

THE DESCRIPTION OF THE PROPHET MUHAMMAD (PEACE BE UPON HIM) AND THE COMPANIONS IN HAMSA

Jurakulov Uzok Khaydarovich

Professor of Tashkent State, University of Uzbek Language and Literature named after Alisher Navoi, Doctor of Philology
joraqulovuzoq@gmail.com

ANNOTATION

In this article, we have expressed our views on the fact that the history of mankind begins with the prophets, which is the essence of Navoi's work "History of the Prophet and the Ruler." We have also tried to shed light on the perfect biography of our Prophet through the analysis of the verses in the Khamsa epics.

Keywords: "Hamsa", epic, composition, plot, psychologism, artistic image, author's position, verse, analogy, narration, Qur'an, Hadith, jurisprudence, books of belief, prophets, companions.

INTRODUCTION

The fact that the history of mankind begins with the prophets is the essence of Navoi's work "History of prophets and rulers." In the play, when describing a particular historical event, first of all, emphasis is placed on which prophetic times it took place. The Qur'an, books of hadith, jurisprudence, aqeedah, and works written by historians who are firm in the diet have served as the main sources of the "History of the Prophet and the Ruler."

his begs the question: "Why didn't Navoi, who knew the most important sources about human history, used them in his works, and had the ability to interpret heavenly, write a separate work about Muhammad?"

Preface to five epic poems by Hamsa. If we approach as a single artistic-logical system, we will find a clear answer to this question. In each of the epics, after the praise and supplication, there are verses dedicated to Muhammad (peace be upon him). It is important that these verses do not repeat each other, but consistently continue the first verse in the epic - "Hayrat ul-abror". In other words, the biography of Muhammad (peace be upon him) in each epic reflects a certain aspect of his biography. As a result, all the notes in the Hamsa come together to form the perfect biography of our Prophet Muhammad (peace be upon him). In the process, the lives of the Companions, who are naturally called the "four companions", are also included in the scope of events.

A detailed analysis of the notes in Navoi's Hamsa will be in several volumes. At this point, their brief classification based on the nature of the speech genre we will limit ourselves to the following discussion:

In the preface of the first epic, five verses about the life of Muhammad are given.

1. The "previous na't" is divided into three in terms of space:

a) An image of the period before the creation of Adam.

This means that the light of Mukhammad (peace be upon him) existed before the creations of Allah, (that is, before the creation of the angels, the jinns, the heaven, and the hell); b) The creation of Adam. Prophet Muhammad's transition to the first man, the first prophet.

c) The transfer of light from Adam to Eve to the level of human time and social life.

2. "The Second Na't" tells about the life of the Prophet until the age of forty and the first period of his prophethood: a) Mukhammad's family, his childhood, the spiritual condition of the Kuraysh society during this period; b) the ignorance of the society's attitude to the revelation of prophecy, the message of prophethood and its rules; c) that our Prophet (peace be upon him) was sent as a blessing to mankind. Those who put the interests of the people above their own. They teach humanity with perfect morals and "good prayers".

3. The "Third Na't" refers to the qualities of the Prophet Muhammad (peace and blessings of Allaah be upon him): a) that the enlightenment of the Prophet (peace and blessings of Allaah be upon him) did not depend on external knowledge, b) The conquest of ignorance due to such a great enlightenment, the entry of the universe into a completely new, divine period of enlightenment.

4. "The Fourth Na't" about the prophetic activities of Muhammad (peace be upon him), the enlightened environment created by him, and the Companions. The following enlightenment-artistic concepts are put forward in this note: a) the story of the famous "spider". In the Islamic world, the five daily prayers are obligatory, the love of the poor for the rules of Islam, the sufferings inflicted on our Prophet (peace be upon him) by the disbelievers, and his expulsion from Mecca. , The story of the spider on the way to Medina and its wisdom; b) The Islamic environment, the closest companions and friends of the Prophet Abu Bakr, Umar, Uthman, Ali the leading qualities of each of them: "sidq", "adl", "hilm" and "ilmi ladun" description. The artistic conclusion that the world has never seen such a greedy friendship.

These four companions are the pinnacle of human perfection. Navoi, together with our Prophet, calls them "panj ganj" (Five treasure).

5. The last, according to the enlightenment-artistic essence of the "Fifth Na't", consists of the following classification fragments: a) the night of Isra, the image of the universe on this night: the smell of heaven covering the earth; b) The coming of the angel Jabroil: the great angel descending to the earth holding the reins of Burak in his hand, "pleased" with the happiness of meeting Muhammad (peace be upon him); d) The image of the "door of the throne" (door), the transfer of the beast from Burak to Rafrat: the departure of the Prophet (peace be upon him) from the constellations to the Throne.

From this point on, our Prophet (peace be upon him) continued the journey alone. This place is called Sidrat al-Muntaha, and a tree separates the lonely side of the universe from the Prophet (peace and blessings of Allah be upon him):

a) The highest stage. Muhammad's (peace be upon him) Communication with Allah.

b) The end of the night of Isra - the return of the Soyir. The shortest journey in the history of time or the interpretation of the greatest moment.

The chapter from the four epics also contained a unique content. This time is "me'roj" time and does not fit into the realm of reason.

In Hamsa, Muhammad (peace be upon him) is described by four of his close friends and colleagues - Abu Bakr, Umar, Usman, and Ali. Navoi mentions the four Companions in the fourth verse of the Hayrat ul-Abrar, but also mentions them in various epics in later epics. The most important concept put forward in the episodes about the Companions is to emphasize their closeness to Allah and Muhammad (peace and blessings of Allah be upon him) and their service to Islam. At this point, Navoi does not elaborate on the historical facts of the Islamic world or the details of their biographies. Perhaps it is limited to the artistic depiction of the most important points of their lives, which Allah, the Prophet (peace be upon him) gave to Islam. Suppose Hazrat Abu Bakr Siddiq emphasizes the story of the "half-cave" (companion in the cave). This incident is related to the migration of the Prophet (peace and blessings of Allaah be upon him) from Makkah to Madinah, about which a special verse is revealed in Surat at-Tawba: Allah helped him! When they were in the cave, he said to his companion, "Do not grieve, for Allah is with us." Only the word of Allah is the exalted word. Allah is Mighty and Wise. The word "companion" in this verse refers to Abu Bakr Siddiq. Allah sent down tranquility upon him and supported him with armies that you did not see, and humiliated the words of those who disbelieved.

Thus, the most important events and virtues of the remaining three Companions are remembered in Hamsa. At the heart of the first four verses are the prayers of the Prophet (peace and blessings of Allah be upon him): "O Allah, strengthen our religion with 'Umar or Abu Jahl." When we talk about Hadrat 'Usman', first of all, we are reminded that he was the "Jami' al-Qur'an" (that is, the one who compiled the Qur'an under one volume). The phrase "Kalamullah angadur nasib" emphasizes this service of 'Usman. Ali is known in the Islamic world as a man of knowledge, a master of the secret (laduni) sciences that our Prophet (peace be upon him) was educated in.

In general, in the "Hamsa" of Navoi, the biographies of Muhammad (peace be upon him) and the four Companions reflect the following aspects of the history of Islam and mankind:

1. Eternal friendship in the way of Allah.
2. The most blessed period in the history of Islam, the great history in the image of great figures.
3. The heavenly scale and social significance of absolute perfection (Muhammad), "siddiq" - sincere (Abu Bakr), "adl" - justice (Umar), "hilm" -behaviour (Usman), "ilm" - knowledge (Ali), which are characteristic of Islam.
4. That the five are the five treasures of human history.

REFERENCES

1. Alisher Navoi. MAT. Twenty volumes. Volume VII. Hamsa. Hayrat ul-abror. - Tashkent: Fan, 1991.
2. Alisher Navoi. MAT. Twenty volumes. Volume VIII. Hamsa. Farhod and Shirin. - Tashkent: Fan, 1991.
3. Alisher Navoi. MAT. Twenty volumes. XVI Volume.-T .: Fan, 2000.
4. Aristotle. Poetics. - Tashkent: Gafur Gulom Publishing House, 1980.
5. Bertels E.E. Izbrannye trudy. Navoi and Djami.-M .: Izdatelstvo «Nauka» Main edition of Eastern literature, 1965.

6. Jo'rakulov U. Chronotope poetics in Alisher Navoi's "Khamsa". Monograph. - Tashkent: Ziyo-Nashr, 2016.
7. Mallaev N. Alisher Navoi and folk art.-T., 1974.