THEREFORE, A COMPARATIVE STUDY OF “NASOYIMU-L MUHABBAT”, OF “HIZONATU-L ASFIYO” AND “TAZKIRATU-L AVLIYOI TURKIC” IS NECESSARY AND RELEVANT

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ABSTRACT
Current scientific provides a comprehensive overview of the life and literary heritage of the XVIII century Turkic hagiographic literature, a well known poet and literary writer Muhammad Siddique Rushdie. Rushdie (in Arabic, “Rushd” means “The Right Way”) wrote a lot of gazelles and rubyes, but the sofa - a collection of poems has not yet been found. From his legacy of beasts, only the books Tazkirat ul-awliya and Risolai Kadiyia are known.

“Tazkirat ul-Awliya” - is a Turkic translation and an expanded version of “Tazkirat ul-Awliya” by Fari din Attor, which was written in Persian in 1214. “Tazkirat ul-Awliya” consists of hagiographies and memories of saints.


Keywords: Muhammad Siddique Rushdie, comparative study, “Nasoyimu-l muhabbat”, “Hizonatu-l asfiyo”, “Tazkiratu-l avliyoi Turkic”, Navoi and Rushdiy, Ghulam Sarwar Lohuriy, qodiriya, yassaviya, suhravardiya, kubroviya, naqshbandiya

We are content with only two aspects of this issue that require a comprehensive comparative analysis: firstly, we will identify similar and different aspects of the composition, secondly, we will try to show the importance of Rushdiy’s tazkirah in studying Navoi’s works.

What is most magnificent in the works of Navoi and Rushdiy is that both authors in the preface focus on the essence of saint. If in “Nasoyimul muhabbat” dhiks were given for sheikhs in half, one or one-and-half pages, Rushdiy interpreted them in separated memoirs (manoqib). For example, whereas Navoi provided one-and-half pages about Sheikh Abu Bakr Vositiy, in Rushdiy’s work there are 13 parables and narrations, and 25 sheikh’s wise words are included. Additionally, “Nasoyimu-l muhabbat” specifies 1-2 page information about Ibrolhim Adham, Boyazid Bistomiy, Abulhasan Harroqoniy, Yahyo Maoz and Junayd Bag’dodiy, while in Rushdiy’s manuscript we can find from 35 to 70 chapters, revealing the vital activity of above listed scholars.

The uniqueness of Rushdiy's tazkirahs is that his descriptions of mysticism and Sufism do not appear in the Attar, Jami, Navoi, Sullamiy, Qushairiy’s tazkirahs.

Rushdie's story about Boyazid helps us to understand Navoi's ghazal that begins with “Tilagim - sening huzuring” (“My wish is your presence”).

In the text of Tazkira, we read: “Boyazid said:” I want you, God; my dream is to see Your beauty; no virtue is greater than You”. At this point, Muhammad Siddique Rushdiy quotes three dactyls from Navoiy’s ghazal, which indicates its metaphorical and divine meaning:

“Tilagim - sening huzuring, talabim - sening jamoling,
Necha kun tilrikligimda g‘arazim - sening visoling.
Chidayolmasim - firoqning, o'pa olmasim – oyog'ing,
It is well known that Islamic hagiography was also created in Pakistan and India. These works are written mainly in Persian, Pushto and Dari and have been replicated in the XIX century in Movaroonnahr and have been duplicated in local print media. One of these is the work of Ghulam Sarwar Lohuriy’s “Hizonatu-l asfiyo” (the people of Safa - a treasure trove of pure virtues). This book also contains information about the saints mentioned in the 1780's “Tazkiratu-ul avliyoi Turkic” by Muhammad Siddique Rushdiy.

In the work of Muhammad Siddique Rushdiy there are 95 dhikrs of saints. In the introduction, the names of the saints are mentioned, and at the beginning of the dhikrs there are important statements about their contributions to the development of Sharia, teaching, education and science of right. However, the book does not give specific information about sheikhs’ sects or their popularity. Apparently these descriptions are not introduced because they are widely used in other sources and ranges.

The book “Hizonatu-l asfiyo” contains 1107 dhikrs of Sufis, which also includes 95 saints in Rushdiy's "Tazkirah" and shows which sects they belong to.

It is well known that studies on the history of mysticism have revealed that there are such teachings as qodiriya, yassaviya, suhravardiya, kubroviya, naqshbandiya, shozaliya, mavlaviya, dosuqiya, jalvatiya, chishtiya [2. Lohuriy.].

It is also stated that the mysticism of Central Asia, India, Iran, and Turkey is mainly the presence of chorsuluk (qodiriya, naqshbandiya, suhravardiya and chishtiya), and other sects. In particular, in the book of Ghulam Sarwar Lohur, all the famous sufi, saints, holy men and majzub (despondent) of the Islamic world, dating back to the XIX century, were classified into four teachings - qodiriya, naqshbandiya, suhravardiya and chishtiya. Other existing teachings indicate that they are an integral part or branch. Although Lohur did not refer directly to the “Tazkiratu-ul avliyoi Turkic” and the information about saints are short, the fact that they are mentioned in their status and rank is very important from the point of view of source studies.

“Hizona” was written in 1281 AH (1865 CE). It was published in 1312 AH (1895 CE) in Lahore, then in Tashkent, in Farsi and Turkic languages. [17. Lohuriy.]. The work of the seven “mahzan”s (treasure) consists of three volum.es and is written on one cover. The first one is made up of representatives of the Prophet's household (22). The second is the description of the mashayih (great ancestors who spoke the words of wisdom), teaching qodiriya (157 projects). The third essay is the account of the cases of the saints of the chishtiya (234 in total). The fourth is the statements about hazrats (religious leaders) (206) of naqshbandiya teaching. The fifth essay is the narrative of the saints in the suhravariya discipline (104 in total). The sixth is
about the saints of the honadon (descendants of the prophet), “mutafarriz” (chosen, picked out, selected) (310 people). The seventh clause is made up of two parts - the statement of the ecclesiastical women - the saints (41 women) and the majzubs (despondent) (33).

The position or rank of each sheikh in the book is in the prose, and the time of his death is in poetic histories. We found the names of the sheikhs mentioned in “Tazkirah” among the seven. The names of the sects are Abdu loregdi Gilyoni, Bahauddin Naqshband, Muiniddin Muhammad Chishti, Shahobuddin Omar Suhrawardi. They are not the ningleaders of the teachings bearing their names. From this it is known that the names of the series are relative. For example, according to the “Hizonatu-l asfiyo”, the chain of teaching godiriya begins with Maruf Karhi. (According to Navoi, he died in the year 200 AH (816 CE).

There are five saints in Tazkirah in the list of godiriya teachings, namely: Maruf Karhi, Sariy Saqatiy, Junayid Baghdadi, Abu Bakr Shibliy, Suhayil ibn Abdullah Tustariy.

The list of the saints of chishtiya teaching includes names from Tazkirah: Hasan Basriy, Hoja Fuzayil Iyaz, Ibrahim Adham. The chishtiya teaching is associated with the name of Muiniddin Muhammad Chishti (originally from Huroson, who died 1236 AD in Ajmer, India). Of the 234 saints listed in “Hizona”, 60 were from chishtiya movement. It is not accidental that the school of chisht mysticism has a great reputation as the name "chishtiya" in the order. Chishitiya teaching chain was started by Hasan Basriy.

In the list of naqshbaniya teachings there are three saints’ names from Tazkirah. These are: Bayazid Bistomi, Abdulhasan Harraqaniy, Abu Ali Farmodiy. The naqshbaniya teaching chain begins with Salman Persia.

There are ten saints in the list of suhravardiya teaching, such as Hoja Mamshod Dinovari, Sheikh Ruwaym, Sheikh Ali Rudboriy, Abdullah Hafif, Dawood Toyi, Abul Abbas Kassab, Abul Abbas Nihovandi, Abu Usman Magribiy, Abulqasim Gurganiy, Abu Bakr Nassoj.

The list of people of honadon (descendants of the prophet) and mutafarris (includes) 74 saints from Tazkira. If the names of the above mentioned 21 different saints of the four teachings are added up it will be 95. This is confirmed by the Tazkirah directory. [3. Lohuriji].


Navoi’s book “Nasoyrimu-l muhabbat” contains some notes on the division of saints, but no one, like Ghulam Sarwar Lohur, has so accurately classified the saints. This classification can clarify many issues.

Another important aspect of work “Hizonatu-l asfiyo” in identification of famous and holy people is specified. The blessed names of the great scholars Muhammad ibn Ismail al-Buhari and Abu Isa Termizi are mentioned among the well-known and are respected for their scholarly services. Although Rushdiy's work was largely ignored by the end of the XX century, the book has been widely read and loved in the lands of Movarounnahr, Asia and East Turkestan. Its presence in the cities of Tashkent, Kokand, Kashgar and libraries of Turkey confirms our view.

In the future, the Persian and Turkish version of “Hizonatu-l asfiyo” should be converted to the current alphabet and prepared for publication. It is important to concentrate on enrichment of historical references of the sheikhs of Rushdiy’s Tazkirah with the information of Ghulam Sarwar Lohur's “Hizona”. It is necessary to study the literary history of the poet Ghulam Sarwar Lohur. Lohur’s contribution to mysticism should be studied scientifically.

The texts of the work can be used for writing textbooks and manuals on Islamic Studies, Religious Studies, Literary Studies, Fundamentals of Spirituality, Cultural Studies, Pedagogy, Philosophy and Psychology.

References