



SOME COMMENTS ON THE MEETING OF SUFI ALLAYAR AND MASHRAB

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ABSTRACT

This article presents an analysis of scientific comments on the meeting of the great thinkers and Sufists Sufi Allayar and Boborahim Mashrab.

KEY WORDS: *Sufi Allayar, Boborahim Mashrab, Tangri, Rumi, Shams Tabriziy, Quran, hadith, saint, Sufist, educated, mentor, scholar, Kattakurgan, Kabadiyon.*

DISCUSSION

Literary scientist Mirzo Kenjabek gave the following points about meeting Sufi Allayar and Mashrab: this is meeting two sea unification, two great contemporaries, two murshidi perfect, two spiritual darga, two scientists, two orif, two lovers, two poets.

Majma-ul-Bahraini - the address where the Quran was seen with the expression, Hazrat Khizr alayhissalam and Hazrat Musa alayhissalam. "It is said that the two seas are actually the ones of Musa and Khizr alayhissalom. Khizr alayhissalom-the sea of external sciences, Musa alayhissalom-the sea of apparent sciences, he says. In the place of Mavlano Jalaliddin Rumi and Shams Tabrizi in the city of Kunyo, a monument is also installed, saying that the two seas are united place. Undoubtedly, the Prophet himself is the one who united the two seas-zahir and batin, sharia and sect in his body. In Mashrab is more of a part of sect science."

The story of the Samarkand literary critic Erkin Musurmanov is one of the literary critics who wrote a pen about the work of Boborahim Mashrab and in subsequent years. He thought about Sufi Allayar and Mashrab and gave the following information: Sufi Allayar is one of the largest representatives of Uzbek literature. Prior to us, the poet had such works as "Маслакул муттақийн" ("Тақволилар маслаги"), "Муродул орифин" ("Орифлар муроди"), "Махзанул мутеъин" ("Мутеъинлар хазинаси"), "Саботул ожизин" ("Ожизлар саботи"). Its literary heritage is widely spread not only in Central Asia, but also among the peoples of the Caucasus, Siber, Turkey and the people's Republic of China living in the territory of the Xinjiang Uighur autonomous district .

In the science of decency, the expression al-mujazul is used in relation to classical texts. This phrase, which itself is short, concise - it means but miraculous, helps us to explain why in a little less than three hundred years it is necessary to write three review books, each of which is in the status of an independent work, to the work "Sabotul ojizin". The first part of the phrase refers to the form of a miracle, the second-to the meaning of a miracle. It turns out that many meanings, each of which gives meaning to several sentences, are beautifully placed in one sentence, called javomi'ul kalim. Since the Quran and Hadith are in the same style from beginning to end, they have admired the hearts, admired the minds. The charm of the same style prompted scientists, writers to contemplate, incessantly calling himself. Sufi Allayar, faithful to the tradition of ancestors, also worked in the spirit of this charm.

Mazjub Namangoni's work "Tazkiratu-l-avliyo" gives the following information about his life opposite Mashrab: "Devonai Mashrab received his suluk scholarship from the Ofokhuja. It was from the little caliphs. But he came across and stood for four years. The winner was detailed from the interview of his suluk Khujam Poshsho. One day, asked from Khujam Poshsho: "Is knowledge better than the Sufi Allayar or is knowledge occupied by Devonai Mashrab?" Khujam Poshsho said: "Sufi Allayar knowledge is such that he can teach it to the students in madrasahs. The knowledge of the Devonai Mashrab is science, who is only accessible to some from the conversation of the holy."

Inoyatulla Suvonkulov, who conducted a scientific research on the work of Sufi Allayar, published a small scientific work of the meeting kalandar Mashrab and Sufi Allayar. In it, the



researcher stated that the scientist met Mashrab with Sufi Allayar twice in Kattakurgan, the third time in the Kabodiyon. It is also worth remembering the legend that Mashrab was once in Samarkand. In Samarkand there was a fortress of Safo Khoja and two more neighborhoods named "Mullo Kalandar", "Eski Kalandar". When Mashrab came to Safo Khoja, it was the moment when he returned from the pilgrimage and takya was being built at the address where he lives. Safo Khoja worked together Mashrab in the construction of the mosque. Safa Khoja brick collect and Mashrab brick and mud sticking out while the crawl. Then it turned out that Safo Khoja tied her to a small tree. And the one who leaned on the tree and bent it, the same tree grew up bent, now they call it a "healing tree". Patients passing under the same tree wish themselves healing, childless. And Mashrab when the third time came to the Kattakurgan, the Sufi Olloyor was at the cemetery. We read such lines in one of the gazelles of Mashrab:

Топмасак Сўфи изин Каттақўрғона
юриб,

Хўш, Оллоҳёр деб азми Ҳисор истар
кўнгил .

In the book of the miracle of Ishoq Bagistani "Tazkirai kalandaron", where he met at the cemetery in 1710 year with the famous Sufi Olloyor, quoted him as follows: "We came to Kabodiyon together with Shah Mashrab. Kabodiyon has been a shrine since ancient times. Mawlana Nasir Khisraw was born here."

"The king and seven caliphs and the poor came again to the takyhouse of Qabodiyon. Shah Mashrab's going to the cemetery became popular among country at little opportunity. After a little opportunity it became known that while the eshani Sufis were there, after a while two Eshani Sufis' student came and told him to serve the king, they said, "O King kalandar, eshani Sufi of pirim will call you to their locks." Shoh Mashrab: after the pleasing early prayer Juma, we will go to the eshon hazrati Sufi."

Sufi Allayar will meet Mashrab.

The last meeting between the two great poets was a conversation that opened their worldview. In this question-answer, it was revealed how much the philosopher Mashrab went up as a scientist, and even the great question of the Sufi Allayar was helpless before his reasoning. The soul of eshon Suphi Olloyor Shah Mashrab, who propagated the main part of his activity through artistic speech among the religious ahkomlarni people, listened to the words of love, which shred their inner understanding, as if the world had set fire to him. These were the conclusions that Shoh Mashrab made about life, existence and the hereafter .

After greetings, Sufi Allayar turned to Shah Mashrab and said: "Mashrab as a poet is famous to

the world. I dreamed of communicating with you, the God conveyed this dream. Welcome!" he says. Then there will be a strange conversation between the king and the prophet. In between, the Shoh Mashrab says, "O my sufi, you have been flattering the pulisirost all your life. And Huzuriy means flattering to hell. Is not hell and the pulisirost present in the same light in the same light? Child the past from the beginning of man's life to stand on the road itself-do; is it not less than the suffering of hell that the unjust have fallen on his head, suffering, and countless calamities? My sufi, take a look under your feet "pulisirost" and hell is there in that."

Mashrab read this gazal by turning to the Sufi Allayar:

Англа бу сўзни эй санам, ошиқи муддао
ўзум,

Асло юракда бағри йўқ дунёда, бедаво
ўзум.

Sufi Allayar and the people around begin to ask for forgiveness from the Mashrab debates. Then the Sufi Allayar turned to the shoh Mashrab and said: "Mashrab, do not go into sin. Allah created heaven and hell for the righteous and unbelieving servants. It is obligatory for both you and us to warn unaware servants of this fact." Then the shoh Mashrab exclaimed, "O my sufi, if the truth be done, the hell will be filled with all sinners, and there will be no place for them to stand before, and the angels of doom will not come out of the fire of their works. And anesthetic remains empty. Now that there is a soul in the flesh, it is better to repent about the concerns of this light world..."

Mashrab will be a guest in Kabodiyon for more than a month. The people have great respect for Mashrab. Literary scholar I.Suvonkulov commented on the great priestly conversation between Sufi Allayar and Mashrab: "Sufi Allayar and Mashrab were great propagandists of the Naqshbandi sect. The Sufi Allayar believes that Allah has a strong belief in both his hell and paradise, and that those who fall into sin in this world will inevitably burn in hell and be deprived of Allah's mercy. That is why he propagates the Shariah with the intention that Muslim slaves should be educated in Islam." Mashrab, on the other hand, goes through the Shari'a and serves in the way of the sect with his works. It promotes universal ideas, honors man. It motivates him to purify his heart. He strives for the sect. Sufi Allayar has created in various genres of lyrics. As the orientalist and literary scholar Shukhrat Sirojiddinov quotes: The main part of his major works in the religious spirit is written in masnavi form. He created his lyrical works in the form of quatrains, ghazals, tuyuq, soqiynoma, masnaviy. By the 17th and 18th centuries, the Naqshbandi sect had developed both length and breadth. Sufi Allayar also creatively used these qualities of the Naqshbandi sect in his works. Not



only that, he created a great philosophical work called "Murad ul-Arifin", which enriched this doctrine with new ideas, new considerations. The merit of Sufi Allayar is that if our forefathers such as Khoja Ahror Wali, Mahdumi Azam and Boborahim Mashrab set an example in applying the teachings of the Naqshbandi sect to social life, schools, madrassas, entered the educational system. This is his great virtue. It is no exaggeration to say that Sufi Allayar has become a teacher and mentor of the times, of millions of people, with this service. Indeed, both of these pains are the pains that a pure heart desires, this love is a symbol of purity. Sufism, on the other hand, is a provision that teaches purity of heart and purity of spirit. The conclusion is that the rich philosophical-artistic-moral heritage of Mashrab and Sufi Allayar, their teachings are a spiritual wealth of high educational value even today.

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