

## On the Quotations in Arabic Quoted in the Work “Qush tili” (The Language of Birds) by Mawlana Khoja Qazi Payvandi Rizoi



**Shafolat Khasanova**

Doctor of Sciences in Philology, Acting Professor Al Bukhari University of the Republic of Uzbekistan

**ABSTRACT:** In Uzbek literature, the study of epics of the genre “Mantiq ut-tayr” is associated with the study of Alisher Navoi’s epic “Lison ut-tayr” and has always been in the spotlight of experts. Mavlon Khoja Qazi Payvandi Rizoi (XVIII acp) was another artist who wrote in Turkish on the theme of “Mantiq ut-tayr”. The only manuscript of the epic “Qush tili” (The Language of Birds) created by him is kept in the fund of the State Museum of Literature named after Alisher Navoi under inventory number 127.

In the creation of Rizoi’s epic “Qush tili” (The Language of Birds) the epics of the series “Mantiq ut-tayr” and the works of Sana’i, Ibn Sina, Shahobiddin Suhrawardi, Ahmad Ghazzali were the first sources, The history of Islam, the Qur’an and the hadiths have served as an important factor in ensuring the originality of the work, the uniqueness of the plot and compositional structure.

**KEYWORDS:** Rizoi Payvandi, “Qush tili” (The Language of Birds), Qur’an, hadith, epic, quotation, content, form.

### INTRODUCTION

Payvandi Rizoi’s “Qush tili” (The Language of Birds) is a religious and philosophical work dedicated to the symbolic adventures of birds to Simurg (Allah), with a special emphasis on human spiritual maturity. In Rizoi’s epic, unlike Fariduddin Attor’s “Mantiq ut-tayr” and Alisher Navoi’s “Lison ut-tayr”, the epic is divided into two parts. In the first, the 10 beds that are initially required for taxation, namely the nutrients - Tawba, Zuhd, Tawakkul, Qanoat, Uzlat, Zikr, Tavajjuh, Sabr, Muroqiblik and Riza. These nutrients purify the soul spiritually and encourage it to cross the next 7 climates, namely, Talab, Ishq, Ma’rifat, Istiqna, Tawhid, Hayrat, Faqr fano and Simurg visoli.

Payvandi Rizoi’s epic “Qush tili” (The Language of Birds) has a total of 156 titles. Of these, 66 were the titles of the main chapters of the epic, while 33 were the titles of the stories. The 53 titles consist of Arabic suras from the suras of the Qur’an and hadiths.

In the introductory part of the work:

مناجات القاضى الحاجات حضرتيندا كيم عدونى استجب اكم امرى بيرله حاجتمندلاركا دعا واجب قيلدى و رفع حاجات الرفيع الدرجات جنابيداكيم هل من سائل سولى  
بيرله بارچه ساتلار سوليني روا قيلور

“Munojot ul qoziyul hojot Hazratindakim “Ad’uvni astajib lakum” amri birla hojatmandlarga duo vojib qildi va rafa’a hojot ul rafi’u-d-darajot Janobidakim “Hal man sail” savoli birla barcha soyillar savolini ravo qilur”.

The headline reads: “Munojot ul Qaziylul Hojat Hazrat’s command” Aduwni astajib lakum “has made it obligatory to pray for the needy, and rafa’a hojot ul rafi’u-d-derjot Janobi’s question” Hal man sail “will answer the question of all the tribes.” The Arabic sentences in this title are taken from verse 60 of Surah al-Ghafir. Contents: “Your Lord has said”, “Call on Me, and I will answer you” [1. 37].

The next headline is about the Prophet (peace and blessings of Allaah be upon him):

نعت آخرسابقى نينك كيم حديث كنت نبيا و آدم بين الماء و الطين اوليتى غه دلبلى دور صحيح و انه و لكن رسول الله و خاتم النبيين آخرى غه نصى دور صريح

“Na’ti oxiri sobiqeningkim hadis: “Kuntu nabiyyan va Odama baynal moi va-t-tini” avvaliyatig’a daliledur sahih: “Va innahu va lakinna Rasulullohi va xotamu-n-nabiyyin” oxirig’a nassiydur sarih” [1. 42]. The Arabic sentences in this title are the hadiths of the Prophet (peace and blessings of Allaah be upon him) and quotations from verse 40 of Surah al-Ahzab.

When the play mentions Sulayman (as), the author quotes the following Arabic quote:

قال الله تعالى حكايته من سليمان ما لى لا ارى الهدده ام كان من الغائبين

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“The story of the Prophet (peace and blessings of Allaah be upon him) is as follow”. This quote from Surat an-Naml of the Qur’an refers to the narration that the Prophet Sulayman (as) invited Bilqis, the queen of Yemen, to Islam. The Prophet Solomon sought Hudhud and said, “Why do I not see Hudhud, but he is one of those who disappear?”[2].

Rizoi Payvandi narrates the story of the Ashâb-i kahf (Ashobi Kahf - The owners of the cave. They became seven brothers, had a strong faith in the Almighty, and hid in a cave for fear of the cruel punishment of the tyrannical infidel king Dacianus. They were joined by a dog. They slept for 309 years by the power of God. The dog was guarding them without blinking. (Basitkhan bin Zahidhon. Javohir ul-hikoya. Tashkent: 2004. –p. 214) Surah al-Kahf 22 verses. Meaning: “(The others) are five, and the sixth is their dog.) in the Qur’ân al-kerîm and concludes it with the story of the climate of demand. It speaks of devotion to the path of faith. The Companions of the Cave, by the will of Allah, will remain steadfast in their faith for 300 years. According to legend, a dog named Kitmir was guarding them in their hidden caves.

Rizoi draws his attention to the image of the dog-Kitmir in this quotation, citing another example from verse 22 of Surat al-Kahf, and concludes the story with a description of the dog in a climate of demand. In it, the dog is seen as a human being because he served the guide. This idea finds its vivid expression in the following verses. Rizoi draws his attention to the image of the dog-Kitmir in this quotation, citing another example from verse 22 (Surah al-Kahf 22 verses. Meaning: “(The others) are five, and the sixth is their dog.”) of Surah al-Kahf, and concludes the story with a description of the dog in a climate of demand. In it, the dog is seen as a human being because he served the guide. This idea finds its vivid expression in the following verses:

*Kimki tajrid ahliga hamdam bo ‘lur,  
Garchi it bo ‘lsakim ul odam bo ‘lur,  
Itki Kahf ashobig‘a hamdam edi,  
Haq alardin oni oltinchi dedi.[3. 277]*

In the chapter on the climate of love, Rizoi speaks of the quality of the will of God and refers to the hadiths of the Prophet Muhammad (saas):

*Ya ‘ni olam kavniq ‘a uldur sabab,  
Kuntu kanzandur munga nassi ajab.*

The full text of the hadith:

قوله عليه السلام كنت كنزا مخفيا فاحببت ان اعرف فخلق الخلق و يجيب اليهم بالنعم فعرفوا بها  
*Qavlulu alayhis salom: «Kuntu kanzan maxfiyan fahbabbu an u‘rafa» faxuliqal xalqa va yujibu ilayhim bin ni‘ami fa arafu biho.* Meaning: The hadiths of the Holy Prophet (saas): The Almighty commanded: “I was a hidden treasure, I wanted to show my appearance.” All beings were created, provided with sustenance, and they knew Him.

As Rizoi points out, the knowledge of Allah is closely related to the enlightenment of the nafs. This is what the hadith says:

من عرف نفسه فقد عرف ربه

« Man arafa nafsahu faqad arafa rabbahu».

[4. 814]

Purpose: He knows God who knows himself. In this way, the divine attributes of the Almighty will be revealed, and only then will it be clear that the Absolute Being is Subhanahu wa Ta‘ala.

In his description of the climate of enlightenment, al-Rizoi narrated that the Prophet (peace and blessings of Allaah be upon him) said, “We did not know you and the truth of enlightenment,” and in Surah al-Isra, so he will be blind in the Hereafter and completely astray” [5. 289] quoting 72 verses in its content and interpreting it through verse:

*Kimki bu kun diyda hosil qilmasa,  
Onda ko ‘rgusini munda bilmasa.  
Tonglakim a‘mo basar bo ‘lg‘usidur,  
Qaysi ko ‘z birla oni ko ‘rgusidur.[3. 294]*

It should be noted that Rizoi gives many examples from the Qur’an and hadiths in the epic “Qush tili”(The Language of Birds) and, most importantly, explains the content of the quotations in Uzbek to make it clear to the reader.

In Rizoi Payvandi’s epic, the climate of Enlightenment comes after the climate of Enlightenment. This climate is explained by the details of the prayer of Hazrat Hasan, the son of Hazrat Ali (ra), who performed the prayer from dawn to dusk on the way to the Ka‘bah. It quotes Surat al-Ahzab, Hud and Mu‘minun(Al-Ahzab, the meaning of verse 33: “O people of the House, Allah wants to remove sin from you and purify you.” Hud, verses 45-46: “My Lord, my son is from my family ... (Allah) said: O Noah, he is not from your family. That is not a good thing. “ The meaning of verse 101 of Mu‘minun is:), emphasizing the need to be cleansed of sins, the fact that on the Day of Judgment the lineage will not be taken into account, and that everyone will be responsible for himself.

Most of the stories in the epic are described in the Qur’an as “Anbiya”, “Ali Imran”, “Maida”, “Baqara”, “An‘am”, “Nur”, “Al-Isra”, “Nahl”, “Hijr”, “Sod”, “Fajr”, “Kahf”, “Tawba”, “Najm”, “Tin”, “Yusuf”, “Ahzob” created based on the

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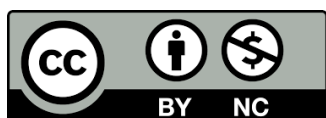
content of the suras, they are based on miracles and stories related to the history of Adam, Ibrahim Khalilullah, Job, Prophet Uzair, Prophet Solomon, and Joseph.

The main ideas of the epic are articulated and interpreted by the poet on the basis of the hadith and the interpretation of quotations from the Qur’an.

Rizoi’s epic “Qush tili”(The Language of Birds) is a work written in a religious-mystical spirit, in which the birds’ journey to Simurg led by Hudhud is of special scientific and artistic significance, as it is symbolically described. The composition of the epic and the world of images, the creativity of the stories and fables quoted in it served as the main factor determining the specific ideological and artistic features of Rizoi’s work. Before addressing this topic, the poet studied the genetic buds and religious sources of the epic “Mantiq-ut tayr” and managed to create a work rich in content and form, adapting the plot to his views.

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