



ANALYZING AND STUDYING THE STORIES IN THE EPIC "HAYRAT UL-ABROR" BASED ON THE COMPARATIVE-HISTORICAL METHOD AND COMPARATIVE-HISTORICAL ANALYSIS .

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Abstract

The epic "Hayrat ul-Abror" is an encyclopedic work, and the articles and stories that make up its main part reflect such considerations as morality, justice, honest work, contentment, honesty, loyalty to a friend. The epic " Hayrat ul-Abror" is kept among the universal literary heritage. The poet's incomparable artistic skills, his long-term rich experience in writing the work "Khamsa", in particular, the epic "Hayrat ul-Abror", the abundance of unique thoughts and conclusions that are rare in other artists, his skillful use of artistic tools, taking into account the wishes of a wide audience, in nature , the skillful use of simple, popular symbols and details found in everyday life increases the influence of the poet's works and makes them popular in our people for centuries.

Key words: method, analysis, narrative, review, mystical analysis, comparative-historical method, comparative-historical analysis

The stories in the epic "Hayrat ul-Abror" can be interpreted and studied on the basis of several methods and analyses. From these, we will consider the stories based on **mystical analysis** . This method of analysis can also be called the analysis performed on the basis of **the comparative-historical method**. There are several such stories in the work. Let's review the story of Ibrahim Adham and Rabia Adaviya:

Subject	Images	Meaning	The idea	Summary
Religious-mystical	Rabiya Adaviya. Abraham Adham	Ibrahim Adham's visit to the Ka'ba and the Ka'ba leaving its place to meet Rabia Adawiyah.	Bad behavior	If you act with a pure intention without taste of anything, you will surely succeed.

According to the story, Ibrahim Adham traveled a long distance to visit the Kaaba, but when he went, the Kaaba went to meet Rabia Adaviya. The leader of the Kaaba appeared before Rabiya Adaviya, of course, in a figurative sense. It is said that Ibrahim Adham rests at every step, walks for six months, tells everyone that he is going to the Kaaba, and reaches there with a smile. In fact, if a person plans to do something good, he does not need to show it to everyone. In such a situation, the fact that a good deed is good has no meaning. That is, the intention must be impartial. The images of Rabiya Adaviya and Ibrahim Adham occupy a large place in the ancient Eastern literature, nourished by Sufism literature. Rabiya Adaviya was the first Sufi woman who passed from the period of asceticism to the era of Arifism in Sufism , and

interesting stories about Rabiya Adaviya are given in Attar's work "Tazkirat ul-Awliya". He is one of the saints mentioned in the book "Tazkirat ul-Awliya". She is a woman who has reached the level of sainthood with her exemplary work, honesty, and generosity. For example, the great scholar of his time, Sheikh Hasan Basri, did not preach unless Bibi Rabia was present, the book says. He was born in Basra, Iraq. His parents were very poor people. In "Tazkirat ul-Awliya" Bibi Rabiya Adaviya's conversations with the great scholars, sheikhs and saints of that time, questions and answers, the best human qualities, some of the blessings are given. Attar's book "Mantiq ut-tayr" contains the following story: Rabiya, who was called "tajul rijal" - the crown of men, walked on the Ka'ba on his side for seven years. As he approached the Kaaba, he suspected that he had found a complete pilgrimage. On the day of Hajj, when intending to circumambulate the Kaaba, a woman's excuse happened. Therefore, he returned from the road and lamented to God and said: - O Zuljalal, I walked sideways for seven years hoping to circumambulate the Kaaba. When I said I had enough, you created such a thorn in my path. Either give me a place in your house or do not allow me to return to my house - I will not leave without circumambulating the Kaaba. If you are not in love like Rabia, you will not know the secret and value of this story. As long as you are in the world of these seasons - pictures, there will be a wave of rejections and acceptances. Sometimes he gives you your burden in front of the Kaaba, sometimes he corrects your work inside the monastery. If you can get your head out of this vortex, you will see true community, peace in every breath. Otherwise, you will be stuck in this vortex. You keep turning like a millstone along with the wheel of the sky. In such a situation, even if there is a breath, there is no hope of peace, your time is not worth the life of a fly." We will prove our point with a story of Rumi: "The deaf person went to visit the patient".

A man said to a deaf man: "Your neighbor is sick." Then he thought to himself: "A sick person's voice is low, how can I understand what he said, how can I get information about his condition?" Finally, I can tell what he said by the movement of his lips. I ask him: "How are you, neighbor?" "I'm fine, fine," he answers. I said: "Thanks be to God!" What are you eating?" I ask. "I drank juice or soup," he says. I say: "Let there be food, let there be healing, get well soon!" "Who is coming from the doctors, who is looking at you?" I ask. "So-and-so" he says. "It's good that you called him, and things will be fine wherever he goes. I will say that the patient he looks after will recover quickly." With such thoughts, Kar went to see his neighbor. He asked the patient: "How are you, are you well?" The neighbor replied: "My condition is very serious, I feel like I'm dying." Kar said: "Thanks be to God!" The patient's voice was disturbed by the unexpected answer and he wondered: "What is this, does my neighbor still want me to die?" The deaf man, who did not notice that the situation had changed, asked: "What are you eating?" The patient said: "Poison-injury!" Kar: "Bon appetite!" said. This made the patient completely angry. Kar asked: "Who is coming from the doctors, who is looking after you?" The neighbor choked saying: "Azrael is coming, but stay away from here!" Kar: "You did the right thing by calling him. Things will be good wherever he goes," he left the house. On the way, he thought: "It was a good job, I visited my neighbor and cheered him up!" The neighbor said: "This person is my enemy. I have a plan."

That is, the conclusion to be drawn from the story is that the deaf man went to see the sick neighbor for a show and his intention turned in the opposite direction. The idea of pure and sincere love is put forward in the story told by Alisher Navoi. That is, any taste destroys the intention on that path, pollutes the heart. Doubt about the purity of the intention

interferes with taste. The meaning of being proud of Allah Ta'ala emerges. In general, this story can be interpreted in relation to everything in life. That is, good should be done without taste, without showing it to people. There is no trace of good being good.

4. Comparative-historical analysis.

One of the principles that is always relied upon in the analysis of a work of art is historicity. Any studied work can be misunderstood and interpreted without a historical perspective. It's different nations between _ political , legal , historical and others features according to similar groups to distribution based on method being , him seeing exit whole society development main stages determination enable gives _ Historical and comparative from the method use of the researcher held position , historiography practice level and in general historical to thinking depends _ _ In the saga that 's it to the analysis about " Two loyalty place specially named " the story is also presented . The same story is written by Abdulla Oripov " To Heaven. " " road " was interpreted in a different way by the epic . In the table below, we take a look at the leading features of both works:

Theme and idea	Alisher Navoi	Abdulla Oripov
Images	Amir Temur, two friend st	Two friend st
Development of events	When the great general Amir Temur conquered India, he sentenced everyone there to death.	The events of the work take place in the other world. In Arosat, two friends meet, one of them is two paisas short of merit to enter paradise and the other is in hell, they go to the scales and the friends share their merits with each other.
The result	When it was the turn of the two friends, they both began to plead, "If you need a head, don't touch his head, cut off my head."	The young man decides to give his friend two paisas of merits that he lacks from his own merits. That's what a friend is in mind was -
Summary	Because of the faithfulness of the friends to each other, the king was saved from the sins of all and many were saved from death.	A young man and a friend consider it a shame that he himself enters heaven and leaves his beloved outside.
Idea	Friendship high value	If you have a loyal friend, then you are a lucky person.





In the story, it can be concluded that friendship is above all else. True, lasting friendship is formed on the basis of understanding the common goals and ideals of high social importance. **A true friend loves you for God's sake without any material or spiritual gain.** He will stand by you in your life's riches and hardships, in joys and sorrows. When a true friend sees your fault, he will advise you in private. It will help you to do good deeds. True friend you about you always good in mind will be It's gone to him relatively to the error road even if you put it sorry goes. Even our religion is also friendship religion. In it selfishness is condemned . On the contrary , they are different interest own benefit superior to put such as Your Highness traits promote and my praise will be done . To the worlds Thank you be _ came Our Prophet Muhammad peace be upon him life to the roads and His Majesty companions to his life as we look , eye to our right friendship concept his own there is tall with is embodied . From the wise one says : " My my eyes for my friends more lovely than the scenery thing no _ My ears for my friends from the trip returned about better than the gospel pleasure giving music no ". Seeing as we are each both commented of friendship in the work where level the fact that their a friend for even sacrificed his life to do manifestation will be

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