

**MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL****MENTAL ENLIGHTENMENT SCIENTIFIC –
METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**SOURCE-BASED DISCREPANCIES IN THE BIOGRAPHY OF SUFI ALLAHYOR****Mohinur Doniyorova***PhD Student, Jizzakh State Pedagogical University**Jizzakh, Uzbekistan***ABOUT ARTICLE**

Key words: Sufi Allahyor, Sabot ul-ojizin, Sufi literature, source studies, textology, biography, Turkic style, didactic poem, Naqshbandiya, tazkira, commentary, historical source, adab, pandnama, folk book.

Received: 01.04.26**Accepted:** 02.04.26**Published:** 03.04.26

Abstract: This article analyzes the discrepancies found in historical and literary sources regarding the personal life, name, date of birth, patronymic, and place of birth of Sufi Allahyor, a prominent representative of the 17th–18th century Transoxiana Sufi literature. The study comparatively examines historical and source-based works such as "Risolai Aziza", "Tuhfatul ahbob", "Maxazinut taqvo", "Hidoyat ut-tolibin", as well as the views of contemporary literary scholars and textologists. As a result, certain incorrect and speculative views concerning the biography of Sufi Allahyor have been re-evaluated on a source-based foundation.

Introduction. In the history of Uzbek classical literature, works imbued with a Sufi-didactic spirit have held a distinct position, playing an important role in shaping the religious-enlightenment, moral, and aesthetic consciousness of the people. One of the prominent figures in this regard is Sufi Ollohyor — a Sufi poet, theologian (mutakallim), jurist (faqih), and an eminent representative of the Naqshbandi order who lived and created within the literary and cultural milieu of Movarounnahr in the seventeenth and eighteenth centuries.

His work Sabot ul-ojizin is considered one of the rare texts that was taught in schools and madrasas for centuries, widely circulated among the people, and became a means of spiritual and moral education. However, in scholarly literature there exist various, and sometimes contradictory, pieces of information concerning the writer's biography, date of birth, place of birth, his father's name, and even the spelling of his own name. This situation

necessitates a re-examination of the sources, their comparative analysis, and clarification of the existing ambiguities in the scientific study of Sufi Ollohyor's personality. In particular, the reliability of certain sources that had long been widely relied upon — especially the information presented in Risolai Aziza — has raised serious questions in later textual-critical research.

Renowned among the peoples of Turkestan as a Sufi poet and writer, Sufi Ollohyor — a major representative of seventeenth–eighteenth-century Sufi literature of Movarounnahr, a theologian, jurist, poet, and a distinguished figure of the Naqshbandi order — is described in scattered biographical accounts. Although existing studies are largely consistent with one another, the discrepancies among the information they provide have created the need and necessity for writing this chapter. Indeed, as a scholar has noted, “The reliability and comprehensive completeness of a scientific edition of a classical literary source are primarily determined by reconstructing the history of the text from the time the source first emerged up to its latest publication” [5;7].

Methodology. It is well known in literary studies that during the totalitarian regime the study of the lives and activities of some of our distinguished scholars and men of letters was prohibited under the label of “fanatical religious-mystical poets.” Sufi Ollohyor can also be included among such creators. After our country gained independence, attitudes toward the life and work of Sufi Ollohyor changed radically. As a result, his work *Sabot ul-ojizin* was republished many times [12;127] and became the subject of both major and minor research studies by literary scholars and source-study specialists [14;61–62].

It is both significant and valuable that a number of studies devoted to Sufi Ollohyor's творчество (creative heritage) have been carried out by compatriot scholars from Turkestan as well as foreign linguists, treating it as an object of important literary value [17;46]. However, the well-grounded view of the textual scholar R. Zohidov — that “in works devoted to the biography of Sufi Ollohyor, rather than consistency, precision, and integrity, one often encounters descriptions of the first-found, unverified, frequently conjectural, mutually unconnected and scattered reports, while research on his works has largely remained confined to the sphere of socio-ethical issues” [6;16] — served as the basis for this chapter.

For this reason, we aim to clarify the differences and ambiguities in the information concerning Sufi Ollohyor's personal life — such as the year of his birth, the form of his name (Sufi Olloyor or Sufiy Allohyori), his father's name, and his place of birth — by referring to the studies of scholars who have examined his творчество.

It is known that in the book *Risolai Aziza* (a commentary on Sufi Olloyor's *Sabot ul-ojizin*), published in Kazan in 1797 by the Tatar historian Tojiddin Yolchig'ul o'g'li, the following

is stated: “There was a village called Minglan. Most of its inhabitants were oppressors. In that village there lived a man named Temuryor. He was an extremely righteous and pious person. His origin and lineage were said to be from the Nogai people. A son was born to him, and they named him Olloyor” [10;9]. Based on this account, the year 1644 is indicated as the poet’s birth date. Perhaps for this reason, the literary scholar I. Adizova, in a manual published for higher educational institutions, writes: “Sufi Olloyor was born in 1644 in a village called Minglar near Samarkand. His father, Olloquli, was a devout man” [2;94].

However, the literary scholar I. Suvonqulov, who studied on a scientific basis the life, творчество, lyrics, and philosophical-ethical as well as literary-didactic works of the Sufi poet, referring to the chronogram provided by Ubaydulla Islomquli o’g’li Alamkash, concluded that “Sufi Olloyor died in 1721 and was born in 1644; according to the Gregorian calendar, he lived for about 77–80 years” [13;13]. At the same time, Ravshan Mirzayev, chairman of the “Sufi Olloyor” Foundation, states that “the poet (Sufiy Ollohyor — emphasis ours) was born in 1634 and died in 1721” [9;57], and in the research of Academician Sh. Sirojiddinov — who has deeply and scientifically studied Sufi Olloyor’s theology — the poet is likewise recorded as having been born in 1634 [15].

At the same time, commenting on the information given in Risolai Aziza — “There was a man named Temuryor... a very righteous and pious person... of Nogai origin... a son was born to him, and they named him Olloyor” — the literary scholar Sh. Sirojiddinov notes: “It is unknown where Yolchiqul o’g’li obtained this information.”

Results. In many cases, it can be said that various reports presented in manuscript sources have been merged together. They do not correspond with the sources written by Sufi Olloyor himself or with those that are reliably known to us [16;42–43]. A similar view is expressed in the work *Hidoyat ut-tolibin*: “However, the story that the poet was from a household called Minglon in the land of Samarkand, where there lived a man named Temuryor of Nogai origin and lineage, is known to be unfounded. For Olloyor died in Kattakurgan, and his father’s name was Olloquli, not Temuryor. In origin they were Uzbeks, not Nogais” [21;20–21]. Such information must be conveyed accurately to readers and students; otherwise, it will further complicate the already confused data concerning the personality of Sufi Olloyor. The evidence for this can also be seen from the information cited above.

Even in the textbook *History of Uzbek Literature*, prepared by the literary scholar V. Abdullaev for higher educational institutions, one encounters in the writer’s biography the statement that he “was born in a household of Olloquli (Temiryor) in a village once called ‘Minglar’ near Yangiqo’rg’on in the Samarkand region” [1;115]. More regrettable is the fact that

the literary scholar I. Suvonqulov — who conducted a deep and separate study of Sufi Olloyor’s creative heritage — also relied on Risolai Aziza when stating that Sufi Olloyor “was born in the household of Olloquli (Temiryor) in the village of Minglar belonging to the Kattakurgan beklik” [13;13]. This reliance is inexcusable, since Suvonqulov himself acknowledged that “Risolai Aziza contains certain questionable points. For example, the information that Sufi Olloyor was of Nogai origin and that he lived in Kazan requires clarification” [13;69].

At the same time, it appears that both scholars overlooked the well-grounded information cited by S. Ayni in his book *Namuna-i adabiyoti tojiki*, published in 1925. Drawing on the *tazkira Tazkirat ush-shuaro* by Abdulmatlab Fahmiy, Ayni states that “Sufi Olloyor was the son of Olloquli and the younger brother of Farhodbiy Otaliq” [11;171]. This oversight provides a basis for the conclusion expressed above.

Moreover, the year of Sufi Ollohyor’s birth differs by as much as ten years in scholarly research. For instance, the literary scholar I. Adizova indicates in her *учебное пособие* (teaching manual) that Sufi Ollohyor was born in 1644, which naturally gives rise to the justified assumption that she may not have been acquainted with the studies of two major scholars and the research conducted by Ravshan Mirzayev, chairman of the “Sufi Olloyor” Foundation.

As a result of our investigations, we encountered a highly significant conclusion reached by the textual and source-study scholar R. Zohidov, who conducted scientific research on the topic “Problems of the comprehensive study of the sources, commentaries, and critical text of *Sabot ul-ojizin*.” After deeply and systematically examining the sources of Sufi Olloyor’s biography in chronological order, he stated: “The information in *Risolai Aziza*, which has been transmitted as a source concerning Sufi Olloyor’s biography, lacks a reliable source basis. The *tazkira Tuhfat ul-ahbob*, written at the end of the seventeenth century by Sayyid Muhammad ibn Oxund Qozi Kamol, is a trustworthy and, for now, the earliest source about Sufi Olloyor’s biography” [5;28].

In our view, the scholar arrived at such a conclusion because both the *tazkira Tuhfat ul-ahbob*, which accurately compiled historical data, and the historical source *Maxazin ut-taqvo* by Mir Husayn — who lived at the end of the eighteenth century — were subjected to thorough study.

Discussion. The textual scholar R. Zohidov, noting that the biographical sources of the author in both historical works fully correspond to one another, states: “Thus, the fact that Sufi Olloyor lived sixty-three years according to the Hijri calendar (AH 1073–1136; AD 1663–1724) has a reliable source basis” [6;13]. Taking into account the views of the source-study scholar A. Jumanazar — who, on the basis of primary sources, comprehensively examined Sufi Olloyor’s

life, family, creative path, works, spiritual mentors and disciples, as well as his genealogical chain within the Sufi path — and who asserted that “it is possible to reconstruct the poet’s biography and creative legacy more consistently and completely. Valuable information is scattered across various manuscripts; one only needs to diligently collect, study, and systematize them” [4;253] — he conducted his dissertation research. Based on the findings of the textual scholar R. Zohidov, we can establish the chronological framework of Sufi Ollohyor’s biography: “A major representative of seventeenth–eighteenth-century Turkic scholarly and educational literature, Sufi Olloyor was born in 1663 in the village of O’tarchi near Kattakurgan, in the household of Olloquli” [6;35].

These data should henceforth be taken into account in future teaching manuals and textbooks. In this way, the diversity of opinions regarding Sufi Ollohyor’s date of birth can be reduced. Moreover, it is necessary to put an end to the confusion surrounding his place of birth and his father’s name.

In the biography of Sufi Ollohyor presented by the literary scholar I. Adizova — who also states that he was born in a village called Minglar and that his father’s name was Olloquli — attention is drawn to the description: “The pure one’s name was Olloyor, while the name of his noble father was Allohquli. The rank of ‘Sufi’ was bestowed upon him for his faith and service in the path of the Sharia and the Tariqa” [21]. Likewise, the form “Sufi Olloyor,” used in an online source by I. Suvonqulov and M. Qodirov [27], attracts attention. This raises the question: is the word Sufi, attributed to Olloyor, a spiritual rank, or merely an epithet added to the writer’s name — and which usage is more appropriate: Sufi or Sufiy?

To address this, it is first necessary to consider the origins of the term Sufi. The scholar of Sufism N. Komilov, who discussed this term in detail, notes that some researchers derive it from the word saf (“row”), since a Sufi stands in the foremost ranks of those who enter the path of God. Others argue that it originates from suffa, referring to the *ashab al-suffa* — pious ascetics who renounced worldly life even during the lifetime of the Prophet Muhammad, and whom later Sufis sought to emulate. Another group of scholars traces it to the word safa (“purity”), explaining that the hearts of this group shine like the sun in their clarity. Still others suggest a derivation from sufuh (“essence” or “quintessence”), implying that this community represents the very essence of the people. There are also those who connect it with sof (“pure”). Abu Rayhan Beruni, in his work *Osor ul-boqiya*, proposed that the term derives from the final part of the Greek word *sophos* (“philosopher”). However, the majority of scholars hold that the word Sufi comes from the Arabic *suf* (“wool”) [7;11].

If we consider the definition of the word Sufi itself — “a person belonging to the Sufi path, a disciple (murid)” — scholars have expressed differing views regarding its root and semantic content. The opinion that it derives from the Arabic word *suf* (“wool, cloak”) has been widely accepted, since many followers of the Sufi path adopted an ascetic lifestyle and wore woolen garments. At the same time, among Sufis there were also those who did not wear wool, but instead dressed in patched robes (*khirqqa*) or other simple clothing [36].

Taking into account that Sufism in the medieval Islamic world of the Near and Middle East became one of the principal religious-philosophical doctrines — and one of the ideological directions concerned with the study of humanity — it can be said that within Sufism a person’s worldview, way of thinking, and perception of themselves within the universe were interpreted in a distinctive manner. Alongside the cultivation of the “perfect human being,” Sufism consistently placed social prosperity, development, and progress on an equal footing [8;4].

In this sense, it may be concluded that the title Sufi was bestowed upon Ollohyor as an honorific rank or spiritual status. Since historical sources consistently indicate that his given name was Olloyor, the usage Sufi Olloyor appears to reflect this understanding. At the same time, it is important to note that in almost all sources the form So’fi Olloyor — rather than So’fiy Ollohyor — is used, which raises the question of how correct this usage is and invites further scholarly evaluation.

Conclusion. If we turn to explanatory dictionaries regarding the word “So’fi” that appears before Ollohyor’s name, we find the following definitions: “So’fi (f-t-a): 1) a person who calls the adhan in a mosque, a muezzin; 2) figuratively, a simple, naïve, or devout person.” Meanwhile, “So’fiy (f-t-a, religious): a supporter or follower of Sufism,” and “So’filik: 1) a noun denoting the profession of a so’fi; 2) a noun denoting the quality/attribute of a so’fi” [18;100]. In another dictionary entry, “So’fi (a follower of Sufism): 1) a person who calls the adhan in a mosque, a muezzin; 2) figuratively, a simple or God-fearing person,” while “So’fiy (religious) — synonymous with so’fiy” [19;620].

Based on these definitions, it may be suggested that the widespread use of the form So’fi Olloyor was influenced by the definition given in the 1981 edition of the Explanatory Dictionary of the Uzbek Language, where the description “So’filik — the profession of a so’fi” was included. However, taking into account the 2007 edition of the same dictionary — which emphasizes that so’fiy denotes a person belonging to Sufism, whereas so’fi may refer to a muezzin — it seems more appropriate to use the form So’fiy Ollohyor rather than So’fi Olloyor. In this regard, the usage So’fiy Ollohyor adopted by I. Qarshiyev, I. Suvonqulov, and M. Qodirov appears convincing.

Indeed, So‘fiy Ollohyor was never a mosque muezzin; rather, through his works he embodied Sufism itself — according to whose practical teachings “the perfect human being is one who can restrain the self (nafs), place reason and intellect above any emotion, and whose heart is filled with goodness and virtue” [19;620]. For this reason as well, it is more accurate to employ the word So‘fiy rather than So‘fi as part of his name.

Furthermore, attention should be paid to the different spellings of the mystic poet and writer’s name — Olloyor and Allohyor — which appear in various sources. In our view, this issue also requires a correct resolution. In this respect, it is appropriate to consult E. A. Begmatov’s *Meanings of Uzbek Names (An Explanatory Dictionary)*. According to the dictionary, Olloh // Alloh is a variant form used in personal names, and Allohyor (Ar.-Pers.) means “May God Himself support and be a companion (friend)” [3;403]. This meaning indicates that the form Allohyor — rather than Olloyor — is the more accurate usage.

Therefore, we conclude that when writing the name of the author, it is correct to use So‘fiy (in the sense of a rank or honorific title) together with the name Allohyor. Accordingly, in our research we will refer to the mystic poet and writer as So‘fiy Allohyor.

References:

1. Абдуллаев В. Ўзбек адабиёти тарихи. Дарслик. – Тошкент.: Ўқитувчи, 1980. –Б.115
2. Адизова И. Ўзбек мумтоз адабиёти тарихи (XVI-XIX аср I ярми) ўқув кўлланма. Иккинчи нашр. – Тошкент.: Фан, 2009. –Б.94
3. Бегматов Э.А. Ўзбек исмлари маъноси: (Изоҳли луғат). – Тошкент.: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2007. – Б.403.
4. Жуманазар А. Вахшувор. – Тошкент.: Akademnashr, 2015. – Б.253.
5. Зоҳидов Р. Илмий-маърифий асар таҳқиқи. – Тошкент.: Sharq ma’rifati nashr-matbaa uyi, 2020. – Б.28.
6. Зоҳидов Р. “Саботул ожизин” асарининг манбалари, шарҳлари ва илмий-танқидий матнини комплекс ўрганиш муаммолари: Филол.фанл.докт(DSc) дисс.автореф – Тошкент, 2018. –Б.13
7. Комилов Н. Тасаввуф. –Тошкент.: “Muvagounnahr” – “O‘zbekiston”, 2009. – Б.11
8. Кушкарров С. Сўфий нафасиёти. –Тошкент.: ZAR QALAM, 2004. –Б.4.
9. Мирзаев Р. Сўфи Оллоёрга замон боқажак. – Тошкент.: Фан, 2007. –Б.57
10. Рисолайи Азиза. Тузувчи: Ҳасан Б. –Тошкент.: А.Қодирий номидаги халқ мероси нашриёти, 2000.–Б.255.

11. С.Айний. Намунаи адабиёти тожик. – Самарқанд,1925. –Б.171
12. Сўфи Оллоёр. Саботул ожизин. Нашрга тайёрловчи: Зоҳидов Р. – Тошкент.: Чўлпон, 1991.–Б.127.
13. Сувонқулов И. Сўфи Оллоҳёр ва унинг адабий анъаналари: филол.фанл.докт.диссер. автореф– Тошкент., 1997. – Б.13.
14. Сувонқулов И. Улуғ олим ва мутусаввиф шоир // Мақолалар тўплами.– Самарқанд, 2000.– Б.61-62
15. Сирожиддинов Ш. Сўфи Оллоёр илоҳиёти. 1-қисм.– Тошкент.: Имом ал-Бухорий халқаро жамғармаси, 2001
16. Сирожиллдин Ш. Сўфи Аллоёр ҳаёти ва фаолиятига қайта назар // Халқаро илмий анжуман материаллари. Техрон–Тошкент.: Ал-Ҳудо халқаро нашриёти – Мовароуннаҳр нашриёти, 2005.–Б.42-43.
17. Туркистоний М.М. (Мусо Афанди). “العاجزين ثبات منظومه بار الله صوفي” (Сўфи Аллоёр манзумаи Сабот ул ожизин). – Саудия Арабистони, 1953. – Б.46;
18. Ўзбек тилининг изоҳли луғати. Икки томли. 2 том. – Москва.: Рус тили, 1981. –Б.100.
19. Ўзбек тилининг изоҳли луғати. Беш жилдли. 3 жилд. – Тошкент.: Ўзбекистон миллий энциклопедияси, 2007. –Б.620
20. Қаюмов П. Тазкираи Қаюмий. 3 жилдлиқ. – Тошкент, 1968; Сувонқулов И. Сўфи Аллоҳёр. – Тошкент.: Фан, 1991;
21. Қаршиев И. Сўфи Оллоёр ҳаёти ҳақида умумий мулоҳазалар // Zamonaviy dunyoda innovatsion tadqiqotlar: Nazariya va amaliyot» nomli ilmiy,masofaviy,onlayn konferensiya. <https://doi.org/10.5281/zenodo.7524743>
22. Ҳабибуллоҳ С. Ҳидоятут толибин. – Тошкент.: Тошкент ислом университети, 2009. –Б.20-21.
23. Akhmedova, D. Abdurauf Fitrat’s Interpretation of Hoja Ahmad Yassaviy and the Divani Hikmat. In A. Robinson, K. Arık, E. Köchümkulova & J. Washington (Ed.), Heritage and Identity in the Turkic World: Contemporary Scholarship in Memory of Ilse Laude-Cirtautas.1926–2019, – B.77-100. Berlin, Boston: De Gruyter. <https://doi.org/10.1515/9783110720228-006>
24. <https://hadis.uz/term/482>
25. Khimmatova Z. A. The Work of Sofhi Allahyar. Sabot ul - Ojizin Is in Harmony With Today’s Times // The American Journal of Social Science and Education Innovations. – 2020. – 19 December. – P.141–145. – DOI: <https://doi.org/10.37547/tajssei/Volume02Issue12-25>

26. <https://ziyouz.uz/ilm-va-fan/tarix/manaviyat-yulduzlari/sufiy-olloyor-1644-1724/>.