dil" and "Ibrahim Adham". Indifference, ignorance, and carelessness lead humanity to decline and distance it from goodness, condemns humanity to spiritual poverty. That is why the representatives of our classical literature considered to educate a perfect person an important task and duty. They showed their contemporaries the way to maturity and spiritual treasures. For example, Huvaido dedicated the epic "Rohati Dil" to the same problems. His epic, written in a masnaviy way, is popular among the people. This epic complements and deepens the content and ideas of Huvaido's poems.

So, the purpose of the poet in writing "Rohati Dil" is to wake up his contemporaries from spiritual ignorance. He originally wrote the work in prose. Since the population of Chimyon were

Turkic, the epic was written in Turkish. The epic consists of 30 chapters and the story of Ibrahim Adham. The work traditionally began with praise to Allah and to the prophets. Then there is a description of the exemplary actions of the chahoryors (cheerleaders) - Abu Bakr Siddiq, Umar, Usman and Ali. Sharia laws and requirements are explained. Since then, a number of advising stories have been presented. The idea of Rohati Dil's work consists of topics such as enriching the inner world of a person, consciously following Islamic Sharia with deep faith.

One group of images in them arouse faith, purity, honesty, humanity, and the second group are images that arouse anger and hatred. Thus, the manzuma is a work dedicated to influencing the people through literary means, images, and poetry of Sharia guidelines written and propagated in our centuries-old literature.

"Rohati Dil" is a religious-didactic work, in which the universal ideas of Islam and Sufism are analyzed through instructive stories.

Putting greed for wealth, the consequences of being a slave to the ego, the greatness of learning, the honor of the people of knowledge; fulfill the filial duty to the parents and get their consent; neighbors to be kind to each other; the virtues and defects of human nature such as hypocrisy, betrayal, greed, arrogance, and hypocrisy are at the center of the work. Each of these problems is presented in short stories in a simple, understandable language in a popular style. This work is aimed at educating a perfect person.

In general, Huvaiddo's ghazals and epics are works in a didactic spirit, and the ideas in them never get old.

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