



## SOURCES AND ART OF THE PRAYER CHAPTERS IN "SABBA'I SAYYOR" AND "SADDI ISKANDARI" EPICS

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### ABOUT ARTICLE

**Key words:** Praise, epic, artistic skill, talmeh, "Khamsa", "Sabba'i Sayyor", "Saddi Iskandari".

**Received:** 08.05.2024

**Accepted:** 13.05.2024

**Published:** 18.05.2024

**Abstract:** In the article, the chapter of praise in "Sabba'i Sayyor" and "Saddi Iskandari" from the "Khamsa" epics, which occupies a special place in the works of Alisher Navoi, is analyzed ideologically and artistically. During the analysis, attention is paid to the sources of the thoughts presented in the verses, that is, the Holy Qur'an, Hadith Sharif, aspects related to the teachings of Sufism. The poetic lines of the epic are described in prose and analyzed. While analyzing the chapter of munajat, the formation of special traditions (traditional introductory chapters: basmala, munajat, na't) in the history of Uzbek literature is also discussed. The article also assesses the poet's artistic skills.

### INTRODUCTION

O Lord of the gods,

There is no God.

Jabarutung rejoiced in the air,

And I don't mean even an iota.

O God of gods, there is none like thee in divinity. You are the only one. The Khurshed (sun) in the air of Jabarut appears as small as a particle. Al-Ikhlās, Surah 112 of the Holy Qur'an describes the oneness of God as follows: "(O Prophet Muhammad) say: God is One, Beniyaz (does not need anyone or anything, but everyone needs Him)." unborn, unborn, and peerless"

Who is mine, under the idol's brow,

Pagan to worship.

Give it to yourself and show yourself.

Aylab ul husn ila ani proud.

The most perfect of your creations, people, are pagans (Buddhism is one of the most widespread religions in the world (along with Christianity and Islam). It has more than 500 million adherents. It appeared in India in the 6th-5th centuries BC. -th centuries.) you did it. But this idol, you kept your secret to my date.

You are the one who drinks every water,  
Don't say jilvagar, you are also a waterman.

This is another god,  
Say: Loiloha illallah.

You are the one who makes every water (image, form) shine. There is no god but You. Always say: Loiloha illallah. Tawheed is the belief that Allah is one. Tawheed word: "La ilaha illallahu muhammadur rasulullah". The word of testimony: "Ashhadu anla ilaha illallahu wa ashhadu anna Muhammadan abduhu wa rasuluh". The meaning of the word Tawheed is: "There is no god but Allah". Muhammad is His messenger. The meaning of the word Shahadat is: I confess that there is no god but Allah, and that Muhammad is His servant and messenger.

Our Prophet, peace and blessings be upon him, says:

"When a person says: "La ilaha illallahu muhammadur rasulullah", the word tawheed means: "O pure Allah! I will not rest until you forgive your servant who called me!"

Allah Almighty says:

"I forgave my servant who mentioned me because of my dignity and majesty, my beauty and my perfection."

On Mount Tur, Moses asked:

"Allah! How do you reward your servant who remembers "La ilaha illallah"? "O Musa! I am pleased with that servant, I will glorify heaven with my excellent beauty!

The virtue of the word Tawheed is infinite. Our Prophet, may God bless him and grant him peace, says the following in a hadith:

"La ilaha illallah!" As soon as he mentions it, a green bird flies out of his mouth. This bird rises and settles right under the throne. He prays for God's forgiveness to the person who said it during his life. And in Mahshargah, he takes that person's hand and goes straight to heaven."

The seven verbs are weak,

Hosting is a sin.

I am a prisoner of death because of my passion,

This is your destiny.

This corrupt verb made me weak. If this is what you want, what is wrong with me? I was captured by nafsi ammara (sharp lust, victorious lust). Many artists have written about the evils of lust. In particular, Sulayman Bakirghani wrote the following wisdom in his book "Hakim Ota".

Wisdom:

If there is no water when you are thirsty, the water of the river is of no use,

If the life is not long, it is not useful for long,

There are many scholars who do not practice or benefit.

If the affliction of the soul does not cease, this life is of no use

This wisdom is also written in simple and fluent language so it is very easy to understand and analyze. If you don't have a sip of water when you're thirsty, what's the use of boiling water in rivers. If you don't have a long life, then what is the use of having a long life (ideas, thoughts, dreams). There are many

people who say they will be a scientist or a scholar, but they do not follow what they say. What are the benefits of such scientists to the society? In this life, some live a lot, some live a little. What is the use of this life if you do not control and overcome your ego during this life? Through this wisdom, Bakirghani calls us to spend the life given to us by God doing many meaningful and meritorious deeds.

In the works of Ahmed Yassavi, we can find many wisdoms dedicated to the interpretation of "Nafs".

Wisdom:

My soul has driven me astray and despised me.

The heat waved to the crowd.

Without mentioning it, he made a deal with the devil,

I thought that you are here now, and I'm sorry.

In Hikmat, the leading image is man's "self". Yassavi condemns the ego and says: "The calamity of the ego led me astray to such an extent that I strayed from the right path and was humiliated, and the people laughed at me. Nafs menga zikr (Arab. to remember, to remember) is a ceremony associated with remembering God in Sufism. Theologians connect the need to remember Allah with the verse of the Holy Qur'an which says: "By remembering Allah, hearts find peace." He did not allow me to say zikr aloud (zikr al-jahri) and silently (zikr al-khafi), he made me friends with Satan. But when I understood the truth, I defeated my ego, I won over my ego," says the poet.

What does it mean to me, what do you do?

Please accept it as you wish.

But there is no limit to your generosity,

Your gift of grace is finally gone.

A stubborn servant like me cannot tell you what to do or not to do. I agree with whatever you do. But I know that there is no limit to your grace and mercy.

Although there is a world-world sin,

You are also my refuge.

Even if a hundred world criminals die, what the hell

Bahri avfung is in your eyes.

Until this world is my captive,

My body is a cage for the soul.

Although I have a worldly sin, you are my secret refuge that no one knows about. Even if I have a hundred worldly crimes (sins), I have no bok (fear, danger). Because these sins of mine are like straw in front of your sea of mercy. So long as my body is a prisoner of this world, my body is a cage for the parrot of the soul. The art of allegory is effectively used in the verse.

He (Allah) is Merciful and Forgiving. If his slave comes to him with sins like the foam of the seas, if he turns to his Lord, God will forgive all his sins and fill their place with merits. He is kinder than a thousand parents. Allah. People must completely obey him (convert to Islam), fear him and be conscientious, trust in Allah and his will in everything.

In the seven palaces, all are happy,

Seven hur ul kusur aro mahvash.

Forget about castles,

Make the hurs dear to your heart.

Seven castles are close to each other. In that kusur (palace, palace), seven hurs (beautiful girls in heaven) are sitting as mahvash (beautiful as the moon). Love the castles, consider the hurs as dear friends.

"Saddi Iskandari" munajat

Munajat ul Karimi Hallaq wa mukarrami alal-itlaqqakim, the "kof" of the cabbage will lower its "kof" to the ground with a swing and the "ro" of the crowd will see the evil "ain" and the "mim" will be blessed. It means that he will be pardoned for his wrong behavior and he will receive his punishment, and I want to forgive his guilt.

Lakal-hamd, or Akramal-Akramin,

Beggar's fireplace with cabbage.

I want you to be a good person.

I love you until you do it.

Akramal-Akramin karim (good wise) lakal-hamd to the karim (referring to Allah) (a hundred thousand times be praised). You have brought the people of Karam (goodness, nobility) to a beggar's fireplace (khakir gado). Where can a virtuous person spend a diram (silver coin) until you do him a good deed? That's all

He left his horse in the evening.

Don't say it's evening, say it's a day of work.

Say the world wears a mourning dress.

Sentence me to death in sin,

Wear the dress of the king.

Everyone is a sinner in this gallows,

Grace is more worthy.

When I realized this, I was fine

That I sinned more with hope.

I heard that Horuni is a river

I said, sorry, it's a mistake.

Everyone has a sin in this dungeon. But they also deserve your grace. When I realized this, I felt better and I sinned more with hope. I heard Harun say, I'm sorry, it's a mistake. Harun is one of the prophets mentioned in the Qur'an. Moses' brother. God appointed Moses as a prophet and entrusted him with the responsibility of calling Pharaoh to guidance. Calling Pharaoh face to face to faith and the right path required a person's courage and strong will. Moses spoke a little faster and stammered. Therefore, Musa asks God to give him his brother H. as an assistant in fulfilling this responsible and difficult task. According to the Qur'an, H. Musa, who has extremely eloquent and impressive speech skills, is given as an assistant (Surah Taha, verses 25-36). The brothers invited Pharaoh to the path of guidance. But Pharaoh did not acknowledge the oneness and existence of God and did not return from error. Pharaoh, who considered himself a god, was drowned by God and destroyed.

The sun shines in Yorur,

When will the difference die?

I'm going to spend some time with these particles,

A little bit of grace to Navoiyga.

At the end of the prayer, Navoi begs Navoi to become like a particle of cabbage and forgive his sins, just as the difference between particles cannot be understood when the sun illuminates the earth with its rays.

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