

Harobotiy's Enlightened Words

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Received: 31 March 2025; **Accepted:** 29 April 2025; **Published:** 31 May 2025

Abstract: This article provides information for teachers of textual studies and literary source studies in higher education institutions, academic lyceums, colleges, and general education schools, as well as anyone interested in literature, about the renowned philosopher, poet, and Sufi scholar Mavlono Kharobotiy, who was born in Tashkent in the second half of the 17th century. It discusses his surviving works "Kulliyot," "Masnaviyi Kharobotiy," and "Risolayi Faqriyya," which expound on Sharia issues related to Islamic jurisprudence, the fundamental principles of Sufism, ethics, and philosophical attitudes towards life in the masnavi style. The article also highlights the significance of these works in nurturing the perfect individual.

Keywords: Kulliyot, masnavi, risola, tasavvuf, burhoni qoti', g'iyos ul-lug'at, faqriyya, manuscript, lithograph, mudarris.

Introduction: The Uzbek people have gifted the world with numerous great scholars, poets, and intellectuals. As times have changed, some names have been concealed in the pages of history, while others have been completely forgotten in the turmoil of the past. However, the work and creative legacy of diligent individuals who made significant contributions to the country's development remain eternally imprinted in people's memory and resurface over time. Abduqayyum Mahsum Hayrobod (His Holiness Kharoboti - "Hayrobod Eshon") was also one of such great figures.

Mavlono Kharobotiy was a renowned philosopher, poet, and Sufi scholar, born in Tashkent in the second half of the 17th century. In his surviving works "Kulliyot," "Masnaviyi Kharobotiy," and "Risolayi Faqriyya," issues related to Islamic jurisprudence, the fundamental principles of Sufism, ethics, and philosophical attitudes towards life are expounded in the masnavi style and serve to nurture the perfect individual. Although Kharobotiy's manuscripts and printed works were widely circulated in Central Asia until 1917, no articles about his life and legacy had

been published. Neither the books printed seven times in Tashkent using lithography, nor the handwritten sources included any information about the poet's life and work. Conclusions about his biography can only be drawn based on the information provided by his descendants currently residing in the Khayrobod neighborhood of the Chilonzor district in our capital.

Kharoboti studied at the Kukaldosh Madrasah in Tashkent, which was a pillar of knowledge, enlightenment, and religious perfection. After attaining the status of mudarris, he himself taught khalfas in the madrasah. After working for several years, he embarked on the Hajj pilgrimage to fulfill the sacred obligation. After visiting Mecca and Medina and perfectly performing the Hajj rituals, he headed to Egypt. There, at al-Azhar University, recognized as the religious and cultural center of not only that time but also of the Islamic world, he devoted himself to continuous study to master both religious and secular sciences. Abduqayyum Makhsum, who became one of the university's most accomplished students, realized he had achieved his goal and decided to return home after 25 years. Upon their return to Tashkent, a new

baby was born in their family. Since the newborn was born in the city of Sham in Syria, he was named Shamusofir. According to legends passed down orally, the governor of Tashkent welcomed Khayrobod Eshon in the fortress around present-day Chinoz and, as a sign of respect, told him he could settle wherever he wished. Then Kharoboti decided to choose the place where the white camel that had come from Mecca and Medina without kneeling would finally kneel. After walking, the camel knelt near a hill in the territory of today's Khayrobod neighborhood. Kharoboti took this place as his dwelling and built a shelter. For some time, he taught students in various madrasahs. Then he set off for Kazan. There, to strengthen the religion, he served as imam-khatib in the main mosque, earning high respect and recognition for 10 years. Having gained fame for his knowledge and wisdom, he returned to his homeland - Tashkent. More than fifty families, led by his pious student Sarkorboyvachcha, also considered it an honor to be with the master and came to Tashkent. Bricks and other building materials were brought from Kazan, Kazan craftsmen were specially invited, and a mosque, a tomb, and a multi-room khanqah were built here, just like in Kazan.

It's worth mentioning one thing when appropriate. The study of Kharoboti's work began long before us in Xinjiang, China. In 1980, several articles were published by the Uyghur scholar Aziz Sobit, and in 1986, an abridged version of "Masnaviyi Kharobotiy" was published as a book. In the articles of other Uyghur scholars, Kharoboti is interpreted as a Uyghur poet. On November 15, 2003, the Uyghur scholar Hurmatjon Abdurahmon defended his candidate dissertation in Tashkent on the topic "Uyghur poet Kharoboti and his literary heritage." According to the scholar, Kharoboti's grave is in Xinjiang, and his name is Muhammad ibn Abdullah. However, it is clear that Kharoboti lived in Tashkent, and his grave is located on what is now Qatortol Street. Kharoboti also mentions the city of Shosh in his "Masnavi Kharoboti." For instance:

One who doesn't know oneself is knowledge and ashes,
oh sun,

You're pleasant, oh mullah of Shosh, -

he refers to himself as a mullah from Shosh. From this couplet, it is not difficult to understand that Kharoboti lived and flourished in Tashkent. Additionally, Abduqayyum Kharoboti and his son are mentioned in the waqf document belonging to the Kharoboti mosque, which is preserved by Kharoboti's descendants.

Another debatable issue is that while studying the poet's work, Hurmatjon Abdurahmon claims that his "Kulliyot" and "Masnaviyi Kharobotiy" were originally

one work that was later divided into two. In reality, they are two separate works.

In Uzbekistan, attention to Kharoboti's work began in 2005. It is known that Sufism had such orders as Suhrawardiya, Kubrawiya, Qadiriya, Yasawiya, Chishtiya, and Naqshbandiya, along with many of their branches. Kharobotiya was also one of the movements in Sufism, and its path and method were extremely difficult, resulting in few followers. Regarding the composition of the word "harobot," "harob" means ruin, and "ot" indicates the plural form in Arabic. Thus, the term "harobot" means ruins. Its terminological meaning in the "Burhoni qoti" dictionary denotes a wine house and bozakhona. In "Ghiyas ul-lughat," it is also said to refer to a tavern.

Sufis, intoxicated by the love of Allah and thinking of nothing but Him, considered themselves kharoboti (ruined ones). Abduqayyum Eshon was an ardent proponent of the Kharobotiya movement, and although he adopted the nickname Kharoboti, over time the Naqshbandi order became dominant in his life. Initially, he called for abstaining from professions and abandoning the pursuit of prosperity, but later the principles of the Naqshbandi order, such as striving for knowledge, mastering a profession, showing kindness to relatives, respecting scholars, the virtue of knowledge, the qualities of a skilled physician, and the virtue of charity, began to be reflected in his work. In "Risolayi faqriyya," he advocates adherence to the principles of the Khojagon order and Naqshbandi tenets, such as "Nazar dar qadam," "Safar dar vatan," and "Khilvat dar anjuman."

Abduqayyum Makhsum, who from his youth strived for knowledge and the elegance of artistic expression, was one of the steadfast intellectual scholars of his time who spread knowledge and enlightenment. He was equally respected among writers and ordinary people as a master of words. Anyone who deeply contemplates the meaningful verses created by Hazrat Kharoboti can perceive their inner essence and noble ideas through inner feeling. When we read Kharoboti's book "Masnavi Kharoboti," we see that he has fully embraced the Mevlevi order. In "Masnavi Kharoboti," he translated many verses of Jalaluddin Rumi into Uzbek and also expressed his impressions of these verses in poetry. As a result, he earned the title "spiritual son of Mawlana Rumi" among the people.

In the works of Kharoboti, one can find thoughts related to many spheres of life. In particular, in the chapter "About the righteous and the hypocrite" of "Kulliyot," while calling people to be righteous, he urges them to avoid those who break their promises and betray others' trust as much as possible. "Kill your

ego, destroy it," he shows people the right path, describing the ego as "the master of deception." Elsewhere, he compares the nafs (lower self) to a king who wants to be the sole ruler over people, and the heart to a fortress. Kharoboti strongly condemns ignorance, writing that if you teach knowledge to an executioner, he will hang everyone. It is known that Mansur Hallaj was executed for saying "Anal-Haq" by people who lacked proper knowledge and did not understand the meaning of the words. Kharoboti writes: "O brother, be aware that everything from the celestial realm nurtures the soul, and everything from the earthly realm nurtures the body. Therefore, the soul is celestial (heavenly) and the body is earthly, each cultivating its origin. O brother, do not be proud of the strength of the body, for whoever is proud of the body's strength will leave this world with arrogance."

Just as it is true that gold does not tarnish, it is equally true that the above words have withstood the merciless blows of time without losing their value in the slightest. These awakening words, these passionate verses that conceal the world's treasury in their lines, will continue to call upon generations to be good people, to work selflessly for the prosperity of the Homeland and society, and to be loving towards our friends and brothers.

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