



THE STORY OF THE CREATION OF MAN IS IN THE TEXTS OF RABGUZI AND THE HISTORY OF ANBIYO AND HUKAMO

Tashpulatov Abdirosul Eshpulatovich

PhD student at the State Literature Museum named after Alisher Navoi of the
Republic of Uzbekistan

<https://doi.org/10.5281/zenodo.17172982>

Abstract: This article presents a comparative analysis of Nasiruddin Rabghuzi's Qissasi Rabghuzi and Alisher Navoi's Tarixi anbiyo va hukamo, focusing on the "Story of the Creation of Adam (peace be upon him)". The process of Adam's creation — from mixing soil and water into clay, its drying, and finally the infusion of spirit into his body — is described in detail. The study highlights the narrative techniques, interpretation of images, religious-educational content, and artistic features in both works. In addition, the article compares the Qur'anic verses and hadiths cited in the two texts. It also examines the role of these works in the development of medieval Turkic literature and their spiritual and educational significance.

Keywords: Qissa (narrative), surah, verse, hadith, hadith qudsi, narration, angel, spirit, quotation, symbol.

The author himself explained in his book that Rabghuzi's story was told by Qazi Nasiruddin Rabghuzi, son of Burkhaniddin, the judge of the city of Rabotoguz in the Khorezm region, who, at the request of Amir Nasiruddin Toqbugha, one of the Mongol beys and who considered it an honor to serve Islam, translated his Persian book "Qisasul anbiyo" into Turkish in 1309-1310. The author divided the history of the prophets in this work into 72 stories. The second story in it is the story "The History of the Creation of Adam, peace be upon him", and a comparative analysis was made between the history of the creation of Adam in this story and the information provided in Alisher Navoi's work "The History of the Prophets and Rulers". The main source was a photocopy of the manuscript "Qissasi Rabghuzi" in PDF format, stored in the Cambridge University Library in Great Britain under the inventory number "MA 02138". The work "Tarixi anbiyo va hukamo" was based on the manuscript copy "Revan 808" in the Topkapi Palace Library in Istanbul, Turkey.

In "Qissasi Rabghuziy", the story of Adam (peace be upon him) starts on page 22 and ends on page 68, while in the pdf version, it starts on page 28 and ends on page 73. In Qissasi Rabghuziy, the story of Adam (peace be upon him) is 46 pages in total, while in Alisher Navoi's "Tarihi anbiyo va hukamo" the story of Adam (peace be upon him) is only one page. This shows that Alisher Navoi may





have intended to briefly describe the history of the prophets and cover the period of the post-Islamic kings as the main history.

Nasiruddin Rabguziy divided the story of Adam (peace be upon him) into eleven chapters, but Alisher Navoi did not divide the story of Adam (peace be upon him) into chapters.

Nasiruddin Rabguziy divides the story of Adam (peace be upon him) into chapters, naming them as follows:

1. The first chapter - description of Adam's will for creation.
2. The second chapter is the description of the creation of the descendants of Adam, peace be upon him.
3. The third chapter is a description of the angels' disobedience to the Almighty.
4. The fourth season - description of taking soil from the earth.
5. The fifth chapter - the description of the soul entering the body of Adam, peace be upon him.
6. The sixth season is a description of the sky of education.
7. The seventh chapter is the description of Adam, peace be upon him, being resurrected and taken to the sky.
8. The eighth chapter - Azozil's account of the eternal damnation without prostration.
9. The ninth chapter is the story of Adam and Eve eating wheat at the behest of the devil and being expelled from paradise.
10. The tenth chapter is the story of Adam and Eve's repentance being accepted and their sins being cleansed.
11. The eleventh chapter is the story of Adam and Eve's separation and reunion.

Alisher Navoi has explained the content of Nasiruddin Rabguzi's narration of the story of Adam (peace be upon him) into eleven chapters on one page. This also shows how well Navoi understood eloquence and eloquence and was able to use it in life.

At the end of the story of Adam (peace be upon him), Navoi says the following:

Odamniki haq lutf ila mavjud etti
Majmu'i malak haylig'a masjud etti.
Oxir taniydin ruhni manqud yetti
Ul navki nabud edi nabud etti.





and cited a four-line rubai, while Nasir al-Din Rabghuzi cited a six-line rubai in the first chapter alone:

Gavhari kelturdilar Mulki adim bozorig'a
To xaridori aning kun va makondin kim erur,
Bu mato'i bebahog'a ikki olam oz erur,
Tolib vasliy aning ikki jahondin kim erur
Odamiydin zarra yo'q erdi hech nomu nishon
Ayttikim qobil erurmen mendin o'zgakim erur,

quoted by the verses.

While Nasiruddin Rabguzi quoted a total of 20 verses from the Quran in his story of Adam, Alisher Navoi quoted only five verses. In the first chapter of Nasiruddin Rabguzi's story of Adam, Alisher Navoi quoted one verse: "فِي جَاعِلٍ إِلَيَّ" "خَلِيفَةُ الْأَرْضِ." This is part of verse 30 of Surah Al-Baqarah in the Quran, and this verse is repeated again at the beginning of the second chapter.

While Alisher Navoi wrote the verses of the Quran he quoted in his work in red ink, Nasiruddin Rabguzi distinguished them from other texts by drawing a black line under them.

The following sentence is quoted as a verse by Nasiruddin Rabguzi in the second chapter:

إِنَّ عِبَادَتَكُمْ مَشُوبٌ بِالْعُجْبِ وَالرِّيَاءِ وَإِنَّ فَسَادَ بَنِي آدَمَ بِالْعَذْرِ وَالْإِبَانَةِ وَإِنَّ الْعُجْبَ أَشَدُّ عِنْدِي مِنْ جَمِيعِ
الدُّنُوبِ وَإِنَّ الْعَجْرَ وَالْتَوَاضِعَ أَحَبُّ إِلَيَّ مِنَ الْعِبَادَةِ مَعَ الْعُجْبِ

This is not a verse, and the hadith is not in the Qudsi.

Nasiruddin Rabghuzi cited two more lines of verses in the third chapter:

Tavba o't va barcha gunohlar o'tun,
O'tg'a o'tun tushsa qolurmu butun.

After that, he quoted two more lines of stanzas separately:

Tilingni ehtiyot tut tishing sinmasun
Bu turg'on xoldin sanga kulmasun.

In the third chapter, Nasiruddin Rabguzi quotes verse 23 of Surah Al-A'raf in the Quran: "الْخَاسِرِينَ مَنْ لَنْكُونَنَّ تُرَحِمْنَا وَ لَنَا نَعْفُورٌ لَمْ يَنْوَ أَنْفُسَنَا ظَلَمْنَا رَبَّنَا."

Then again in the third chapter, from verse 6 of Surah Al-Ma'idah in the Quran: "الْكُفَّيْنِ إِلَىٰ أَرْجُلِكُمْ وَ بِرُئُوسِكُمْ اْمَسْحُوا وَ الْمَرَافِقِ إِلَىٰ أَيْدِيكُمْ وَ وُجُوهَكُمْ فَاغْسِلُوهَا."

Then again in the third chapter, he cites the end of verse 30 of Surah Al-Baqarah in the Quran: "تَعْلَمُونَ لَا مَا أَعْلَمُ إِلَيَّ."





In the fourth chapter, from the middle of verse 35 of Surah Al-Baqarah in the Quran: "الشَّجَرَةَ هَذِهِ تَقْرَبَا لَا وَ". Then he cited the beginning of verse 122 of Surah Taha: "رَبُّهُ اجْتَبَاهُ ثُمَّ". Then he cited the 33rd verse of Surah Ali 'Imran, which states "اصْطَفَىٰ إِنَّ". Then he cited the section of verse 61 of Surah "Isra" "لَأَدَمَ أُسْجِدُوا" "فَسَجِدُوا". Then he cited the section from verse 31 of Surah Al-Baqarah: "آدَمَ عَلَّمَ وَ" "كُلَّهَا الْأَسْمَاءَ".

In the story of Adam's creation from soil in "History of Prophets and Scholars", there were four Close Angels who went to collect the soil: Gabriel, Michael, Israfil, and Azrael, and the earth responded the same way, while in the story of Rabghuzi, the earth responded to each angel with separate words. For example: In Rabghuzi's story, "The True God commanded Gabriel (peace be upon him) to bring a handful of soil from the earth, and Gabriel (peace be upon him) immediately came to collect the soil. The earth wept and lamented, saying that the Almighty, glory be to Him, has sent you as my messenger, and I pray to the Almighty and Exalted that you take everything from me. Everything that comes from him burns in the morning, he wept bitterly, saying "Have mercy on me, don't take dirt." Hazrat Jibreel (peace be upon him), out of mercy and compassion, burned without taking soil. A call came from the Almighty Truth, Glorified and Exalted, saying: O Gabriel! Why didn't you bring dirt? Hazrat Jabrail said, "Pure Lord, I have come burning with your generosity. He said mercy and mercy prevailed over me. Then he ordered Father Michael. Prophet Michael (peace be upon him) came and said: O dust! He said what pain, do you have any wishes in your poor heart. The earth says that if they take soil from me and make a pitcher of life-giving water and fill it with soul-giving spirit, I will be happy for it. But what can I do if they fill it with forbidden wine, or if they burn it like a camel calf? O Qasimul Arzaq, he lamented and pleaded, asking for mercy in my poverty and not to touch me. But they burned without showing mercy and mercy. It was addressed from Allah the Almighty: "O Michael, why did you come without bringing soil?" Saint Michael said, "Oh God, You have sent me to the presence of a sinner, tying all the stones of labor to his stomach and mountains of hardship to his waist. A thirsty one, in whose bosom there is not a drop of water. What could I possibly get from such a weak, helpless person..."

In the fifth chapter, the phrase "أَرْبَعِينَ بِيَدَيَّ حَمْرُهُ وَ حَافَتُهُ الَّذِي الْجَسَدِ هَذَا فِي أُدْخِلْ" is underlined like a verse, but this is not a verse. This hadith is not in the Holy Quran either. The following sentence, underlined to separate it from the text like a verse: "كُرْهَا أَخْرُجْ وَ كُرْهَا الْجَسَدِ هَذَا فِي أُدْخِلْ" is not in the Quran or in the Hadith.





In the fifth chapter of the story of Adam (peace be upon him), Nasiruddin Rabguzi cites the hadith: "رَبُّهُ عَرَفَ فَقَدْ نَفْسَهُ عَرَفَ مَنْ". However, this hadith is not mentioned in Alisher Navoi's work.

Rabguzi underlined the phrase "عاجولا الأذناسانو خوليفا" in the fifth chapter like a verse, but this too is not a verse. In the fifth chapter, he again quotes the last part of verse 30 of Surah Fussilat from the Quran: "الآتى ببالجاناهى اعشيروا" kuñtum tu'adūna". After this, he writes "Poem":

Chu nuri mutlo' irfon zuhur qilg'usidur
Hazor zulmat agar bo'lsa nur bo'lg'usidur.
Agarchi g'arqa isyonlarig'a botsa kishi
Sharob beg'ash va ob tuhur bo'lg'usidur
Ma'iyn shikoyat aytar ummati muznib deb
Kavni hikoyat Robbi G'afur bo'lg'usidur.

After this, in the sixth chapter, from the middle of verse 31 of Surah Al-Baqarah from the Quran: "صَادِقِينَ كُنْتُمْ إِنْ هَآؤُلَآءِ بِأَسْمَائِهَا أَنبِئُونِي فَقَالَ". Then he quotes a passage from the beginning of verse 70 of Surah Al-Isra in the Quran: "كَرَّمْنَا لَقَدْ وَ". Then he cited the end of verse 14 of Surah Al-Mu'minun, saying: "اللَّهُ فَتَبَارَكَ اللَّهُ فَتَبَارَكَ".

In the seventh chapter, he cited the hadith: "مَنْ الْمُؤْمِنِينَ تَحِيَّتُ وَ تَحِيَّتِكَ هَذَا آدَمُ يَا".

Then he quotes verse 76 from Surah Sad: "مَنْ خَلَقْتَهُ وَ نَارٍ مِنْ خَلَقْتَنِي مِنْهُ خَيْرٌ أَنَا".

Then he quotes the following passage from verse 10 of Surah Taha: "إِنِّي". Then he says: "وَإِلَهُهُ وَإِلَهُكُمْ" and quotes verse 163 of Surah Al-Baqarah, then: "الْكَافِرِينَ مِنْ كَانَ وَ اسْتَكْبَرَ أَبَا إِبْلِيسَ إِلَّا أَجْمَعِينَ كُلُّهُمْ الْمَلَائِكَةُ فَسَجَدَ" and verses 73-74 of Surah Sad. In the tenth chapter, he cites verse 22 from Surah Al-A'raf: "وَ".

In the eleventh chapter, he cites verse 37 of Surah Al-Baqarah in the Quran: "الرَّحِيمِ التَّوَّابِ هُوَ إِنَّهُ عَلَيْهِ فَنَابَ كَلِمَاتِ رَبِّهِ مِنْ آدَمَ فَتَلَقَى". Thus, in the explanation of the story of Adam (peace be upon him) in Nasir al-Din Rabguzi's "Qissasi Rabguzi," he cited a total of 20 verses, not counting the repetition. If repeated ones are taken into account separately, it exceeds 25.

Of these, the verse 31 of Surah Al-Baqarah: "كُلُّهَا الْأَسْمَاءُ آدَمَ عَلَّمَ وَ" appears the same way in both works. Similarly, verses 73-74 of Surah Sad: "كُلُّهُمْ الْمَلَائِكَةُ فَسَجَدَ" are also identical. Only in Alisher Navoi's "History of Prophets and Scholars" is verse 73 given in full, and verse 74 is written down to the part "إِبْلِيسَ إِلَّا".





The second half of the sentence “أَرْبَعِينَ بِيَدَيَّ حَمْرُهُ وَ خَلَقْتُهُ الَّذِي الْجَسَدِ هَذَا فِي أُدْخُلِ” which appears in the fifth chapter of the story of Adam (peace be upon him) in “Qisasi Rabguzi”, is also in the work of Alisher Navoi, but this sentence is neither a verse, nor a hadith, nor a hadith.

In conclusion, it can be said that in both works, the same information is presented in two different ways. In both texts, the divine wisdom of the creation of the first man is expressed through spiritual and educational ideas and artistic symbols.

References

1. Tafsiri Hilol. Beshinchi juz. Shayx Muhammad Sodiq Muhammad Yusuf. T.: Sharq nashriyoti, 2012.
2. Tafsiri Hilol. Birinchi juz. Shayx Muhammad Sodiq Muhammad Yusuf. T.: Sharq nashriyoti, 2012.
3. Носириддин Рабг‘узий. Қиссаси Рабг‘узий. Harvard College Widener Library Cambridge. “MA 02138”.10.02.2006.
4. Küllhyat-ı Nevayı. Günay Kut. Istanbul.: Matsıs Matbaa Hizmetleri San. Ve Tic. Ltd. Şti. 2020.
5. A. Tilovov. Alisher Navoiy Tarixi anbiyo va hukamo (payg‘ambarlar va hakimlar tarixi). T., 2023y.

