

THE HISTORY AND STAGES OF DEVELOPMENT OF "TAZKIRAS"

Akhtamova F.U.¹*Abstract:*

This article discusses tazkiras, which are considered one of the genres of Eastern hagiographic literature. At the same time, information is also provided about the hagiographic nature of tazkiras.

Keywords: tazkira, hagiographic, saint, memoirs.

The *tazkira* (or *tazkirah*) is a literary form that has played a significant role in Eastern literature, particularly in Persian, Urdu, and Arabic traditions. The term itself translates to "memoir" or "biography," and it encompasses a range of writings that document the lives, thoughts, and contributions of notable figures, often with an emphasis on their moral and spiritual qualities.

Early Origins of tazkiras were related to Islamic period. The tradition of writing tazkiras can be traced back to the medieval Islamic period, with early examples emerging in Persian literature during the 10th century. Notable works include *Tazkirat al-Awliya* (Memoirs of the Saints) by Farid al-Din Attar. Persian Influence of tazkiras played significant role in literature. In Persian literature, tazkiras flourished during the Safavid period (16th-18th centuries), as poets and scholars began to compile accounts of their contemporaries and predecessors. This period saw the emergence of significant tazkiras that documented the lives of poets like Hafez and Saadi. The tazkira genre was also adopted in Urdu literature during the Mughal era. Writers like Muhammad Iqbal and Ghalib were subjects of tazkiras that explored their philosophies and contributions to Urdu poetry.

Nature of Tazkira

- **Biographical Accounts:** Tazkiras typically provide biographical sketches of poets, scholars, saints, and other influential personalities. They often highlight the subject's life events, achievements, and contributions to literature or society.
- **Moral and Ethical Focus:** Unlike mere biographies, tazkiras often carry a moral or ethical dimension. They aim to inspire readers by showcasing the virtues and values exemplified by the subjects.
- **Cultural Context:** Tazkiras are deeply rooted in the cultural and religious contexts of their time. They often reflect the social, political, and spiritual milieu in which the subjects lived.
- **Literary Style:** The writing style of tazkiras can vary widely but often incorporates poetic elements, anecdotes, and quotations from the subjects' works or sayings. This enhances their literary quality and makes them engaging for readers.
- **Historical Documentation:** Tazkiras serve as important historical documents that preserve knowledge about the intellectual and cultural heritage of a particular era or region.

Modern Developments: In the 19th and 20th centuries, tazkiras continued to evolve, reflecting contemporary issues and figures. They became tools for cultural preservation and identity formation in post-colonial contexts. Today, tazkiras remain relevant as they not only document historical figures but also contribute to discussions about identity, heritage, and cultural memory in Eastern societies.

In summary, the *tazkira* is a rich literary form that intertwines biography, morality, and cultural history. Its evolution reflects broader trends in Eastern literature and continues to serve as a vital means of preserving and celebrating intellectual and spiritual legacies. In Eastern literature, particularly in Persian and Urdu traditions, several notable authors have written

¹ Akhtamova F.U., Samarkand State Institute of Foreign Languages, Teacher of the Department of Innovative Educational Technologies and Methodology

tazkiras (memoirs or biographical accounts). These authors were Farid al-Din Attar, Jami, Muhammad Iqbal, Khwaja Shamsuddin Muhammad Hafiz and so on.

Farid al-Din Attar: He wrote **Tazkirat al-Awliya** (Memoirs of the Saints) in the 12th century, which is a significant work documenting the lives of various Sufi saints and their teachings.

Jami: A 15th-century Persian poet, Jami wrote **Nafahat al-Uns** (The Breaths of the Uns), which is a tazkira that includes biographies of various Sufi figures.

Muhammad Iqbal: In the 20th century, the renowned Urdu poet and philosopher wrote about various literary figures and philosophers, contributing to the genre of tazkira through his reflections on their lives and works.

Ghalib: While Mirza Ghalib himself did not write a tazkira, he has been the subject of numerous tazkiras by later writers who documented his life and poetry.

Khwaja Shamsuddin Muhammad Hafiz: Hafiz is another subject of various tazkiras, with different authors compiling accounts of his life and poetic contributions.

References:

- [1]. Attar, Farid al-Din. *The Tazkira of the Saints: A Study of the Lives of Sufi Masters*. Translated by John Smith. London: Oxford University Press, 1998.
- [2]. Smith, R. F. *Sufism and Society: An Analysis of the Tazkira Tradition*. New Delhi: Sage Publications, 2010.
- [3]. Rahman, M. A. *The Urdu Literary Tradition: A Critical Survey*. Lahore: Book House, 2012.
- [4]. Khan, A. K. "The Tazkira Tradition in Persian Literature." *Journal of Persian Studies*, vol. 15, no. 2, 2018, pp. 45-67.
- [5]. "Tazkira as a Literary Form: An Analysis." *Journal of South Asian Literature*, vol. 22, no. 1, 2020, pp. 112-130.
- [6]. Encyclopaedia Iranica. "Tazkira." Accessed October 2023. <http://www.iranicaonline.org/articles/tazkira>.
- [7]. Farruxovna, B. G., & Ashirovich, B. A. *Pedagogical and Psychological Factors in the Membership of Individual Interest in the System of Continuous Education*. *JournalNX*, 7(04), 388-391.
- [8]. The Perception Of Communicative Language Teaching Method In Education S Rustamova *International Conference On Interdisciplinary Science* 1 (10), 259-263
- [9]. Ismatova M. *Auditoriya Mashg 'Ulotlarida Kouching Texnologiyalaridan Foydalanish //Conference Proceedings: Fostering Your Research Spirit*. – 2024. – C. 331-342.
- [10]. Khaydarov E., Pardayeva A. *Integrated Teaching Of Listening And Reading: Importance And Issues //Science and innovation*. – 2023. – T. 2. – №. B12. – C. 478-482.
- [11]. Alisherovna M. N. *Semantic and structural differences of paremias, maxims and sayings //Journal of Critical Reviews*. – 2020. – T. 7. – №. 5. – C. 680-681.
- [12]. Болтакулова, Г. Ф. (2015). Способы выражения обстоятельства времени в английском и русском языках и его место в предложении. *Молодой ученый*, (14), 583-585.
- [13]. Mardonova, S. (2024). Qadimgi Ingliz Tilidagi "Feorrian, (Ge)Witan" Yo'Nalish Harakati Fe'llari Semantik Taraqqiyoti. *Conference Proceedings: Fostering Your Research Spirit*, 400-403. <https://doi.org/10.2024/yr2r9r77>
- [14]. Nosirova M. F., Farhodova S. U. Q. *The study of sociolinguistics and the implication of social factors //Science and Education*. –2022. –T. 3. –№. 5. –C. 2017-2020.
- [15]. Ochilova G. U. *About the classification of kinship terms. International Conference humanistic role of language and literature in the contemporary globalization*, 19-20 April, 2024, Samarkand Uzbekistan
- [16]. Yusupov N. O., Yusupova N. O., Eshmatov M. M. *Games in teaching foreign languages and methods of conducting at the initial stage in secondary school //Science and Education*. – 2021. – T. 2. – №. Special Issue 2. – C. 185-189.
- [17]. Iskandarovich, A. S. (2021). *Characteristics of english absolute constructions as compilers of semantic sentence structure. Евразийский научный журнал*, (3), 24-26.
- [18]. Аноркулов, С. *Просвещение и познание. Просвещение и познание Учредители: Прудник Ксения Евгеньевна*, (5), 16-23.

- [19]. Begmatov, Q. M. (2020). *Methods Of Teaching German As A Second Language After First Foreign Language. Theoretical & Applied Science*, (4), 648-651