
SOURCES AND ART OF PRAYER CHAPTERS IN "HAYRAT-UL ABROR"

Safarova Shahlola Aminovna

A Doctoral Student At The Tashkent State University Of Uzbek Language And Literature
Named After Alisher Navoi, Uzbekistan

Z.Q. Amonova

Scientific Leader: Doctor Of Science Philology, Uzbekistan

ABSTRACT: In the article, the chapter of praise in "Hayrat ul-Abror" from the "Khamasa" epics, which occupies a special place in the works of Alisher Navoi, is analyzed ideologically and artistically. During the analysis, attention is paid to the sources of the thoughts presented in the verses, that is, the Holy Qur'an, Hadith Sharif, aspects related to the teachings of Sufism. The poetic lines of the epic are described in prose and analyzed. While analyzing the chapter of Hamd, the formation of special traditions (traditional introductory chapters: basmala, hamd, munojot, na't) in the history of Uzbek literature is also discussed. The article also assesses the poet's artistic skills.

KEYWORDS: Praise, epic, artistic skill, talmeh, munojot, "Khamasa", "Hayrat ul-Abror".

INTRODUCTION

Poem:

Oh, for you the temple is eternal,
Your breed is forever beautiful.
You first, you last
Always be yourself.

Prose:

Oh (address to Allah) mabda (origin, starting place) eternal lam'yazal (permanent, endless) you are also. You are the beginning, the end, and the middle of everything. You alone are both the eye and the eye of all. The supplication chapter of the epic begins with verses acknowledging the eternal and eternal qualities of Allah. The art of tazad is skillfully used in the verse. Al-Baqara verse 255 of the Holy Qur'an: Allah - There is no god but Him. (He is ever) living and everlasting. He is not drowsy or sleepy. To Him belong the heavens and the earth. No one intercedes in His presence without His permission. (He) knows what was (was) before them (people) and what is (to be) after. (People) learn from His knowledge only as much as (He) wishes. His Chair extends beyond the heavens and the earth. Keeping them together does not tire Him. He is high and great.

Poem:

Ganjing aro was prosperous in cash,
Lek boridin was a selfish person.

Prose:

You had a lot of riches and treasures, but the intention (intention) of all of them was to create a person. Holy Qur'an Surah Mu'minin verse 12: We have created man from clay. In addition, the Holy Qur'an contains Surah Insan, in this Surah: "Allah created the human race from nothing, then made it flow in two opposite directions, the consequences of disbelief and those who believe, Paig It is mentioned that "Ambar (pbuh) has comforting instructions and other divine instructions".

Poem:

"Karramno" has arrived,
"Ahsani calendar" is a worthy name.

Prose:

(in the "Qur'an") praising him, seeing him above all other creatures, "We have honored him!" it is said. It is said that "a beautiful figure is worthy of her".

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

Verily, We made Bani Adam dear and honorable... (Surah Isra verse 70)

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Verily, We created man in the best image. (Surah Tayn verse 4)

Poem:

Neither pen nor number in the brain,
Maybe the number verse is "Jaffal kalam".

Prose:

In Atorud's hand, there was neither a pen nor a number, instead the verse "Jaffal Kalam" was numbered.

قال النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: يَا أَبَا هُرَيْرَةَ جَفَّتِ الْقَلَمُ بِمَا أَنْتَ لَاقِي

The Prophet, may God's prayers and peace be upon him, said: "The pen of fate (destiny) has dried up on what you wrote.

Poem:

The mountains are scattered in the sky,
It's obvious in all combs.

Prose:

That's why there is a rattle in the mountains and in the sky, and from these rattles - "Goodbye!" voices are heard.

﴿٢٨﴾ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ النَّرَاقِي

No! when the soul comes to my throat. And who is the savior? And, of course, when he knows about your separation. (Qiyamat surah verses 26-28)

Poem:

For a few moments, this is rustaxe,
As fast as the wind blows.

Prose:

For some time, everyone was in such a frenzy - until the strong wind started.

﴿۱۹﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ

We sent upon them the wind of sorcery on a continuous day of evil. (The wind called "Sorsor" is very cold and its voice is very strong.) (Al-Qamar verse 19)

Poem:

It is clean and dry,
A moment aro "kona kaan lam yakun".

Prose:

And it starts anew and until it becomes obsolete - between certain occasions (in the Qur'an) "it happened", "it didn't happen!" as it is said.

﴿۱﴾ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا

Hasn't there really come a time when man is no longer something to be remembered for? (Surah Insan verse 1)

Poem:

The word "Limanil-mulk" dies and rests,
Whoever owns the property belongs to him.

Prose:

The phrase "to whom belongs the property" came from Him at that time, and whoever owns the country is subject to him.

﴿۱۶﴾ يَوْمَ هُمْ بَارِزُونَ ۚ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۗ ۗ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

On that day they will appear. Nothing is hidden from Allah. Who owns the property today?! Belongs to God alone, all-powerful! (On the Day of Resurrection, people will come out of their burial places, appear and appear. Nothing that happened to their servants will remain a secret from Allah, but the purpose of repeating this fact about the Day of Resurrection is that the disbelievers, hypocrites and disobedients, and what we have done will remain secret in the midst of the chaos. (If they think that, it is to raise that thought.) (Surat al-Ghafir, verse 16)

Poem:

That breath of faith accompany me,
Please forgive my heartbreak.
Thank you very much,
Lutfi, my uncle, please explain to me.

Prose:

Let the breath accompany the faith of your disobedient servant like me. Do not let anything but yourself (Allah) into my heart. Show me your thanks (goodness, goodness) (hair). Show me your grace. Holy Qur'an, Surah Ankabut, verse 57: Every soul tastes the (bitterness) of death! Then you will be returned to Us. Surah Fussilat, verse 30: Verily, our Lord is Allah, and then the angels descend (at the time of death) to those who are right (in obedience) and say: Do not be afraid and do not be sad, but rejoice in the good news of the promised paradise.

Poem:

They weren't there anyway - you were there,

You've made a fool of yourself.

Prose:

There was nothing in the world: not even a sign of the earth, the sky and the heavens. You wanted a mirror to look at yourself, and you created a total of eighteen worlds, all of which you created. Moreover, you enlightened them all with intelligence. Through this verse, the poet emphasizes that Allah is kind and generous.

الخالق Al-Khaliq, the Creator, the creator. Khaliq is the one who creates the measure of the original and similar thing. Khaliq is the absolute creator.

البارئ Al-Bari Bori' - The one who arises from nothing, the one who creates, the creator.

There is a difference in Bori's creation.

Poem:

You made everything funny,
You made every human being noble,

Prose:

Every detail created as a result of your skillful art is perfect and beautiful. But you created man as the most honorable (greatest, greatest) of them.

الرحمن Ar-Rahman. The first verse of Surah Rahman (Sura 55) of the Holy Qur'an consists only of this name: "Merciful - the Giver of Great Blessings." This attribute is unique to Allah, and it means that he is kind and bountiful to all, both the unbeliever and the believer. The quality of the Most Merciful cannot be applied to anyone except Allah. In the verse, the art of tazad is effectively used.

Poem:

Zahir dies "bu'sira mo fil-qubur",
Jilva does "hussila mo fis-sudur".

Prose:

In such a case, the phrases "What is in the grave will be scattered" and "What is in the chest will be opened" (in the "Qur'an") will make sense.

﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾^٩

﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾ Does he not know?! When those in the grave are stirred. (Surah Adiyot verse 9) And when their breasts are revealed. (Surah Adiyot verse 10)

Poem:

What day is that, the day of regret,
Ohu nadomat ne, doomsday.

Prose:

Of course, everything has a beginning and an end. There will come a day of great regret, and that day will be the end of the world. On that day, someone does not know someone, people regret their bad deeds, sigh and need the slightest reward. Holy Qur'an, Surah Anbiyya, verse 47: We will set up just balances for the Day of Resurrection, so that not a single soul will be wronged. Even if it is like a mustard (plant) seed (good or bad), We bring it! We are self-sufficient accountants. (On that Day (on the Day of Resurrection) We will mix people together. When the Trumpet is blown, We will gather them all together.

In addition, Ahmed Yassavi's work "Devoni Hikmat" also contains thoughts about "Doomsday":
Doomsday is coming, my friends.

Didn't he say "La uksimu bi yavmil-qiyamah"?

Know yourself to be eternal and others to be mortal.

Didn't he say "Kullu shay'in halikun"?

Poem:

"Yavmaizin mo halaqallahu fih",
"Yavma yafirrul-mar'u min akhah".

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ﴾ ٣٤

Prose:

The love created by God is "On that day a man will flee from his brother."

On that day, one will flee; from his brothers. (Surah Abasa verse 34)

Poem:

High devotion to the mouth of Solibon,
Zamzamai "umma and ummah!"

Prose:

Sometimes his great devotion gave strength to his mouth and said with his soft voice: "O my ummah, oh my ummah!" says.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَلَا قَوْلَ اللَّهِ عَزَّ وَجَلَّ فِي إِبْرَاهِيمَ { رَبِّ إِنَّهُمْ أَضَلُّنَا كَثِيرًا مِنَ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي } [إِبْرَاهِيمَ
الْآيَةَ، وَقَالَ عِيسَى عَلَيْهِ السَّلَامُ { إِنَّ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ } [الْمَائِدَةَ: 118]، فَرَفَعَ يَدَيْهِ [36]
وَقَالَ: اللَّهُمَّ أُمَّتِي أُمَّتِي، وَبَكَى، فَقَالَ اللَّهُ عَزَّ وَجَلَّ يَا جِبْرِيْلُ أَذْهَبَ إِلَى مُحَمَّدٍ، وَرَبِّكَ أَعْلَمُ، فَسَلَّهُ مَا يُبْكِيكَ؟ فَأَتَاهُ جِبْرِيْلُ عَلَيْهِ الصَّلَاةُ
وَالسَّلَامُ، فَسَأَلَهُ فَأَخْبَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا قَالَ، وَهُوَ أَعْلَمُ، فَقَالَ اللَّهُ يَا جِبْرِيْلُ، أَذْهَبَ إِلَى مُحَمَّدٍ، فَقُلْ: إِنَّا سَنُرْضِيكَ فِي
أُمَّتِكَ، وَلَا نَسُوغُكَ

Abdullah ibn Amr ibn As narrates from His Holiness: "Our Prophet, may God bless him and grant him peace, said about Hazrat Ibrahim: "My Lord, those idols have led many people astray. So, whoever follows me, he is of me (that is, he is in my religion). Whoever disobeys me, You are Forgiving and Merciful. Your (weak) servants. If You forgive them, You are the Owner of Your Power and Wisdom" (Surat Al-Maida, verse 118). My ummah, my ummah..." they began to cry. Allah commanded Gabriel: "O Gabriel! Go to my Messenger Muhammad, may God bless him and grant him peace! Your Lord knows well why he cried, you ask him why he cried!" Gabriel came to the Prophet, may God bless him and grant him peace, and asked him why he cried. The Prophet, peace and blessings be upon him, told Gabriel They told the reason. Allah, the All-Knowing, commanded Gabriel: "O Gabriel! Go to Muhammad! Say to him: "Surely, We will soon please you with what concerns your community and we will not forget you."

Poem:

Even if the people of the world make a mistake,
If they are treated with a crime,
If you think it's easy to make a name white,
Who does not have a fault in that commandment

Prose:

For example, if the people of the world make a mistake, make it a crime (sin, crime). , forgiveness is very easy for you. In the Bayt, one of the 99 names of Allah, "Ar-Rahim" is emphasized.

الرحيم Ar-Rahim is mentioned in the Holy Qur'an at the beginning of every chapter except the first and some other places (there are 114 chapters in the Qur'an).

Rahmli - "Rohiyim" is the giver of gentle blessings. This attribute is more specific and means the one who has mercy only on the believers on the Day of Resurrection. And it is used in relation to other than Allah, including the Prophet.

Poem:

Although sin has no end,
If you don't turn, there is no mercy.
Heaven longs for Ermas,
Be that, that's it.

Prose:

Your servants who suck raw milk know no bounds in committing sins. But You are the Most Merciful, You forgive them. You forgive a witness like me (the poet is referring to himself here). I do not dream of paradise and its hur (beautiful girls in paradise). If you call me a servant, that is enough for me and a great reward.

الغفار Al-Ghaffar. Ghaffar - He who forgives a lot and forgives the sins of his servants with his grace. who hides the faults and sins of the servants without exposing them.

REFERENCES

1. Holy Quran. Translated by Alauddin Mansur. - T.: "Cholpon", 1992,
2. Amonova Z. Literacy and artistic creativity. - T.: "Paradigm". 2017
3. Vahidov R. Alisher Navoi and theology. - Bukhara, 1994.
4. Jalolov T. Interpretations of "Khamsa". -T: Uzadabiynashar, 1960.
5. Rustamov A. Navoi's artistic skills. - T.: Literature and Art Publishing House. 1979.
6. Kayumov A. Interpretation of "Hayrat ul-Abror". -T.: Literature and Art Publishing House. 1985.
7. Amonova Z.Q., Nafetddinova Z.Sh. Peculiarities of the praise chapter "Hayratul Abror". Proceedings of the international scientific-theoretical conference on "Alisher Navoi and the 21st century". Pages 106-109