

KAZI MAULIK AND KARAKALPAK LITERARY WRITING

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Abstract

The article examines the life and work of Kazi Maulik Bekmukhamed uli, a great master of the word of Karakalpak literature of the late 19th and early 20th centuries.

Keywords: Ancient Turkic language, linguistics, epic, short story, definition and love songs, conversation, Arabic-Persian elements, Oriental classics.

Introduction

Kazi Mavlik was born in 1885 in the city of Chimbay in the family of a scientist. The seed is Hodja. The poet's father was Bekmukhammad Akhun, and his mother was Umigulsim. Bekmukhammad was considered one of the educated, intellectual and enlightened generations descended from his ancestors.

Kazi Malik's son A. Abibullayev provides interesting information that Kazi Maulik actually did not come from a simple family, but from an educated and wealthy place. Bekmukhammad correctly understood the needs of the time and tried to give his children a good, as well as higher education. Besides Mavdit, Bekmukhammad also had a second son named Masvid. His father taught these two children in his mosque. He taught his children literature, history and culture, as well as religious teachings in his mosque. His home library had many scientific and artistic books written in Arabic and Persian. Young Mavlit was a very talented, intelligent and clever child. He read in the library all night. His passion for learning is growing every day. Noticing his son's interest in studying, Bekmukhammad sent him to the Karakum Ishan madrasah. A sad incident occurs in Mavdita's house, when he is studying diligently. His brother Masvid falls ill and dies. Kazi Maulik suffered for a long time after this incident. Kazi Maulik mentions his loneliness in his songs and remembers his brother. For example, he writes in his famous "Conversation with Sapiura":

Künde meniń ash halatım darazdur,

Ózim ekkedurman pursatım azdur.

At the Karakum madrasah, Ishan Malik studied religious Islamic teachings, religious and Islamic fiction, and improved his knowledge both by order of the madrasah and

by his own interest. At that time, the Karakum Ishan madrasah was considered one of the famous madrasahs of Central Asia. In particular, it was the largest and most prestigious religious and Islamic educational institution among the Karakalpaks. Studying at the madrasa was not easy. First of all, knowledge was needed to study it. However, only the children of wealthy families, high-ranking officials and priests studied here. There were a large number of Sufis and disciples of Karakum Eshans here. Students and Sufis studying at the madrasah lived in the madrasah, experiencing the hardships of life.

The Karakum Eshan madrasah had a rich library. 96-year-old Izbosar Jabbarkulov from Chimboy said that in addition to studying many books on Islam, Mavlik read and studied "Hamro-Hamza", "Shahnama", "Hazrat Ali", "The Legend of Hakim Lukman", as well as "A Thousand Nights", "Sufi Ollayor", Suleiman Bakirgani, Khoja Ahmad Yassavi, various epics, short stories. This library became richer every year, and the book collection increased. The reason for this is that the Karakum clans were considered to have a high rank, and therefore Karakalpaks, Uzbeks, Turkmens, and Kazakhs "gave them a hand" from many lands. Most of them were very rich people. While most Sufis were sleeping in madrassas, people from far away, very rich, came once or twice a year to greet and bring gifts. Most of them brought cattle and horses, some gave valuable religious books, epics, works of poets and many books published in Arab and Persian countries. Young Mavlit studied in such conditions.

Malik went to the Kukeldash madrasah in Bukhara on the credentials of his father, Bekmukhammad Akhun, and his teacher, Mufti Ali Akhun-eshan, and passed the tests. Kukeldash Madrasah in Bukhara was the largest religious school in Central Asia. Even students from abroad came there to study. The poet himself began studying Arabic and Persian while studying at his father's mosque. That is why he quickly learns religious rules and studies at a madrasa. Historian A. Kudierov says, "He even went as far as translating the Quran by reading it."

Kazi Maulik spent most of his free time in the rich library of the madrasah. Here he got acquainted with many books on religious teachings published in Arabic and Persian languages of the Islamic world, many fairy tales, epics, stories about the life of prophets, works of poets, scientific works.

At the age of 20-22, Pavlik graduated from the Bukhara madrasah and returned to the Akhun level. He came to the city of Chimbay and taught children at the Khan Mosque, where he studied. He began writing lyrical poetry while still teaching at the mosque. The famous scientist N. Daukaraev writes about this: "The period of poetry development falls on the years 1905-1918." Literary critic Professor A. Pakhratdinov writes: "Kazi Mavlik, being a famous storyteller, the mastery of his lyrical works began to spread first in the city of Chimboy, and then throughout the Karakalpak people."

His father Bekmukhammed had a profound influence on his becoming a poet. Nevertheless, Mavlik's poetry was guided by Mufti Ali, who taught at the Khan mosque. A. Habibullayev, the son of Kaza Maulik and Uzak Rahmatullayev, said that Ali Akhun wrote more religious songs, that is, more mystical works. His works have not reached us. Because they didn't pay attention to his collection of works in time.

At first, the poet Mavlik begins to write simple but deeply meaningful poems. His first works were humorous and satirical poems or works that dealt with a particular issue of life. Among them are well-known songs, including "Kokonorchi dostym", "Mardikor", "Kurban Hayit", "Maiden Song", "Kalpa bol", "Konglim", "Chimboy bayoziz". These poems were written in simple language and raised the most important issues for their time. In some of his poems of this period, he wrote a poem supporting the idea of combating drug addiction, which has long been considered harmful to human health and does not lose its significance in any era.

Many poems written by the poet in his youth were included in folk songs at that time. The reason is that the poet is very talented, educated and has learned a lot from the Eastern classics. These songs can be found in the fifth part of Karakalpak folklore. Such songs include "Girl's Song":

Yańbır jawsa qattı yerler bosh bolur,
Yarım kelse qapa kewlim xosh bolur,
Wádeli yar wádesine kelmese,
Qara kózim tolıp turǵan yash bolur.

If knowledgeable people say that this song is not from Kazi Mavlik's "Girl's Song", then it is surely a "folk song".

Soon after graduating from the Bukhara madrasah, the poet became popular among the people as a "singer" and "poet". A year after Mavlik graduated from the Bukhara

madrasah, his father Bektukhammad Akhun became seriously ill and died suddenly at the age of 43. That is why the Mufti of Chimbay recommended Malik's teacher Ali Akhun-eshan Mavlik to replace his father, i.e. to fill the vacant position of judge. Because at that time, Ali Akhun was a man who had a great reputation and position among the residents of Chimbay, even among the Karakalpaks.

After these periods, the people began to call the son of Bektukhammad (Mavdit) "Kazi Mavlik." There are conflicting opinions among people about the period when Kazi Mavlika was a judge. For example, K. Ayyymbetov in the book "Xalıq danalıǵı" provides the following information: "Kazi Mavlik received a higher education while studying at a madrasa, he was also a judge for a short time, that's why he was called "Kazi". N. Daukaraev in his work "Essays on the history of Karakalpak literature" gives his opinion about the poet: "He (Kazi Mavlik. BD) studied in old religious schools, a literate, educated man. Kazy was in Chimboy for several years." E. Karimullaev wrote in his article "A Fair judge and a singer of Love": "When his father died, Mavlik was 18 years old, and Ali Akhun supported him and promoted him to the post of judge. He was a judge for almost twenty years." Now, according to K. Ayyymbetov, the name "Kazi Mavlik" of a man who "was a judge for a short time" and "did not pay attention to judicial service" does not really correspond to reality. There is may be some truth in Karimullaev's assumption that he will be a judge for 20 years from the age of 18. In fact, Kazy Maulik held the position of judge from the age of 20, that is, from 1905 to 1918. Our opinion is confirmed in his article by A. Kudiyarov, a scientist who studied the history of the city.

During this period, many events took place in the life of Kazi Mavlik and in the life of the Karakalpak people. Thus, at the end of 1905, Kazi Maulik was elected as Kazi of Chimbay. He fulfilled the duties of a judge and a poet equally.

It is known that at one time, incorrect information was collected about the life and work of Kazi Maulik. Some literary critics groundlessly expose that Kazi Mavlik was a poet of the upper classes and was not a supporter of the "Soviet" ideology and did not speak about the reality of life in his works. An example of this misconception: in the song "Kurban Hayit" he writes:

Bar kisi jánnet diyip qurbanlıqqa sıyrı jeter,
Quyırǵına asılıp etti kishi gúná kesher,
Biysara bolsa sıqman ishıb shıp-shıp bolıp terge túsher,

İlajın tapıb ol gárip dozaqtan hám eplep óter,
Bolmasa ol biyshara qurbanlıqqa nesin soysın,
Axun menen mollanıń aldına al dep, nesin qoysın...

Some, without reading these lines, gave a wrong assessment to the poet. But these values brought sad events into his life, and for many years he lived in other countries outside his native land.

According to some, the birthplace of Kazi Mavlik is Yangibazar volost. However, according to Abdullah Abibullayev, the poet's son, Kazi Mavlik hails from "Chimbay". That is why the poet wrote several poems dedicated to the city of Chimbay:

Mısırdan yaqshıdur Shımbay qalası,
Jorğa-yúrmel miner qızıw balası,
At shappağa kópdur anıń dalası,
Shunıńdayın jerleri bar Shımbaydıń

The famous scientist A. Pakhratdinov writes in his work: "In 1910-1914, Kazi Mavlik, as a mature scholar, taught students at the great mosques of Chimbay, in a place that used to be called the Khan Mosque." In fact, Kazi Maulik also studied poetry as the mayor of the city of Chimbay, so he also taught in mosques.

Kazi Maulik translated many religious and literary books from Arabic-Persian into Karakalpak language. For example, he was the only one who translated the epic "Hillai Pari" from Persian into Karakalpak. Then he revised this epic and combined it into the epic "Gharib Ashik – Shosanam", which he reworked. That's why there was a lot of interest in this epic.

In addition, Kazi Mavlik translated many epics known to the Turkic peoples from Turkmen into Karakalpak, such as "Goroguli", "Yusuf-Ahmad", "Gharib Ashik", many poems by Ferdavsi, Nizami, Ganjavi, Navoi, as well as epics included in the Hamsa, as well as many poems Makhtumkuli.

Kazi Maulik's creative career flourished in 1915-1919. During this period, "Chimbay Bayazı" included some of his poems: "Perizad", "Qushaydi", "Nedir Gunayim", "Ol nega darkar", "Griptar emdi", as well as the popular "Conversation Sapura" and other created works. The famous scientist N. Daukaraev also points out in his work: "The period of development of the poet's work falls on the years 1905-1918." We agree with this. Because it was the time when the poet graduated from a madrasah, used the

rich literary treasures of the Eastern classics as he wanted, and decided to devote all his talent to my people.

We see similar lines in Kazi Maulik's famous "Conversation with Sapura".

Ózim otuz tórtte kewilim yash yurer,
Jolında tasattıq áziz bash yurer,
Kewnimiz yakındur ara dash yurer,
Bir qıstı yiberip xızmetker áyle.

From this it can be understood that over the years the poet has increased his experience and improved his ability to write poetry. The young man's age is 34, when he is at the peak of his career. Therefore, it is known that during this period the poet was tirelessly engaged in writing poetry and short stories.

Kazi Maulik was the judge in Chimbay before the establishment of Soviet power in Karakalpakstan. Then the poet devotes his entire adult life to religious Islam and educational activities. Kazi Maulik was the first to open a bookstore in Chimbay. U.Rametullaev writes about this in his article: "In 1926, a library (bookstore) was opened in Chimbay," and Professor A.Pakhratdinov also reports that he opened a bookstore in 1916. This opinion corresponds to the opinion of the famous poet Abbaz Dabilov: "When I was 23 years old (i.e. in 1921), when I came to the Chimbay market, I saw a handsome man with a black beard and a swarthy face buying books. It was the famous poet, writer and storyteller Kazi Mavdit." The information provided by Professor A. Pakhratdinov and the national poet A. Dabilov is to some extent close to the truth.

Kazi Maulik was engaged in short stories during the most active periods of his life. In storytelling, he taught his students to be faithful to this tradition as their own way of performing. Other storytellers and poets gathered in his house with his students. They received a lot of advice from the poet. In 1918-1924, Kazi Maulik contributed to the opening of new schools, and together with K. Avezov and S. Majitov, he provided many services to restore the teaching of Arabic graphics.

We can see that there were three stages in the life of Kazi Maulik. The first stage was the period before the establishment of Soviet power in Karakalpakstan. The second stage was the years of Soviet power and the years of exile 1918-29-49. The third stage was 1949-1950.

Everyone liked Kazi Maulik's work, activities and services. The Soviet government did not like his background, the fact that he was a scientist and that his father graduated from a madrasa. That's why they were chasing him.

In 1926-1927, Kazi Maulik worked as the secretary of the city executive committee of the city of Chimbay. During this period, he also devoted a lot of energy to education, literature, and culture. However, no matter how it served the development of the Karakalpak people, the activists of the Soviet government of that time did not like it. Even when there was a danger of his arrest, in the autumn of 1929 he ran away with the child to the Turkmen.

However, it is possible that Kazi Maulik did not stop his literary activity here either. Scholar K.Bayniyazov writes about this in his article "Songs of Praise and Love by the poet Kazi Mavlik" "When M.Bekmukhammedov (Kazi Maulik) lived in Mount Kuba, he translated the epics of Mullanafas "Yusuf-Ahmad" and "Tahir-Zuhra" from Turkmen into Karakalpak.