



Narration of Miraj in the Work of Said Jafar Ibn Hasan Barzanji Entitled “Iqdul-Javhar Fi Mavlidun-Nabiyyil Azhar”

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Abstract: This article is devoted to the Mavlidceremony celebrated by Muslim peoples and describes the event of Miraj in it. The works of Mavlid and their features are analyzed. In the process of developing Mavlid's work, it is important to distinguish between historical and current issues in his analysis. These aspects are emphasized in the work and in highlighting the features of the Mavlid ceremonies. The article also mentions information about the events of Isra and Miraj described in the work. The article also examines the specifics of the prosaic rhyme used in the work.

Keywords: Mavlid, ritual, Isra, Miraj, saj, siyrat.

From ancient times, our ancestors studied and listened to the stories of our Prophet Muhammad may Allah bless him and grant him peace, that is, the history of his life scientifically and in every way, and tried to follow him, live like him and do what he did. After all, their life is a path of perfection that humanity can enjoy and become an example to all.

The works dedicated to the life history of Muhammad Mustafa, may Allah bless him and grant him peace, are known in science as Sirat. Over time, among the works devoted to syrat, the number of works covering a certain aspect of syrat increased. Among them, the works devoted to the qualities of the Prophet, may Allah's prayers and peace be upon him, were called "Al-Khasois", while the works that paid more attention to the ghazats were called "Maghazi" - "Ghazats"and ghazats participated and emphasized their bravery in this work.

In addition, a series of works of poetry was created, which focused on the birth of the Messenger of Allah, may Allah bless him and grant him peace, and emphasized on talking about the information surrounding this universal event.and they were called "mavlid", that is, "the moment of birth" or "mavlidun-Nabi" - "the moment of the Prophet's birth" [4.19-20]

Gatherings on the occasion of Mavlid took two forms. In some places, this event is held in a festive mood, with activities such as expressing joy, sharing gifts, singing nat and nasheeds. The second is Mavlid gatherings held in the form of a scientific conference. These are activities aimed at making the month of Mavlid a season of learning the syrah. Today, making Mavlid gatherings combining both methods is widespread [4.4].

The purpose of Mavlid works is to briefly introduce the personality of the Prophet, may Allah bless him and grant him peace, to embody in imagination and to convey that his birth is a great event and a great blessing for mankind. Special attention is paid to covering the first stages of the life of the Prophet, peace be upon him. Great importance is attached to highlighting all their qualities, their behavior and kindness. In the works dedicated to some Mavlid, only one incident related to the life of our Prophet, may Allah's prayers and peace be upon him, is narrated, while in others, the miracles of that person are described more widely.



In general, every year in the first month of Hijri-lunar calendar, Mawlid ceremonies are held and in these ceremonies, the months of birth of our Prophet Muhammad Mustafa, may Allah bless him and grant him peace, are read on a large scale from the works of Mawlid and nату madhs of the masters of the word. Joyful celebration is a centuries-old tradition in the Muslim world. Mawlid ceremonies are widely celebrated in our country by our ancestors. Mawlid events are also held in mosques in a cheerful spirit. Imam Sa'id Jafar ibn Hasan Barzanji's Arabic work "Iqdul-javhar fi mavlidun-Nabiyil Azhar" was widely used in such events and ceremonies in our country. This Mawlid work is so widespread in our country that when people say Mawlid, only this work is understood. One of the reasons for this is that the mawlid of Imam Barzanji, may Allah bless him and grant him peace, contains mainly authentic and reliable information. This is one of the important factors in increasing the value of the work.

This work has been translated and interpreted into Uzbek several times due to its popularity among our people and interest to everyone. For example, the translation and comments made by Hasan Khan Yahya Abdulmajid, one of our scientists who lived and worked in Margilon in the last century, son of Nodirbek Nabijan, a researcher of Tashkent Islamic University, and one of our young talented scientists, were published.

This work is one of the Mavlids in literary style, in which the Mavlids of the Prophet, may Allah bless him and grant him peace, and related news are narrated in artistic colors and in a mature style. The work is written in the Saja style, each of the couplets consisting of two verses is given in a separate rhyme, and from the beginning to the end of the work, the first verse of the couplet is completed in one type of rhyme, and the second in another type of rhyme. In this case, it is intended to stop at the last word and silence the last letter, that is, the rhyme will be formed [4.13].

It is known that unusual things and events that happened to prophets are called "miracles", and unusual things that happened to saints are called "karamat". Many miracles happened in connection with the Messenger of Allah, may Allah bless him and grant him peace.

Isra means "night walk" in the dictionary, but in Shari'i istilah, the night walks of the Messenger of Allah, may Allah bless him and grant him peace, from Makkah to Jerusalem are called "Isra". The phenomenon of Isra is confirmed by the verses of the Holy Qur'an. This is explained in verse 1 of Surah Isra:

Glorified be the One who took His servant from Masjidul Haram at night to Masjidul Aqsa, whose surroundings we have blessed, to show our miracles. Indeed, He is the Hearer, the Seer [1. 282].

"His servant" in the verse refers to Muhammad, may Allah bless him and grant him peace. Muhammad, may Allah bless him and grant him peace, was always proud of being a servant of Allah. In this verse, the use of the phrase "His servant" without mentioning his name is a sign of pride for our Prophet Muhammad, may Allah bless him and grant him peace, and comfort for him in the most difficult time [2.180].

"Meraj" is when the Prophet, may Allah bless him and grant him peace, ascended from Masjidul Aqsa to the highest heavens in the same night after Isra, then to Sidratul Muntaha, and then returned to Baytul Maqdis in a part of that night.

Miraj literally means "climbing device" similar to a ladder. But it is not known what it is. Its judgment is like the judgment of other unseen things, and it is not right to torture the mind trying to find out what its form and state are" [3.170].

The message about Miraj came in authentic hadiths. For example, Imam Bukhari in his "Sahih" cited a hadith narrated by Malik ibn Sa'sa'a, may Allah be pleased with him.



On the night of Ascension, Prophet Muhammad saw great signs of Allah's power, including heaven, hell, the House of Good (Baytul Ma'mur), the past prophets, the real state of Gabriel, and others. There is a lot of wisdom in the fact that these things related to the unseen were shown to the Prophet, peace be upon him. For example, if they can see with their own eyes and confirm from their hearts what they are calling for, the call will be easy. It will be easy to bring documents to the people, the hearts of the believers will be comforted, etc. They called people to what Muhammad, peace be upon him, clearly saw with their own eyes, and what their hearts confirmed with confidence.

Imam Barzanji also expressed the phenomenon of Isra and Miraj with high artistic skill in his works entitled "Iqdul-javhar fi mavlidun-Nabiyil Azhar".

It is narrated in the hadith that the Prophet saw the prophets with his own eyes on the night of Isra and Miraj. It is also mentioned that he saw all the prophets in the sky.

The author of Mawlid summarizes the meaning of this hadith as follows:

أُسْرِي بِرُوحِهِ وَجَسَدِهِ يَفْظَةً مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى وَرِحَابِهِ الْقُدْسِيَّةِ
ثُمَّ
وَعَرَجَ بِهِ إِلَى السَّمَاوَاتِ فَرَأَى آدَمَ فِي الْأُولَى وَقَدْ جَلَّلَهُ الْوَقَارُ وَعَلَاهُ

Then he, may Allah bless him and grant him peace, was taken for a night walk from Masjid al-Haram to Masjid al-Aqsa, its sacred monks (open wide area, courtyard of the mosque) while he was awake, and he was taken to the heavens. He first saw Adam in heaven. Indeed, the glory had made him glorious and covered him [4.171].

وَفِي الثَّانِيَةِ ابْنَ الْبَتُولِ الْبِرَّةِ التَّقْشِيَّةِ
وَابْنَ خَالَتِهِ يَضْحِي الَّذِي أُوتِيَ الْحُكْمَ فِي صِبَاهُ

In the second heaven, they saw Jesus, the son of an innocent, noble, pious woman, and Yahya, the son of his aunt, who was given wisdom in childhood [4.171].

وَفِي الثَّلَاثَةِ يُوسُفَ الصَّادِقِ بِصُورَتِهِ الْجَمَالِيَّةِ
وَفِي الرَّابِعَةِ إِدْرِيْسَ الَّذِي رَفَعَ اللَّهُ مَكَانَهُ وَأَعْلَاهُ

In the third heaven, they saw the truthful Yusuf, peace be upon him, in a beautiful image. And in the fourth heaven, they saw Idris, whom Allah made high and exalted [4.172].

وَفِي الْخَامِسَةِ هَارُونَ الْحَبِيبَ فِي الْأُمَّةِ الْإِسْرَائِيلِيَّةِ
وَفِي السَّادِسَةِ مُوسَى الَّذِي كَلَّمَهُ اللَّهُ وَنَجَّاهُ

In the fifth heaven, they saw Harun, who was beloved among the Ummah of Banu Isra'il. In the sixth heaven, they saw Moses, whom Allah spoke to and saved [4.172].

وَفِي السَّبْعَةِ إِبْرَاهِيمَ الَّذِي جَاءَ رَبَّهُ بِسَلَامَةٍ الْقَلْبِ حُسْنِ الطَّوِيَّةِ
وَحَفِظَهُ اللَّهُ مِنْ نَارِ نَمْرُودَ وَعَاقَاهُ

In the seventh heaven, they saw Ibrahim, peace be upon him, who came to his Lord with a healthy heart and a pure heart. Allah saved him from Nimrod's fire [4.173].

In his works, Imam Barzanji described the events of Isra and Miraj in his own way, and this statement impressed the reader and the listener.

The author's work "Iqdul-javhar fi mavlidun-Nabiyil Azhar" has a literary and very light language that made it popular with the general public.

It can be seen that Imam Barzanji took the main expressions of his works from these sources due to his mastery of the Qur'an, hadith, poetry and history.



The main information presented in this Work is of particular importance and stands out from other works due to its reliability. In the work, the author briefly narrated the stories of Muhammad, may Allah bless him and grant him peace, and observed the development of events in chronological order and sequence.

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