

Issues of Studying Sources Related to Islamic History

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Abstract: In the expansive landscape of world literature, various genres such as narrative, short stories, novels, and folk tales hold significant sway, reflecting diverse cultures and traditions. Among Turkic peoples, literature often intertwines with national and religious themes, manifesting unique artistic interpretations. Short stories, particularly those infused with religious motifs, exhibit distinctive characteristics in Turkic literature, especially in narrating Islamic history. From hagiographic works of the 17th-19th centuries to chronicles chronicling the spread of Islam, these literary endeavours offer insights into cultural and historical narratives. Scholars explore the historical significance and genre attributes of these works, delving into their ideological underpinnings and narrative styles. However, there remains a need for deeper analysis of the amalgamation of historical and artistic elements in literary compositions related to Islam. Investigating the nuances of Uzbek literature's portrayal of Islamic history not only enriches scholarly discourse but also advances our understanding of religious and cultural representations in literature.


1 INTRODUCTION

The exploration of historical battle narratives with religious undertones in Uzbek literature has gained traction since independence, fostering a deeper understanding through various analytical lenses. Notably, the proliferation of such works has bolstered Uzbek literature, particularly enhancing the unique short story genre. Within Uzbek classical literature, historical-battle narratives from the 17th to 19th centuries, categorized under the "short story" genre, constitute a vital component of the broader term "people's books". Scholars, drawing on diverse methodologies, have underscored the significance of these narratives, recognising them as a distinct genre within Uzbek literary history. While some view them solely as short stories, others acknowledge their broader significance, encompassing both short stories and epics. This broader perspective aligns with the notion of "folk books" serving as a conduit between classical written literature and medieval folk epic traditions, reflecting the rich cultural heritage of Uzbek literature. This study delves into the artistic expressions within these narratives, spanning from depictions of Islamic history to tales of heroic figures

like Abu Muslim, thus illuminating the breadth and depth of Uzbek folk literature.

2 LITERATURE REVIEW

The historical battle narratives with religious themes in Uzbek literature have been a subject of growing scholarly interest, particularly since the nation's independence. Notably, Gyorres highlighted the prominence of short narrative traditions in Uzbek literature during the 17th to 19th centuries. This narrative tradition draws heavily from Arabic and Persian literary works, which served as foundational texts for constructing narratives depicting Islamic history. For instance, Kholis Tashkandi's creation of the "Story of Shah Jarir" in Turkish, inspired by earlier Arabic and Persian works, exemplifies this trend. Moreover, manuscripts from this period reveal translations and adaptations of Persian-Tajik texts, such as Husain Vaiz Koshifi's "Ravzat ush-shuhado", influencing the formation of unique short stories. Additionally, Persian works by authors like Burkhaniddin Rabguzi and Muhammad Fuzuli served as primary sources for narratives on Islamic history,

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further enriching the Uzbek literary landscape. These narratives, infused with religious reverence, not only reflect the spiritual inclinations of the populace but also demonstrate a rich tapestry of cultural and historical influences.

Through creative reinterpretations, authors endeavoured to convey the essence of Islamic history to their audience, weaving together elements of tradition and imagination.

The narrative exploration of figures like Imam Hasan and Imam Husayn served as a vehicle for expressing religious devotion and cultural identity, contributing to the diverse literary heritage of Uzbekistan. Moreover, the proliferation of manuscripts containing works such as "Mulhaqot us-Suroh", "Jami' ul-khutut", and "Ajayib ul-Makhluqot" among the Turkic peoples underscores the widespread interest in narratives that blend historical events with religious themes.

In addition to established literary sources, oral traditions and popular narratives played a crucial role in shaping the content and themes of Uzbek literature. For example, stories related to historical and cultural landmarks, such as the Safed Bulan tomb or the Shahi Zinda complex, provided inspiration for narratives like "Story of Shah Jarir" and "Zevarshah and Qusam ibn Abbas". This integration of local legends and folklore into literary works not only added depth to the narratives but also strengthened the cultural connections between the past and present.

Furthermore, the religious significance attributed to figures like Imam Hasan and Imam Husayn is evident in the meticulous attention to detail and reverence with which their stories are depicted. The portrayal of these figures as exemplars of piety and righteousness resonated deeply with audiences, fostering a sense of spiritual affinity and cultural pride. Additionally, the scholarly engagement with religious texts such as Imam Bukhari's "al-Jame' al-Sahih" provided a scholarly framework for interpreting and contextualizing historical events within the Islamic tradition.

Overall, the exploration of historical battle narratives with religious themes in Uzbek literature reflects a dynamic interplay between tradition, creativity, and cultural expression. By delving into these narratives, scholars gain valuable insights into the religious and cultural landscape of Uzbekistan, illuminating the multifaceted nature of its literary heritage.

3 RESULTS AND DISCUSSIONS

Based on the analysis presented, the creation of literary works in Uzbek literature depicting the history of Islam in the 17th to 19th centuries draws upon two primary sources:

Firstly, classical Islamic texts such as Imam Bukhari's "al-Jame' as-Sahih" and Burhoniddin Rabguzi's "Qisa Rabguzi" provide foundational narratives about prophets and historical events. These were originally written in languages like Turkish and Persian, reflecting a deep-rooted tradition of storytelling and religious discourse. Later literary works such as Muhammad Fuzuli's "Hadiqat us-suado" and Husayn Waiz Koshifi's "Rawzat ush-Shuhado" further expanded the thematic scope, weaving religious narratives into the fabric of Uzbek literary expression.

Secondly, Persian-Tajik manuscripts such as "Mulhaqot us-Suroh" and "Kanz ul-Gharayib" served as significant artistic sources, capturing the lives of historical figures within the context of their communities. These texts not only chronicled events but also portrayed the cultural and social landscapes of their time through the lens of religious heroism and moral guidance.

Historically, Western orientalist and scholars like E.A. Belyaev and S.M. Marr analysed Islamic history using methods rooted in historical-comparative and typological approaches. Conversely, Uzbek scholars like N. Ibragimov delved into the empirical and theoretical dimensions of Arab folk literature, offering insights into the cultural significance of figures such as Hazrat Ali.

In the pre-independence era, Uzbek literature grappled with varying attitudes towards works of religious and spiritual content, either as mystical narratives or subjects for secular analysis. Post-independence, scholars such as U. Jumanazarov and R. Jumaniyozov focused on theoretical aspects of folk literature, employing observation, classification, and analysis to explore its literary and historical value. Moving forward, contemporary Uzbek scholars like M. Hasani and B. Sarimsakov continue to study these literary traditions, emphasising their role as sources of historical and literary inspiration. The field benefits from ongoing research that applies hermeneutic interpretation and comparative-textological analysis to deepen our understanding of Uzbek literary heritage and its portrayal of Islamic history.

The study of Uzbek literature's depiction of Islamic history from the 17th to 19th centuries remains a vibrant area of exploration, blending cultural

insights with rigorous academic inquiry. As scholars delve deeper into these texts, employing interdisciplinary methodologies, they illuminate not only the religious dimensions but also the artistic and moral fabric of Uzbek society during these transformative periods.

Despite these efforts, comprehensive research on Uzbek literature's artistic portrayal of Islamic history remains elusive. Works from the 17th to 19th centuries await thorough examination, particularly regarding their literary, artistic, and historical significance. Moreover, the actions of historical figures as literary protagonists and ideals merit further exploration. Access to undiscovered literary sources in manuscript funds underscores the need for continued scholarly inquiry into Uzbek literature's depiction of Islamic history.

4 CONCLUSION

In conclusion, the study of Islamic history in Uzbek literature from the 17th to 19th centuries necessitates a methodical approach involving classification, analysis, and interpretation. By categorizing works based on their content and employing hermeneutic methods, scholars can delve deeper into the emotional and historical nuances portrayed in artistic creations. The period witnessed significant advancements in the short story genre, with folk heroes and Islamic history being subjects of artistic interpretation by creators from various walks of life, particularly in the fruitful 19th century.

The foundational sources for these artistic expressions lie in Imam Bukhari's hadith collection and Persian literature prevalent among the people of that time. Understanding the plot variations and compositions of works covering figures like Hazrat Ali and Imam Husayn requires meticulous analysis and hermeneutic interpretation. Moving forward, a comprehensive study employing classification, comparative analysis, observation, and hermeneutic analysis promises to enhance our understanding of Uzbek literature's portrayal of Islamic history during this period.

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