



## Azimi's Manuscripts of the 18th Century

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### **Abstract**

This article provides information about the works of Azimkhoja eshan, one of the great Sufism sheikhs who lived in the late 18th and early 19th centuries and matured in the literary environment of Kokand, as well as his 18th century manuscripts and his contribution to wisdom. In particular, his manuscripts of his office are stored in the fund of the State Museum of Literature named after Alisher Navai of the Academy of Sciences of the Republic of Uzbekistan, the fund of the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, the department of manuscripts named after Professor Khamid Sulayman, the main fund of the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, information about copies of manuscripts stored in the fund of the Gafur Gulam Kokand Literary Museum and available in private libraries is collected.

**Keywords:** *Dewan; Manuscript; Description; Mysticism; Genre; Wisdom; Muhammas; Musaddas; Wisdom; Tradition*

### **Introduction**

In the history of Uzbek classical literature, artists who grew up in the literary environment of Kokand have a significant place. Among them are those whose lives, works, and scientific and creative heritage have not yet been fully explored. A comprehensive study of the heritage of unexplored manuscripts, identification of sources of their works, comparative analysis, and determination of their place in the classical literature are topical issues. One of the artists whose creative heritage is almost unexplored is Azimkhoja eshan, a representative of mystical literature, which is an integral part of Uzbek classical literature.

### **The Main Findings and Results**

Azimkhoja eshan lived and worked in the late 18th and early 19th centuries. He was an excellent poet of Kokand and one of the great sheikhs in mysticism. One of the creators working in the genre of great wisdom. The approximate date of birth is set as 1200 AH (1785–1786 AD). According to the sources, Azimkhoja eshan was born in Sarmazor street of Kokand city in the Naqshbandi–Khojagon sect in an educated clergy family. Azimkhoja eshan Azimi shook his pen under his pseudonym. He died in 1263 AH (1847 AD). His grave is in the Sarmazor cemetery in Kokand. According to the information, Azimi and his loyal friend and esteemed Jalali first learned Sharia and theology from their ancestors Nizamiddin Khoja (Sheikh and poet Nizomiddin Khokandi) in Kokand. Then they went to Bukhara together and became disciples of the famous Sheikh Khalifa Husayn ibn Yusuf Bukhari and studied mysticism and madrasah (Juraboev, 2009:18). When he returned to his homeland, he served as an imam for 40 years in a large mosque in the village of Kal Dushan in Kokand. Towards the end of his life he became blind. There is only some information about his family and life. According to the poet Zavqi, Azimi had a son named Sadi (Zavkiy, 2003:56). Pulatjon Qayumov described Azimkhoja eshan as – a scientist, a pious, pious, alert, loving, eloquent and handsome, full-bodied, white-faced, big-bearded, clean-shaven man. He also described him as – a very strong, fiery poet, a great sheikh and scholar (Kayyumov, 2011:321).

As a result of our research on the manuscript copies of مراد العاشقين (Murod-ul-Ashiqin) divan written by Azimkhoja eshan, it became known that there are 12 (twelve) manuscript copies of this divan in the treasures of our country and in private collections.

Azimi left us a literary legacy of more than 4,000 verses (Xasanov, 2009:9). He collected the poems he wrote and composed a dewan. It contains proverbs, ghazals, mustahzod, muhammas, masnavi and musaddas in Uzbek and Persian languages. Azimkhoja eshan, a follower of Khoja Ahmad Yassavi, has 28 wisdoms in his divan. His wisdom includes didactic issues such as the wisdom of Ahmad Yassavi, i.e. religion and faith, piety and piety, the relationship between murshid and murid, the intercession of the Prophet Muhammad (saas), the world and the hereafter, heaven and hell, and the teachings of love expressed in the form. For example, in his wisdom, the poet called on the people to be religious and honest, to make fair decisions in every matter. In Azimi's proverbs, the theme of love and romance is described in a unique way. He considers love for God to be real. The language of the poet's proverbs is as simple and clear as that of Yassavi. The main theme of his wisdom is the interpretation of true love, the enlightenment of the spiritual experiences of the taxman on the path of monotheism, who seeks the attainment of the vision of Allah. He is a creator who illuminates religious–mystical, moral–enlightenment ideas through his own artistic paints through his poems in the genre of great wisdom. In his articles, O. Juraboev covered the life of Azimkhoja eshan and his manuscripts (№189 Manuscript, 18-22). So far, ten manuscripts of this dewan have been known. Below we give a brief account of the manuscripts of this dewan known to us.

1. Manuscript №12044. This copy in the main fund of the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan. Main stock was copied in 1259 AH (1843 AD). It consists of 122 pages (244 pages). Sheets 1<sup>a</sup>, 10<sup>a</sup> and 121<sup>b</sup> are stamped.

Inside the seal is written “بَلُّطْفِ تُو رَا جَنَّتْ مَشْتَقَانِ عَظِيمِ حَوَاجِهِ بِنِ بَزْرُكِ زَمَانِ ١٢٥٩” “Ba lutfi tu ro jannate mushtoqan Azimkhoja bin Buzruki zaman 1259 (1843)”. There are 207 poems from this manuscript.

Beginning:

يا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بيان ما

Ending:

ندامته بولسون ايشينك سوز كداز

قىلسه بولمس يوقسه قىلوق اداسنى

2. Foundation of the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, Department of Manuscripts named after Professor Hamid Suleyman, manuscript number 2563/I. Secretary: Mullah Muhammad Zarif Khalifa. Date of copying: 1289 AH (1872 AD) Copied in Kokand on Kokand silk paper. The size of the manuscript: 15x26 sm. Text size: 9x16 sm. The manuscript consists of 123 pages.

Beginning:

اسم توبود احمد محمود محمد

وصف توبود رحمت رب بر همه اشيا

Ending:

هر كه خاند دعا طمع داريم

زانكه ما بنده گنه كاريم

3. Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan is kept in the Department of Manuscripts named after Professor Hamid Suleyman under number 2694. This copy is also one of the most complete and beautiful copies of Azimi's office. Secretary and location not specified. Date of copying: 1311 AH (1893 AD) (№2694 Manuscript). The cocoon is transcribed on silk paper in a beautiful Nasta'liq letter. Dimensions of the manuscript: 15x25 sm. Text size: 8.5x20.5 sm. consists of 125 sheets.

Beginning:

يا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بيان ما

Ending:

هر كه خاند دعا طمع داريم

زانكه ما بنده گنه كاريم

4. Inventory digital manuscript 5992/II in the main fund of the Institute of Oriental Studies named after Abu Rayhon Beruni of the Academy of Sciences of the Republic of Uzbekistan. This manuscript is an incomplete copy. Secretary and location not specified. Mirislom Mirkhomudbek is written in pen on the 117b page of the manuscript. The manuscript was copied in 1327 AH (1909 AD) in a large Nasta'liq letter on Russian factory paper (Manuscript No. 5992). Dimensions of the manuscript: 15x26 sm. This copy consists of 123 pages.

Beginning: (Bismillah ...)

يا قادر از وصف تو قاصر زبان ما

باشد بقدر چصله ما بيان ما

Ending:

ندامته بولسون اشینگ سوز گداز  
قیلسه بولمس یوقسه قللوق ادابینی

5. Manuscript No. 6806 kept in the fund of the Kokand Literary Museum named after Ghafur Ghulam. Secretary: Koriy (Manuscript No. 6806). The manuscript was written in 1303 AH (1886 AD) in small letters in a Nasta'liq letter on Kokand paper. This copy was copied in Kokand. The size of the manuscript is 23x14 sm. The size of the text is 17x8 sm. The manuscript consists of a total of 138 pages.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما  
باشد بقدر چصله ما بیان ما

Ending:

ندامته بولسه اشینگ سوز گداز  
قیلسه بولمس یوقسه قللوق ادابینی

6. Manuscript No. 6750 kept in the fund of the Kokand Literary Museum named after Ghafur Ghulam. This manuscript is written under the title "Nazmi suluk va hasbi hol" (meaning, the poetic expression of the hasbi states of those who entered the path of the sect). Secretary: Muhammad Suluk. The date of copying is 1253 AH (1837–1838 AD). The copy was copied in Kokand on a Kokand paper in a Nasta'liq letter. The size of the manuscript is 24x13 sm and the text is 17x9 sm. The manuscript consists of a total of 148 pages (296 pages).

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما  
باشد بقدر چصله ما بیان ما

Ending:

ندامته بولسون اشینگ سوز گداز  
قیلسه بولمس یوقسه قللوق ادابینی

7. Candidate of Philological Sciences Sayfiddin Rafiddinov (He was born in 1928 and lives in Degrezlik mahalla of Kokand city) is kept in his personal library. This copy is one of the complete copies of the poet's dewan. Information about the secretary is not available. The manuscript was copied in 1319 AH (1902 AD) in a beautiful Nasta'liq script. Manuscript paper size: 14x25 sm. Text size: 10.5x 20 sm. It consists of 160 pages in total.

Beginning: (Bismillah ...)

یا قادر از وصف تو قاصر زبان ما  
باشد بقدر چصله ما بیان ما

Ending:

ندامتده بولسون اشینگ سوز گداز

قیلسه بولمس یوقسه قلولق ادابینی

There are 28 wisdoms in the poet's divan, and his wisdoms address didactic issues such as the wisdoms of Ahmed Yassavi, i.e. religion and faith, piety and religion, murshid and murid relations, achieving the intercession of Hazrat Muhammad (pbuh), the world and the hereafter, heaven and hell, the ideas of love are expressed in the form of advice (Juraboev, 2009:138) (This source was photocopied by S. Rafiddinov from the original kept by one person). For example, in his wisdom, the poet urged the people to be religious and honest, to make fair decisions in every matter.

In Azimi's wisdom, the subject of love and lover is described in a unique way. He considers love for God as real.

The language of the poet's wisdom is simple and understandable, like Yassavi's. The main theme of his wisdom is the interpretation of true love, the enlightenment of the spiritual experiences of the seeker on the path of monotheism.

Hikmatnavis poets call their poems written in a traditional style and spirit, acting in accordance with tradition, "hikmat". They claim that their poetry is wisdom. For example, Azimkhoja unhesitatingly declares some of his poems to be wisdom:

مسکین عظیم حکمت ایدی مونکلوغ بولوب

کعبه روضه فراقیده قانکا تولوب

In his wisdom, the main ideas of Sufism are clearly reflected in the fight against lust and the devil. In this place, the important task of zikr is to purify the inner soul. Azimkhoja eshan also gave this idea in his wisdom:

دنیا مهرین قویماین حق یادینی سویماین

نفسینک کوزین اویماین بونینک بولمس سالو غلوغ

In Azimi's wisdom, all the positive qualities characteristic of a person who complies with the requirements of Sharia are glorified, negative vices are condemned, kindness, love, loyalty, and justice are glorified. In his wisdom, the poet emphasizes the importance of purity, honesty, correctness, caring for the poor and strangers.

## **Results and Discussions**

Azimkhoja eshan lived and worked in Kokand in the late 18th and early 19th centuries. He is a mystic sheikh and poet. There are 10 manuscripts of his – Murad-ul-oshiqin divan, which have reached us. Copies of this manuscript have been fully described and are being brought into scientific practice. An important aspect of these manuscripts is that for the first time in the history of Uzbek literature such a large-scale mystical poet was discovered.

### **Conclusion**

All copies of the Dewanian should be studied comparatively, and the base copy should be identified, taking into account the orderly and literate copying of the manuscript, the completeness of the text, the antiquity of the copied time, the lack of errors affecting the meaning of the work. Ten existing manuscripts were studied, and in the process of comparing the text of each, the main differences, such as byte drop, relocation, confusion of secretaries, errors in words, were identified, and in the process of compiling comparative text such errors were corrected and published.

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