



## RELIGIOUS-EDUCATIONAL VALUES AND INTERTEXTUALITY

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### ANNOTATION

This article focuses on the traditions of Arba'inism in classical Eastern literature. Emphasis is also placed on the aspects of the phenomenon of intertextuality in ensuring the maturity of an artistic text.

Also, Jamal Kamal's "Inspiration of Forty Hadiths" (2018) series, "Hajj Notebook" by Abdulla Oripov, which is among the examples of art reflecting the traditions of forty hadiths, which are among the issues of religious-enlightenment poetry that arose in the literature of the period of independence. 1992) series, Shukur Qurban's "Conference of Wisdom" (2016), Anvar Hojiahmad's "Jannat Kaliti" (1994), Sirojiddin Sayyid's "Goodness does not age. "Forty Hadiths" (2008) series, Azam Oktam's "Two World Happiness" (1998), Nadira Afokova's "Muhammad (peace be upon him) said... Arba'in series" (2019), Arif Haji's "Forty Hadiths and One It is mentioned in such works as "Rivayat" (2008). Remarkable poems of these poets were analyzed.

**Key words:** Arba'in traditions, religious-educational poetry, comparative analysis, hadith.

Данная статья посвящена традициям арбаизма Восточной литературы. Также акцентируется внимание на аспектах феномена интертекстуальности в обеспечении зрелости художественного текста.

Также серия Джамала Камала «Қирқ ҳадис илҳоми» (2018), «Ҳаж дафтари» Абдуллы Орипова входит в число образцов искусства, отражающих традиции сорока хадисов, входящих в число вопросов религиозно-просветительской поэзии, возникших в литературе периода независимости, 1992), серия Шукура Курбана «Ҳикматлар анжумани» (2016), Анвара Ходжахмада «Жаннат калити» (1994), Сирождидина Сайида «Яхшилик эскирмагай. Қирқ ҳадис» (2008), «Икки дунё саодати» Азама Октама (1998), «Муҳаммад (с.а.в.) дедилар... Арбаъин туркуми» Надиры Афоковой (2019), «Қирқ ҳадис ва бир ривоят» Арифа Хаджи о таких произведениях, как «Риваят» (2008). Проанализированы замечательные стихотворения этих поэтов.

**Ключевые слова и выражения:** арбаинские традиции, религиозно-просветительская поэзия, сравнительный анализ, хадисы.

**Introduction.** Intertextuality is defined in the dictionary of literary studies as follows: "(lat. inter-aro, textum-toima, mato, matn) - a term introduced to science by the French philologist Yu. Kristeva. According to him, any text is a collection of quotations that it has absorbed by transforming previously existing texts.

If we dwell on the genesis of this term in the Eastern classical literature, the first stone inscriptions, the first interpretations of the Holy Qur'anic verses, the written sources for the

transmission of the blessed hadiths - Imam Yahya bin Sharaf al-Nawawi's "Forty Hadiths", Mahmud Like Saroi's "Nakhul Farodis", stories about the history of prophets - Nasiruddin Burhoniddin Rabguzi's "Kisasi Rabguzi", shaykhs, stories about saints - Farididdin Attar's "Tazkiratul Avliya", Abdurrahman Jami's "Nafahot-ul-uns", Alisher Navoi's Quotations used in works such as "Nasayim ul-Muhabbat" are perfect examples of this phenomenon.

In addition, we can also mention the artistic arts such as quotations, proverbs, and talmeh, which are used in the classical literature of the East. So, the ancient roots and philosophical ramifications of intertextuality go back to folklore. Because our wise people have always embellished their expressions and achieved eloquence.

In conveying Qur'anic ideas to the people, quotes from the holy verses of the Qur'an, hadiths and hadiths are used to prove the ideas. and it is intended to achieve brevity of thought, impressiveness, and beauty of expression.

classical literature, the tradition of absorbing the essence of the verses of the Holy Qur'an and hadiths into poetry is leading. 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.

It is worth noting that the arba'in also differ from each other in terms of meaning and structure. In Imam Yahya bin Sharaf al-Nawawi's Arba'in, hadiths and their translations are presented in prose, while in "Arba'in" by Abdurrahman Jami and Alisher Nawawi, after the original Arabic text of each hadith, the meaning of this hadith is given in Persian and Turkish. continents are given. It is worth noting that we know that the citation of the original Arabic text creates intertextuality.

Also, issues of literary influence are reflected in modern poetry. In particular, the category of poems reflecting the traditions of forty hadiths in the poetry of the independence period includes Jamal Kamal's "Forty Hadith Inspiration" (2018), Abdulla Oripov's "Haj Daftari" (1992), Shukur Qurban's "Hikmatar Anjumani" (2016)., Anvar Hojiahmad's "The Key to Heaven" (1994), Sirojiddin Sayyid's "Goodness never gets old. "Forty Hadiths" (2008) series, Azam Oktam's "Two World Happiness" (1998), Nadira Afokova's "Muhammad (peace be upon him) said... Arba'in series" (2019), Arif Haji's "Forty Hadiths and One It is appropriate to include such works as "Rivayat" (2008). Although some of these creations do not correspond exactly to the Arba'in traditions in terms of form, they are significant because they embody the content of the hadith.

The traditions of forty hadiths are examples of art based on the traditional arba'in typical of Eastern classical literature, most of them are created in the form of finger weight quatrains. is close to the arba'in in poetry. But depending on the shape, it sometimes has a size of four, six, eight and even larger. Let's say that most of the poems included in Abdulla Oripov's "Haj Daftari" series are twelve-line poems consisting of three quatrains.

It is more appropriate to call the poems of this category arba'innamo, because these poems do not claim to be arba'in. At this point, the literary critic Tahir Shermurodov's opinion on this matter is appropriate: "It is known that from whom, when and under what conditions the hadiths were narrated, the order of the words, the strictness, exactness and immutability of the text in general. has been given very serious importance. Narrated by people with weaker memory and lower intellect are not accepted as authentic hadiths. The people of Islam read and memorized hadiths verbatim. No misinterpretation allowed. However, all such virtues and requirements cannot be perfectly covered and preserved in a poem. It is clear that

even a poem that fully embodies them cannot get the status of "hadith". So, it seems strange to call our series of poems in the same direction as "hadith". As if the poems claim to be a hadith, it creates an unpleasant impression, it looks like immodesty <sup>1</sup>.

Among these poets, only the poems with the meaning of hadith written by Abdulla Oripov, Sirojiddin Sayyid and Azam Oktam are larger than four in size. Jamal Kamal, Shukur Qurban, Anvar Hojiahmad, Nadira Afokova, Arif Hajilar created in the form of a quartet. The quatrain poetic form has existed since ancient times and is considered one of the most common poetic forms in today's poetry.

The hadith "Five times of prayer is like a river flowing in front of a Muslim's gate, if he washes himself five times in it every day, will there be any dirt left on his body?" is expressed in the poem "Five times of prayer" in the work of Sirojiddin Sayyid.

Five daily prayers are like five rivers  
Flowing past the gate.  
This is what the body and soul are like  
Illuminator of the mirror of the soul <sup>2</sup>.

In fact, one of the obligatory acts of prayer was given to the ummah of Muhammad (pbuh) on the night of Miraj. About this, the verse of the Holy Qur'an was revealed: "(We are) commanded to perform prayer and fear (Allah)" (Surah An'am, 72). <sup>3</sup>In the next four stanzas of the poem, the poet conveys that the person who is purified five times, i.e., who fulfills the obligatory deed for God's servant on time, and at the same time achieves peace of mind and enlightenment, is blessed by God. He says, "Your gratitude is for these gifts", and from this prayer, "May your heart be filled with beautiful lights", if you "purify yourself five times a day", "May the waters of Kavsar be your share" <sup>4</sup>, he expresses his advice. The fact that prayer is one of the obligatory acts of worship for a Muslim comes from the following hadith in Azam Oktam's work: "Five times of prayer... Allah forgives sins because of them":

Gracious Lord Almighty:  
"The man who lived by the stream,  
After bathing in it five times  
Do you mean that there is dirt in my mouth?"  
The Companions say with one voice:  
"It's a secret that won't stay in the body."  
So, pray five times a day.  
A person is purified by prayer.  
If there is sin in man,  
May Allah forgive me for praying <sup>5</sup>.

In other poems of Azam Oktam, it is observed that concepts related to the pillars of Islam are artistically interpreted.

<sup>1</sup>Shermurodov T. Looking for an attractive expression. - Tashkent: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2009. - P.36.

<sup>2</sup>Sayyid, Sirajiddin. Word path. Volume 2. - Tashkent : Sharq, 2008. - P.250.

<sup>3</sup>Sheikh Alauddin Mansur - Tashkent: Movarounnahr, 2019. -B.205.

<sup>4</sup>Sayyid, Sirajiddin. Word path. Volume 2. Tashkent : Sharq, 2008. -B.251.

<sup>5</sup>Oktam, Azam. In the morning, the heart cries. - Tashkent: Movarounnahr, 2014. - P.235.

Poems of poets encouraging prayer, correctness and honesty have been added to the treasury of modern Uzbek literature as a worthy share.

In fact, if we dwell on the genetic roots of the form of four, which poets used the most, as our scientists have pointed out, in fact, the form of four has existed in Turkish folklore since ancient times. At the same time, Persian poets expressed the ideas of Sufism for the first time in the form of quatrains. With this, this form is more strict. Sufi poets felt that through this compact form, the ideas of Sufism reach the hearts of the people faster.

Jamal Kamal's "Inspiration of Forty Hadiths" is also written in the form of quatrains:

Be ready for the dog of lust, my son, in your ways,

If you take one mouthful, that rest will be destroyed.

No matter where you run, you will not stay, you will chase,

It's easy for you to get rid of a lion...<sup>6</sup>

As we can see, the quatrain is rhymed in abab style. The poet has numbered each of the forty-four with such content and form. We have shown the order of rhyming in these quatrains in the following table:

Rhyming pattern	Etc	abb	Abba	abvg
Number four	21	16	1	2
Number four	1, 2, 4, 5, 7, 8, 10, 12, 15, 17, 18, 20, 27, 28, 30, 35, 36, 37, 38, 39,40	3, 9, 11, 13, 14, 16, 19, 21, 23, 24, 25, 26, 29, 32, 33, 34	31	6, 22

Shukur Kurban's role in the development of mystical poetry during the period of independence is incomparable. "Forty poems based on hadiths were written by Shukur Kurban in the genre of finger weight quatrains <sup>7</sup>. " In his work, you can find various types of rhyming of four:

O Muslim, if you wish, health and safety,

Give charity, the color of straw is less.

There are many types of charity, reward,

At least do not harm people <sup>8</sup>.

This quatrain, which says that if a person cannot do good, not doing evil is also a kind of charity, is rhymed in aaba style by means of consonant words such as "peace", "samonlik", "evil". The poet also makes good use of another abab-style rhyming form of the quatrain:

Hiding accumulated knowledge is a mistake.

Chatok erur khasis scientist works:

Curses him everything, even

Sea fish, sky birds <sup>9</sup>.

<sup>6</sup>Jamal Kamal. The art of poetry. Don't be elected. Volume IV. - Tashkent: New century generation, 2018 - B.436.

<sup>7</sup>Shermurodov T. Looking for an attractive expression. - Tashkent : Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2009. - B.35.

<sup>8</sup>Thanks for the sacrifice. Proverbs conference. - Tashkent : Sharq, 2016. - P.32.

<sup>9</sup>Thanks for the sacrifice. Proverbs conference. - Tashkent : Sharq, 2016. - P.28.

In our religion, the failure of a scientist to give knowledge to a seeker is equated with wickedness and carelessness. Classic works prove our ideas. In the first book (Book of Science) of Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali's work "Ihyou Ulumid-Din" (Reviving the Sciences of Religion), the verses of the Holy Qur'an regarding the virtues of knowledge, Muhammad (pbuh) n i n g h Samples from ads are collected . For example, "Allah raises those of you who believe and are given knowledge to (high) ranks" (Surah Mujadala, verse 11) <sup>10</sup>.

Anvar Hojiahmad's poetry collection "Jannat Kaliti" consists of artistic interpretations of hadiths on various topics in the form of quatrains. The poet cites that these hadiths are taken from the book "Story of the Prophet Muhammad, Hadiths" (1991) and the number of the location of these quotes in this book, for example, "Calamity depends on the spoken word (337)":

There is a saying that heals pain,  
There is a saying that brings trouble to heads.  
Don't speak without thinking,  
Bad words lead to punishment <sup>11</sup>.

The key to all good and evil for a person is the word. His Holiness Navoi divides the word into three categories: ala, avsad, adno <sup>12</sup>. As we can see, the rhyming order of the quatrain is aaba style, but not all the quatrains with the meaning of hadith 333 have the same rhyming order. The collection also includes poems with abab rhyme scheme.

"Allah will make the fire of hell obligatory upon the one who bears false witness before his steps move" (497)

There is no greater sin than false testimony.  
Whoever dares will be in hell.  
A liar is a creature without life,  
It is good to have a hideous face <sup>13</sup>.

In the quatrains written by Anwar Hojiahmad, the essence of the hadiths of the Prophet (peace be upon him) is of course notable for its short and concise expression.

The traditions of the arba'in genre in Uzbek classic literature were continued in a genre-refreshed form in the works of poets of the new era. When modern poets' "arbain" are compared with classic Arba'inism, today's poets have a free approach to the classic literary genre, and when the genre features of the most notable poems that played an important role in the development of religious and educational themes are examined, the poets are in the world of lyrical heroes and it became clear that they used different poetic forms to express their feelings.

It is reasonable to look at the series of poems written in the religious-educational direction, which have a special feature in the Uzbek poetry of the period of independence, as a new stage of the development of modern literature. After all, from the literary and scientific point of

<sup>10</sup>Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali. Ihyou ulumid-din. Science book. The first book. - Tashkent : Movarounnahr, 2003. - P.16.

<sup>11</sup>Hojiahmad, Anwar. The Key to Heaven: 333 poetic quotations of Muhammad's 333 hadiths in 33 issues. . - Tashkent: Cholpon. 1994. - B. 40.

<sup>12</sup>Sources of Eastern classical poetics in the interpretations of Hamidulla Boltaboev. 1 book; - Tashkent: National Encyclopedia of Uzbekistan, 2008. - P.56.

<sup>13</sup>Hojiahmad, Anwar. The Key to Heaven: 333 poetic quotations of Muhammad's 333 hadiths in 33 issues. - Tashkent: Cholpon, 1994. - P.46.



view, the phenomenon of literary synthesis characteristic of Uzbek poetry of the independence period is the continuity of classical traditions, as well as formal and stylistic updates in modern interpretations of religious and educational themes in the literary thinking style of talented poets. it will be necessary to analyze in harmony with the changes.

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