

## ON THE RUBAIYS OF PAHLAVON MAHMUD AND THE FUTUVVATNAMA IN TURKISH

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**Abstract:** Futuvvatnama is actually a program of craftsmen. This science, which has educational significance, was mainly taught in schools. Their goal was to educate the people correctly; to explain to ordinary people. Futuvvatnama in Uzbek literature was primarily in the form of folk books. Futuvvatnama was originally written in Arabic and Persian-Turkish languages. Later, futuvvatnama also appeared in Turkish. For example, there is the work "Futuvvatnama" by Yahya ibn Khalil ibn Cho'ban Fata al-Burghazi, the author says that he wrote this futuvvatnama by buying several books that came into the hands of the Franks during the siege of Alexandria, and that he used the necessary books for tafsir, hadith and futuvvat... In the article, we will use several futuvvatnama studied in Turkey and the rubaiyat of Pahlavan Mahmud.

**Keywords:** futuvvatnama, akhyil, Burgazi, Rakhshon Gurel, Naqqash Ahmad, Javad Haqqi. Abdulbaqi Golpinarli

Main part: Abdulbaqi Golpinarli emphasizes in his comments that in the process of writing the "Futuvvatnama" of Yahya ibn Khalil ibn Cho'ban Fata al-Burghazi, Naqqash Ahmad's "Tuhfat al-wasayo" and Jalaluddin Rumi's "Masnavi" were used [Abdulbaqi Golpinarli. The organization of futuvvat in Islamic and Turkish lands. pp. 23-24]. Burgazi explains that he wrote his book in Turkish because Turkish was spoken in the Rum lands. According to him, every Muslim must have a sheikh. A person who does not have a sheikh is a disciple of Satan. The first rubai after the "Basmala" in the tomb of Pahlavan Mahmud is also about this very act:

یادست مرا این سخن از صاحب دردی

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مردی نشوی تا نكنی خدمت مردی

زنهار مكن خدمت آنكس كه نكرد است

تا عهد جوانی به ادب خدمت مردی

Aytib edi menga bir kuni sohibi dard:

Kim qilmasa mard xizmatini bo'lmadi mard!

Hech xizmatini qilma o'shal kimsanikim,

Gar qilgan emas yoshligida xizmati mard.(E.O)

Günün birinde bana bir dertli kişi söylemişti:

Merdin hizmetini yapmayan mert olamaz!

Öyle bir kişinin hizmetini yapma, dikkat et,

Eğer yapmamışsa gençken merdin hizmetini.

The youth, the akhy, and the sheikh are all one. The youth is to enter the path of futuvvat, the achy is to go down the path, and the sheikh is to go to the destination [Abdulbaqi Golpinarli. Burgazi and futuvvatname. p. 85].

The akhy should not have more than eighteen dirhams of money or savings. He should give the excess of his money to the needy. There is salt in everything. The salt of the youth and the akhy is to earn bread and feed the poor. In this regard, let us quote the rubaiyats of Pahlavan Mahmud about this very lack of salt, that is, about the lack of salt of the people of futuvvat:

از زهد نمک رفته ز پرهیز مزه

دردا که نمانده در گنه نیز مزه

آب آمده شسته از همه چیز نمک

باد آمده برده از همه چیز مزه

Tuz qolmadi taqvoda, maza parhezda,

Yo'q ta'mi gunohning-da, base, shul kezda.

Suv yuvgan esa gar tuzini hammasining,

Yel oldi mazasini ularning tezda.(E.O)

Tuz kalmadı takvada, tat bulunmaz perhizde,

Yoktur tadı günahın, yeter artık, şu kezde.

Su yıkadıysa eğer tuzunun tamamını,

Rüzgar alıp götürdü onun tadını tezde.

or:

در چرخ نمانده در فلک نیز نمک

در جرم سماک و در سمک نیز نمک

چشم نمک از خوان فلک بی نمکیست

دوریست که نیست در نمک نیز نمک

Tuz yo‘q bu jahonda shu kecha-kunduzda,

Na yer tubi, na ko‘k toqida – yulduzda.

Tuz koni falak sufrasi bois tuzsiz,

Oh, bu ne zamonki, tuz yo‘q hatto tuzda?! (E.O)

Tuzu yoktur cihanın bu gece gündüzde,

Ne yer altı, ne de gök kubbesi– yıldızda.

Tuz madeni felek sofrası sebep tuzsuz,

Ah, bu ne zaman ki tuz yok hatta tuzda?!



Burgazi and Futuvvatnama contain comments on the tradition of futuvvat, people who are not accepted in futuvvat, futuvvat figures, manners, food, sky, table, buying and selling, hospitality, methods of asking the patient about his health, futuvvat genealogy, and others. [Abdulbaqi Golpinarli. The organization of futuvvat in Islamic and Turkish Lands, pp. 23-24.] Burgazi states in his Futuvvatnama that he "wrote his work in Turkish because Turkish was spoken in the land of Rum." Rakhshon Gurel's research on "Futuvvatnamei Burg'azi" states: "The author's name and patronymic are given in the form of Yahya bin Cho'ban Fata al-Bur'azi. This work and its author were first introduced by Fuod Koprulizoda. Information about the author and copies of the work is provided in Gulpinarli's article in the "Collection of the Faculty of Economics". The article only states that the Futuvvatnamei number 5482, which is kept in the Bayezid Library, and Burg'azi's work, which is recorded as number 5481, were taken as a basis. Both of these copies are another copy of the same work. Gulpinarli also adopted this name and gave it in the form of Burgazi. This work was written in the 13th century and is also important as the Futuvvatnamei of the Turkish poet Nasiri, written in Persian in Ottoman Turkish, which has survived to this day. Burg'azi uses this work in some places. In this futuvvatnama, Burgazi mentions that he bought several books that were looted by the Franks during their siege and occupation of Alexandria, and that he used works such as "Tazkirat ul-Awliya", Al-Kaloid, Asosul-Arifin, and books of Manaqib, along with books of tafsir, hadith, and qisasul-anbiya, as well as books of futuvvat, as necessary for futuvvat.

From this it is clear that the original source for this futuvvatnama was works such as tafsir, hadith, and qisasul-anbiya. From this perspective, Alisher Navoi's works "Holoti Pahlavon Muhammad" and "Holoti Sayyid Hasan Ardasher" are also sources of futuvvat.

"Futuvvatnama" Burgazi is divided into the following chapters.

The first is about 7 people whom God Almighty honored with the virtue of futuvvat.

The second chapter is the futuvvat and qualities of the mashayikhs

Chapter Three—About those who cannot enter the futuwwat

Chapter Four—Description of the futuwwat genealogy.

Chapter Five - On the Qualities of the akhyy

Chapter Six - On the qualities of the murid (educator);

Chapter Seven - On the manner of the upbringing of the akhyy;

Chapter Eight - On the description of the qawli and saif groups of the people of futuwwat

Chapter Nine - On the description of the akhyy's table - what the table should be like;

Chapter Ten - On the description of the four qualities that are always necessary for the akhyy and the three that are not necessary

Chapter Eleven - On the description of the akhyy's dress:

Chapter Twelve - Advice to those who should stay away from the akhyy.

Chapter Thirteen - On the Qualities of the Sky. In this, one verse attributed to Mevlana Rumi is cited, but this the continent does not belong to Mevlana [Gulpinarli. Burgazi's Futuvvatname. 106 p.]

Chapter Fourteen - On the Necessity and Benefits of Serving

Chapter Fifteen - On the Rules of Manners. The following chapter is a treatise written entirely on the rules of etiquette (living life, rules of life). It describes the manners used in everyday life, such as eating, drinking water, wearing clothes, manners of behavior... At the end of the work, the uncles, descendants, wives of the Prophet (peace be upon them), armor, swords, and the Futuvvat series are shown. Then the rules of drinking salt water, which is the ceremony of entering Futuvvat, are explained. This part is translated from the work "Tuhfat ul Wasayo". [Burgazy. pages 143-146; Tuhfat ul guardianship, 225 - 230 p.].

At the end of the book, this futuvvatnama concludes with a description of the archon. The works that define the foundations of the futuvvat organization are futuvvatnama. In addition to these, there are many other works related to this organization in the libraries of Anatolia - genealogies and licenses [Javad Haqqi Tarim. In history, Kirshahri - Gulshahri., pp. 58-61]. Futuvvat is a socio-political organization established in different countries for different purposes. Initially, this organization did not have its treatises or programs. By the 13th-14th centuries, their own legal rules and genealogies gradually began to appear. This process especially appeared through Najmiddin Kubro and his disciples. It occurred in connection with the activities of Sayyid Ali Hamadani.

The work "Futuvvatnama" by Sayyid Ghaybiy oglu Sheikh Husayn. Ghaybi wrote this futuvvatnama during the time of Fatih. Futuvvatnama of Sayyid Ghaybi's son Sheikh Husayn.

The work describes in detail the traditions of futuvvatnama, the ratio of futuvvat, the manners of dignitaries and their leaders, making and sending halva, and others. The author wrote the work between 855/AD 1451-886/1481, that is, during the reign of Fatih Sultan Mehmet. It is the second Turkish futuvvatnama after Burgazi's "Futuvvatnama". The oldest copy of the work of the author, who does not have complete information about himself and his father, was copied in 920/1514. It contains 72 wisdoms attributed to Hazrat Ali (pbuh), as well as a work that has the characteristics of a futuvvatnama [Khutubatul-bayan, 30]. The futuvvatnama of the son of the unseen Sheikh Husayn was also published by Gulpinarli in the "Collection of the Faculty of Economics" [Gulpinarli, 27-155]. A lot of information about the work can be obtained from the collection. According to the futuvvatnama, the futuvvatnama is to adorn the futuvvat with faith, to elevate the kindness with generosity and charity, and to illuminate the hearts of his friends with the subtleties of the enlightenment of futuvvat and irfan. It begins with a hymn. This introduction is the same as the introduction to "Tuhfat ul-wasoy" [Sayyid Husyn, 205]. According to the rhymed verses used, it is reported that Burgazi's futuvvatnama was also used.

In the Futuvvat Silsila, it is written that Sultan Zahir, Ghiyos ad-dunyo wad-din Kahfal-islam wal-Muzaffar wal-mansur Ghazi ibn Sultanul Ghazi Yusuf ibn Ayyub entered the futuvvat maslag with his affiliation to Caliph Nasir. Considering that this person was the governor (governor) of Aleppo in 613/1216, it can be known that the work was written before 1216. The work begins with the acceptance of the futuvvat maslag, that is, listing the acts of entering the fatiyyah. The fact that the Akhiyas who sat at the door of the futuvvat did not have a futuvvatnama, The ones that were written very briefly, his closeness to the people of futuwat and his knowledge of the pillars, and his decision to write a book explaining what futuwat is after he was 30 years old, when he learned to read and write in a short surah. The author explains that he collected and selected the necessary information from various sources for the futuwatname.

The work explains the need to adhere to the principle of "The shaykh of one who does not have a shaykh is the devil", the virtue of one who claims to be a shaykh, Hazrat Musa's desire to understand the end of Khidr (a.s.), and Khidr's desire to show that this path is the path of patience, and that this is the science of fate.

"Futuvvatname of Sheikh Musa". Sheikh Musa, known by his pseudonym Nasihi, initially explains the creation of the universe in 6 days, the evolution of the species of humanity to their power. It is said that he acquired some art according to the text. After that, the author goes on to the commentary and explains that the group of souls who saw the "Nuri

Muhammadiya” are people with professions (in the direction of professions) such as sultan, naqqash, hafiz, attar, hakim, preacher, artist, scholar, abid, sayyad - hunter.

The following conclusion can be drawn from the text of this source: According to the hadith sharif mentioned in the “Nurnama” that “Avwali mo kholaqallahu ta’ala nuriy,” the first thing created by the Creator was the light of our Prophet (peace be upon him). We all know and recognize this. However, according to the text, the soul of the one to whom this light appeared, in the author’s opinion, was the owner of the above professions and positions (sultan, naqqash, hafiz, attar, hakim, preacher, artist, scholar, abid, sayyad - hunter).

So, it is not for nothing that many of the pamphlets published in lithographic form among our people in the late 19th and early 20th centuries begin with the text of the "Majmuai Nurnama and Majmuai Risola". That is, before moving on to the commentary on the professions, in these pocket pamphlets the Nurnama about the Prophet (peace be upon him) was read and then other pamphlets were moved on. This leads to the conclusion that the soul of the owner of the subsequent professions in that pamphlet saw the light of the Prophet. The author, after mentioning the names of some crafts, states his intention to explain the masters of some crafts and the profession (inheritance) from whom this craft was inherited, and provides detailed information about the masters of weavers, weavers, shoemakers, bootmakers, tentmakers, hatmakers, knifemakers, farriers, locksmiths, butchers, grocers, boilermakers (degreasers), and soapmakers.

Let us conclude the summary with the words of the famous Sufi scholar Professor Ibrahim Arslanoglu: “Futuvvatnamas, whether they are related to the philosophy of Sufism or to the education of morality and virtue, which are considered important for humanity, are sources that attract attention because they are related to both important aspects. Futuvvatnamas have been used very effectively in Sufism-related education, especially in moral education.”

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