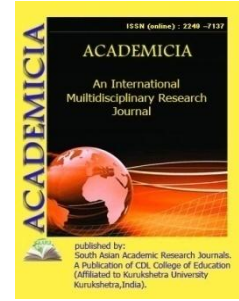




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**MUHAMMAD SIDDIQUE RUSHDIE - THE GREAT REPRESENTATIVE
 OF UZBEK PROSE OF THE XVIII CENTURY**

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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. The article reveals the place and role of Muhammad Siddique Rushdie as a great poet and writer of Uzbek literature of the 18 th century. A comparative analysis of “Tazkirat ul-Awliya” from the Tazkirs of Alisher Navoi is also being conducted. Muhammad Siddique Rushdie is a prominent Sufi poet, Sufi scholar, and translator. Rushdie lived in Eastern Turkestan and the Ferghana Valley. During the life of Rushdie, the sowing of East Turkestan and Zhungaria (Oirat-Kalmyk) of the Qing Empire took place and was replaced by Xinjiang Province (1759). After the war, some Turkic tribes fled to the Ferghana and Badakhshan valleys. Patron Rushdie Khoja Kifakbek was one of the hereditary noblemen of Kashgar, also came to Kokand with his people and lived in the shelter of the Kokand ruler Erdonabiy (1757-1763). Then he went to Beijing. 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 Kadiriya are known. Rushdie made a great contribution to the development of Turkic writing in contrast to the Tazkirs of great thinkers such as Ghazali, Ibn al-Arabi, Jalaluddin Rumi, Ibn Rushd, Imam Rabbani, Sullam, Jami and Navoi, Farididdin Attora are taken as an example. The content of the Tazkir consists of the memoirs of representatives of the Sunni Sheikhs of Sufism.

KEYWORDS: *Dzikir, Manokhib, Risola, Tazkira, Sufism, Saints, Hagiography, History Of Sufism, Handshake.*

INTRODUCTION

Scientist's life time information. Muhammad Siddique Rushdie was born in 1708 in Yorkand, Eastern Turkestan (PRC). The date of death is unknown. However, author in the introduction of his work "Tazkiratu-l avliyoi Turkic" ("Saint Turkic History") mentions: "I started in 1190 (AH) (1776 CE), and in four years it will be completed". Then he writes: "Now I am over 60 years old; soon I am 70, when people usually pass away; my turn will come too".

Muhammad Siddique lived until the 90s of the XVIII century.

Although there were several khanates and emirates in all parts of Movarounnahr, as well as in Eastern Turkestan in the XVIII-XIX centuries, spiritual, cultural and literary life had a lot in common. In particular, the polytheist population was guided by the Hanafi madhhab of Islamic Shari'a, the doctrine of moturdiyya, and the teachings of embroidery and abilities, which were evident in literature and art, customs and cultural traditions. The mystic teachings were at the forefront in meeting the cultural and domestic needs of the people, as were in the Karakhanids and the Timurids' period.

During this period rich literary heritage was created in Turkic and Persian languages. Such poets as Mashrab, Sufi Alloyor, Huvaido, Uvaysiy and Nodira continued Ahmed Yassavi's and Alisher Navoi's traditions in their works. The cities of Central Asia, namely Khiva, Bukhara, Termiz, Qarshi, Samarkand, Tashkent, Turkistan, Avliyoata, Khujand, Kokand, Namangan, Andijan, Osh, Ozgand, Koshghar and Yorkand were developed as cultural centers, where literature and religious education were improved. Despite the fact that poetry had already become the leading genre of that period, a number of prose-historical, scientific and hagiographic works were created and many of the previously written Arabic and Persian works were translated into Turkic language. [1. O'zbek nasri tarixidan. 23-26]

Works dedicated to the life of saints are called hagiography in European and Asian history and mystic science. From Ancient Greek *hagios*, means "holy", and *-graphia*, means 'writing'. Hagiographic works have been read with great interest as historical monuments written to illustrate the superior human virtues of the Saints, who have grown up among Muslims. The writing of such works was sponsored by emirs, khans and princes. Many hagiographic tazkirahs (an Arabic term for "memorandum" or "admonition") and manakibs (Arabic - Virtue) is a memoir about great men, famous artists, and religious figures) have been created as the genealogy history of Sayid's and Khoja's family, and have been recognized by experts as valuable source of information about the socio-political and spiritual life of the era [2. Ahmedov B. 23-42].

The tazkirah continued its tradition in other cities of Eastern Turkestan: Khotan, Yorkand and Kashgar to name but a few. Majority of locals in these cities were Turkic-speaking people. Their religion, language, socio-political problems, and their concerns were in common with the people of Movarounnahr, and trade and other socio-cultural ties were continuous. Historical evidence shows that Eastern Turkestan occupied a leading position in the production of industrial goods against Movarounnahr Turks. For example, according to the historical sources the Rishtan ceramics school was founded on the experience of Chinese ceramics.

Movarounnahr Turks learned skills, including craftsmanship, silk production, culinary, medicine, trade and other industries from Kashgar Turks, who also created its unique material and spiritual world combining the intelligence of ancient Chinese people and national values of Persian and Indian culture. So, these two great regions, separated by the high mountains, are teachers and disciples of one another.

The works of our oldest literary writings, such as Mahmud Kashgari, Yusuf Hos Hajib and Ahmad Yugnaki, were also created in Eastern Turkestan and are a valuable joint heritage for all Turkic peoples and nations. In turn, the heritage of such great poets as Yassawi, Navoi and Mashrab is also appreciated by the people of Eastern Turkestan as a valuable spiritual asset.

Although the Yorkand, Hotan and Kashgar lands were in the XVI-XVII centuries in the Jungor kingdom, they lived according to Islamic Shari'a. The most important position was attributed to Hazrat Hidayatullah Ofokhoja, a descendant of Said generation. The descendants of Ofokhoja are closely related to the Kalmyks. [3. Xodjaye A. 80-81.]

The Chinese government, meanwhile, was seeking to re-join Jungor and Eastern Turkestan and gain a trade route. The army of Jungor was well-armed and the Chinese government could not resist it. By the end of the XVII century the conflict between the ruling elites and the struggle for the crown was intensified in Jungor. The Chinese government, who made good use of this situation, encouraged the Yorkands to fight with Jungor for independence. By provoking Dabachi khan (the last khan of Jungor) and his enemy Amursan to fight, eventually, Khoja Burhoniddin (grandchild of Ofokhoja) was entrusted to run the state after defeating Amursan. [4. Кузнецов В.С. 187 стр.]

Khoja Abdullah was the king of Yorkand, who opposed Khoja Burhoniddin. China sent Burhoniddin with troops to Yorkand and Kashgar. Khoja Burhan's ultimate goal was to build a powerful state by uniting Jungor and Yorkand. He defeats Khoja Abdullah and forms a single state. The Chinese government has launched an attack on Yorkand by using Jungor people forces to remove Said Burhoniddin. Khoja Burhoniddin was defeated by the Chinese troops' several thousand (several times) invasion. Khoja Burhoniddin was executed together with his brother Khoja Jahan.

In 1759 the Jungor and Yorkand khanates were in the hands of China - the Xinjiang Province was thus formed (the Chinese word "Xinjiang" means "new frontier"). Uzbek, uighur, chinese, french, english scholars have written a number of historical works about this history, which we have briefly described above (In particular, the scientific researches of M. Kutlugov and A.Hujayaev. [5. Xodjaye A. 137.]

Muhammad Siddique and his sponsor, Khoja Kifakbek, were in the service of Khoja Abdullah and opposed Khoja Burhoniddin. The territory under Khoja Burkhoniddin's rule was called "Oq Tov"(White mount), and the territory under Khoja Abdullah's rule - "Qora Tov"(Black mount). Before the two territories became part of China, 1750-1757, when the "oqtovliklar"(people from "Qora Tov") invaded Yorkand and besieged the city for six months, the people suffered greatly. As hunger, diseases spread, life was out of order. The livestock died, crops and gardens dried up, and many people were devastated by the war. Majority of "qoratovliklar" (people from "Qora Tov") left their land and went to cities, such as Osh, Andijan, Kokand and Badakhshan.

Khoja Kifakbek, who sponsored the creation of tazkirah, was also a descendant of Ofokhoja, and ruled the country along with the Karnataka before Khoja Burhoniddin conquered Kashgar and Yorkand. He was against Burhoniddin Khoja to occupy Eastern Turkestan with the help of Chinese soldiers. When Kashgar was conquered for the first time Khoja Kifakbek escaped to Kokand with his people and sheltered in Erdonabiy's (1757-1763).

Muhammad Siddique appreciated Khoja Kifakbek as "the kindest of the wise, worthy of the status of the Sufi, the successor to the descendants of the khan, the deputy of the pirates of the teaching".

He notes that Kifakbek built madrassas and mosques and sponsored the scholars. Muhammad Siddique described his tragic, bloody and unstable experience in the introduction of his work "Hasbi hol" (Arabic-status statement, description of the situation; autobiography).

According to Rushdiy, the people of the heretics have come to this region from abroad with "cruelty and injustice". He notes that Khoja Burhoniddin, who had conquered Jungor, Yorkand and Kashgar with Chinese emperor's support and caused the bloodshed of thousands of innocent civilians and consequently was defeated by his ally, passed Hajjaj (the most notable governor who served the Umayyad Caliphate) in his oppression. The poetic devon (a collection of poems in oriental literature) of Muhammad Siddique has not yet been identified. So far his works, including "Tazkiratu-l avliyoi Turkic" ("Saint Turkic History") and "Risolai qadiriya" ("Pamphlet about the Qadiriyya (members of the Qadiri tariqa)") have come.

Creation of "Tazkiratu-l avliyoi Turkic". Rushdiy writes: "I have started history in 1190, and in four years it will be completed". [6. Rushdiy. 12 a] If the number 1190 AH is converted to CE, it will come to 1776, and adding four more years to it will be 1780. Referring to the introduction: Khoja Kifakbek, a wise man of the khans, who spent his whole life as a Sultan and lived in prosperity, lived in wealth and had no difficulty, was the ancestor of the Sufi Pir (religious sect), understanding the temporality of the world to man, he has come to realize that the state, authority and honor are of no value. He recognized that what he had done so far was useless. He decided to spend the rest of his life working for the good of the people; wanted to be respected by people. He built two madrassahs in his native Hutan province, where the students are studying and praying. A mosque has been erected in Yorkand, the capital of Mongolia, and worshipers are blessing him.

However he intended to build a building more important than the madrassah and the mosque, so that the dervishes could enjoy it, the wealthy people would hear the sermon and think about the afterlife, and the Sultans would be righteous, and the rulers could stop oppressing the people. Let this book be a translation of "Tazkiratu-l avliyoi Turkic" work. It is written in Persian and it is difficult for Turkish people to understand. If a sincere Mohammad Siddique, with pseudonym Rushdiy, translates this book, people will read and enjoy a memorial I left. If they can thank me after I die, if God approves of me and forgives my sins".[7. Rushdiy.12 a]

It is clear from the introduction that before the great and responsible work the poet and writer passed through the hardships of life, and at the same time, a great creative way. If to continue reading the introduction, we can acknowledge that having received education Muhammad Siddique serves among scholars and poets and thereby joins the circle of virtues. He mastered Arabic, Persian and secrets of poetry.

He wrote ghazals, muhammas (a poem based on rhyming patterns in Oriental poetry), muammo (poetry genre in Uzbek classical literature) and rhabarb, and gained popularity among the poets. The above passage also indicates that the poet's ghazals were sung by the hafiz (people who remember classical ghazals and poems in Muslim countries of the XI century, as well as highly skilled singers). For many years he was a mudarris (a schoolteacher) at madrassas and became famous as a good teacher.

Furthermore, it is noticeable from historical events that life of the poet did not carried out properly: "How many times have I been a target of Yajuj- (tribe that will emerge at the end of time (kiyamat) and is one of the great signs of doomsday according to Muslim faith) and Pharaon-like people, people who are tyrannical, rapist and insane". [8. Rushdiy. 12 b]

The "Tazkirah" by Muhammad Sidiqqe is said to have been written in Kokand 25 years after the Chinese invasion, so the manuscript was distributed throughout the Kokand regions. Khoja Kifakbek encouraged writers to work on a book about the lives of great people, which could serve as an example for all people, and to be a memorial to future generations.

In the introduction of the work there is "fihrist" (Arabic - catalogue, list of scholars) which is contained in 6 "a" - 7 "a,b" pages of the manuscript. There is a table demonstrating it.

Book interior: manuscript consists of 382 pages, copied on qualitative Kokand paper. Each page includes 17 lines, and orders of dhikr, verses, Hadith, and such words "naql" (a feature of Islamic law and religious scholarship), "Debdur"(said) "rivoyat" (legend), "hikoyat" (parable) were written in red and the rest of the text in black. The book clerk not specified. The bookbinder was a person called Sayid Muhammad.

The book has its own structure. While each sheikhs' life history were named "Dhikr", they were not divided by contents or chapters. With the word "Debdur" there was introduced dhikr of some writer. Each dhikr gives information about popularity of the writer in science, religion and mysticism. Additionally, it provides data about writer's origin, homeland, place of formation, teachers and events caused repentance.

"Dhikrs" mainly consisted of naql (article) and began with words such as "Keltiribdurlarkim" (Said by), "Naqldurkim" (As article indicates), "Debdurlarkim" (As it said). They were used to form memories, stories and reminiscences of Saint's comrades, contemporaries and murids (Disciple or aspirant in Sufi order who submits to the direction, authority, and guidance of the murshid (Sufi master)). With "Debdur" (Said) were started edifications of Sheikhs from Qur'an verses and hadiths, the definitions of the terms of mysticism and vital outlines, while other introductory words ("Keltiribdurlarkim", "Naqldurkim", "Debdurlarkim") were used in the same purpose.

The subjects matter of the work are diversified. They can be classified as a complement of religious and world knowledge and observation. The power of Allah and weakness of humanity, nature-human relation, encouraging people to live in harmony with nature, the importance of guarding faith against Satan, attitude towards material wealth, the upbringing of "nafs" (literally means "self", and translated as "psyche", "ego" or "soul") are significant themes building up a whole work's essence.

The creation of “naql” was peculiar. The objects for them were events and situations occurring in household life, ethical concepts and education. Practical importance of “naql” is that stories in them serve as exhortation. The plot is short, simple and informative. Solution for the plot is given unexpectedly, while a common lesson is drawn from the general context of events. Contrasting characters and notions is essential method used in work. Syncretic texts are created by the result of influence of fairy tales, legends, proverbs and stories to each other. Basically the plot is built on dialogues and conclusion with solution are given in the end.

Manuscript evolves mysticism and religious concepts, that is why it is necessary to create a whole dictionary to interpret them.

Rushdie's work is a large-scale, methodologically invaluable monument that reflects all the morphological, lexical and grammatical features of the XVIII century Uzbek literary language. He concentrated on writing his work in a simple and easy way that is close to the spoken language. Each narration and story in the work is an independent work, and has its own theme, purpose, plot and composition, a culmination and a solution. The morphological, lexical, and stylistic analysis of texts requires another specific research.

The “Tazkirah” includes references (“Dhikrs”) of Movarounnahr scholars Hakim At-Termizi, Abu Bakr Barrak Termizi, Abu Abdullah Muhammad Fazl Balhi-Urguti, Habib Ajami, Abu Turob Nahshabi, Abu Bakr Farghoni-Vositiy, Fuzailil Iyaz, Sheikh Abdullah Mubarak. About genesis of Rushdiy's and Fariduddin Attor's “Tazkiratu-l avliyo”.

Fariduddin Attor (1141-1223) has created a unique brand of tazkirah, collecting “naql”s about forgotten saints, and was able to recompose and reorganize scattered sources. This resources, being valuable, have been translated into several languages around the world, including Arabic, French, English, German, Russian, Turkish, Uzbek, and Uighur. Turkic translations belonged to different centuries and differed in stylistic, semantic and textual characteristics. [10. Attor. 10.]

Attor's two-part book “Tazkiratu-l avliyo” consists of 95 references (“dhikr”), the first part is titled “Tazkiratu-l avliyo”(contains 72 “dhikr”s) and the second part is called “Zikri mutaahharon az mashoyihi kibor”. (First part of book was translated into Turkish by Muhammad Zohid Qutqu, and this transcript was converted into Uzbek by Mirzo Kenjabek and published in “Movarounnahr” Publishing House in 1995).[11. Attor.]

Muhammad Siddique Rushdiy is the translator of both parts of the book. He named the book “Tazkiratu-l avliyoi Turkic”. By contrasting this book with its original it is noticeable that Rushdiy was aware of other manuscripts apart from texts included in book and it was intended to be understood by ordinary Turkic-speaking readers. It shows, that Rushdiy's translation is a considerably precious resource.

Knowing well essence of his hard and honorable creative work, Rushdiy writes in the preface of the book:

Qarig'onda ko'rishdim tog' bila,
Qazidim bu tog'ni tirnoq bila,
To'rt yil o'trusida chekdim raqam,
Ne ilik orom olib, ne qalam. [12. Rushdiy. 16a]

Which means: "I have met with the mountain and dug it with my nails. I have suffered for four years, with no rest for hand and pencil".

Through such diligence, practical and theoretical Turkic mystic treasure trove was created. Now a refined translation of Fariduddin Attor's work - "Tazkirai Turkic" is a common cultural, literary and spiritual monument of all Turkic nations. Therefore, it is necessary to study it in linguistic, hagiographical, literary and religious studies. Russian scientist N.Chalisova has translated and published dhikrs of Hasan Basriy, Fuzayl Iyoz, Molik Dinor from Attor's "Tazkiratu-l avliyo". She appreciated the work as a monument that vividly reflects Muslim culture. She noted that the historical narratives and parables given in the book should be studied not just as memorable, but as model of prose [13. Суфизм. стр.132.]. We also recognize the dhikrs in the references as independent small novels with definite plot, composition, and solution that we believe should be studied further in the context of literary criticism.

Rushdie translates Arabic, Persian words and expressions based on the Turkic spirit. He desperately attempts not to apply particular comments and explanations.

In summary, there are some research works to be done, including: a comparative study of the essence of "Tazkiratu-l avliyo" with existing translations; research on topic "Tazkiratu-l avliyo" and Uzbek literature"; creation of a critical work of Turkish translations; the special study of the life and views of the mentioned Movarounnahr sapients as a historical source. The role of the book "Nasoyimu-l muhabbat" in the study of Rushdiy's tazkirah

The work of the great Uzbek poet and thinker Alisher Navoi "Nasoyimu-l muhabbat min shamoyimu-l futuvvat" is a unique treasure trove of tazkirah (history) about scholars and saints. As it is known that at the request of Navoi, in 881 AH (1476 CE), Abdurahman Jomi wrote the work in Persian, containing 618 dhikrs of saints. 20 years later (1496), in addition to translating the work of his teacher into Uzbek, Navoi also added dhikrs of scientists, who lived in Turkestan and India, and introduced 770 saint's dhikrs for readers. This work in scientific literature is known as "Nasoyimu-l muhabbat" [14. Navoiy.].

Navoi, not relying only on Jami's compositions in writing this work, used the works of Abdurahmon Sullamiy ("Tabaqotu-s sufiya"), Fariduddin Attor ("Tazkiratu-l avliyo"), Muhyiddin Arabiy ("Futuhoti Makkiya") and other most popular religious figures of its time. Therefore, his tazkirah has been identified as a perfectly scientific source. The interior structure and style of the work exemplifies the talent of Alisher Navoi as a great thinker, ethic scholar, spiritual historian, historian, literary critic, eloquent and political scientist.

The work is of great historical and biographical significance. It is noticeable that Navoi made every effort to specify the exact birth location of each sheikh. If the place or date of birth of sheikhs is not known, he indicated who were their contemporaries, friends or murid. This, in turn, helps to correct some of the uncertainties that occur in other sources. Another wisdom of the author is that he cites what sources are suitable to get more detailed information about sheikhs.

The greatest work about saints in the Uzbek language after Alisher Navoi is undoubtedly the book "Tazkiratu-ul avliyoi Turkic" by Muhammad Siddique Rushdiy. The sheikhs mentioned in Navoi's tazkirah also exist in the Rushdiy's tazkirah.

herefore, a comparative study of “Nasoyimu-l muhabbat” and “Tazkiratu-l avliyoi Turkic” is necessary and relevant

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 “Nasoyimu-l muhabbat” dhikrs 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 Ibrohim 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,
Ko’ra olmasim – naziring, topa olmasim – misoling.
Menga dashtdin farah yo’q, menga bog’din tarab yo’q,
Farahim sening - hadising, tarabim sening - jamoling”.[15. Navoiy. 290.]

Which in means: “*My desire is for you, my request is your beauty, How many days have I been living with your dream, I am not able to endure estrangement and find your comparison. Looking around I can’t find anything like you, I have no happiness in the wilderness, I do not want glory from gardens, My happiness is your gift, my glory is your beauty*”.

Above mentioned Boyazid’s words are also connected with covenant conceptions from “Al-Miysoq” day. The essence of the content of hadith: “Ilohi, anta maqsudi va rizoka matlubi” (“O my God, You are my Goal and Your Good Pleasure is my Aim”) is expressed both in Boyazid’s speech and Navoiy’s dactyls.

The conclusion based on above-listed standpoints reveals:

Comparison of these works requires further research in philosophical, philological, and textual disciplines;

“Nasoyimu-l muhabbat” and “Tazkiratu-ul avliyoi Turkic” should serve as comparative sources for the specialists as encyclopedic monument about the sheikhs of mysticism;

The work of Navoi should not be only considered as historical source, but also a scientific methodological source in the study of manuscript;

The importance of Rushdiy’s “Tazkiratu-ul avliyoi Turkic” should be recognized as theoretical source for studies about books before and after its genesis;

The role of Muhammad Siddique Rushdiy, as the follower of Alisher Navoi, with his books (“Tazkiratu-ul avliyoi Turkic”, “Risolai qodiriya”), ghazals and muhammas is significant in the history of Uzbek literature.

Comparison of “fihrist” of “Hizonatu-l asfiyo” and “Tazkiratu-l avliyoi Turkic”. 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 Movarounnahr 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-l 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 [16. 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-l 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 saints mentioned in “Tazkirah” among the seven. The names of the sects are Abdulqodir Giyloniy, Bahauddin Naqshband, Muiniddin Muhammad Chishtiy, Shahobuddin Omar Suhravardiy. They are not the ringleaders 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 qodiriya 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 qodiriya teachings, namely: Maruf Karhi, Sariy Saqatiy, Junayid Baghdadiy, Abu Bakr Shibliy, Suhayil ibn Abdullah Tustariy.

The list of the saints of chishitiya teaching includes names from Tazkirah: Hasan Basriy, Hoja Fuzayil Iyaz, Ibrahim Adham. The chishitiya teaching is associated with the name of Muiniddin Muhammad Chishdi (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 naqshbandiya teachings there are three saints' names from Tazkirah. These are: Bayazid Bistomiy, Abdulhasan Harraqaniy, Abu Ali Farmodiy. The naqshbandiya teaching chain begins with Salman Persia.

There are ten saints in the list of suhravardiya teaching, such as Hoja Mamshod Dinovariy, Sheikh Ruvaym, Sheikh Ali Rudboriy, Abdullah Hafif, Dawood Toiy, Abul Abbas Kassab, Abul Abbas Nihovandiy, Abu Usman Magribiy, Abulqasim Gurganiy, Abu Bakr Nassoij.

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.[18. Lohuriy.]

Among the well-known individuals and sheikhs in the Tazkirah are Uvays Karaniy, Hakim At-Termiziy, Yahya Maaz, Malik Dinor, Habib Ajamiy, Sufyan Savriy, Abdullah bin Mubarak, Shaiq Balhiy, Bishr Hafiy, Ahmed Hezravayh, Zunnun Misriy, Abu Turab Nahshabiy, Hussein bin Mansur, Abdullah Munozil, Abu Bakr Wasitiy, Ibrahim Hos, Abu Bakr Daqqoq, Abul Hayr, Ja'far Sadiq, Muhammad Boqir, Abu Hanifa Kufiy, Imam Malik, Imam Shafe'iy and Ahmad Hanbal.

Navoi's book “Nasoyimu-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.

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