

PREVIEW OF "MUBAYYAN" AND AQUACULTURE TEXTS

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ABSTRACT

This article provides information about the intellectual issues outlined in Zahiriddin Muhammad Muhammad Muhammad's "Muabayyan" and the harmonious aspects of the aquaculture texts.

Keywords: A has u e' rus, Mu'man bihi, righteous, obedient, worship.

INTRODUCTION

In addition to the talents of kingdom, warrior, and scholarly, Zahiriddin Muhammad Sha'drach, Me'shach and A bed'ne go are well-known. We have tried Nisari's "Muqakiri Ahbob" about Sha'drach, Me'shach and A bed'ne go. Turkish and Persian have good poems. The book of E the o'rus is called Mubayyan." Mubayyan provides valuable information about the social and cultural life of the Timorese era. Sha'drach, Me'shach and A bed'ne go write a comment on it and call it Mubayyan¹.

Sha'drach, Me'shach and A bed'ne go wrapped up the most important Islamic knowledge in Mubayyan and showed that they were religious scholars and poor. During the "Mubayyan" Indian march, the pilgrimage was classified on the poetic road in 928 B.C.E. (1521 B.C.E.). In the meantime, the people of the Sunna Valley are clearly explained. He intends it as a program for his sons Nazareth Humayun and Komron Sha'drach, Me'shach and A bed'ne go².

Indeed, it describes five pillars of sacred Islam: faith, prayer, fasting, charity, and pilgrimage.

The main reliant sources of Mubayyan are the blessed books Muxtasar ul-Viqoya and Hidoya. The texts of prayer were chosen mainly in the box sithh, in the books of six great writers, and in the book of Imam Ghazzali's "Ihyo-u ulumid-din."

FLAG OF THE FORMER PHARISEE

(Flag of the first Pharisee)

Sha'drach, Me'shach and A bed'ne go

Who, there is a great invitation to the man first.

Here believe, I will say, hear,

Suddenly, the sandals, the twelves, and the twelves.

Whoever is a believer is a believer,

A crocodile's jaw is covered with furrows, and the crocodile's jaw is covered with furrows³.

Sha'drach, Me'shach and A bed'ne go, explain the first duty. This is the first to believe. So hear it and record in your heart what I say.

¹ G'aybullah as-Salam, N.Otajon. World "Covenant", Tashkent.:1996, -B. 19

² I.Ramadanov. The role of Zahiriddin Muhammad Muhammad Muhammad Muhammad's scientific and technological heritage in the development of our national culture and the literary and aesthetic thinking of our people. Tashkent: Zion edition 2018.- B. 29

³ Mr. Kenyabek. Mubayyan and Nasriy Bayoni, Shark Publishing Company. Tashkent:2014, -B. 13

The first thing that is believed is that when it is studied and studied and the truth is established, it is to confirm with the tongue the truth, and confirm it with the tongue⁴.

OLTI MU'MAN BIHNING ZIKRI

He is the All-mighty, the All-ful
the flag of something)

Oltidur mu'manun bih, ey mo'min,
Let me tell you, hear mine.

First believe in God,
shirk cherigin zamirdin surgil.

I know that there is a meltdown,
Borchasi abd-u, Tengridur temple.

The third book is a confession,
If Tengri gives a rabbit, bori says.

Know the anbijah again,
Know the end of fasting.⁵

O believers! He is the All-Seer of all that is in the hea Belief is six that must believe. I will tell you all, listen (read).

Believe in God first, and remove the idolaters from your time. Know that there are angels who are all servants, and God is the only One worshipping Him.

Third, it is necessary to acknowledge the Divine Books, that is, to believe them, and if God helps, let me tell them all in detail. The fourth is that you believe that God's apostles are unjust, and that the fifth day is the truth.

Know again, O My God,
If it is good, so is the harmony.

These are the ones who said, "Go," said Sha'drach, Me'shach and A bed'ne go,
If you know, it's a mufassali faith.

It's physicosic, I said holiy,
Lek filjumla bordur ijmolli,
let me explain the commentary together,

I will make it clear to you, if you do not know.

Know and believe in God, O my companion, in whatever good and bad there is. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you⁶.

But what I'm saying now is that there is a brief expression of the broad definition, in general, the faith.

I will explain them all in a commentary, and if you do not know, I will make it clear, and I will make it clear.

⁴ O'Sha Assar. B. 15

⁵ Mr. Kenyabek. Mubayyan and Nasriy Bayoni, Shark Publishing Company. Tashkent:2014, -B. 18

⁶ O'Sha Assar. B.20

Attachment. The shortest expression of faith is to believe in God, his angels, his Books, his prophets, the Last Day, and the ruins and the time to come, that good and evil are from God⁷.

FORMER MUSLIM BIHNING

COMMENT

(Must believe

review of the first thing)

(The first condition of faith)

This is faith to come to God,

shirk cherigin zamirdin surmak,

Say, "God is god,"

Say: "The meaning of the dead is warning.

This is the word, stop the muni,

It is a duty to say, "It's a queue."

Believe in God and draw away the armies of idolaters from time to time, and say, "God is God."

Beware of the meaning of this.

This is the word of faith. It is a duty to say this word once.

And then there will be the future,

Bu aqoyidkim, ul deyilgusidur.

A lot of salt of knowledge and belief

And die in your heart,

Whoever hassles all things is God,

The earth and the blue are high and low.

Know that the temple is bosazo Uldur.

Your people are your Uldur.

What comes next is aquaculture, and what is believed is now said. So be mindful of belief, and settle it in the soul and hearts with a firmness that It is God who created all things, exalted one of the heavens and the earth, the other low. In fact, He is the One who deserves the worship and deserves the temple; and he is the equal and the like of all that is created from all the people.

Har nekim bordur, Ul yaratqandur,

And the valleys of hastles will be thrown into the fiery furnace.

There is no partner in the work of Aning,

To no one but he who is like him.

Do not be in need of anyone, Aning,

Yoru is not a yovar job, Aning.

There was and there was always a division,

Neither the dead nor the swaleverer.

⁷ Abdulqodir Pardayev. Imam at Tahoviyya; Tashkent: Publishing association of the Islamic University of Tashkent. 2018. - B.

Whatever happens, He has created them all, and has added all things to the ranks of existence and existence. He is the One, the One, the All-Wise. It is like no one in any business. He does not need anyone. He has no donkey, no spouse, no helper. There was One Who was, and he is everlasting, the Everlasting, the Lasting, the Lasting, the Living, the Living, the Lasting.

A servant of Tengri will not find a way to the day,

"When" and "blood" will not find their way instantly.

Zoti Aning ne Jawaru ne arj,

Neither illusion nor anger in their work⁸.

There is no way for a servant of God to say, "When?" and "Where is he?" He is not a jellyfish, nor a javhar. There will be no fault, fault, or shortcoming in God's affairs, nor will anger be a bad purpose or intention.

NOTE. Javhar is a fragment that does not accept decay, the original matter of things, itself, and other bodies. God does not accept shape, territory, measure, number, or division, not body.

...

Araz is the timely quality that something is not really there, and then it is only when it is accompanied by something else. (Jomi'ul-mutun) Jehovah's Witnesses would be pleased to discuss these answers with you.

The breed of Tengri, whose horse is not on the fore,

The verb is not a handy gift.

Do not say a horse to God in your own head,

And do not say good-bye or good-bye.

There's a great sifot together,

Ham musammodurur ul horse together.

Who remembers him,

The people of religion have believed.

God is not like the people, nor of mankind, nor of the creatures created, nor of the horses. Do not make names for God in your own head, nor forbid the qualities that you understand and think of. He is the Best of attributes, and He has named him by special names. He has explained these qualities and names, and the people of the religion and the people of the believers have believed in these things⁹.

We say of God, sincerely believing in Him, that God is one, and He has no partner, and He has no equal or any support, and there is no power to overcome Him, and there is no power to frustrate him, and there is no god but He. It is ancient, instinctive and permanent, without

⁸ Mr. Kenyabek. Mubayyan and Nasriy Bayoni, Shark Publishing Company. Tashkent:2014, -B. 20

⁹ Note. The quality of knowledge is one of God's few qualities. God knows all that is in the heavens and the earth. There is nothing from His knowledge, even if it be the amount of particles. He knows the ant he walks on a dark night, the particles flying in the air, what is in the hearts, what is processing in the craftsmanship, and the hidden and the most hidden. His knowledge applies to all things, whether it be whole or all, whether it exists or not, or unknown or unknown. He knows the genesis and intihosity of his creature— the beginning and the end. He is the Knower of all things, and of the qualities, with his knowledge of eternity.

intihosity. He is not a foe, nor is he absent. It is only by his will that all things take place. Its essence is incomprehensible. No one can comprehend His wisdom. It is not like any other. He is alive—he will not die, nor will he sleep. He is the Creator, but He is the One who is in need. He is the Giver of sustenance, but He is not wise. It is he who kills, but has no fear. It is also resurrecting, but inadvertent. All their qualities existed without creating anything. No quality has been added to Him after He has created him. Their short-lived qualities will last forever. He did not take the quality of his ability after the people had made the world. He is God, but he does not need care. He is the Creator, and not a beast. He revived the creatures he had given life to, after they had died, but he did not bring them back to life. He has power over all things, and all things are in His power. To Him all affairs are at ease. It is not hard for anything. It has no equal or equal. He is all-hearing and all-visible. He created all creation with its knowledge, and determined them by measure and time. Nothing was hidden from Him, even though He had not created them. He knew what he was going to do without creating people. He knowingly commanded them to obey and forbid them from disobedience. His is the doom and his will. His will is always superior. The will of mankind depends on His will. That is, He can do whatever He wills, and He has no desire. He saves whomsoever He wills, from the sins of his own accord, and guides whomsoever He wills. He leaves his chosen votary unaided by his own law. All meet him either by His grace or by the will of God. It has no opposite or equal. No one can block his death and fate. His judgement is firm, and His command is always victorious. We believe in all of this. Muhammad (Peace be upon him)) is His chosen servant and the last Prophet. Whatever prophecy is made after the Great is a lie. The Great Lord is a true Prophet sent to all the descendants of the jinn and Adam¹⁰. In the meantime, we will tell you the following bytes from Zavul Maani that God is not an object or a jellyfish. The author is Ali the son of Sha'drach, Me'shach and A'bed'ne go. He is the author of "Fatovoyi Syrojiya". It is 569 B.C.E. pilgrims/1173 B.C.E.

My Lord is not a jellyfish or a body. All, some are free of such qualities as the one who is self-sufficient. It is well-known by the minds of the scholars that the existence of the smallest atom that will not be divided is true, son of my uncle.

In the Book of Al-Aqidatut Tahoviya: God is one, and He has no partner, and He has no equal or symbol, and there is no power to overcome Him, and there is no power to frustrate Him, and there is no god but He. It is ancient, instinctive and permanent, without intihosity. He is not a foe, nor is he absent. It is only by his will that all things take place. Its essence is incomprehensible. No one can comprehend His wisdom. It is not like any other. He is alive—he will not die, nor will he sleep. He is the Creator, but He is the One who is in need. He is the Giver of sustenance, but He is not wise. It is he who kills, but has no fear. It is also resurrecting, but inadvertent. All their qualities existed without creating anything. No quality has been added to Him after He has created him. Their short-lived qualities will last forever. He did not take the quality of his ability after the people had made the world. He is God, but he does not need care. He is the Creator, and not a beast. He revived the creatures he had given life to, after they had died, but he did not bring them back to life. He has power over all

¹⁰ Mr. Kenyabek. Mubayyan and Nasriy Bayoni, Shark Publishing Company. Tashkent:2014, -B. 25

things, and all things are in His power. To Him all affairs are at ease. It is not hard for anything. It has no equal or equal. He is all-hearing and all-visible. He created all creation with its knowledge, and determined them by measure and time. Nothing was hidden from Him, even though He had not created them. He knew what he was going to do without creating people. He knowingly commanded them to obey and forbid them from disobedience. His is the doom and his will. His will is always superior. The will of mankind depends on His will. That is, He can do whatever He wills, and He has no desire. He guides whomEver He wills, and guides whomever He wills. He leaves his chosen votary unaided by his own law. All meet him either by His grace or by the will of God. It has no opposite or equal. No one can block his death and fate. His judgement is firm, and His command is always victorious. We believe in all of this.

Discussion of the topic of qiblah by the people of the Mubayyan century:

GESTURE ANGAKIM, THE PEOPLE OF QIBLAH TAKFIRI ARE NOT ALLOWED

The people of the Book say: "We shall not blame the Qiblah for blasphemy."

Har nekim, Tengridin ketursa Rasul,

Everyone, if they do the alarm, accept it,

The people of the great man are qiblah,

So disbelieve in it¹¹.

Know that whatever the Messenger (Muhammad SAW) has brought from Allah (i.e. the Quran) accepts them (i.e. believes in Allah's Oneness of Allah and in His Messenger Muhammad SAW), then know that he is a Qiblah (Polyribe, polydward, disbeliever).

NOTE. So whosoever looks at the Qiblah while his belief is corrupt, his family will not be qiblah, but the people of the Prophet (Mohammed – peace and blessings be upon him) who has accepted with true faith all that he has brought from Allah, and whose people are in the way of circumcision.

Although most of the oppression and the most erroneous,

If he is a hundred years of life,

Do not judge the shout of aning,

And your deed of hell will be a fire.

If there is a man who is righteous and obedient,

And the night and the day will be slaughtered,

If the commandments do not depart,

If the Na'a man do not appear,

Do not judge suddenly,

Do not say that sudden punishment is Paradise¹².

And even if there is a great oppression and a great sin, and the bidder is excessive, and he is arrogant and arrogant, do not judge him to be pessimistic, nor call his name Hell.

¹¹ Abdulqodir Pardayev. Imam at Tahoviyya; Tashkent: Publishing association of the Islamic University of Tashkent. 2018.- B. 39

¹² Abdulqodir Pardayev. Imam at Tahoviyya; Tashkent: Publishing association of the Islamic University of Tashkent. 2018.- B. 42

And if a man is righteous and obedient, and stands up in prayer day and night, and prostrates himself, and does not forsake the commandments of Allah, and does not always perform the deeds that are forbidden, do not judge him as a blessed one, nor say that he is of paradise.

Except for the Great Ten, the God of His Friendship,
To those who are in Paradise, they will be witnesses.
Yana Land Hazrat Olidin,
Know that you were a blessed Prophet.

Only ten men who have witnessed that the habibi of God is the beloved slave of Paradise will be called Paradise with determination.
Know that the congregation of the households of the Great Lord is also proclassified as Paradise by the words of the Prophet.

A has u e'rus

We do not disagree with the group of Muslims, and we do not disbelieve anyone from the people of the qibla for a sin that is not permissible

We shall not deny anyone in the qiblah for any sin, unless they think it is lawful. We consider those who pray to Our qiblah to be Muslims. It is a must that they acknowledge all the information that Muhammad has brought¹³.

In addition to the talents of kingdom, warrior, and scholarly, Zahiridin Muhammad Sha'drach, Me'shach and A'bed'ne go are proof that he was the death of philosophy.

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