

## NOSEKHIN'S MEMORIAL TO HUVAIDO'S DEATH

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## ANNOTATION

The history and eulogy written by Noseh Chimyani on the occasion of the death of the mystic poet Khojamnazar Huwaydo is also of great importance.

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In Eastern poetry, there are many historical laments written in connection with the death of great Uishis. In them, many good qualities of the great person who left the bright world are mentioned, and the date of his death is given by means of abjad calculation within a word, combination or sentence. By solving it, the Hijri date of the death of the one who stands at the center of history will be clear. Such a method in the history of literature has a double significance. First of all, the life path and qualities of the intended poet are clearly restored.

Secondly, the same truth will be revealed in the articles and pamphlets about it, and it will prevent some false information that may appear among people. In this sense, Noseh Chimyani's history-lament written on the occasion of the death of the mystic poet Khojamnazar Huvaído has great significance. This history-martia I. Abdullah and Q. It was prepared for publication by Rozimatzoda and attached to Huvaído Divan published in 2005.<sup>1</sup> "The history of the death of Hazrat Eshan Huwaydo is titled "nawwarallahu ta'ala marhadahu marjaahu". The length of the Tarikh-marsia is 28 bytes (56 verses) and is written in the form of a ghazal. In it, the author tried to express his love and responsibilities as a murid, along with mentioning the careers of Huvaído's piri murshid, his preaching habits, and other virtues.

This situation is clearly stated in the first 4 stanzas of the poem. Especially in these verses, the same purpose is clearly visible and indicates that the poem is a historical lament:

I found God's grace  
That a murshid is a young man.  
I am grateful for my love,  
He came out of Chimyoniz.<sup>2</sup>

Those who prepared Huvaydo's divan for publication entered into a debate about the names of this breed and tried to pass their arif: "Unfortunately, in scientific articles, textbooks and manuals published in recent years, there are cases of wrongly writing the name of the poet

<sup>1</sup> Хожаназар Хувайдо. Девон. – Тошкент, “Янги аср авлоди”, 2005. – 267-268-бетлар.

<sup>2</sup> Кўрсатилган манба.

as "Khojanazar" or "Khojamnazar"<sup>3</sup> In this regard, it seems that Noseh mentioned the name of Hazrat as "Khojamnazar". Literary critic A. Zucco. In his interviews and articles, Madaminov said that Hazrat Khojamnazar was given the name because his father Goyibnazar was from Osh and went to Koshghar to visit his pirs, and he named the boy Ofak Khojam.

His name is Khojamnazar, but a pseudonym

Huvaydodur ba's poem is not good.

Otosin's horses are Ghoyibnazardur,

Erur Oshdin is the original breeder of these

After these words, Noseh goes on to talk about the qualities of His Holiness Huwaydo: "He is a good person, he is a good person, he listens, he pays taxes, but he does not act." accuses."

That's why he ignored him, honored everyone who came to him, and welcomed him with high faith. In the mornings, he used to beg Allah not to lead him astray from the right path. He was so zealous that it can be compared to the generosity of Khotami Toy: "Kilur erdi nib imamat burakin, devil's trickster birla jihad."

Mutirrad (solitary, unique) was like Abraham Adham, he spent his life in constant prayer and obedience to God, and his piety was at a high level. In the conversation with the people, he opened up like a flower and tried to please the people. His main task was to teach the sciences. This breed is mentioned in hadiths. "One hour of imparting knowledge is equivalent to a hundred years of prayer," he said. He opened a school in his house and educated many students:

Day and night in Dabistan

Literacy of a student written yesterday.

That's why, says the poet Noseh, such people are born only once. Because Huwayda had great faith in the sulukka (path of the order), which he knew as a trust (foundation), and earned respect among the people of the valley as a guide (hadi) to the murids. He studied under Norbotabi from the Khans of Kokand, rose to the rank of piri murshid (prior who initiates guidance), lived for 18 years after Norbotabi, and was able to show an example of virtue, goodness, and high faith. Poet Noseh gives the history of Huwaydo's death in one stanza after these descriptions

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<sup>3</sup> Кўрсатилган манба. Сўз боши. 4-бет.

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