

SUFIS INTERPRETATIONS IN THE POETRY OF ABDULLA ORIPOV

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ANNOTATION

The article examines the reflection of mystical views in the poetry of the independence period, the interpretation of religious themes and the re-formation of the tradition of poetic commentary on hadiths in our poetry in the style of the People's Poet of Uzbekistan Abdulla Aripov.

Keywords: *mysticism, literature, the Qur'an, the Hadith, the subject, the style, the "Arabian" idea, the poetics, the poetic observation, the mystical poetry.*

One of the blessings of independence is the opening of the way to the study of the Islamic worldview, which for centuries has been the dominant ideology for the way of life and moral views of the Uzbek people. The translation of the Qur'an into Uzbek, the publication of the hadiths of the Prophet Muhammad, the publication of works of the great theorists of Islam such as al-Termizi, Imam Ismail al-Bukhari, mystical poets such as Ahmad Yassavi, Suleiman Baqirgani, Sufi Alloyar brought new, pure, ancient themes to the literature of the independence period. These themes, in particular, have emerged as one of the most important aspects of our poetry.

There is a long-standing practice of interpreting the rules of Islam in the Qur'an and Hadith through poetry, inculcating their essence in the minds of readers, and propagating them. Particularly, the "Arbain hadith" created by such classic poets as Abdurahmon Jami, Alisher Navoi is a clear example. The word "Arbain" means "forty", and the creation of "Arbain" is not unfamiliar to our today's poetry. The series of fifty hadiths "Hajj Daftari", ie "Voices of Wisdom" by our wise poet Abdulla Aripov, who was the first to write on this sacred subject, is also noteworthy for the fact that it contains important ideas of the concept of a perfect man in poetry.

In the "Arbain" created in the classical poetry of the East, first the Arabic, Persian or Turkish translation of the hadith is given, and then the poetic version is given. A. Aripov deviated from this tradition and expressed hadiths in an unusual way presenting directly in a poetic way. Literary scholar Hakimjon Karimov states: "Abdulla Aripov was the first to introduce religious and enlightenment ideas into modern Uzbek poetry with his series "Hajj Daftari" and "Voices of Wisdom". Based on the study of Rabguzi's Qissai Rabguzi and Imam Bukhari's Hadiths, as well as the reading of the Qur'an, the religious and enlightenment ideas expressed in them will help today's young generation to develop a high human culture, faith and e. Based on the study of Rabguzi's Qissai Rabguzi and Imam Bukhari's Hadiths, as well as the reading of the Qur'an, he was able to easily understand that the religious and enlightenment ideas expressed in them would help today's young generation to develop a high human culture and faith."¹ It seems that the poet's work in the religious and moral spirit has been and is being recognized in literature as a heated topic written at the same time.

In the series "Voices of Wisdom", the poet calls people to purity and righteousness, effectively using passages and proverbs from religious sources.

I swear by Allah,

If there is jealousy and hypocrisy in dealing.

Don't hide your flaws in vain.

¹ Karimov H. Independence period literature. Tashkent, YANGI NASHR Publishing House. 2010, 35-p.

God knows best.

Sufi literature is important in that it promotes humility, patience, contentment, zeal, humility, justice, generosity, gentleness, purity, kindness, compassion, and all the virtues of perfection that serve to purify the human heart and soul and bring it closer to God.

Abdulla Aripov's poem "Ibrat" also describes the meaning of the hadith, which promotes these qualities, in a poetic and melodic way. The poem, which begins with the idea that the Prophet (peace and blessings of Allaah be upon him) did not indulge in lavish palaces and wealth, ends with a warning that arrogance and fame can only afflict a Muslim with humility and slavery. This is illustrated by a single tree:

Allah ordered: - Cut the tree,
Don't worry, I don't care.
The prophet's tree would give the happiness,
My ummah should not worship it.²

Through the poem "Fasting" the poet thinks about satisfaction and patience. Satisfaction and patience are among the qualities of a dervish. Satisfied people are first and foremost satisfied. It prevents the birth of satanic traits such as fullness, serenity, and lust. Because a contented person expresses his gratitude through his poetic observations. Satisfaction was considered by the Prophet to be the main sign of piety.

Those who are fasting, thank you too,
Your test will be a test of happiness.
Rasululloh said: be patient, ummah
The sign of faith is contentment.³

Navoi wrote about this in his book *Mahbub ul-Qulub*: "The dry bread of the Qana 'dervish is better than the king's Chinese khan (table)."⁴ Ibrahim Hakkulov writes that "Patience is also a means of preserving the glory of the soul, purity of heart and morality in mysticism."

In general, the convergence of mysticism with literature, especially poetry, and poetry with mysticism was not accidental. Like literature, mysticism encouraged the study of human morality, mind, spirit, and thought. The growing interest in the philosophy of mysticism in the poetry of the independence period, the focus on religious issues, the revival of the tradition of poetic commentary on the hadiths, the main purpose of which is to influence the spiritual world of man. In this regard, we see that in each of the poems in the series "Book of Hajj", ie "Sounds of Wisdom" by Abdulla Aripov, contains an important aspect of the concept of the perfect man - philosophical and moral ideas.

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² Oripov A. Selected works. Tashkent, "Sharq", 2019, 335-p.

³ Oripov A. Selected works. Tashkent, "Sharq", 2019, 336-p.

⁴ Navoi A. A complete collection of works. Volume 14T. Science Publishing. 1998, 54-p.