

ANALYSIS OF ALISHERNAVOI'S WORK "ARBA'IN" ON THE BASIS OF
"NAVOIYDANCHUTOPQAYLARNAVOE"

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ANNOTATION

This article analyzes the meaning of Navoi's poetic texts in prose and Navoi's prose sentences in modern language. This makes it easier for the reader to understand Navoi's works. In accordance with the requirements of comparative and critical text, the differences in the copies are given below the text. The lexical and terminological meanings of some words and terms are given in the text, with explanations of some mystical terms.

Keywords: work analysis, hadiths, spiritual purification, praise to Allah, faith, hidden meaning, deep thinking, spiritual maturity

Arbain is a perfect work of Hazrat Navoi, which contains both religious and secular knowledge. From 1481 to 1482, Alisher Navoi wrote "Chihil Hadith" (Forty Hadiths or Arbain). "Forty hadiths" of the Prophet Muhammad (SAV) are quoted in four verses.

In the literary life of Alisher Navoi, there was a strong interest in writing ghazals, poems, especially problems from the poetic genres. Alisher Navoi added 373 problems to the Persian bureau. Due to such literary inclinations, in 1485 he created a special work "Mufradot" on the rules of problem writing. Many religious scholars and scholars have tried to interpret, study, and analyze this work. If we look at Navoi's works, each work begins with praise and notes at the beginning, that is, at the beginning. Although it is considered a Muslim Eastern tradition, Navoi's religious views, opinions, and beliefs play an important role. In general, the study of each work of Alisher Navoi, the sun of the Turkic nation, the deep study, understanding, promotion among our people, our growing youth is the basis of spiritual growth, spiritual purification served. It is understood that "Arbain" and "Nazmul-Jawahir" are also independent works of art that emerged during the poetic interpretation of the hadiths.

The above ideas testify to the fact that scientific and artistic thought in the Muslim world, in a sense, developed on the basis of scientific and artistic monuments and philosophical views created by Islam and raised them to a new level on the basis of artistic laws and modern requirements. He created works of art that were universal in verse. However, the tradition of similarity and, at the same time, dissimilarity of the artistic monuments of the Muslim world, that is, the unique direction of Nazism, is obvious.

Alisher Navoi's works "Arba'in", "Sirojul-muslimin", "Munojot" are works of religious-Islamic spirit. There is a tradition of "Arba'in" in Eastern literature, in which 40 of the most popular and authentic hadiths are selected and the content of each of these hadiths is interpreted in one rubai. Abdurahman Jami's Chihil Hadith is translated into Turkish by Navoi:

"Forsiydonlaraylabonidrok, Oriyerdibunaf dinatrok. Istadimki, buxalq ham boriBo'lmag'aylarbunaf dinoriy."

Hasankhan Yahya Abdulmajid and Hussein Yahya Abdulmajid's work "Navoidanchutopgaylarnavoe" also contains a commentary on "Arbain". In this play, the hadiths are narrated not only as they are, but also as narrators and narrators. They point out some differences in the texts and the authenticity or weakness of some hadiths. The meaning of Navoi's poetic texts in prose and Navoi's prose sentences have been translated into modern language. Additional sources have been used to clarify certain words in the hadiths and hadiths, as well as jurisprudential issues, and the source has been indicated, and so on.

“Arba’in” xafif bahringing xafifi musaddasi solimi maxbuni mahzuf yoki maqtu’ (ruknlari va taqte’i: foilotun mafoilon failun yoki fa’lun V – – / V – V – / V V – yoki – –) Created in the method.

Praise be to Allaah and blessings and peace be upon our Prophet Muhammad Mustafa. "Arba'in" means "forty" and is used in books of hadith consisting of forty selected hadiths. Creating works in this style has become a good tradition in the Islamic world. The Prophet (peace and blessings of Allaah be upon him) said: The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “Whoever preserves forty ummahs for my ummah in matters of religion, Allaah will resurrect him as a faqih on the Day of Resurrection and I will be his intercessor and witness on the Day of Resurrection. 'Iaman'.

Although this hadith has been narrated in a slightly weaker way, it is a well-known hadith narrated by many hadith scholars. It is narrated on the authority of Imam Bayhaqi Abu Dardo and Abu Hurayra, Daylam Ibn Abbas, Abu Nu'aym Ibn Mas'ud, and Ibn Jawzi Ali. Muslim poets also wrote Arba'in, hoping for the promise made in this hadith. In particular, the great scholar Abdurrahman Jami (may God bless him and grant him peace) compiled the Arba'in in Persian, in which he translated forty short hadiths on virtuous deeds and Islamic morality in poetic quatrains. Later, his student, the classical poet Mir Alisher Navoi, followed in the footsteps of his teacher and created his own work "Arba'in".

The work begins with the phrase "Bismillahir-Rahmanir-Rahim" - in the name of Allah, the Merciful, the Compassionate. Because in the Muslim world, there is a belief that everything starts in the name of Allah and ends well.

In general, the work "Arba'in" serves to raise the spirituality of man. The poet speaks about this in the introductory part of the work: “Erurularba’inningavvalihol, Aylabu “Arba’in” bilaa’mol”.

In the introduction to the work, entitled "Mentioning some of this category of deeds and treatments", the actions of the saints - actions, attitudes - behavior, treatment - attitude (relationship with the people) and Dedicated to illuminating the hardships they suffer in the way of truth. It includes honesty, respect for the Shari'ah, inculcation of the word of faith in the soul, five daily prayers, almsgiving, fasting, pilgrimage, etiquette, humility, contentment and patience, sidq - acts such as honesty, obedience and smoking. These virtuous deeds are different from those of ordinary people. According to the play, the word of faith - the word of testimony - can be spoken by everyone sincerely, but the guardians can say it and lose consciousness. Or, if the zakat is done by giving one-fortieth of the wealth to the poor, then there is an exemplary opinion that the guardians consider it zakat to give in excess of what is in their hands (for example, Sheikh Abu Bakr Shibli's answer to a faqih).

CONCLUSION

In short, it is possible to see a mixture of words from the authentic narrations. Of course, this commentary does not serve the purpose mentioned above, because the word "we could not find it in the books of authentic hadith" takes up more and more firmly in the mind of the reader. So why not make it a point? No, it is not, and the example is that the opinion of a scholar must be objective, and his words must be honest. Neither his intentions nor his intentions could distract the writers of Navoi's love, which I think is admirable and instructive. As we analyze Navoi's work, we discover more and more meanings for ourselves.

Many people today do not understand Navoi's genius. I think the main reason for this is the differences in language. Many young people, when asked about Navoi's personality and work, usually say that they do not understand Navoi. Some of them say that they read only through the analyzed works. If Navoi's works are skillfully analyzed and presented to the public in a somewhat simplified form, others will find thousands of

lessons for Navoi's work. Through this little research, I tried to study the small valley of the Navoi spring. I hope I did it to some extent.

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