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BUKHARA LITERARY ENVIRONMENT IN THE LATE 19TH – EARLY 20TH CENTURY AND THE LITERARY HERITAGE OF ABDURAHMON TAMKIN BUKHORI

Chorieva Mehriniso Kiyomiddinovna
Bukhara International University
(Bukhara, Uzbekistan)

Abstract. *This article analyzes the distinctive features of the Bukhara literary environment in the late 19th and early 20th centuries, as well as the life and works of the bilingual (Turkic-Persian) poet Abdurahmon Tamkin Bukhori, who emerged within this cultural context. The poet's literary heritage created in Turkic and Persian languages is examined, with particular focus on the genre composition, ideological and artistic features, and linguopoetic characteristics of his work "Mo'liston." The study substantiates the role of Tamkin's творчество in the development of Uzbek and Tajik classical literature.*

Keywords: *Bukhara literary environment, Abdurahmon Tamkin, bilingual poet, Mo'liston, classical poetry, linguopoetics, literary heritage*

Annotatsiya. *Mazkur maqolada XIX asr oxiri – XX asr boshlarida Buxoro adabiy muhitining o'ziga xos xususiyatlari hamda ushbu muhitda shakllangan zullisonayn shoir Abdurahmon Tamkin Buxoriyning hayoti va ijodiy faoliyati ilmiy tahlil qilinadi. Tadqiqotda shoirning turkiy va forsiy tillarda yaratgan adabiy merosi, xususan, "Mo'liston" asarining janriy tarkibi, g'oyaviy-badiiy xususiyatlari va lingvopoetik jihatlari yoritiladi. Shuningdek, uning devonlaridagi lirik janrlar tizimi va badiiy san'atlar qo'llanilishi tahlil asosida ochib beriladi. Tadqiqot natijasida Abdurahmon*

Tamkin ijodining o‘zbek va tojik mumtoz adabiyoti taraqqiyotidagi o‘rni hamda uning badiiy tafakkur tarixidagi ahamiyati ilmiy asosda dalillanadi.

Kalit so‘zlar: *Buxoro adabiy muhiti, Abdurahmon Tamkin, zullisonayn shoir, Mo‘liston, mumtoz she’riyat, lingvopoetika, adabiy meros*

Аннотация. *В статье анализируются особенности литературной среды Бухары конца XIX – начала XX века, а также жизнь и творчество двуязычного (тюркско-персидского) поэта Абдурахмона Тамкина Бухори, сформировавшегося в данной культурной среде. Рассматривается литературное наследие поэта, созданное на тюркском и персидском языках, в частности жанровый состав, идейно-художественные особенности и лингвопоэтические характеристики произведения «Мўлистон». В результате исследования обосновывается роль творчества Тамкина в развитии узбекской и таджикской классической литературы.*

Ключевые слова: *литературная среда Бухары, Абдурахмон Тамкин, двуязычный поэт, Мўлистон, классическая поэзия, лингвопоэтика, литературное наследие*

In world literature, the ideological content of the literature of the 19th and early 20th centuries, the expansion of genres, the literary heritage of creators, and its place in the history of artistic thinking are of great importance. The works of thinker poets who made a poetic contribution to the rise of literature, their artistic skill and literary-aesthetic views remain the main object for scientific research in world literature. Therefore, in the literary movement, it is important to solve the problems of tradition and individual skill in the social, artistic and philosophical plan, to determine the style of the work of a particular poet, to reveal the general and specific aspects at the level of globalized scientific and theoretical thinking.

In world literary studies, the main task is to study the literary heritage of classical artists, the genre system of their works, the range of themes, linguopoetic and linguostylistic principles in a new approach: relying on socio-political, moral-spiritual, philosophical-educational, divine-mystical ideas. Particular attention is paid to identifying the biographies of poets who simultaneously wrote in Persian-Turkish, Persian-Arabic, Persian-Turkish-Arabic languages, interpreting the national literary and aesthetic experiences of certain regions, and researching the scale of poetic changes in artistic creativity based on new scientific criteria.

In the Uzbek literature of the independence period, attention has increased to the description of some literary sources in classical poetry that have not been studied before and are not known to our people. "We built buildings worthy of our ancestors." Now we need to create a scientific environment worthy of our ancestors."[3] On this path, the life and work of the Bukharan writer Abdurakhman Tamkin are a source of example, and one of the urgent tasks is to study in depth the poetic genres, ideological and artistic features of his Turkic and Persian heritage, to correctly evaluate and convey the poet's works to the reader in the current writing. Today, as a result of scientific research into examples of the poet's Turkic-Persian literary heritage and the analysis of his work "Mulistan," an opportunity arises to enrich Uzbek classical literary studies.

In world literature, some information is provided in the works of 19th-century tazkiranists such as Afzal Makhdumi Pirmasti and Haji Nematullo Muhtaram ("Tazkirat ush-shuaro")[4]. However, they do not contain accurate information about the Bukhara bilingual poet Abdurakhman Tamkin and his work. Indeed, these commentaries cannot provide complete information about Abdurahman Tamkin. This

[3] From the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the "Center of Islamic Civilization." January 29, 2021.
[4] Dear Haji Nematullah. Recite these verses. On the correction and introduction of Asghar Janfido. Zeri nazar Kamol Ayni. – Dushanbe: Donish, 1975. – 399 pp.

means that Abdurahman Tamkin's work has not yet been studied in either Uzbek or Tajik literature.

Regarding the life and creative activity of Abdurahman Tamkin, the works "Tazkori ash'or" by Sharifjon-Makhdum Sadri Ziyo, "Tazkirat ush-shuaroi mutaahirin" by Abdullohoja Abdi, "Armug'oni saboğ" by Sheikh Abdulqodir Karomatullo Bukhari, and "Yaddoshho" and "Namunai adabiyoti tojik"[5] by S. Aini are considered important and reliable sources, providing brief biographical information and examples of the poet's poems.

In Uzbek literary studies, Tamkin's work was not studied until the 21st century. At the beginning of the 20th century, some information about Abdurahman Tamkin is found in the works of Ahmad Donish. He highly praised Tamkin's work and noted that he was one of the leading poets of his time. Furthermore, information about the poet's life is also provided in the manuscripts of his student. However, to date, the work of Abdurakhman Tamkin and the works he created in various genres have not been specifically studied from the perspective of literary criticism.

In our dissertation titled "The Life and Literary Heritage of Tamkin Bukhari," which was defended for the first time in Uzbek literature on December 28, 2022, we focused as much as possible on the poet's life and literary heritage.

The study of the work of Abdurakhman Tamkin, who lived and worked in Bukhara in the late 19th and early 20th centuries, is of great importance for the scientific interpretation of the poet's work "Mulistan" and for providing our people with another rich spiritual treasure, substantiating that the Uzbek people have an immense history of literature and a rich literary heritage, and that the Uzbek people, along with all fraternal

[5] Sadri Ziyo, Sharifjon-Makhdum. Tazkori poems. Commentary on the state of affairs of the poet's contemporary Tajikistan and examples of his poetry. Based on the corrections of Sahab al-Dini Siddiq. The addition of Muhammadjoni Shakuri Bukhari. Chopi first. – Tehran: Surush, 1380-2001. - 428 p.; Abdi Abdullah Khoja. Tazkirat ush-shuaro. On the correction and introduction of Asghar Janfido. Zeri nazari Sahobiddin Siddikov. – Dushanbe: Donish, 1983.; Sheikh Abdulkadir Karamatullah Bukhari. Tazkirai Sabbaq. M. Otakhonzoda's speech and commentary. – Tashkent: Fan, 2007.

peoples of Central Asia, have created many material and spiritual riches since ancient times and have made a worthy contribution to the cultural development of humanity.

"Tazkori ash'or" by Sharifjon-Makhdum Sadri Ziyo, "Tazkirat ush-shuaroi mutaahirin" by Abdullohkhoja Abdi and "Armugoni saboğ" by Sheikh Abdulkadir Karomatullo Bukhari, "Yaddoshtho" and "Namunai adabiyoti tojik" by S. Ayni, literary sources, tazkira and the work "Mulistan" by Abdurakhman Tamkin Bukhari (Library of the Institute of Oriental Studies named after Abu Rayhan Beruni. Signature plate number 337. I Sh. Uz-n), based on literary sources, the influence of the socio-political and literary conditions in the literary environment of Bukhara in the late 19th and early 20th centuries on the work of Abdurakhman Tamkin is substantiated;

The unique role of the literary heritage of Abdurakhman Tamkin Bukhari in the evolutionary development of the traditions of Uzbek and Tajik classical poetry, the ideological content, artistry, poetic style, genre composition, language features of the poet's lyrics, such as love, loyalty, friendship, etiquette, morality, correctness, truthfulness are proved;

it has been proven that manuscript copies of the poet's divans, hymns "Moliston," "Bukhoro tarifasida" and "Ganji shoygon" use such types of art as tashbeh, tajnis, majoz, istiora, symbol, and it has been determined that his divans consist of nine lyrical genres (qasida, ghazal, mukhammas, masnavi, rubai, qit'a, fard, chiston, problem);

the volume, genre composition, thematic world, and number of stories of the bilingual artist's work "Moliston" were analyzed, and the balance of verbal and spiritual arts in ensuring the harmony of beautiful art in the poet's work, the closeness of proverbs to the language of poetry, the educational significance of aphorisms, and the restrained interpretation of moral and didactic issues were substantiated.

One of the true sons of Bukhara, Abdurahman Tamkin Bukhari, lived and worked in the late 19th and early 20th centuries; he was a prolific creative figure, a great poet,

and one of the leading scholars of his time. In this regard, the enlightened scholar of his time, Ahmad Donish, considered Tamkin among the great poets and highly praised his work: "In short, in the time when we live, the market for virtue and crafts was in decline." Shahin, Muztarib, and Tamkin were born before the beginning of the poetry."[6]

To study Tamkin's work, it is necessary to review the following 3 sources:

1) Tazkira created in the 19th century;

2) Tamkin's own works;

3) memoirs written by his disciples.

If we focus on the first source:

"In the works of 19th-century tazkira writers such as Afzal Makhdumi Pirmasti and Khoji Nematullo Muhtaram, there are abstract information about the Bukharan bilingual poet Tamkin, or more precisely, incorrect information that distorts the truth," writes the Tajik scholar Askar Jon Fido.[7]

In fact, these commentaries cannot provide accurate information about Tamkin. Because Tamkin's work has not yet been studied in Uzbek literature, we will try to solve this problem as much as possible.

Now, if we turn to the second source - Tamkin's works, in which the poet made some hints about himself. Keeping these hints at the center of our attention, if we leaf through the memory of the poet's students, we will find similarities and closeness. Thanks to this correspondence, it is possible to achieve clarity about the life and work of the poet.

The poet's student Jafarov[8] played a major role in putting an end to various opinions about the life and work of Abdurakhman Tamkin.

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[6] A. Donish. The notebook is in draft form. Dastnavisi ganjinai dastnavishoi sharqi AF RSS Uz-n, takht number 2779, var. 47.

[7] Fido A.J. Tamkin's book. - Тошкент, 2017. - P. 3.

[8] Jafarov Said bin Jafar-ul-Hanafi Technobodi. Employee of the Rudaki Institute of Language and Literature. He spent the end of his life in Dushanbe.

In Jafarov's notes; "On the date of 1905 AD (equivalent to 1322 AH) for the study of the sciences in the gardens of Bukhara... in the courtyard of Haji Makhdum's house." Early in the morning, we went with Hadji Makhdum to the courtyard of Abdurrahman Tamkin. Domullo was a very humble and gentle man. Sinni sharifi ishan karib boyi panjohu se rasida bud...[3]" From this information, it becomes clear that if the poet was 53 years old in 1905, then he was born around 1851-1852 in the Boirabofi neighborhood of Bukhara. His father was a man named Mulla Abdukhalik. Tamkin spent his life in Bukhara. He studied in the madrasas of Bukhara and was very pleased to live and study in his hometown, and expressed his peaceful life as follows:

The place of paradise is here, but the place of rest is in there

There is a memorial garden here from my father.

Translation: Your place in paradise is Tamkin, your door is the door of paradise,

The garden here is a keepsake from your father.

The garden here is a keepsake from your father.

In conclusion, the literary environment of Bukhara in the late 19th and early 20th centuries is distinguished by its complex socio-political conditions, as well as its rich spiritual life and prolific creators. Abdurahman Tamkin Bukhari, who grew up in this environment, as a powerful bilingual poet of his time, created a high artistic heritage by combining Turkic and Persian literary traditions.

The poet's work represents an important stage in the evolutionary development of the traditions of Uzbek and Tajik classical poetry. His divans, and especially the work "Mulistan," are distinguished by the diversity of genres, the scope of themes, the multifaceted nature of artistic arts, and their moral and philosophical content. In Tamkin's poetry, universal human values such as love and devotion, loyalty, friendship, morality, and honesty are interpreted with high poetic skill.

Analysis of sources shows that Tamkin's work has long been insufficiently studied from a scientific point of view. Although brief and sometimes inaccurate information about him is given in tazkira and historical works, during the period of independence, there was a need to revise his heritage, introduce manuscripts into scientific circulation, and publish his works in modern script.

Thus, an in-depth study of the heritage of Abdurahman Tamkin Bukhari not only enriches Uzbek classical literary studies but also serves as an important scientific basis for understanding the process of organic development of the literary and aesthetic thinking of the peoples of Central Asia.

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