

Historical Significance of the Work, Written in Turkish "Tarixi Anbiyo and Hukamo"

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Abstract: In fact, the genre of prophets is considered the richest and most important genre in the Islamic culture and literature of not only the Arab peoples, but also the Turkic peoples, as it takes its source directly from the Qur'an and hadiths. nourished by the written and oral works, customs and traditions of different peoples. We can see that scholars and poets who were creative in covering the history of Prophets and Prophets were inspired by countless works of historians before them. While writing the article, I would like to give brief information about the role and importance of anbiyo and hukamo genre in the culture, art and literature of the Turkic peoples, as well as dwell on the specific features of this work. works written in Turkish.

Keywords: Prophet, scolar, story, culture of Turkic peoples, Qur'anic stories, narration of hadiths, narration.

Among the areas where scholars crave, the source of the history of the anbios is of particular importance for being the Quran and Hadith. Because when an error is made in the coverage of the history of the anbios, this information is compared with the information that came in the Quran and Hadith. If the Qur'an and Hadith do not correspond to the information that came, this narration is not obtained, and this history does not give the prophets proportions[1]. Because the Qur'an mentions events related to the lives of the 25 prophets who lived in the past, the Hadith also narrates events related to some prophets and their qawms, whose names are not mentioned in the Qur'an. Therefore, these verses are considered true if they come from the Quran and Hadith, and if not, on the contrary, they are seen as one of the ordinary woven events.

Each researcher must necessarily compare this information to the Quran and Hadith when he is constantly studying the history of past anbios and prophets, and then include it in the works he is writing. If this is not done, this information belongs to the "Israelite data", which is likely to be a fabrication woven into the honor of a prophet by humans.

We will find out that much of the information related to the life of the anbios covered in the history of Israel is a mistake, what it was like in voqeylik, with the mention of that event in the Quran. An example of this is the Qur'an and Hadith that Allah's command in the Qur'an to Ibrahim alayhis Salam, "sacrifice your son for me", and that Ibrahim's Alayhis Salam's son is to say Ismoil alayhis Salam. But in the "Israelite" accounts it is said that this sacrifice was not carried by the salute of Ismail alayhis Salam, but by the salute of Ishoq alayhis Salam, the second son of Ibrohim alayhis Salam, and was laid to slaughter. For example: " God tried the faith of Ibrahim alayhis Salam and called him and said:" – the only son you love, take Ishoq and go to the Land of Moriyyah, bring him as a burnt offering in one of the mountains that I show you " (Ibr. 11:19)[2].

Alisher Navai's "Tarixi Anbiyo va Hukamo" which is a work written by relying on the same Qur'an and Hadith Sciences, is also considered to have unique value among historical sources. Because a source that is thrown into the abyss of history and speaks of the qawms, which are one price left to be unitized and destroyed from the memory of mankind, in the minds of later generations, without mixing nominally, falsehoods, without confusing events, as if seeing them, is the Qur'an, which is the divine word. A one-to-one account as if they saw where their places were, how they lived their lives in action, and how their consequences ended is only and only, the account of the Qur'an.

The Quran differs from other books in that the author of all the books begins his book with the phrase: "If you find any error and inferiority in this book, we will ask you for forgiveness in advance" at the time of the end of the "preface". But at the beginning of the Qur'an, it began with a phrase that was exactly the opposite of this: Surah "Bacara", in Verse 2: «ذَلِكَ الْكِتَابُ لَا رَيْبَ ... فِيهِ», that is, "there is no doubt in this book...", which began with strict and sincere words[3].

Here is the fact that this verse was revealed, although it is more than 14 centuries old, but it is still said by some scholar or historian that "this is the origin of the story in the Qur'an. It is not known whether the Qur'anic reference is a mistake".

In the early period of Islam, the genre of "Tarixi anbiyo" appeared in Arabic literature. While the scholars who served the genre were Vahb ibn Munabbah, Sahl ibn Tustari and others, in the late 8th, early 9th century, after Islam began to enter the lands of Central Asia, the genre also appeared in Turkish literature with the name "Tarixi anbiyo" or "Qissai anbiyo" among Turkic peoples. The first independent examples of the genre were created by scientists and poets of Turkish nationality.

In Turkic language, the first copyrighted prose work on the "Anbiyolar qissasi" was the "Rabguziy qissasi", a work written by Rabguziy, son of Nosiriddin Burhoniddin of Khwarezm, who lived in the late 13th, early 14th century. His work "Qissai Rabguziy" is known and famous among our people, for being rich in all kinds of narratives.

By the time the work was written, Khwarezm was under Mongol rulers, who had also converted to Islam. One such ruler, the king of Khwarezm, Nasiriddin Tokbugha, great poet and historian Nasiriddin Burkhoniddin's son Rabghuziy to write a book on the history of the prophets. After this proposal, in a short time, only 1 year, this work "Qissai Rabguziy" was written. It can be seen from this that as a result of urgent writing, the life of some of the prophets and anbios in it is not given in order, sequentially.

But by the middle of the 15th century, a scholar who systematized works of his time and arranged the biography of the grandchildren by Dynasty, Mir Alisher Navoi, our great-grandfather, called this work "Tarixi anbiyo and hukamo" by Navoi.

Although Islam entered Central Asia in the late 8th century, the Islamization of these peoples, namely, Uzbek, Tajik, Kyrgyz, Kazakh and even tatar, did not occur quickly, but in the meantime, more than 1 century has passed. It was very important to write the history of the anbios, which they convey to the Turkic peoples, who are now familiar with the teaching of Islam, in the language in which they descend, at the right and sufficient level. for this reason, the work "Qissai Rabguziy" has become a work that has bright fame among the Turkic peoples living in Central Asia, and the people love it. For this reason, it was repeatedly published in Tashkent and Kazan[4].

This means that the history of the anbios means the history of mankind. Because the work of Alisher Nawai "Tarixi anbiyo and hukamo" began with the introduction of the life of Adam, the first father of mankind, until the last prophet Muhammad sallallahu alayhi vasallam ended with his life. This "history of the anbios", being the history of mankind, is also a genre that corresponds to the culture and literature of any people.

The narratives, amsol and informas of most anbios described in the Torah and Gospel are also found in the Quran. The verses are an open account of the culture, religious ethos, and the way they live of every people of the past who have gone through historical processes.

The fact that the lives of the peoples of the past are mentioned in the Quran, for the peoples who came next, gives the opportunity to draw a correct conclusion from this history and learn from their tragic wives in a beautiful way.

The basic principles of Islam, such as the unity of God, obedience and servitude to him, living life within the framework of his consent, patience, savings, prayer, faith in the hereafter, are evident in almost all of the verses discussed.

These peoples abandoned the above Islamic principles and disappeared completely from the face of the Earth, causing the Jurmu rebellions that they had committed. Some of them disappeared completely without a trace, while some of them, where they lived, preserved some signs and signs from the plagues and tribulations that came to them. For example: on the Land of present-day Palestine, on the site of 42 villages of the tribe of "Sadum", which lived in ancient times and were exterminated due to a natural disaster, to the wrath of God, the "Dead Sea" appeared. This Sea, located 408 meters below the level of the world's oceans, has been preserved as a miracle. His miracle shulki in fact, even if any land of the world will be 1 meter deep above sea level, according to the law of nature, it should make the place equal to sea level by leaking groundwater, this depth. But as a result of the fact that this law of nature does not work on the Dead Sea, still this "Dead Sea" is trapped 408 meters below the water of the world's oceans. The divine purpose of this is to show to the later nations that Sadum kinsman did not listen to the word of Lot alayhis Salam, and that they were the event of the scourge sent by Allah because of their deeds. [5]

Another such kinsman is "samud's kinsman". This kinsman was called "Ashobul Hijr" by Allah in the Quran. Because the people of this tribe were tall and strong-willed men, they would make their houses hollowed out the middle of the stones on the faces of high, high cliffs. He would work on the stones and drop various patterns on the surface of the cliffs. He was sent to them as a divine messenger of peace. But even this qamm overestimated themselves and, confident in their strength, went to arrogance. As Salih did not follow the call of Salam and his sin was engulfed in the swamp of ma'siyat, a scourge came to their heads and they were all slaughtered with one harsh cry. of these, only the mansions and mansions that he carved among the cliffs remain. These houses have survived to this day, the site being located between present-day Iraq and Saudi Arabia, and are still known as "Madoinu Salih".

It also came in Hadiths about the kinsman. In the 9th year of the hijrah, the Prophet sallolohu alayhi vasallam, when they draw an army against the powerful army of the state of Rum of 40,000, they go over the ruins of this "fallen Samud" people. Then look at the companions:

لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ فَإِنْ لَمْ تَكُونُوا بَاكِينَ فَلَا تَدْخُلُوا عَلَيْهِمْ لَا يُصِيبُكُمْ مَا أَصَابَهُمْ

That is, "do not enter the land of the people who are subjected to this punishment. Enter crying if you enter. If you are not a lament, do not enter, so that what they have done may not reach you."

However, the Quran, which is not a history book, has cited some, not all, information about past anbios and their kinsman, not only because it covers human history in detail, but also because it is a divine program that guides the last Ummah correctly. In fact, the detailed coverage of the events of the past kinsmen among their prophets is lacking even if countless historical books are written in full.

As the historical cultures of Egypt, Jerusalem and Babylon have been studied through various recent research and research, we can see that in ancient times there was a culture and customs

that ensured that the people of this country, supposedly one or another, followed by another, were followers of it, and that the end of this culture came from the Arabian desert.

In the Arab desert, at the time when the last Prophet Muhammad sallollohu alayhi vasallam brought Islam, the culture of the Arab peoples also contained long narratives and stories about past prophets and their kinsman. But due to the lack of a clear and extremely reliable source, it was impossible to know how close the verses were to reality. Then Allah showed his last prophet and Messenger Muhammad sallollahu alayhi vasallam through the verses of the Qur'an, which of the verses is correct and which is fictitious.

During this period, poetry and short story were well developed among the Arab peoples, narrating the history of the anbios spread among the peoples of Rum and Persia as they knew it. For this reason, when the Prophet Muhammad read to them the verses on the history of the ancient anbios of the past, the pagans of Mecca said: "These are the tales of the ancients who say poets and stories", or "you are telling us a shepherd like poets", and "Muhammad is a poet".

This work of Alisher Navoi has also been followed by works that cover the life of some anbios to the fullest. As one of them, we can get Alisher Navoi's "Yusuf and Zulayho". It is a work dedicated to the life of Joseph Salam, who received the name "Ahsanul qisos" in the Quran.

The Azarbaijan poet Muhammad Fuzuli (1498-1556) also wrote his own "Hadiqatus suado", inspired by this work of Alisher Nawai. The work is dedicated to the lives of the prophets of the past and is written in Turkic and fully chronicles the suffering of Adam alayhis salom, Noah, Ibrahim, Yakub, Moses, Jesus, Ayyub, Zechariah, and Yahyo alayhis Salom. In the second section, Muhammad sallollohu alayhi vasallam mentioned vasallam's suffering. This work of Muhammad Fuzuli is distinguished from other works on the history of anbios due to the fact that it is also decorated with paintings of Fine Arts and drawn in the form of a minatura[8].

Alisher Nawai's "Tarixi anbiyo and hukamo" has served as the primary source for the derivation of knowledge and skills of Turkic peoples, the history of Prophets. Alisher Navoi, in the second part of the work, with his coverage of the history of the hukamoas, whose nationalities such as Jolinus, Pythagoras, Batlimus, Aflatun, Socrates, and Arestotel were other and religious ethic ideologically Islamic, also showed a high level of the virtue of "tolerance" (tolerance) in the culture of the Turkic peoples after him, and made a significant contribution to the formation of this quality among the Turkic peoples.

In conclusion, Alisher Navoi's work "Tarixi anbiyo va hukamo" helps the reader deeply, in the study of the history of mankind and a deep understanding of the meaning and essence of the creation of the world, in the thorough acquisition of religious and secular knowledge.

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