



## SAKKOKI'S POETIC WORKMANSHIP (EXAMPLE OF GHAZALS OF XAMD AND NAT)

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### ABSTRACT

As a result of the requirement to follow the principles of classism for almost a century before independence, many issues did not find their true and impartial, historically correct interpretation and solution. In fact, the study of these topics should be considered "a great positive event for our time, for the entire world literature." in this article, we will consider the ghazals of praise and praise given in "Devon of Mavlano Sakkoki" prepared for publication by literary scholars M. Hasanova, H. Sheraliyev.

### KEYWORDS

Sakkoki, M. Hasanova, H. Sheraliyev, Mavlana Sakkoki's book, Hamd, na't, sura, "Qiyamat va akhirat", prophet.

### INTRODUCTION

Ancient times, in the literature of the peoples of the East, it was customary to start all works with a traditional introduction. Professor N. Mallayev emphasized this in his article "About the traditional introduction" . The introduction of the works of various genres created in the history of literature, according to tradition, begins with

praise, the person to whom the work is dedicated and his praise is given a wide place, the reasons for writing the work and the issues raised in the work are stated.

Hamd - praise to God, poem. According to the teaching of Islam, praise and praise belong only to Allah, and only He is worthy. However, it is said in



verse 1 of Surah Taghobun of the Holy Qur'an: "Let the things in the heavens and the things on the earth sing praises to God. Property belongs to Him, praise belongs to Him, and He is capable of all things.

So, hamd is an Islamic, poetic concept that means praise and praise to God. About its dictionary meaning, there is such a note in "Ghiyasul-lug'ot": "Hamd is used to praise the greatness and magnificence of the Almighty. Some researchers (lexicographers) interpreted praise as follows: "Praise (in the dictionary) is to praise someone's goodness in the language, voluntarily. Or it can be said to glorify him, to pay obeisance to him.

## **METHODS**

This praise taken from Sakkaki's Divan is monotheistic praise and it consists of expressing God's attributes. First of all, it is worth noting that praises are conditionally divided into 2 types by literary scholar ZG'affarova in her book "Ghazals of praise and praise of Navoi":

1. Tawheed praises
2. Greetings.

Literary scholar N. Bekova and classified them into 4 groups according to their purpose and author's status (leading idea):

1. Shari'i - promotional praises
2. Educational - promotional praises
3. Educational - artistic praise
4. Artistic and educational praises.

Sheikh Ahmed Tarazi in his literary work "Funun ul-Balaga" says "...if they praise God Almighty, they say Tawheed. And if they praise Muhammad Mustafa, peace and blessings be upon him, they

say nat. It is said that if they pray to Tengri, they will pray.

About the dictionary meaning of the word "Hamd" it is said in "Ghiyas ul-lug'ot": "Hamd is used to praise the greatness of Haq subhonahu ta'ala, azm-u-azamat. " In the "Religious and Mystical Turkish Literature" on the theory of literary types and genres, it is stated that praise is used in the meaning of "speech, speaking to the ear, prayer to God" and poems.

## **RESULTS AND DISCUSSION**

Many hymns were created in Uzbek classic literature, we analyzed the hymn part of Sakkoki's book. The hymn in D e von begins with the following stanza:

**Love the two worlds, ul Bir-u Bor,  
He is proud of his lover, knowing how to destroy himself.**

is unique, constant, present in the explanatory dictionary of the language of Alisher Navoi's works ; God, who created two worlds out of nothing, kept himself hidden, and as a result, the lovers' love for him increased, so that they are proud of the Creator .

**Who is in your path, dear,  
Many loved ones willingly sacrificed themselves for him.**

If on the path of guidance (on your path) he who humbles himself, humbles himself, does not consider himself superior to others, he has become noble in your sight, that is why many good people "want to be humble." did."



**Ishq ga ga ga ga har va vavanatek vavanatek,  
If it doesn't burn, the bond of the soul will never  
burn.**

The fire of your love needs a brave propeller, if it flies like a butterfly around your love and burns the bond of soul, only then that candle (soul) becomes the only light.

**Oh, the glory of the lake, the beauty of the river,  
Hey Jamaling nustratidin dasht-u homun mar  
gzor.**

O owner of majesty and dignity, mountains are low in front of your greatness, rivers are dry. The steppes, deserts, and deserts turned into meadows and lawns with the help of your beauty.

**The whole world is a drop of water from the river  
of your fear,**

**Lutfing did seven, six, four and revealed.**

All the worlds in the world are like a river, before your majesty they are just a drop of water in a river. By your grace, the seven heavens, the six sides and the four elements came into existence.

**Jumla is busy with world memory,**

**Ay-u kun , aflok-u anjum, bahr-u bar, layl -u nahar.**

All particles of the world: months and days, afloks (stars), anjums (stars), bahr (circles), bar (fruits), nights and mornings are busy with your mind.

**Oh, if he did not put the stain of your love on his  
bosom,**

**Why is it sometimes full and sometimes it is  
difficult?**

If each of them burns with your love, they will live flawlessly in this life and achieve prosperity. If they do not burn with your love, they will be weak and sluggish.

**The sun never ceases in your love,**

**He rides a blue horse and eats day and night .**

With your love, the sun that rises from the east does not stop for a moment, like a rider on a horse , it rotates day and night in the sky. The meaning of this verse is also found in the Holy Qur'an , in the 38th verse of Surah Yasin: " The sun moves for its stability. This is the measure of the Most Honorable, All-Knowing One .

**No matter the sky , the path of your love is yellow.  
Sufis travel around every country.**

**All the stars shine in your mind,**

**Every night at dawn, the blue dome is lit.**

is obsessed with your love and spins like Sufis. All the stars, with your thoughts, hold themselves as candles (here in the sense of modesty), and burn under the dome of the sky every day before dawn.

**Mine is burning and boiling in the fire of the river,  
One is full of blood, the other is always unstable.**

**Lutf-u-kahringkim Jamal and Jalal are your  
horses,**

**of grass, water, soil and wind .**

If you get angry, rivers, mines (where rivers are gathered here in the sense of the sea) will boil and overflow. One's bosom will be blood, and one will be unstable. Your happiness, beauty, beauty, majesty and dignity are all due to your wrath and grace. These hold fire, water, earth and wind in harmony. Here Sakkaki praises the majesty of God and reminds us to fear his wrath. At this point, we considered it necessary to list some verses in the Qur'an about fear of God : " Fear God! Indeed, Allah is Oft-Repentant and Merciful" ( Surah Hujurat, verse 12); " So fear God as much as you can" (Surah Taghobun, verse 16); " O believers,



fear Allah, speak the right words" (Surah Al-Ahzab, verse 70); " Whoever fears Allah, He will make a way out (of all sorrows) for him. And He sustains him from a source he does not think of" (Sura Talaq, verses 2-3); " O believers, if you fear Allah, He will guide you to distinguish between right and wrong, and He will erase your evil sins and forgive you. " Allah is the Most Gracious" (Surah Anfal, verse 29); " And fear Me" (Baqara, verse 40); " There are two Paradises for the one who fears his Lord (in the presence of) Turih (i.e. standing before his Lord and answering for all the deeds he has done in the world)" (Surah Rahman, verse 46); " O believers, fear Allah! Let's see what everyone has planned for tomorrow! Fear Allah, for indeed Allah is aware of what you do" (Surah al-Hashr, verse 18).

**Oh, it burns the earth-blue dome in your love,  
People who do not know its origin say that it is a  
joke .**

of true people's love for You burns the domes of earth and heaven, but superficial people do not know this, and what they say is like smoke. The explanation of this verse is found in verse 7 of Surah Al-Baqara: " Allah has sealed their hearts and ears and veiled their eyes." And for them will be a great punishment ."

**King, all the earth knows your memory,  
Before the Supreme Throne , he made a  
promise.**

O king of kings, earth and heaven, below and above, before and after, right and left, all these are limmo-lim with your mind.

**Who doesn't love you is a fly that ends his life.  
Whomever you love, you beat the enemy.**

If someone doesn't love you, doesn't trust you, even one fly will kill him. And those who love you, you know as friends, and you can hide yourself from enemies in a treasure chest.

**Whatever you want, you have it in your treasure,  
but you don't have it,  
a sign , there is something for the rebels.**

Whatever the people who love you wish for, you certainly have everything, there is nothing that is not in your treasure, even if the apostates and sinners come to worship you.

**Oh Ilohi, Mustafa's right and Me'raj's right,  
And they are right, they are in service for four  
years.**

**He is the leader of the believers - this is Bakr-u  
Usman-u Umar.**

**Shahi Mardon , Sheri Yazdon , Haidari zu-  
Zulfiqar.**

**of the poor and the unbelievers,  
Who says that these two religions are the same ?  
There is no account of the rebellion of the  
rebellious slave Zacchaeus ,  
Forgive me , dear Karimi.**

**How many years of rebellion have I made a dress,  
I've done it now, thank you .**

In these verses Zacchaeus "rebels." I didn't know my limit for many years , in this place, repentance means asking for his sinfulness and forgiveness. He says that all people have a defect , including himself. Zakkoki describes himself as one of the sinners: Oh, good Creator, Muhammad, may God bless him and grant him peace, forgive the sinful slave Zakkoki, the righteous, the righteous, the patient of the pious. Even though his sins are countless and he does not deserve to



be forgiven , forgive him with your grace and mercy.

**Hadoya first put on his coat and go on his way,  
When the time is over , leave the world with faith.**

In the last stanza, the poet asks God to guide the sinners, O God, lead everyone to your way, when the hour of people's time comes, take them out of this world with their faith, and ends the praise in the court.

Imam Ghazali 's book "Resurrection and the Hereafter" [11]: "Praise be to Allah, the Exalted, who declared that His nature is eternal ." He wanted all beings to die except for himself. He will certainly punish the disbelievers and sinners with the torment of the grave. He conveyed his commandments and prohibitions to his servants through his prophets so that they could achieve happiness in this world and the hereafter. He made the punishment or reward of his servants in the Hereafter dependent on their deeds in this world. He made it easy for His chosen and beloved servants to enter the path of the Hereafter and find His approval. Because Allah, the One who resurrected and killed everything , says in the verse 185 of Surah Al-Imran, verse 35 of Surah Anbiyya and verse 57 of Surah Ankabut: "Every soul tastes the (bitterness ) of death ." did

Now , let's talk about the nat ghazals dedicated to the prophet , "Nat is to praise the prophet , to praise his good qualities . " So, na't (Arab. - praise, definition) is one of the traditional components of classical literature. Usually, great poetry - epic works (epics), sometimes scientific works come after praise and prayer in the main

part. Na't is mainly a praise of the Prophet(s) and is found in many classical poetic works .

At this point, it should be said that hamd wa nat is not a genre, but a type of a certain genre according to the subject. So, according to the theme, Sakkoki's ghazals are divided into praise and nat, and nat ghazals, in turn, are divided into two - wasf nat ghazals and merajnomat. na't is divided into ghazals. In wasf na't ghazals, the poet praises the general qualities of the prophet and describes his miracles. Merajnomat nat ghazals describe the miracle of the Prophet Muhammad (pbuh).

It is known that the poets strictly relied on the verses and hadiths of the "Qur'an" about Muhammad (pbuh) in their nat ghazals. Sakkaki also made good use of this tradition in the "Na'ti Nabi sallallaahu alayhi wa sallam" part of his divan: **Osi (y) is the refuge of the ummah, or Shafe al-muznibin,**

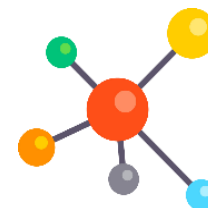
**Sunnat hablul-matin when you are angry.**

Shafe al-muznibin means interceding for sinners, and hablul-matin means a rope , a rope, that is, a savior rope to pull out those who have fallen into the pit of ignorance . Addressing our prophet Muhammad (peace be upon him ) , Sakkaki says that he is the refuge of the sinful community, he is their intercessor, he is the one who frees them from ignorance, and he is without a rope.

And in the next verse:

**A close investment of behavior towards those who enter the path,**

**Sharing Shahrohedur mubin to those who have lost their way .**



For those who have entered the path of guidance, your behavior is an investment - a foundation. And for those who have lost their way, your path is clear, the highway is a great road.

**When the sun rises and the stars fade away,  
When it came out, your Sunnah became a  
different religion.**

That is, when the Sun (day) rises ( qamug' - all, all, all) as all the stars become mansukh (mansukh - to cease from practice, to stop working), when your Sunnah appeared, another religion became mansukh .

**You can do it, you're a genius, I'm surprised here,  
ash of your mind,**

**Inevitably , the happy day is near.**

**Even if it is, you will have this body  
happened, what happened , how many days, do  
n't drink sadaf.**

glorifies the Prophet (pbuh) and while continuing to address him, he says, "You are the best or the best." Bashar is a human offspring, and the literal meaning is that there is no wool covering the human body like other animals . In this respect, man differs from other creatures. Malak is an angel. You are the master or the master, and the mind of all creatures is confused (akli ash), the Sun (khurshed) is not equal to a particle in essence (kunhidin). Even if this body, which was created like sandalwood, exists , it has been entrusted to you.

**You are a son of man.**

**Thank you for your power and strength.**

You are a son of man , although God has made a human image with the water of grace and the hand of power. "From the very beginning of

creation, man was in his perfect and beautiful image. As some non-believers say, first he was a simple creature , then he did not turn into a monkey and finally into a man. Maybe Allah Almighty created him in the most beautiful form, in the most beautiful form. Allah, the Exalted, emphasizes this fact in the Holy Qur'an and says: "We created man in the most beautiful form" (Tiyin surah, verse 4 ). According to the sources , Hajar al-Aswad, i.e. the black stone, which was installed in the Kaaba, fell to the ground with Adam. Adam lived on earth for a very long time (about 2000 years) and after his death he was buried in Mecca and after the flood his body was moved to Jerusalem. His wife died 40 years after her husband. Her tomb is in Jeddah and is called Maqbaratul Ummi Hawwa (Tomb of Eve). In 1975, a mausoleum was built over the grave by the government of Saudi Arabia .

## **CONCLUSION**

To sum up, while praising Muhammad (peace be upon him) in his ghazals , Sakkaki relies on the verses of the Qur'an and hadiths and in his own way raises the image to the level of artistry and pays attention to the essence. Sakkaki nat ghazals have a high spiritual, moral and educational value: they call a person to faith, to know every thing, to take every step carefully.

Sakkokiy enriched the Uzbek philosophical and didactic poetry with ghazals of praise and praise, which highlighted Islamic values. The ideas embedded in the content of Hamd and Na't ghazals have educational and educational value not only for the past, but also for all times. Even



today, the work corresponds to the spiritual and spiritual needs of people, it is of great importance in their religious and educational growth and struggle with enlightenment against ignorance.

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