
ETIQUETTES OF KHOJAGON SECT IN “RASHAHOT”

(ON THE EXAMPLE OF THE PAMPHLET “WASIYATNOMA-I KHOJA ABDULKHALIQ DAR ODOB-I TARIQAT” IN “RASHAHOT”)

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ABSTRACT: - The article is based on the pamphlet “Wasiyatnoma-i Khoja Abdulkhaliq dar odob-i tariqat” by Ali Safi Hiravi Kashifi in “Rashahot ayn al-hayat” (Drops from the spring of life), the comparison of the text of “Odobnoma” with other manuscripts, as well as devoted to the study of the etiquette of the sect.

KEYWORDS: “Rashahot”, “Wasiyatnoma-i Khoja Abdulkhaliq dar odob-i tariqat”, Khojagon sect, sectarian etiquette.

INTRODUCTION

In modern research, we see that the principles, bases, or rules of the Naqshbandi sect have been written about a lot of eleven words. However, in the Rashahot, before the statement of these eleven bases - the words of the holy words of Khojagan, the treatise “Wasiyatnoma-i Khoja Abdulkhaliq Gijduvoni dar odob-i tariqat” (وصیت نامه در آداب طریقت) is given [1, P.15]. Dozens of Khojagon etiquettes are also described in the chapters of “Rashahot”, without which it is impossible and impossible to form a detailed understanding of the theoretical issues and practical activities of the Khojagon sect.

THE MAIN FINDINGS AND RESULTS

There is another pamphlet entitled “Odob-i Tariqat” (آداب طریقت) attributed to Khoja Yusuf Hamadoni. It consists of a total of 3 sheets (6 pages). “Risola-i Yusuf Hamadoni. The secretary of

this pamphlet, “Odob-i Tariqat”, book date unknown. We have carefully studied this pamphlet in order to see if it has anything to do with the “Wasiyatnoma-i Khoja Abdulkhaliq dar odob-i tariqat” in “Rashahot”. It was found that this pamphlet had nothing in common with the text of the “Wasiyatnoma-i Khoja Abdulkhaliqdar odob-i tariqat” in “Rashahot”. These two brochures also differ greatly in content. Ali Safi did not give any information about his use of this work in “Rashahot”. Hoja Yusuf Hamadani’s treatise “Odob-i Tariqat” gives a brief but important account of how a murid’s daily life should be. There is an Iranian edition of “Risola-i Yusuf Hamadani. Odob-i Tariqat” [2].

A modern Turkish translation of this pamphlet based on the Tehran edition was published in Turkey in 1998. On the basis of this publication, it was translated into Uzbek and published [3].

Ali Safi in the “Article” part of “Rashahot” in the statement of Khoja Abdulkhaliq Gijduvani mentions the title of the treatise as “Wasiyatnoma-i Khoja Abdulkhaliq Gijduvani dar odob-i tariqat” (emphasis ours - B.U.). From this it is known that he used a pamphlet of the same name attributed to Khoja Abdulkhaliq Gijduvani.

It is known that there are many manuscripts of the works “Wasiyatnoma” and they are very popular all over the world. From our observations, we are convinced that the pamphlet “Wasiyatnoma-i Khoja Abdulkhaliq dar odob-i tariqat” contains more than 50 copies of manuscripts, which are stored in the funds of Tashkent. If we include the manuscripts of the “Wasiyatnoma-i Khoja Abdulkhaliq” brochures, which are also available in the funds of Iran, Turkey, Bangalore, St. Petersburg and Tajikistan, then it is natural that their number is quite significant.

In the Tashkent manuscript funds there are several versions of this “Wasiyatnoma-i Khoja Abdulkhaliq Gijduvani”. Surprisingly, these “Wasiyatnomas” are different in size, it can be seen that some of them are 1 page, some 23 pages, as well as 35 pages. The question arises: Which of them is really the will of Khoja Abdulkhaliq Gijduvani?

To find the answer to this question, we need to study these “Wasiyatnomas” and compare them. Uzbek literary scholars S.Sayfulloh and N.Hasan provided information about the Persian manuscripts “Wasiyatnoma” in their research [4].

During the study of these Persian manuscripts, we found out that there are copies of “Wasiyatnoma-i Khoja Abdulkhaliq Gijduvani” in Turkish, Arabic and Ottoman-Turkish languages kept at the Institute of Oriental Studies of the Russian Academy of Sciences.

It is necessary to compare the “Wasiyatnoma” (Odobnoma) of “Rashahot” with the rare copies of the pamphlet “Wasiyatnoma-i Khoja Abdulkholiq” kept in the manuscript collections of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, Iran and Turkey. It is also important from the point of view of textual and literary sources to determine which of these copies was the main source for Ali Safi in writing the “Wasiyatnoma” in “Rashahot”.

It should be noted that the volume of the pamphlet “Wasiyatnoma-i Khoja Abdulkholiq” varied and was reduced by the secretaries due to abbreviations and changes. In our opinion, while writing this work, each secretary tried to adapt his philosophical and aesthetic views to the ethical norms of his time and the requirements of writing a literary treatise.

If the texts of the “Wasiyatnoma” contained in the “Rashahot” and the “Wasiyatnoma” kept in the manuscripts of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan, Iran and Turkey are carefully compared, there are many similarities between them, and even some exhortations repeat each other without any changes.

For example, the first testament in “Rashahot” is etiquette [1, P. 15]: “Oh, my boy! I bequeath to you knowledge, manners, and piety in all circumstances. You will always follow the Sunnah and be a servant of the Sunnah and the congregation”.

In the copy written by Ramzi Kabuli, the first will after “Basmala” begins as follows [5, P. 1]: “Yo bunayya! O my son! I urge you to be dietitian”.

Iran, i.e. the beginning of the copy in “Aqa Sultani / 85.5.16. Kutubxona-i majlis-i shorayi islamiy” the first testament after “Basmala” (page 1b) is as follows: “O child! I urge you to be dietitian”.

Considering the above examples, “O child!” The first testament in the Iranian version is exactly the same as the copy written by Ramzi Kabuli, except for the phrase We even see that the title of both pamphlets is exactly the same:

بسم الله الرحمن الرحيم قال الشيخ الامام الزاهد الشيخ الشيوخ تاج العرفان منبع الأولياء خواجه عبدالخالق الغجدوانى قدس سره العزيز
---فرزند خود را وصیت کرد ای فرزند وصیت میکنم ترا بر هیزکاری بخدای عز و جل

In the copy written by Ramzi Kabuli, the title and introduction of the work are completely different:

بسم الله الرحمن الرحيم الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين چون مرد سالک بدین دقایق موصوف کردد
از چشمهء معرفت قطرهء در جام جانش جکانندکه ابد الابد مست حضرت کردد یا بنی ای بسرک من ترا وصیت میکنم، که تقوی را
---شعار خود سازی

It is possible to compare the text of “Wasiyatnoma” (Etiquette) described by Ali Safi in the work “Rashahot” with the text of the copies of “Wasiyatnoma” of the Iranian and Turkish foundations, to identify similarities and differences between them. Such a textual comparison is also important to determine the extent to which Ali Safi’s creative approach to the text of the “Wasiyatnoma” (Etiquette) was approached.

The results of the above textual-textual comparison show that the pamphlet “Wasiyatnoma-i Khoja Abdulkhaliq dar Odob-i tariqat” (وصیت نامه در آداب طریقت) in “Rashahot” differs in size, wording and even meaning from the manuscripts of the Iranian and Ramzi Kabuli “Wasiyatnoma” and the Turkish edition. In our opinion, Ali Safi tried and succeeded in compiling the “Wasiyatnoma” in a unique way and transforming it into a new product of art.

Ali Safi included “Wasiyatnoma-i Khoja Abdulkhaliq” in his work “Rashahot” and called it “Wasiyatnoma-i Khoja Abdulkhaliq dar Odob-i tariqat” (emphasis added - B.U.).

Why etiquette of the sect is needed?

According to Hoja Ahmad Yassavi, the third deputy of Hoja Yusuf Hamadoni, “The etiquette of the sect is necessary for the students of the sect to benefit and get to know the heart”.

“Botin” in the dictionary means the opposite of the appearance, that is, the stone, the invisible side of the thing. In the phrase, “The etiquette of the sect is necessary to know the heart,” “the botin” comes in the terminological sense and means “heart”, “lust”. So, the etiquette of the sect serves to know the heart, the soul.

In the work “Rashahot” the description of the etiquette of the sects in the “rashha” is found in many parts of the work. Below we give a brief overview of some of the etiquettes of the Khojagon sect. It would be more appropriate to consider these etiquettes as a continuation of the “Wasiyatnoma” (Etiquette) in the work:

1. Murshid-i komil, to kneel politely in the presence of the teacher of the sect.
2. Talib-i Haqq, a humble, dervesh man should know himself to be the least (helpless, poor).
3. The murid should not speak without permission during the student service.
4. Not to have their talk when in the presence of the buzurgs (elders).
5. Not to utter a word in the presence of the elders without the permission of them.
6. To place the respect of the Murshid-i-kamil, the teacher of the sect, and the teacher in place, and to take care of the heart. Always follow with their permission.

7. Putting the services of a teacher before the services of a parent!

Conclusion

Ali Safi focused on making the content of the “Wasiyatnoma” more vivid and was able to articulate it in a unique artistic style. In general, Ali Safi was well acquainted with the written and oral works of the peoples of the East, the masterpieces of art in our classical literature, and managed to create a unique and brilliant example of creativity – “Rashahot” with a unique artistic and creative image. Most importantly, while describing the main content and essence of the work, the creator has embellished his work in a way that is small in the narrative, narrative in the narrative, but in the form of a story. This ensured the formation of “Rashahot” as a new literary work with a whole compositional form.

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