



Research Article

ALI SAFI KASHIFI HIRAWI - A SKILLED CALLIGRAPHER AND SECRETARY (A RARE MANUSCRIPT OF SHARH-I FUSUS AL-HIKAM)

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Bahriddin S. Umurzoqov

Doctor Of Philosophy In Philology (Ph.D), Senior Lecturer, Senior Research Fellow, And Department Of Sources "Sources and Hermeneutics Of Mysticism" Tashkent State University Of Oriental Studies, Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan

ABSTRACT

The poet, manqibnavis, Mawlana Fakhriddin Ali Safi Kashifi Hirawi, who lived and worked in Herat during the XV-XVI centuries, is truly one of the leading scholars of the scientific and literary environment of Herat, a representative of the classical literature of the East. He is a great artist who made a worthy contribution to the literature of his time, in particular, to the literature of mysticism, with his unique creative activity and scientific-literary heritage.

Ali Safi was a talented poet, well-known tazkiranavis and manqibnavis, a famous preacher of his time (Navoi, Khandamir, Komi).

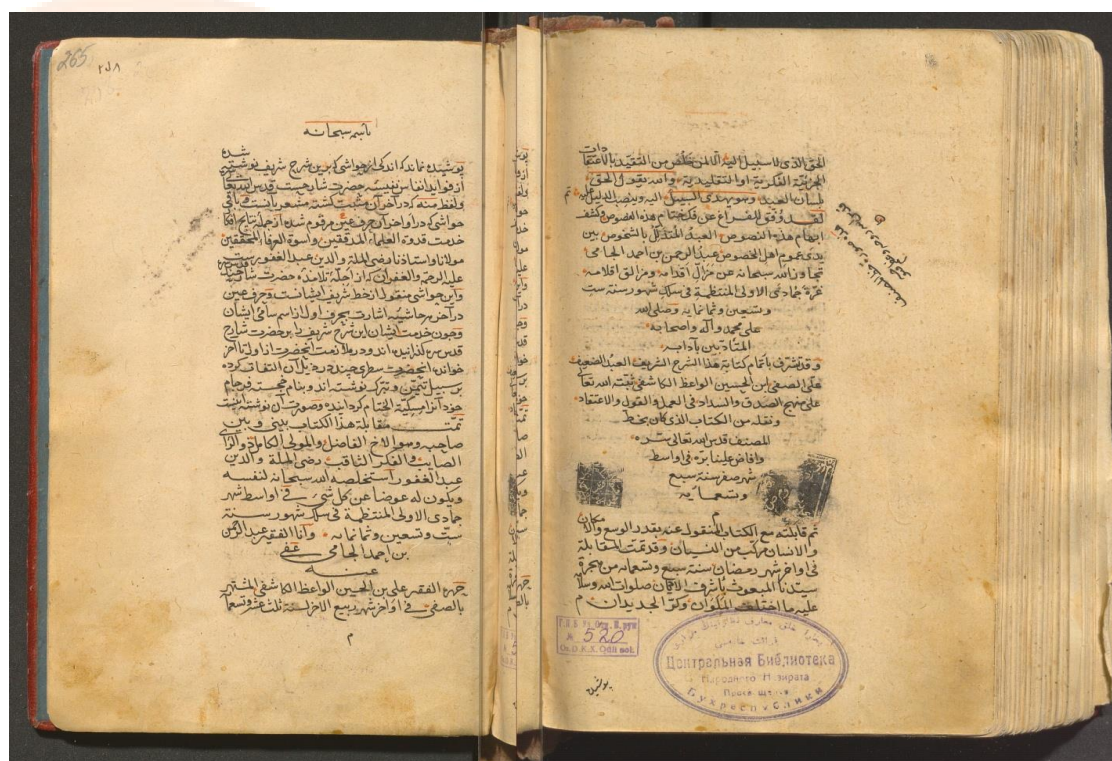
Ali Safi Hirawi is a master calligrapher. also served as original secretary. Unfortunately, this aspect of the creative personality has not yet been specifically studied in science. We would like to dwell on this unique ability of the artist - the manuscript book "Sharh-i Fusus al-Hikam" (شرحی فصوص الحکم), which is the result of his calligraphy, original writing and his fruitful work. "Sharh-i Fusus al-Hikam" is a large-scale mystical work by Mawlana Abdurahman Jami.

The manuscript “Sharh-i Fusus al-hikam” is kept in the main fund of the Academy of Sciences of the Republic of Uzbekistan under the number 20520 inv. The manuscript consists of a total of 265 pages (530 pages), in which the secretary introduces himself as follows (5, 254):

و قد تشرف باتمام كتابة هذه الشرح الشريف العبد الضعيف علي الصفي ابن الحسين الواعظ الكاشفي ثبته الله تعالى علي منهج الصدق و السداد في العمل و القول و الاعتقاد

و نقله من كتاب الذي كان بخط المصنف قدس الله تعالى سرّه و افاض علينا برّه - في اواسط شهر صفر سنة سبع و تسع مائه ثم قابلته مع الكتاب المنقول عنه بقدر الوسع و الامكان و الانسان مركّب من النسيان

و قد تمت المقابلة في اوآخر شهر رمضان سنة سبع و تسع مائه من هجرة سيدنا المبعوث بأشرف الايمان صلوات الله و سلامه عليه ما اختلف الملوان و كزّ الجديدان، م





Translation: This blessed “Sharh” was completed by the hand of the weak servant Ali as-Safi ibn al-Husayn al-Waiz al-Kashifi - may Allaah guide him to the path of truthfulness, righteous deeds (good deeds), kind words and steadfastness in the true faith!

May Allah (swt) make this (secret) of the musannif, the secret of the musannif, holy (that is, increase his devotion) and bestow blessings upon us (with his prayers)! – narrated from the first copy, written in a blessed letter, in the middle of the month of Safar, nine hundred and seventh.

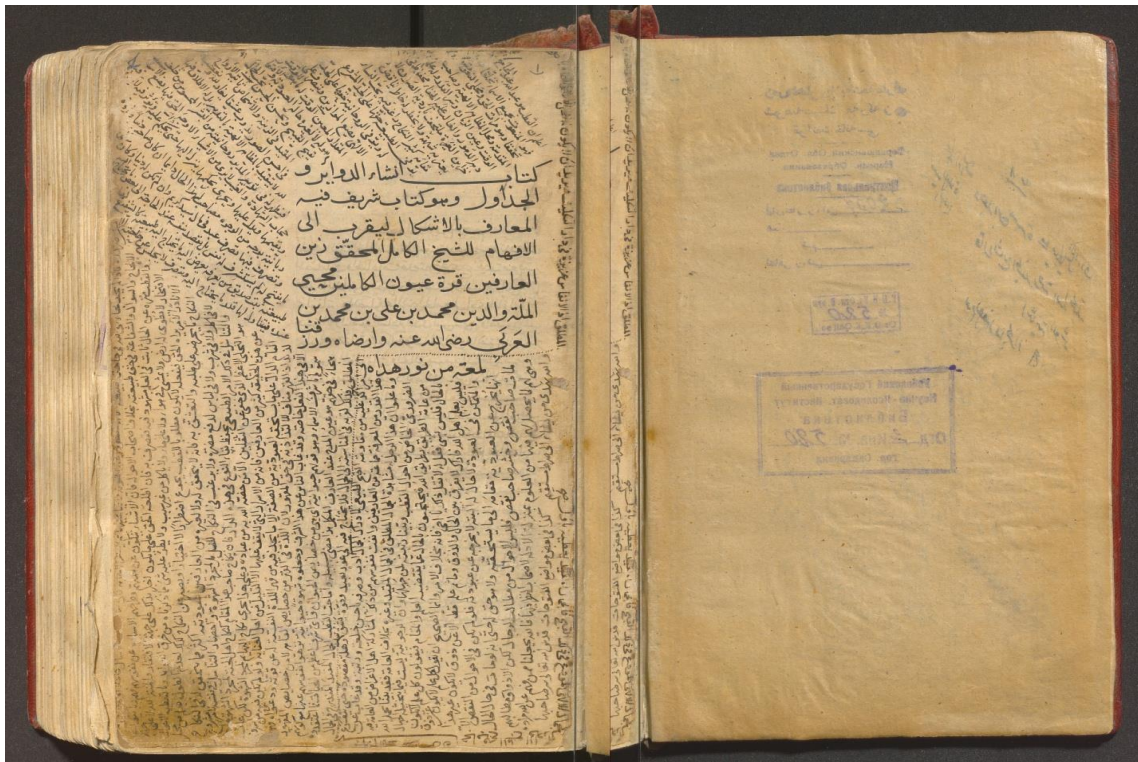
Then (let it not be a secret) I received this book from him (at the request of the “Sharh”, Mawlana Jami). Of course, as far as strength and ability (I

have done this work), human is composed of nision (forgetfulness).

And the reciprocal (the task of comparing this copy with the original) is that of our Sayyid, who was sent with honorable faith, until the polar star rises and life goes on (during this period). May Allah’s blessings and peace be upon him! - Nine hundred and seven years after the migration, it ended at the end of Ramadan.

On pages 1a and 265a of this manuscript we see that the foreword and the last word are written with the signature of Mawlana Abdurahman Jami.

The picture below shows the Foreword:

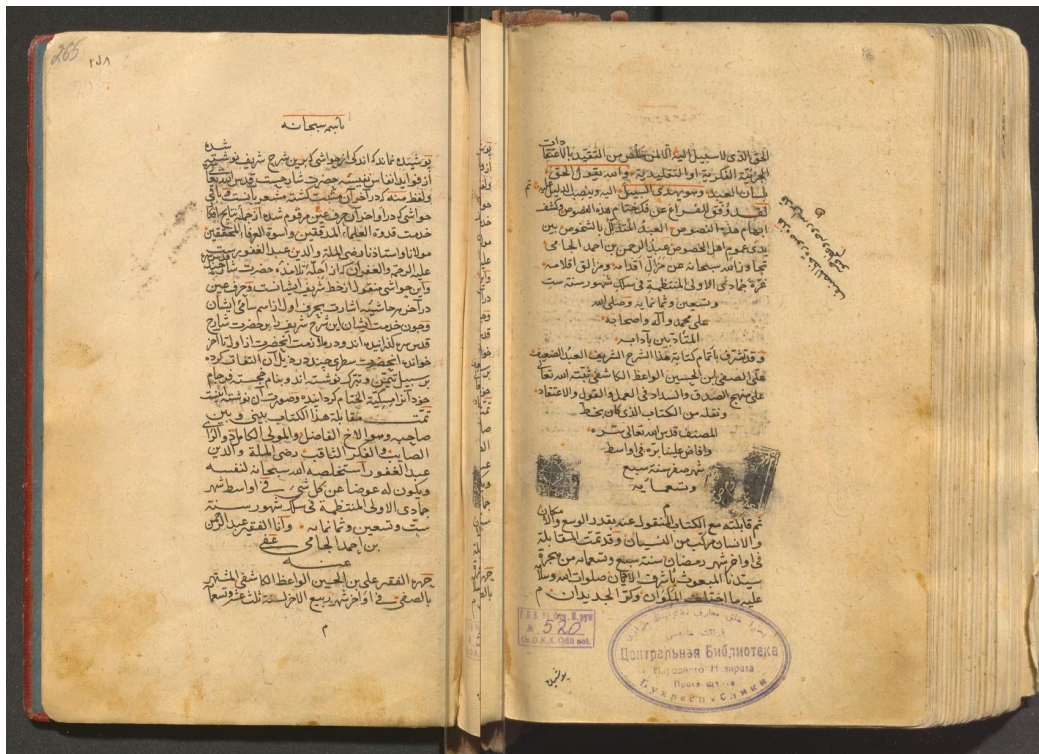


At the end of the speech, Hazrat Jami expressed his sincere gratitude to Mawlana Abdul Ghafur Lori, the recipient of this “Sharh”, and blessed him (5, 264):

تمت مقابلة هذا الكتاب بينى و بين
صاحبه و هو الاخ الفاضل و المولى
الكامل و رأى الصايب و الفكر الثاقب
رضى الملة و الدين عبد الغفور استخلصه

الله سبحانه لنفسه و يكون له عوضا عن
كل شيء، فى اواسط شهر جمادى الاولى
المنتظمة فى سلك شهور سنة ست و تسعين
و ثمانمائه و انا الفقير عبدالرحمن بن
احمد الجامى عفى عنه

The picture below shows this last word:



This means that the last editing of this work was completed in the middle of the last month of Jumu'ah, eight hundred and ninety-six AH. In our opinion, this copy was copied for Mawlana Abdul Ghafur Lori. Ali Safi was honored to be the secretary and editor of "Sharh-i Fusus al-Hikam", written by Mawlana Abdurahman Jami.

It has since been reported that the book was also edited by Ali Safi:

حَرَّرَهُ الْفَقِيرُ عَلَى بْنِ الْحُسَيْنِ الْوَاعِظِ
الْكَاشِفِ الْمَشْتَهَرِ بِالْصَفَى فِي أَوَاخِرِ شَهْرِ
رَبِيعِ الْآخِرِ لِسَنَةِ ثَلَاثِ عَشَرَ وَتِسْعِمِائَةٍ

م

"Sharh-i Fusus al-Hikam" is a large work of 265 pages (530 pages). In the margin of the manuscript we see the comments and notes of Mawlana Jami and Mawlana Abdul Ghafur Lori. This is a testament to how carefully and carefully the manuscript was read and re-edited.

In several places in Rashahot, for example, "The statement of enlightening words heard from Hazrat Mahdum quddisa sirruhu (Mawlana Abdurahman Jami - B.U.)", in the chapter "Explanation of Enlightened Words Heard from



Hazrat Eshan (Hazrat Ubaydullah Ahror)", many examples from Ibn Arabi's "Fusus al-Hikam" are given and commented on. Thus, it is clear that Ali Safi was not content to write "Sharh-i Fusus al-Hikam", but to provide some information from this work that readers should know and consider important.

For example, Ibn Arabi quoted a hadith in Fusus al-Hikam: "Whoever sees Me in a dream, he will surely see Me in front of him". Mawlana Jami interprets this hadith. According to Jami, this hadith interprets the phrase "He who sees me in a dream will surely see me on the right side" in the form of "Let him who sees me in a dream know that he has seen me clearly" (6, 264).

Ali Safi gave the title of "Sharh-i Fusus al-Hikam" in many places in "Rashahot". He also described the descriptions given to this work by the saints of Khojagon. An example of this is a narration from Hoja Abu Nasr Porso:

"Again, the soul of Hoja Burhaniddin Abu Nasr Porso was purified, and the conversations of Hoda Abu Nasr with him became a great alliance. It is written in "Nafahot-u-l-uns" that one day the remembrance of the purified soul of Hazrat Sheikh Muhyiddin ibn Arabi and the

remembrance of their musannifs would take place in the sharifs of their assembly. It was narrated from his parents that they used to say, "Fusus" is the soul, and "Futuhot" is the ardour!".

He also said: "Whoever knows Fusus well, the prayers of the Prophet (peace and blessings of Allaah be upon him) will be strong for him" (7, 184).

So, it is clear from this passage that Hoja Muhammad Porso, in his scientific and enlightening conversations, would pay homage to Sheikh Muhyiddin ibn Arabi. Abu Nasr Porso, the son of Hoja Muhammad Porso, narrated from his father that he said about "Fusus": "Fusus" is the soul, and "Futuhot" is the ardour!".

He also explained what was meant by this definition, that is, what he meant: Hoja Muhammad Porso himself: Whoever is well acquainted with Fusus, let him/her know that the Prophet (peace and blessings of Allaah be upon him/her) said: - His/her desire to follow, that is, to adhere to his/her blessed sunnahs, to revive the circumcision, becomes strong.

This is the real advantage of the members of the Khojagan-Naqshbandi sect in terms of faith,

sincerity and enlightenment. That is, they said to our Prophet (peace and blessings of Allaah be upon him)! - to follow, that is, to adhere to his/her blessed circumcision s, to resurrect the circumcised in the most beautiful, most beautiful way - to introduce the acts of circumcision into their lives, and thus to live with the desire and intention to be a beautiful, perfect example to all.

From this information, we know that the masters of Khojagan, especially Khoja Ubaydullah Ahror and Mawlana Abdurahman Jami, were not indifferent to the works of Sheikh Muhyiddin ibn Arabi, in particular, to his works “Fusus” and “Futuhot”.

According to Ali Safi, Mawlana Abdurahman Jami once came to Samarkand to Khoja Ubaydullah Ahror with a request to comment on some of the subtle phrases in the works of Sheikh Muhyiddin ibn Arabi (7. 184).

For Ali Safi, the publication of “Sharh-i Fusus al-Hikam”, along with the happiness of being in the

service of Mawlana Jami, later helped to make his masterpiece, “Rashahot”, more meaningful and meaningful.

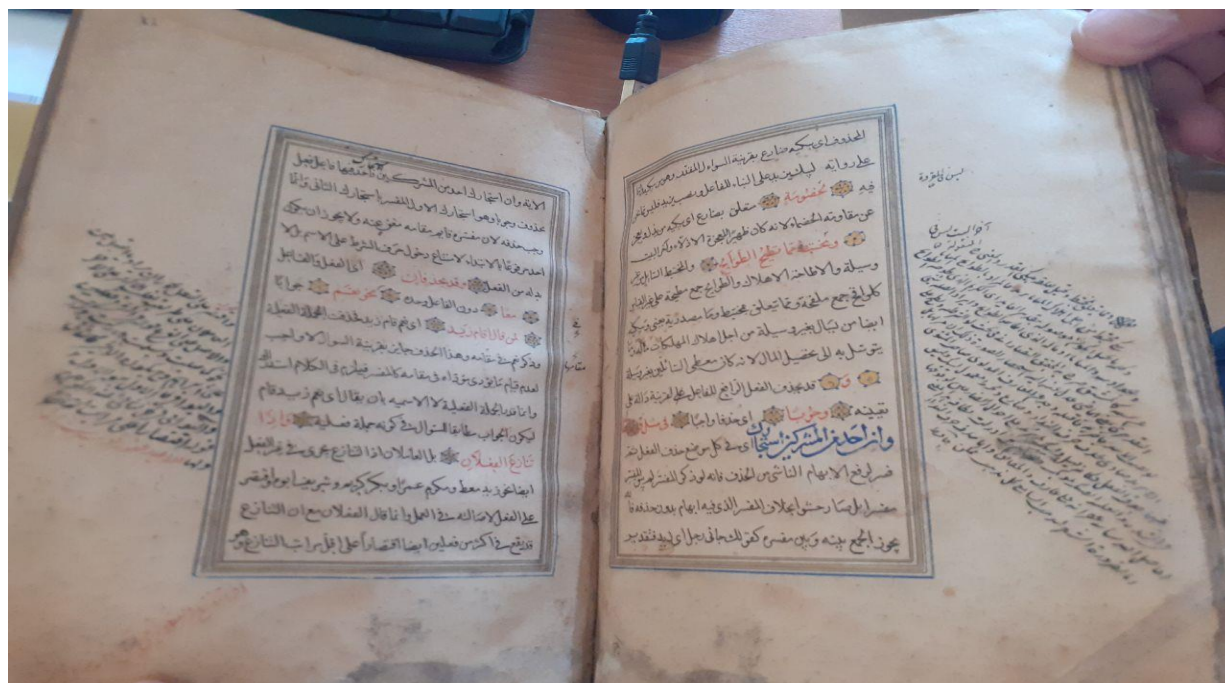
At this point, we would like to draw your attention to one more thing. Mawlana Husayn Wazir Kashifi and his son Fakhruddin Ali Safi were the role models in calligraphy and secretariat. Also, the manuscripts of Hazrat Jami in the “Majmu’a-i ruku’at” (Collection of Letters, Letters), known in our Navoi studies as the “Navoi Album”, testify to the complex mullah’s letter, a three-page book on the writings of Mawlana Jami in the “Tafsir-i Hoja Muhammad Porso”, as well as the inscriptions on the pages in which the Foreword and the Last Word are written (“Sharh-i Fusus al-Hikam”), (6, 264) and that he (i.e., Mawlana Abdurahman Jami) was a skilled calligrapher. The photo below shows a handwritten copy of the “Sharh-i Mullo” manuscript, pages 1b-2a and 51b-52a of the autograph copy (stored in our personal archive):



It is also clear from the photographs shown in this caption that in the letter of Mevlana Jami Naskh, in other words, he was indeed a skilled calligrapher when it came to writing the Naskh script, which is the “Khatt-i Qur’an”.

This means that Mawlana Jami was a beautiful example not only in science and art, but also in

calligraphy for his contemporaries, students and admirers, “ad-Dollu ala-l-xoyri ka-fo’ilihi” (الدال على الخير كفاعله) (A person who causes a good deed is like one who does that deed) it is known that he was one of the abrar people mentioned in the hadith.



In his time, Mawlana Jami was a USTOZ-I KULL (that is, a teacher to all in science, creation and enlightenment) for the fuzalis and scholars of the time.

Therefore, based on the personality, thoughts, enlightenment and wisdom of Mawlana Abdurahman Jami, we can correctly understand and interpret the works of Husayn Waiz Kashifi, Alisher Navoi, Ali Safi and all other great representatives of the literary and scientific environment of Herat. If we, Khusrav Dehlavi, Nizami Ganjavi, and especially Mawlana Abdurahman Jami, do not know enough about the enlightenment, science and creativity, or do not

evaluate them correctly, it is impossible for us to properly understand and evaluate the creativity of his contemporaries, the views and goals of his admirers.

Mawlana Jami is, in fact, such a unique personality, who has had a very strong influence on the works, science and knowledge of almost all his contemporaries.

In our opinion, the person who had the strongest influence on Ali Safi in science, creativity and even calligraphy is undoubtedly Mawlana Abdurahman Jami.



In the chapters “Rashahot” in the chapter “On the state and education of Hazrat Mahdum, the remembrance of his customs” Ali Safi sometimes expresses his sincere attitude, high respect and deep respect for Mawlana Abdurahman Jami with clear and sometimes subtle gestures strives to do.

“Rashahot” was written after the deaths of Mawlana Jami and Khoja Ahror. We can clearly understand from “Rashahot” that, like Navoi, Ali Safi, who was also the owner of the guardianship (known as the guardianship), could not get used to the separation until the end of his life due to the deaths of these two. That is why Hazrat Navoi:

Meni men istagan o‘z suhbatig‘a arjumand etmas,

Meni istar kishini ko‘nglum pisand etmas,

Ali Safi wrote these verses in the preface of “Rashahot” in such a mood:

مثنوی چونکه شد از بیش دیده وصل
یار نایبی یابد از او هان
یادکار

جوته کل بگذشت و کلشن شد خراب
بوی کلرا از کوجه جویم از کلاب

چونکه شد خورشید و مارا کرد داغ
جاره تبود بر مقامش از چراغ

Chunki shud az peshi diyda vasl-i yor,

Noyib-i boyad az u hon yodgor.

Chunki gul bigzasht-u gulshan shud xarob,

Bo‘yi gulro az ki jo‘yam? Az gulob?!

Chunki shud xurshid-u moro kard dog‘,

Chora nabvad dar maqomash az charog‘. (7 , 15)

In the text of the work “Rashahot” we see that the two most blessed people - Khoja Ubaydullah Ahror and Mawlana Abdurahman Jami - have the most places. This is a clear indication of the fact that during his lifetime, Ali Safi was influenced first by faith, and then by science, by which rare personalities, that is, by the sublime figures of high spirituality and great enlightenment, were influenced.

In our Navoi studies, the phrase “Navoi’s secretaries” is used for Sultanali Mashhadi, Abduljamil Kotib and others. In other words, there were “secretaries of Mawlana Jami” and it is no exaggeration to say that Ali Safi is the first among those secretaries. This is because Ali Safi’s copying of Mawlana Jami’s works is not limited to this “Sharh-i Fusus al-Hikam”. There is a rare copy of the work “Shawahid an-Nubuwwa” (Signs of

Prophethood) by Ali Safi, written by Mawlana Jami, in a very beautiful Nasta'liq letter. This manuscript is stored in the main fund of the Academy of Sciences of Uzbekistan.

CONCLUSION

In conclusion, during his scientific and creative activity, Fakhruddin Ali Safi Kashifi Hirawi was a preacher, poet, writer, tazkiranavis and a master calligrapher in the Grand Mosque of Herat, the fact that he also worked as a literate secretary testifies to another of his unique talents, a rare ability.

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