

“The Life Of Haji Muhammad Shahdi”

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ABSTRACT.

The article represents clear biography of Haji Muhammad Shahdi, being one of the great poets among those who were bilingual on their literal creative works including poetry, was in active position on literal poetry in Kokand and Uratapa. The data, in his rich literary heritage owning autobiographical character has been scientifically corresponded. Along with his personal qualities, some information about his father and masters has been referenced. Some of the reasons for getting different nicknames has been explained.

Keywords. *Enthusiasm, Ojiz, Sangi Siyah (Black stone), uzlat (spiritual retreatment), Sufi Kuchak, Masjidi Safed (white mosque), baqqal (grocer), Qori Kunduzi, Khojajon madrassah, governor, naqbandiya, qodiriya*

1. INTRODUCTION.

One of the primary sources of relatively complete and accurate information about the poet is his “Divan”. Haji Muhammad Shahdi is one of the most talented poets of the second half of the XVIII century and the beginning of the XIX century, in Istaravshan. The following works provide certain information about his activeness in the literal world of poetry, his own life and literary sources inherited by him: “Tavorihimanzuma”, “Tarihi Muhojiron”, “Tanlanganasarlar”, “Armugoni Khislat”, “Tuhafatul-ahbob”, “Anisul-ashiqin vatohfatul-Obiddin”, “Ruzgorvaosori Shahdiy”, “Tarihidoiraiadab ii Istaravshand arnimaiduvvumi XVIII century and early XIX century” and “Tazkiraisu khanvaroni Istaravshan” [S. Sultonov, 2002].

2. MATERIALS AND METHODS.

The subject of this study was conducted on the basis of historical analysis. The topic was written using historical, objective, systematic, analytical-comparative, scientific methods and principles of acquiring knowledge.

3. RESULT AND DISCUSSION.

Haji Muhammad Shahdi was born in 1760 in Masjidi Safed, mahalla of Uroteppa. Since his father, Sufi Kuchak, was a carpenter and craftsman, he pointed this out in some of his poems: Падарам, асл Кўчаки Баққол, (*My father is an initially grocer*)
Ин насиб аз азал Худо кардаст. (*This is God's destiny from eternity*) [Shahdi, 1880].
According to the content of the poem, Sufi Kuchak was brought up in a family of grocers (merchants). It is known that at the beginning of the XVIII century many sections of the population of Uroteppa lived in poverty. During the reigns of Muhammad Rahim Khan and Erdonabiy, the life of the city's population was poor. The tragic consequences of socio-political life were repeated until the reign of Fozilbi [Nalivin B. Nalivkina M, 1886].

Therefore, in spite of this situation, the inhabitants worked tirelessly. Shahdi's father's job was halwa cooking and he earned a living by selling it.

“Кўчако умр ба ҳафтад расид, (“*Kuchako's age reached to seventy years*”)

Солиҳо кафча задий, ҳалво ку” (“*You've been spending your life for the cost of living on your job*”)[S.Sultonov,1975]

His father was engaged in this profession at the age of seventy as well. With a rhetorical address and poetic questions, he questioned his father with his job on halva cooking thought his life. There are many poems in Shahdi poetry dedicated to the subject. In the following verses he refers to his homeland:

“Жўйиву маро ёбий, жойи ман Ўротеппа, (*Find me on my place, Uroteppa,*)

Гавҳари гаронкадрам, дурри пурбаҳо дорам” (*I have a precious pear fulfilled with expensive decorative stones*)[Shahdi, 1880].

The word phrases in the poem, "жойи ман Ўротеппа", "гавҳари гаронкадрам", and "дурри пурбаҳо" are directly related data about the poet's personal life. Through the words "жойи ман Ўротеппа" the poet alludes to the fact that he was born in Uratepa, to his motherland, meanwhile throughout the construction "гавҳари гаронкадрам" he points out that he saintly was born from his mother and through the third phrase "дурри пурбаҳо", he identified that he bears the Divan. From a young age he had a special respect and devotion to scientists. In many of his poems he recalls visiting the tombs of saints. It is known that in Khujand there was a governor named Sheikh Muslihiddin. After visiting that mausoleum, his mood changes. For some time he paid his nickname "Khujandi" in honor of this saint. "The honorary title is called Khujandi".

After he acquired primary education from his father, went to two madrasahs (Islamic schools) of Namzagah and Hojajan in Uratepa. There he was educated for several years by different professional masters of Islamic theology including Sadr ul-Ulama Mullo Taghoymurod, Olimkhoja Hotif, Khoja Ubaydullah Solikh [S.Sultonov, 2002] Mullo Taghoymurod taught him on Islamic logics and jurisprudence, while Mulla Muhammad Zaman trained him for Quranic sciences with tajwid (reciting rules and regulation of the Noble Quran). Olimkhoja Hotif and Khoja Ubaydullah Solikh were both his instructors on science of etiquette and Arabic language and Islamic theology. He constantly helped to his father with his business on halwa cooking. That time his father Sufi Kuchak was in constant contact with representatives of the religious tariqahs (branches of Islamic theology) He would lead so many rings of deferent lesson gatherings on different topics like prayer and dhikr. Such gatherings were attended by well known poets and theologians from more than thirty erudites. [S.Sultonov, 2002] Consequently, he pledges allegiance to the members of the tariqah through his father's upbringing. Along with the books "Odob us-salihiyn", "Maslak ul-muttaqiyn", "Sabot ul-ojiziyn", "Kimyo saodat" and others, which propagate the basic principles of Islam among the population, scientific and literary books should be taught A.Kayyumov noted [A. Kayyumov, 1961].

As you know, guidance comes in two forms. One is Divine guidance and the other is spiritual guidance. God gives both divine guidance and the spiritual ones. Divine guidance will be gifted to someone through the mercy of Allah while Allah sends someone for sharing spiritual guidance to people and the one is called "Pirimurshid". It is typical of a poetic character that the poet says here that I do not need a letter of introduction. He said that the first guidance comes from Allah and the second one which slave pointed out that he acquired it as professional who teaches about divine message of Islam by the grace of Allah.

In the book Risalai Aziza, the scholars who are skilled in the matter of faith say that giving guidance and tawfiq (mercy) are both from Allah Himself only. These two things cannot be earned by slaves as jobs or profession. These are from the kindness of God"[Sufi Allahyar, 2000]. The poems have the image of a critical personality characteristic. At the center of this

image was the poet himself. The humility inherent in the governors and the personality of the poet did not go unnoticed either. In his literary heritage, the poet points out that he is a "born – saint."

Он Худоки азал Шахдийро, Кардааст чун валии модарзод [Shahdi, p.89].

(It is the Allah who created Shahdiy as a born – saint)

In science, the rank of saints is lower than that of the prophets. Therefore, placing them an equal to the prophets in rank is absolutely impossible. "Because the prophets are the owners of revelation. Saints are the possessors of prophecy"[Sufi Allah, 2000]. The reason why a martyr calls himself a saint becomes clear when we get acquainted with the verses of the Qur'an. "Beware, there is no danger for the friends of Allah, nor will they be offended." [Surah Yunus: 62]

During the surah, those who are not offended in the two worlds are told, "They are the ones who believe and are pious" [Surah Yunus, 63]. What good news do the saints have? "They have good news in this life and in the Hereafter. There is no change in the words of Allah. That is the great attainment. "[Surah Yunus: 64] there is no need for saints for having such divine gift except the ownership of true faith and guidance. These are the real miracles. Scholars have emphasized that the prophet himself lived in true guidance. From this it is clear that Shahdi was a pious and God-fearing young man from his youth. Realizing this, his father entrusted him to the discipleship of Khoja Ubaydullah Salik. The saints still have the knowledge of the inner experiences of their disciples. Such a state is, first of all, a sign of intellect, wisdom and knowledge N. Komilov emphasizes [N. Komilov, 2000]. He asks the young man to read a poem he has written. Young Shahdi reads this verse under the pseudonym "Weak towards Allah":

Як назар бар Ожизи Мажнуни шайдое нигар,
Рӯзи шаб аз интизорат мехӯрам хуни жигар [Shahdi, divan].

*(Take a look at me, the weakest person towards You, o Allah
Each night I am under impatience)*

When Ubaydullah Salik heard this verse, he was surprised and asked: "Did you change your nickname to 'Ojiz'?" "This nickname is not appropriate for a young poet like you!" He advises that it would be better to choose a nickname "Shahdi". From that day on, Haji Muhammad began to write poetry under the pseudonym "Shahdi". He explains this situation later in his poems.

Ба дастам бидоданд қоғазу қалам, *(I was handed pen and paper),*

Ки "Шахдий" бигуфтанд карда рақам. *(When Shahdi is told that this is knowledge).*

Тахаллус маро ном Ҳожи бувад, Умед аст аз Ҳақ ки рози бувад.

(My nickname was given to me by my master Haji, There is hope from the Truth that is pleasing) [Shahdi, 1885]

It should be noted that there are other reasons for taking the nickname "Shahdi" in the poem. Firstly, his father and he were engaged in baking, and secondly, in some of his poems it was considered as inspiration and news that happened in the afternoon. There is evidence of this in the autobiography of the poet in the copies of the divan, written in the Masnavi genre [Shahdi, 1885]. The proverb "Shahdi shahdam, koni shahdam, Shahdiyam shakkarfurush" is a proof of this [Shahdi, 1880].

According to the witness of some sources, his numerous poems have been announced under the pseudonym "Shahd". Mainly, he used the nickname "Shahd" in one of his poems "[S. Sultonov, 1998]. For example, in a poem he says:

Шахд, чаро ту гуфтаи, ки хез вақти хуш гузашт,

Вақт гузашт кор кун, файзи саҳар гузашт ҳайф [S. Sultonov 1998].

(Shahd, why did you say that the time of rejoicing is past, stand up and awake from ignorance.

(It is a pity for you that time has passed, the dawn has passed, and now ask mercy!)

Therefore, during his life and work, the poet created under the pseudonyms "Khujandi", "Ojiz", "Shahd" and "Shahdiy". Historical and literary sources mention only the pseudonym "Shahdi". He grew up separated from his young parents, a stranger and lonely. He referred to his family through the lexical units "unfortunate alone", "I have no liver", "I have no mother and father".

Дар гўшае нишаста ҳар дам ба оҳу ҳасрат,
Ман рўсиёҳу бадбахт, **модар падар надорам.**[Shahdi, 1880].

*(Every moment I sit in a corner with a sigh of relief,
I am unfortunate because I don't have parents).*

It is known that in the literary environment in which the poet lived, many scientists and scholars grew up. According to S.Sultonov, around 1790, more than 70 poets and scientists were engaged in scientific and literary work in Istaravshan [S.Sultonov, 2002]. Shahdi attended their meetings. In some of his poems, he indicates that he was educated in a madrassa (Islamic school). However, we were not informed about which madrassa and when he studied. "Let's go out of the madrasah and have a holiday today" (Today we will leave the madrasah and go on holiday) states in one of his verses that he had a education in the madrasah "[Shahdi, 188].

Аз мадраса бароем, таътил кунем имрӯз,
Дар кўйи он харобот манзил кунем имрӯз.[Shahdi, 1880].

*(Today we will leave the madrasah and have a rest,
Today we will head towards the place of soul)*

After the holiday, Shahdi and his colleagues attended the zikr rings and ounces. About the madrasahs of that period, academician V.Nalivkin says: "The education system was two-tiered, with schooling lasting from two to five years, ... The Koran and other books had to be memorized. The madrasah is a higher educational institution, where students learn the rules of Islam mainly through Arabic and books written in Arabic." [A. Kayyumov, 1961]. The madrasah system was so complicated that Shahdi knew that the holidays were days of joy and happiness. Despite the various problems of life, he learned the profession of a confectioner from his father. He said that he made a living from this profession. "I give confetti to the students of the madrasah, because I am a confectioner. [Shahdi, devon] However, the lack of daily income, the problems of life and the money earned from this profession were not enough for household chores. "This is how the working people, oppressed by the ruling classes lived" said A.Kayyumov [A. Kayyumov, 1961].

Constant physical labor, creative hard work, honesty and truthfulness have raised his prestige among the people. Another reason for this is A.Kayyumov said, "... there were poets who had no connection with the khan's palace and spent their whole lives among the people. In their works, some scenes of people's life are reflected" [A. Kayyumov, 1961]. The poet is not proud of this work. A true creator is always on the side of truth. This quality was reflected in Shahdi's poems. It is well-known that the followers of the truth have always lived a life of slander and oppression. In addition to his fame, the poet says in his poems that he was slandered and blamed.

Машҳури халқи олам то гаштаам валекин,
Дар тўҳмату маломат мардонаам ман имрӯз[Shahdi, p.267].

*(I have become popular among the people, but
Eoday I am exposed to slander and reproach, so I persevere with courage)*

Saints are always tested by an exam. The test of the Shahdi's life was blamed on him by the people, while some spoke of his good condition, while others spoke of his bad condition. He established a garden in Sepula, a short distance from his village. The representatives of the tariqah practiced a profession in accordance with the Suluk. If Shahdi has been a gardener

since he was young, he can now be a gardener and farmer. It is a little easier to see the variety of trees in the garden. As the Sufi Allahu ta'âlâ said: "No one who is a sheikh should ever break the Shari'ah. Let him behave in accordance with the Shari'ah in everything he does, in his food, in his speech. Let people not covet their hands". [Sufi Allahyar, 2000]. One of the characteristics of a martyr is not to covet one's wealth, to earn an honest living, and to walk in accordance with the Shari'ah. This can be seen in the ghazal, "Oh Sufi tanparvar, this and our manat are useless, in the heart, where there is no love, there is no zuhd and varaat".

Many Sufis and guardians, who are members of the tariqah, choose to marry at the end of their lives for obvious reasons. Uzlat worship. Uzlat is the only relationship between man and Allah. Imam al-Ghazali, in his exhortation to his children in the Hereafter, said, "O my son, mysticism is of two parts: the second is to distance oneself from the majority, that is, to distance oneself from the people in non-Shari'ah matters"[Abu Hamid al-Ghazali, 2004]. On the advice of Piri Komil, Shahdi chooses Uzlat. His majesty embodied the criteria of life and humanity. Because in his autobiographical poems he considers solitude as the period of love's martyrdom. Drunkenness and solitude came with a mystical meaning in his poems. The poet, who tells the truth in a metaphorical way, says:

Шаҳдиё, май бинӯшу хуш биншин,

Гир хилват ба гӯшаи танҳо[Shahdi, 1998].

(O Shahdi, drink wine and sit alone in the corner)

In the words "alone", the poet alluded to the nobility. The failure of social life, the loss of friends and teachers, led him to "solitude" and "loneliness." This drunkenness was not today's drunkenness, but the wine of divine love. The words may, jam, saki are traditional images. The oil of martyrdom is the "light of divine revelation in the heart." Because love is measured by the "pleasure of seeing." "Lovers are intoxicated by the pleasure of meeting" [S.Sultonov, 1998]. Sajjadi describes the brain as the "victory of love" [S.Sajjodi, 1367]. The victory of love sent Shahdi to Sangi Siyah. "... he got the name Sangi Siyah because he was digging a hole in the ground," S.Sultonov said.[S.Sultonov, 1998]. The forty caves in Sangi Siyah are still a monument.

The poet died in 1839. People will bury him in the hilltop of his garden in Sepula. The people of Istaravshan will build a mausoleum on the poet's land. His mausoleum still exists, and his son Nodim is buried to the right of the tomb. The mausoleum is located on the hill of Sari Mazor. In his poems, "Sangu Siyahu toqi mazar" foretells that it will remain forever.

Аз мо, ки ёдгор ғоре нишона монд,

Санги Сиёху тоқи мазоре нишона монд.[Shahdi, p.81]

(Only one cave and the corner of Sangi Siyah mausoleum are left as a monument).

The poet laments the death of Qori Kunduzi's contemporary Haji Muhammad Shahdi. This is indicated in the lexicon of "History of the death of Haji Muhammad Istaravshani" [Qori Kunduzi, p.144].

Баҳри таърихаш хирад Комий кашида оҳи пок,

“Қабри Ҳожимуҳаммади шоир мунаввар бод”, [Qori Kunduzi, p.144].

(Komi sighed from the heart for his history of intelligence,

Let the grave of Haji Muhammad Shahdi be filled with light).

If we calculate the word "pure" and "oh" from the verse "Let the grave of the poet Haj Mohammad be enlightened" in Hijri, it will be 1269. The year AD is 1845. However, according to the descendants of the poet, the poet's death will take place in another year. "According to the descendants of Shahdi, he was born in 1762 and lived for 80 years" [S.Sultonov, 1998]. If we add 1762 to 80 years, we get 1842. However, given the skepticism of this date, we turn to the historical article written by Nadim, the son of Shahdi. Naturally, the son knows better than anyone else the death of his father. On top of that, Nadim was a Hafiz of the time. He mentions his father as a "pir" in the literary heritage:

“Хар кас, ки кунад суроғи пирам,

Таърих шудааст, “боғи пирам” [Нодим, в.182].

(Whoever seeks my pir (my father, Haji Muhammad Shahdi) will find him from the history of the phrase “garden of pirs”)

The phrase "garden of pirs" is 2 - 1 - 1000 - 2 - 10 - 200 - 40 - in alphabetical order. If we add the numbers together, we get 1255 AH. The year is 1839 AD. It is known that Nodim wrote this historical article after the death of his father. Therefore, we consider this date to be more accurate than other numbers. Shahdi died in 1839.

4. CONCLUSION.

In conclusion, the poet's life is rich in examples. In particular, the fact that his teachers were members of the tariqah defines his personality. Through the spiritual upbringing of his teachers, his mental state aspired to perfection for a lifetime. In his poems, he described the social life, literary environment, living conditions, study of science, travels, contemporary social events, marital status, profession, mentorship, and mental state. Shahdi, one of the most talented poets of his time, had a great influence on the developing Sufi literature in the first half of the 19th century. It is important that Shahdi's attitude to social life is reflected in all his poems. Therefore, it is worth mentioning that Shahdi deserves to be among the poets of the lover and humanist directions of the literary environment of Kokand and Istaravshan.

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