

# The Genesis of the Monsha'at Genre in Oriental Literature and Abdullah Morvarid's Book "Monsha'at"

Umedullo Makhmudov<sup>1</sup>, Akmaliddinogli<sup>2</sup>

PhD student of Tashkent State University of Uzbek Language and Literature named after Alisher Navoi

**Abstract:** *Monsha'at* (Arabic: منشآت) is one of the genres of oriental poetry, a collection of letters written by the author in poetry or prose. In this article, Alisher Navoi's contemporaries, in particular, the calligrapher and poet, musicologist "Monsha'at-iKhwaja Abdullah", the author of the work *Shihabuddin Abdullah Morvarid* and his work "Monsha'at-i Abdullah Morvarid", manuscripts of the work, its place and significance in the history of Uzbek literature. *Monsha'at* (Arabic: منشآت) is one of the genres of oriental poetry, a collection of letters written by the author in poetry or prose.

**Keywords:** monsha'at, monshi, letter, decree, manuscript, Abdullah Morvarid, Lataifal-insha, Sharafnameh, Tuhfa-i Sami, Timurid period, murofia, compromise, riqa'

## 1. Introduction

In the Muslim world, letters and correspondence embodied the art of writing, and these letters and letters embodied the qualities of the author of a letter, such as eloquence, worldview, strength, accuracy and punctuation of science. If you pay attention to the content of letters and correspondence, you will see that the entire skill of the writer is at the text level, and not at the transmission of information. The letters, which are part of most of the works of Monshaat, use various forms of art: comparison, allegory, allegory, rhetoric and saj. In addition, almost every correspondence contains verses from the Qur'an, hadiths and poetic passages. The goal was to convey the opinion of the author to the addressee in a more clear and effective way.

*Monsha'at* (Arabic: منشآت) is a genre of oriental poetry, a collection of letters written by the author in poetry or prose. Such collections consist of a collection of letters from one or more authors. The letters were not just written, but a masterpiece of art - the art of writing an essay that had a deep meaning and excellent artistic expression.

*Monsha'at* is sometimes called "ruq'aot" (ruq'aot - Arabic, letters), "maktubot", "insha"( Arabic, "to create", "to author", "to express") or "tarassul"( Arabic, send a message to one another) [1. p. 821]. The formation and development of the *Monsha'at* genre in the history of Uzbek literature is associated with the work of AlisherNavoi. In the preface to *Monsha'at*[2. p. 3], Navoi noted that the Persian letters had a high style, that no work in this style was done among the Turkic peoples, and that he was the first to write *monsha'at*[2. p. 3]. Many of Navoi's letters to Sultan Hussein Boykaro and his children, princes, friends and relatives of the poet contain letters on various topics and contents. These include Navoi's proposals for government, government affairs, and advice.

## Research Methods and Sources

The current research is based on the comparative – historical classification methods. The main objects of the study are the

scientific materials.

## Research Results and Discussion

In the literature of the eastern peoples, it has become a tradition to divide the letters and letters of the Munshaats into the following types, depending on their structure and content:

- 1) The Sultanate
- 2) Ikhvoniyyat
- 3) Divanian letters

*Sultanate (letters of the Sultan)* - means decrees, Manshuras (unsealed decrees) and letters and letters published in the palace, or correspondence between emirs and sultans, as well as letters addressed to subordinates. In addition, in various respects, including in the decree on the pilgrimage of a public servant, the position, status or position of the addressee in society is indicated in specific terms.[3. P. 822]

*Ikhvaniyat (friendly correspondence)* - the purpose of this type of letters is letters of love and affection that people send to each other. [4. P. 11]

*Divanian (Devonian letters)* - the affairs of the country, documents related to it, letters issued by state bodies. These include labels, court decisions and orders, certificates and other documents. [4. P. 11]

This means that the letters in the category "Ikhvaniya" radically differ from the letters in the category "Sultanate" and "Divaniyat" in that they are unofficial, do not touch on topics related to the affairs of the state and country, and they are in a special nature.

It is worth noting that in classical oriental literature, *munshaats* (arabic - written, that is written, completed) were originally developed extensively in Arabic and Persian. The first examples of *munshaat* are the letters of the Prophet Muhammad to the kings and rulers of different countries. In particular, the letter of the Prophet (peace and blessings of

Allaah be upon him) to King KhusrawiParviz (Kisra) of Iran is as follows:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسَ، سَلَامٌ عَلَى  
مَنْ اتَّبَعَ الْهُدَى، وَأَمِنْ بِلِلَّهِ وَرَسُولِهِ، وَشَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ  
لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَدْعُوكَ بِدَعَايَةِ اللَّهِ، فَإِنِّي أَنَا رَسُولُ اللَّهِ إِلَى  
النَّاسِ كَافَّةً، لِيُنْذَرَ مَنْ كَانَ حَيًّا وَيُحَقِّقَ الْقَوْلَ عَلَى الْكَافِرِينَ فَأَسْلَمَ تَسْلَمَ، فَإِن  
أَبَيْتَ فَإِنِ إِيَّامِ الْمَجُوسِ عَلَيْكَ."

That is:

**"BISMILLAHIR ROHMANIR ROHIYM. From the Messenger of Allah Muhammad to the great Kisra of Persia! Peace be upon those who seek the truth and follow guidance, those who believe in Allah and His Messenger, and those who bear witness that the God of Allah is true and that Muhammad is His slave and Messenger. I call you to Allah, I have come as an ambassador to warn the people and to stop the disputes of the disbelievers. Believe until you are saved. And if you turn away from Islam, the sin of the pagan people is on you."**[5. p. 354](from the author)

If we pay attention to these letters, the first form of monsha'at appears. The first essays (Letters of the Prophet) were far from simple, artistic means of expression and literary art. However, later non-writing became more polished and served as the basis for the science of essays. All the letters in Monsha'at's works, of course, begin with "basmala," (*Basmala is the name of, Bismillahirrahmanirrahim (In the name of Allah, the most gracious, the most merciful)*) followed by parts of praise and prayer, demand or prayer, and end with the intiho (*ending, closing*), (tammam, hatm) part of the letter. Later, as a result of the rise of the science of essay to the level of art, beautiful letter samples were created and brought to the state of the collection.

By the time of the Abbasids, when the Arabs were able to conquer Iran as well, they entered into trade, social, and economic relations with the Persians and propagated their culture in the region. As a result, Arabic literature also entered the country and was influenced by Persian literature. By this time, Ibrahim bin Muhammad al-Mudabbir had written Risalatul-Uzra.

An essay is a system of official correspondence as a term in Turkish literature, a form of prose written with a coherent composition and fine art.[6. p. 16]

Documents and letters written in the form of essays on Turkish literature can be said to have appeared in the form of a collection in the 14th century. It should be noted that these works continued the rules of monsha'at used mainly in Arabic and Persian literature. It should also be noted that most of the poems were written in Persian, which is due to the fact that the state language was Persian even during the reign of the Turkish rulers. However, according to what we know, the first Monsha'at written in the Turkic language was Monsha'at by Alisher Navoi. In the introduction part of Monsha'at, Navoi noted that there was a high style in the formation of Persian, that no work had been done in this style among the Turkic peoples, and that he was the first person to start monsha'at.[2. P. 3]

Navoi's Monsha'at begins with an introduction (praise and thanks and the reason for writing the work) and letters written directly by the poet.

However, it is essential to mention that Ahmadi Da-yi's Tarassulwas the first essay written in Turkish. Created by Ahmadi Da-yi in the late 14th and early 15th centuries, Tarassul contains tools for writing letters, forms of speech and appeal, and rules of essay writing. This work is a work that preserves the traditions of writing essays in Persian in the Seljuk period. This work begins with praise and naat, and then covers the history, order and content (sarnama) of the work, issues that need to be addressed in formal and informal correspondence. This work is reminiscent of the work "Nama-i nami" written by Khandamir, and it should be noted that the work was created mainly as a guide for scribes. So, in conclusion, the monsha'ats created in Arabic and Persian literature served as the basis for the monsha'at works created in Turkish literature. In other words, it can be said that the rules, forms and methods of writing letters have completely entered the Turkish literature.

The most perfect Monsha'ats in the commentaries are: Mansho ul-Insha by Nizamiddin Abdulvasi, [Nizomiddin Abdulvosii' Nizomiy-There is no information about Nizami's birth or death date. For some time he was the chief of staff of Sultan Hussein Boykaro and some princes. At the request of Amirbek (probably AlisherNavoi, the author), the letters and documents of his time as head of the devon were arranged by his student AbulqasimShahobiddin Ahmad Khawafi (pseudonym Munshi) and compiled into a single munshaat under the name Munshoul-insho] Latayif ul-Insha [Nasrulloh bin Ala al-BinoThere is almost no information about him in the commentaries or sources. However, in the preface to his book Latayiful-Insha, the author's full name is given as follows: Nasrullah bin Ala al-Bina an-Nasafi. The exact years of the author's life are not known. However, Ahmad Amir al-Khurasani, Mahmud Mudabbiri, and Ali Rahmaniyan's article on the writing style of Latayiful-Insha states the following: it can be assumed that he lived in later periods. Some scholars have suggested that the author was a court secretary during the reign of the Ilhanids, based on a letter he wrote to Suyurghanshah on behalf of Arghunshah] by Nasrullah bin Alo al-Bina,Abdullah Qutbiddin Muhyi [Qutbiddin Muhammad bin Muhyi Mahmud- (ca. 838-900 AH) was one of the most famous sages and ascetics of the 9th century. In one of his letters, he introduced himself as Abdullah Qutb bin Muhyi bin Mahmud al-Ansari al-Khazraji al-Sa'di. Therefore, scholars believe that he was a descendant of the Companion Sa'd bin Ubaida. He built the city of Ikhwanabad and lived in it until the end of his life. He inherited the work of Makotibi Abdullah Qutbiddin Muhyi. shahardayashadi.

UndanMakotibiAbdullohQutbiddinMuhyiasarimerosbo'libq olgan], by Makotibi Abdullah Qutbiddin Muhyi, Monsha'at by Alisher Navoi ( Persian letters), such as "Monsha'at-i Abdullah Morvarid" by Khoja Abdullah Morvarid.Among the works listed above, the copies of letters and decrees collected by Abdullah Morvarid in the 15th century are of great importance in the study of the history of Uzbek literature. The collection is known as Monsha'at-i Abdullah Morvarid, [The author and his work are discussed in more

detail below] Monsha'at-i Khoja Abdullah, Sharafnama-i Morvarid and contains 93 letters and decrees related to the activities of literary and political figures of the Timurid period. The work was created in the XV century.

Shahabuddin Abdullah Morvarid, the author of Monsha'at-i Abdullah Morvarid, was born about 1461 and lived in Herat for almost all of his life. His father, Shamsiddin Muhammad Sadr Morvarid, was a nobleman from Kerman, and as a result of the conspiracy of the Karakoyuns, a Turkmen tribe (872-875), he moved from Kerman to Herat and took his place in the palace of Abu Said Muhammad and became his minister. He later served Sultan Hussein faithfully.

Abdullah Morvarid, with the help of his father, entered the palace of Sultan Hussein Bayqara at a young age, and after a while reached the status of a minister and became a "propeller" in the palace [7. Electronic resource: Encyclopedia of the Islamic world. Description Kirmoni]. Abdullah Morvarid was not only a palace official, but also a poet, musicologist and a great calligrapher. After Alisher Navoi's death, he succeeded him and became the seal of the sultan's decrees and correspondence.

When Ismail Safavi conquered Khorasan in 918, he summoned Abdullah Morvarid, but there is no information in the sources about his position. One of Abdullah Morvarid's children, Nuriddin Muhammad Momin, [Nuriddin Muhammad Mo'min – (died in 948 AH) Shahabiddin Abdullah was the son of Marwarid and also his disciple. He lived and worked in the 10th century AH. The famous calligrapher was the secretary of the Safavid dynasty and one of his closest associates. His only surviving work was called Murakqa'i Mo'min Kirmoni, dedicated to Shah Tahmasp. He went to India for unknown reasons and died there] is known as a master calligrapher of his time, and he taught calligraphy to the historian Abu Nasr SomMirzaSafavi (author of Tuhfa-i Sami). [SomMirzaSafavi (lived between 923 and 974 AH) – famous calligrapher and memoirs writer. He is the son of Shah Ismail Safavi-i, the younger brother of Shah Tahmasp. SomMirzaSafavi was appointed governor of Khorasan and later of Herat by order of his brother Shah Tahmasp. He later became governor of Qazvin and then Ardabil. SomMirzo Ardabila wrote his famous tazkira "Tuhfa-i Somiy". SomMirzaSafavi was executed with his two sons in the Qahqaha fortress near Ardabil in 974 AH by the order of his brother Shah Tahmasp] Nuriddin Muhammad Momin also served as chairman of Shah Tahmasp Library.

Abdullah Morvarid Bayani created under the pseudonym Kirmani and he was one of the prominent representatives of the literature of the Timurid period. He followed Abdurahman Jami in ghazal writing and created his own Khusrav and Shirin masnavi in response to Nizami. Abdullah Morvarid compiled a collection of his poems and called it Munisul-Ahbab. The work includes poems and rubais by Abdullah Morvarid. According to his contemporaries, the poets gathered in the house of Abdullah Morvarid and reviewed their works [Munisul-Ahbab 1390].

Abdullah Morvarid died in Herat in 1535 or 1536 and was buried in "Musalla" Cemetery [8. P. 6].

## Copies of Monsha'at

The Manuscripts Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan contains manuscripts of Monsha'at written by Abdullah Morvarid under numbers R-288, R-286-2, R-287-1. All of these copies were copied in Nasta'liq script. Copy R-286-2 contains a number of essays, including Monsha'at-i Abdullah Morvarid. The work "Monsha'at-i Abdullah Morvarid", which is the object of our research in the R-287-1 copy, is mainly framed, and the total number of letters and documents in this copy is 43. Of the manuscripts numbered R-288 in the Manuscripts Fund, only Abdullah Morvarid's Monsha'at has been included.

## 2. Conclusion

Based on the above information, "There is a need to study different copies of Monsha'at's works, to study all the letters and documents contained in this work in a complex way. It is also possible to encounter new historical facts through the study of munshaat works, that is, new information about the culture of a particular people, the socio-political situation at that time, the development of science and literature, and the lives of historical figures. It is also possible to determine the stage of historical development of the epistolary genre by obtaining information about the arts used in the literature of the peoples of the Muslim region, by studying the traditions of munshaat writing in them. Therefore, in-depth study and analysis of the work "Monsha'at" by Abdullah Morvarid to find facts about the social, political and cultural life of the Timurids and the literary schools of Khorasan, Herat, Tabriz, Samarkand, to reveal new results, Sultan Hussein Boykaro, his personality, allows you to have a broader view of the period lived and beyond.

## References

- [1] National Encyclopedia of Uzbekistan (12 volumes). The first volume. T.: 2000.
- [2] Alisher Navoi. Monsha'at. Complete collection of works (10 volumes). The ninth volume. Ghafur Ghulam Publishing House. T.: 2013.
- [3] *Daneshname-ye adab-e parsi, be sarparasti-ye Hasan Anushe. Bab-e avval. Sazeman-e chap va entesharat. Tehran-1376. V 2.*
- [4] *Ketabshenasi-ye tousifi-ye monshaat-e douvre-ye Timuri va barrasi-ye naqz-e anha dar pajuhesh-haye tarixi-ye an doure. Ali Manochehri. Payannameh. Daneshgah-e Tehran-1390. P 11.*
- [5] *Al-rahiq al-makhtum. Safi ar-Rahman Mobarakfuri. Idaratulshu'unislamiyyah. Davlatul Qatar-2007.*
- [6] Nâbî'nin münşeât'ı: inceleme-metin. Adnan OKTAY. Dicle Üniversitesi Eğitim Bilimleri Enstitüsü, Doktora tezi. Diyarbakir-2014.
- [7] Electron resource: Dâneşnâme-ye jahân-e eslâm. Bayâni Kirmâni (Encyclopedia of the Islamic world. Description Bayâni Kirmâni)(<http://rch.ac.ir/article/Details/12576>)
- [8] Introducing Bayani Kermani and the Manuscripts of His Munshaat. 2013. Asraossadat Ahmadi, Hossein Aghahosseini & Sayed Aliasghar Mirbagherifard. *Asian Culture and History*: Vol. 5