



## TRADITIONS AND CONTEMPORARY UZBEK POETRY

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## АННОТАЦИЯ

Ушбу мақолада *Шарқ* мумтоз адабиётидаги арбаъинчилик анъаналарининг замонавий ўзбек адабиётидаги янгича талқинлари ва муштарак жиҳатлари хусусида сўз боради. Имом Нававий, Абдурахмон Жомий, Алишер Навоий, Фузулий, Пуроний, Мухаййир анъаналарининг замонавий шеърият вакиллари Абдулла Орипов, Шукур Қурбон, Анвар Ҳожиаҳмад, Сирожиддин Саййид, Нодира Афоқова каби шоирлар ижодида ўз ифодасини топганига эътибор қаратилган.

**Калит сўзлар:** арбаъин анъаналари, диний-маърифий шеърият, қиёсий таҳлил, форс-тожик адабиёти, озарбайжон адабиёти, ҳадиси шариф.

## ANNOTATION

This article deals with the modern Uzbek version and common aspects of the arabians in oriental classical literature. Furthermore, It illustrates works by the modern Uzbek representatives " Abdulla Oripov, Shukur Qurbon, Anvar Xojiakhmad, Sirojiddin Sayyid, Nodira Afokova following the interpretations of Abdurahmon Jomiy, Alisher Navoiy, Fuzuliy, Purniy and Muhayyir.

**Keywords:** traditions of Arba, religious-enlightenment poetry, comparative analysis, Persian-Tajik literature, Azerbaijani literature, hadith.

## АННОТАЦИЯ

В данной статье рассматриваются новые интерпретации и общие черты традиций арбаинизма в классической узбекской литературе в современной узбекской литературе. Отмечается, что традиции Имама Навави, Абдурахмона Джами, Алишера Навои, Физули, Пурони, Мухайира отражены в произведениях таких поэтов, как Абдулла Арипов, Шукур Курбон, Анвар Ходжиахмад, Сирожиддин Саййид, Нодира Афокова.

**Ключевые слова:** Арбаинские традиции, религиозно-просветительская поэзия, сравнительный анализ, персидско-таджикская литература, азербайджанская литература, хадисы.

It is known from the history of Uzbek classic literature that the examples of art infused with the meaning of holy verses and blessed hadiths reflecting the essence of Islam, in particular, the works related to the history of the prophets, and the tradition of arba'in interpretation spread widely. Nasiruddin Burhoniddin Rabguzi's "The Story of Rabguzi" and Mahmud Saroi's "Nakhul Farodis" are among them.

In this regard, the "Arba'in hadith" of Imam Yahya bin Sharaf al-Nawawi, Abdurrahman Jami, Alisher Nawai, Muhammad Fuzuli, Sheikh ibn Nuriddin Muhammad Purani, in the history of Eastern literature, can be recognized. As the main basis of Arba'inism, it is a practical

expression of the hadith of our Prophet Muhammad (peace be upon him) "Whoever memorizes forty hadiths from my Ummah, Allah will resurrect him as a jurist-scholar on the Day of Judgment." - is considered an aesthetic phenomenon.

In addition, if we rely on the results of our scholars' research on Arba'in translations, "The Arba'in hadith written by Jami was also translated into Azerbaijani by the great Azerbaijani poet Fuzuli (1494-1556)[1,69].

It is worth noting that, in their place, arba'in also differ from each other in terms of meaning and structure. In Imam Yahya bin Sharaf al-Nawawi's Arba'in, the hadiths and their translations are presented in prose, while in "Arba'in" of Abdurrahman Jami and Alisher Nawawi, after the original Arabic text of each hadith, verses containing the meaning of this hadith are given in Persian and Turkish. It is Alisher Navoi in "Arba'in" "The poems presented in the main part are like a continent in terms of form, in which only couplets are rhymed "[2,231].

In the history of Eastern classical literature, the majority of works were written in the didactic genre - instructional content. In them, special emphasis is placed on the fact that the good word serves as one of the most appropriate means for spiritual and moral education. The opportunity for the continuation of this tradition appeared in the literary environment of the years of independence. After all, the traditions of forty hadiths urging people to engage in good deeds inspired the mystical theme in Uzbek poetry during the period of independence. It was reflected in the works of such poets as Abdulla Oripov, Jamal Kamal, Fazil Zahid, Anvar Khojiahmad, Shukur Qurban, Sirojiddin Sayyid, Azam Oktam, Nadira Afokova, Arif Haji.

A representative of modern Uzbek poetry, Shukur Qurban, followed his classical predecessors and presented his arba'in in the form of quatrains, which have absorbed hadith and its meaning. He uses the term "Arba'in" for his fours. Acceptable and traditional[3,35].

Hadith: If you are happy when you do a good deed, and if you are sad when you do a bad deed, then you are a true believer[4,24].

Without a true believer - without knowing it,

If you commit a sin, you will be sad.

True believer, it's time for you

The time he joined the meritorious work.[5,28]

"The Inspiration of Forty Hadiths" by Jamal Kamal is also noteworthy as a continuation of classical Arba'inist traditions. The poet places his inspiration from the hadiths in quatrains, but does not give the originality of the hadith and does not call it by a specific name. The poet artistically interprets the saying of our Prophet, "Learn the science even if you go from China" :

Even the angels spread their wings over your roads,

If you make a demand and take a step towards knowledge.

Knowledge is the lost property of a believer.

Go find him, if you can, even in Chin-mochin...[6,431].

Or, one of the eight quotes in the column "Acquiring knowledge is obligatory" in the series "The Key to Paradise" by Anvar Hojiahmad is consistent with the above four: "Knowledge loves hard work, and if it sacrifices, it lives on the path of merit." In order to acquire knowledge and skills, go to China, you guys![7,24]

In fact, knowledge is the key to all mysteries. It's no secret that knowledge raises its owner to high levels. The word knowledge is mentioned a lot in our holy book, the Qur'an.

Unique artistic interpretations of this hadith can also be observed in Shukur Kurban's works:

Even if you hit your head on a rock and crack it,  
Even if the blood is as old as tar,  
Learn, dear ones, the art of science,  
Even if he went to Chin-Mochin [8,87].

The poet expresses the difficulties of studying science through artistic paints. There is a saying in our people, "A young man has seventy skills." Learning a science is a tool that leads a person to happiness. As His Holiness Alisher Navoi said, "The master of the skill is the end of the netgum, the end of the time is the end of the life of the teacher [9,253]. " After all, knowledge and craft are like a lamp that lights up the paths of a person's life.

The traditions of Arba'inism are also reflected in Sirojiddin Sayyid's work, "Goodness never gets old." "Forty hadiths" series. The above thoughts about knowledge "Ask God for useful knowledge." And stay away from useless knowledge" which was reflected in the following four verses of his work:

Wrap your heart together  
Be a lamp in the estate of enlightenment.  
Ask Allah for useful knowledge  
Stay away from useless knowledge [10,57].

We can see that the rules of classical Arba'in traditions are observed in the poetic expressions of forty hadiths in the work of Nodira Afokova. In his collection "Muhammad (s.a.w.) said... Arba'in series" there are 14 stanzas of "prayer", 4 stanzas of "thanks", and then the main part of the hadith itself, for example, "Leaves of faith - modesty, fruit - is knowledge" and after it there is a quatrain imbued with the idea of hadith:

They said: The property of the tongue is a field or a garden.  
Faith grows in it - like a tree.  
Hayo leaves, the fruit of knowledge  
You don't decorate it - it is naked [10,241].

So, the beautiful qualities in a person - both modesty and knowledge drink water from the roots of faith. Only a person who has faith seeks knowledge and attains high status, i.e., the rank of a believing human being, by abstaining from hateful vices such as ignorance and ignorance.

It should be noted that, when observing the work of poets who work on religious and educational topics in modern Uzbek poetry, it is clearly felt that although the form does not exactly correspond to the traditions of Arba'inism in classical literature, the content and essence of hadiths are shared by the attention of the reader. While examples of mumtaz arba'in are presented in the form of a continent, the content of hadith in modern literature acquires its uniqueness by having different volumes according to the form of the poems in which it is embedded. At the same time, the scope of poems written on religious and educational topics, as well as the enrichment of Uzbek literature in terms of form and content, should be viewed as an expression of freedom of speech in the literary and political environment of the period of independence.

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<sup>1</sup>Alisher Navoi. Perfect works. 20 volumes. 8th volume . - Tashkent: Science, 1991.-B.253.

<sup>1</sup>Sayyid, Sirajiddin. Word path. - Tashkent: Sharq, 2008.-B.257.

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