

THE ORIGINS OF SCIENCE COMMENTING AND COMMENTS TO “SABATUL AJIZIN”

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Abstract: This article gives information about the history, the reasons for creation, and stages of development of eastern science. The comments, their differences and features of preferences on “Sabatul Ajizin” (Patience of Poor) by Sufi Allayor (Friend Allah) in Uzbek literature are also reflected in this article. The specific features of those three sources have been indicated. The study in the literary-historical aspect covered manifestations traditions of the ancient science of commenting in the comments “Sabatul ajizin” (Patience of Poor).

Key Words: Interpretation, commenting, hermeneutics, tradition, “Sabatul ajizin”.

INTRODUCTION:

The fundamental basis of science commenting was laid during the recording of the Koran. After the death of the Prophet some of his companions interpreted and commented on the verses according to hear from him. Over time, the experience gained in the process of reflection of sacred word came to be applied in relation to the sources that are the product of intellectual of human work. They began to write comments for individual works of social and humanities, natural and physical sciences. Science commenting so advanced that created books of 10 volumes comments to one product, and even comments to the comments.

MATERIALS:

For example the famous work by Jaloliddin Rumi “Masnaviyi manaviy” was interpreted by Sulton Valad, Ahmad Afloki, Faridoon Sipahsolor, Shami, Sarwari, Shibli Nu'mon. Also many times were commented the work of Hafez Shirazi. The most significant among them was written by Turkic scientist Sudi Basnavy of the XVI century. According to literary N.Kamilov, in addition to the collection Hafez commented on Turkic language works Sheikh Saadi “Gulistan” and “Bustan” also “Masnaviyi Manaviy”Jalaliddin Rumiz.

METHOD:

Categories of necessity and chance, whole and part, form and content, quantity and quality, causes and consequences of possibility and reality, common and private, rationality and irrationality, induction and deduction, analysis and synthesis, essence and phenomenon of Western hermeneutics of the XIX century in the East used thousands of years ago in the first sample science commenting. (Vitgenshteyn, L, 1995.; Shleyermaxer, F. 2004,). Later this experience crossing out from work to work and up to present day, to the extent performed and performs its function. For example, take a look at the history of the study of the works of Alisher Navoi. Display in one way or another tradition of science commenting interpretations "بدائع اللغة" (“Wonderful dictionary”), “Abushka”, “Sanglokh”, "كتاب لغة الاتراكية" (“The book of Turkic dictionary”), in prose narratives Umar Baki, Mahzuna, Mullah Siddiq Yarkandi based on the poem “Pyateritsa” prose poems expositions “Pyateritsa” subsequent years, in the interpretation of gazelles Navoi said that succession is continue (Rustamiy, A. 2003.; Sirojiddinov, Sh, 1997).

DISCUSSION:

In science of commenting the defining of purpose of writing the source and the author's purpose is paramount commentator. There are forms of the presentation of their source for any industry. The implementation of the source, as an integral source is carried out within this form. “Presentation in accordance with the rules”, it concludes objective source. And the purpose of the author starts from this point: the extent to which the source text reached the reader, whether he fully comprehended?

ANALYSIS:

In the East, the science of commenting formed by branching exactly. Despite the fact that each industry is a specific approach to the text being studied, there were general cross-industry, stable patterns for all types of comments. They can be classified as follows:

1) *the text is divided into parts* (such as tafseer - one verse or a few verses, hadiths interpretations - different traditions, poetry - beat, strings, in prose works - micro text link in the chain of propositions or text or total, in scientific sources - systematic classification of concepts);

2) *determine the ratio of part to whole* (tafseer unite in a single verse scattered in different suras and verses related to one event, the centralization of the various traditions of the hadith in one conclusion; research in the overall integrity of the links between bait; makropozitsii formation of propositions);

3) *the text considered as a phenomenon in the language system* (interpreted everything from the phonetic structure of some words in the text to the morphological, syntactic features to lexical, terminological, allegorical meanings, and even psycholinguistic features of the text).

FINDINGS:

In this sense, the commentator “Sabatul ajizin” (Patience of Poor) Tojuddin Yalchikul ogly taken for commenting bayts accurately comprehended the purpose of the source and the author. According to the tradition of science commenting commentator first results presentation bayt in prose, then justifies the general conclusion that follows from both lines, verses of the Koran. Further, in several different ways interprets lexical and figurative meanings of individual words in bait. (Tojuddin Yolchikul, 2000).

In “Risolai Aziza” (Aziza’s Brochure) along with the historical narrative in the verses and hadith interpretation commentator also occur with a cast of legends. These traditions may increase the interest of readers, but unknown sources reduce the degree of confidence. Structural framework of this commentary can be classified in the following hierarchy: 1) *a narration of bayt in prose*; 2) *evidence (based on the verses, hadiths, and historical stories)*; 3) *grammatical analysis (based on the grammar of the Arabic language)*; 4) *legends (source unknown)*; 5) *a narration of poetic figures (mainly poetic figure tajnis)*. It can be concluded that the “Risolai Aziza” (Aziza’s Brochure) felt follows the tradition of science commenting commentator in the interpretation of texts approached as closely as possible to the point. Despite the fact that the place feeling that the author is distracted from the topic, resulting in unfounded information, role in promoting the work of this commentary is priceless.

Among all comments “Sabatul ajizin” (Patience of Poor) the most complete and as much as possible relevant science is the product of commenting “Hidayat ut talibin” (“Note for students”). Its author Sayyid Habibulloh ibn Sayyid Yahyahan al Ferghani in the introduction gives a very detailed “database”. In it he talks about the reasons of writing, biographies of Sufi Allayar (Friend Allah) made up his work, resulting valuable information about the “Risolai Aziza” (Aziza’s Brochure) version prepared Muso Afandi. Its specificity lies in the fact that the words interpreted in close connection with each other, between the lines, and sound. The meanings of difficult words, expressions given by a tajnisa (homonymous words) interpreted etymologically, grammatically, and based on the rules of the science of poetic figures. The religious, historical and moral issues are deeply analyzed. The main feature of this product, distinguishing it from the other comments, is the strength of its scientific basis. Another feature of the product - in the comments specific bayts expressed relative to the previous comments, particularly “Risolai Aziza” (Aziza’s Brochure). (Sayyid Habibulloh, 2009).

RESULT:

All three comments “Sabatul ajizin” (Patience of Poor) shall be complementary to each other primary sources. From the point of view of traditional science commenting “Hidayat ut talibin” (“Note for Students”) weightier remaining spirit: test selected for commenting seriously investigated with textual point of view; most commentators correctly found the primary meaning of the content and more attention is paid to that value; the scientific significance of textual commentary in activity; in this proof generally respected the necessary details; comments made in the composition of a particular system; indentation from the direct interpretation of the text delimited clear boundaries (for example: tavjih, tazyil, tanbeh, tanbehoh, word nozim rahimahulloh).

Literary rules artistic means to understand the truth taught by parables. When the truth of the parable is forgotten and widely disseminated understanding of allegory as truth, in these circumstances, such rules literary

and artistic means are used to return to the truth. The necessity for presentation in prose poetic text is a consequence of such circumstances.

In the literature with respect to the classical texts used the word “Al-mujazul mujiz” (الموجز المعجز). This phrase expression translated as “*brief but wonderful*” help us to understand why for almost a century was required to write three separate books, comments on the product “Sabatul ajizin” (Patience of Poor). The first part of the phrase—“mujaz” refers form, the second —“mujiz” - content. We know that this is called a word *javomiul kalim*, each of which is an unusual form combines a set of values, which give the content a few suggestions. Quran and hadith from beginning to end are written in this style and therefore stimulate your mind, delight the heart. The beauty of this style are constantly attracted the scholars and writers, made them think about it. As the follower of ancestral traditions Sufi Allayar build up in the spirit of this sophistication. This is explains the choice of religious themes and name it as “Sabatul ajizin”.

In comments of Sayyid Habibulloha Yahyahan partly there are places where form and content are studied together, but in most cases majority study content. If the commentator in the study fails to pay all his attention content and result in the reader, it is to his credit. However, this was not the end. Achieving this requires a style of its use in the study and other sources, to popularize this method. For this study, along with content, attention should be given simultaneously and shape. In this case common and particular content is differs. You can follow the process formed in the system changes. Repetitive phenomena in their relations generate patterns. The result of the study is regularities completed by policy models. As a result, there is the possibility of using this methodology finished model to study the contents of another source. Consequently, the restriction on the contents of the study of a particular source specialized of this study only for this source and does not allow the popularization of the experience gained during the study.

Interpretation of “Tales of Sufi Allayar” includes 24 stories from the work. Each story is given under the title of the story in the original, before manzum is given the presentation of the story in prose. Recitation of prose begins with a brief introduction, and in the course of commenting the author dwells on the biography of historical persons in the event of the story, impressionable moments associated with their character. At the end of each story the author draws broader conclusions within the text, to express their opinions through the eyes of a modern audience. These actions led to a chain of comments within one work —“Instructions of Sufi Allayar”, “Prayer sof Sufi Allayar”.

RECOMMENDATIONS:

In order to become a verse into a work of art is not enough just penchant for poetry. In this complex process is very important literary education. Correct, the level of works of art is determined by precisely this. In the East of every writer who has chosen his path literature were to be familiar with the science of morality. As presented in the book Abdulkadir Baghdadi “Hizanat ul adab” (Decencies from writer’s moralitu), Andalusia science of morality is divided into six parts. Kalkashandi in the work “Sabhulasho” the science of morality divided into ten parts: *ilmul lugat, ilmut tasarruf, ilmun nahw, ilmul maony, ilmul bayon, ilmul badi, ilmul aruz, ilmul qavofy, ilmul qavoninil hat qavoninil qiroat*. Scientists owning these sciences both theoretically and practically received the title of “writer”. In the work of such writers prevailed originality, they are opening the aesthetic and ideological ideal, walked along the path of dividing the whole into parts and each part of the interpretation as an organic whole.

CONCLUSION:

If we compare the two types of works which written under the inspiration or sense of duty, the first literary second. By comparison, we can find that there are subtle gradations between writers who lived in different times and form in different social environments, or in the writers' potential of different works by the same author; this criterion gradation can be truthful and fair only when applied to the product of creativity, solid in content and form.

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