

Muslihabegim ijodida hadislarga murojaat

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Annotatsiya: maqolada zullisonayn shoira Muslihabegim Miskin ijodida hadislarga murojaat, undagi mavzular olami, badiiy ijodkorligining o'ziga xos jihatlari tahlil qilinadi.

Tayanch so'zlar: iymon, nafs, toat, Xoliq, Muhammad sollallohu alayhi vasallam, Jaloliddin Rumiy, Alisher Navoiy, Muslihabegim Miskin, "Arba'iy", "Tarixi anbiyo va hukamo", "Siroj-ul muslimin", "Mahbub ul-qulub", "Nazmul-javohir".

O'zbek mumtoz adabiyotida hadislar axloqiy-ta'limiy, g'oyaviy-huquqiy mavzularning tub negizlari sifatida zamonlar osha qo'llanilib kelinmoqda.

Islomning mazmun-mohiyatini teran anglash, unga amal qilibgina qolmasdan, o'zgalarni hidoyat sari chorlash davr talabi ekanligini anglagan adiblar qalban va fikran o'z asarlarini mazkur jihatlardan bog'lashga, sunnat bo'lmish hadislarni to'la anglagan holda ulardan o'z asarlarida fikr va mulohazalarini dalillash maqsadida foydalanishga harakat qilganligi, o'z navbatida, ularning o'zlari ham aynan mazkur islomiy aqidalardan boxabarliklarini ko'rsatadi.

XIX asrning ikkinchi yarmi XX asr boshlarida yashab ijod etgan buxorolik zullisonayn shoira Muslihabegim Miskin ijodida ham Islom olami, uning qonun-qoidalari, taqvodorlik, iymonli bo'lish, nafsni yengish, ikki olam sarvari payg'ambarimiz Muhammad sollallohu alayhi vasallam haqidagi qarashlar, unga bo'lgan muhabbat, e'tiqod masalalari o'z aksini topgan:

Yo rab, ba hama zi lutf iymon baxshi,

Ba dardi hama zi lutf darmon baxshi.

Az hurmati on Muhammad payg'ambar,

Rahmi tu ba holi in g'aribon baxshi [1277-devon: 83].

Mazmuni: Yo rab, barchaga lutfing ila iymon va darmon baxsh et, Muhammad payg'ambarning hurmati haqqi, g'ariblar holiga rahmingni baxsh et.

Keltirilgan iqtibosda shoira payg'ambarimiz Muhammad sollallohu alayhi vasallam haqqi Ollohdan o'z lutfi bilan insonlarga iymon, dardlariga darmon,

g`ariblar holiga rahmat ato etishini iltijo qilib so`raydi. Zero, iymon qalb ishi bo`lgani bois uni hech kim bila olmaydi. Bu faqat tangriga ayondir.

Alisher Navoiyning ham bu borada o`z qarshlari mavjud. Uning fikricha, iymon komillikning tayanch belgisi:

Kimki jahon ahlida inson erur,

Balki nishoni anga iymon erur [Navoiy 1991:100].

Islomda istig`for so`rash, bu borada Oллоhdan, uning rasulidan panoh so`rash o`ta muhim jihat hisoblanadi. Bu jihat Shoira Muslihabegim Miskin ijodida salmoqli o`rin egallaydi:

Yo rab, tu bandagonro sozi g`ariqi rahmat,

Az lutf bar saram rez boroni abri rahmat,

Zavqi muhabbatro bar dil bideh damodam,

Vaqtı sahar hamaro bedor kuni zi g`aflat [1277-devon:83].

Mazmuni: Yo rab, bandalaringni rahmatingga cho`miltir, lutfing ila boshimdan obi rahmat yomg`irini yog`dir. Ko`nglimga dam-badam muhabbat zavqini bergin, hammani sahar vaqti g`aflat uyqusidan uyg`otgin.

Hadislarda: “Erta uyg`onish- xayrli amallarning ro`yobiga yo`l ochish” hamda “Tonggi uyqu rizqni qirqadi” [Ming bir hadis 1991:7] -deb bejiz aytilmagan.

Deylik, saharda bedor bo`lish - g`aflat uyqusini tark etish, rizqni uzaytirishi, joiz bo`lsa, kishini ruhan tetik saqlashga ishora ekanligi mazkur qit`a zamirida oydinlashtiriladi.

Muslihabegim Miskin ijodida mavzu ko`lami jihatidan nafs, nafsdan saqlanish kabi salbiy xislatlarning tahlili va tanqidi keng o`rin tutadi.

Muslihabegim Miskinning 1277-raqamli devonidan keltirilgan quyidagi ruboiyda ham nafs mavzusiga murojaat etiladi:

Ey onki, payi nafi havo megardi,

Az yodi xudo charojudo megardi.

Toat tu namekuni baroyi Xoliq,

Az xizmati maxluqi fano megardi [1277-devon:82].

Mazmuni: Ey senki, nafs havosi yo`lida yurasan, xudoning yodidan judo yurasan. Xoliq uchun sen ibodat qilmaysan, fano maxluqining xizmatida yurasan.

Ma`lumki, nafs insonning jismoniy ehtiyoji sanalib, uning ko`pgina salbiy va ijobiy qirralari mavjud. Umuman olganda, nafs inson jismiga qon bilan kirib, jon bilan chiqadigan vosita desak mubolag`a bo`lmaydi. Nafs badiiy obraz sifatida Shayx Ahmad Yassaviydan boshlab timsollashtirilgan. Uning tasvirini eng baland cho`qqiga olib chiqqan so`z san`atkori Alisher Navoiydir. Ulug` shoir inson nafi bilan bog`liq chizgilarning hammasini sanab o`tgan.

Muqaddas hadisi sharifda ham o'z nafsinı yengib, pok amallarnı qilgıvchi mo'minlarga mudom rahmat aytilgan bo'lsa, nafs yo'lidagi osiyga aylangan badkirdorlar la'natlangan.

Sharq xalqlari tarixi, madaniyati, falsafasi va ayniqsa, adabiyotida benihoya katta ta'sirga ega bo'lgan hadislar islom dunyosida Qur'oni karimdan keyingi ikkinchi muqaddas g'oyaviy-huquqiy manba hisoblanadi. Ularda ifodalangan turli-tuman mavzular va xalqchilik musulmon dunyosi hayotiga, xususan, adabiyotiga qudratli ta'sir ko'rsatdi va shu tariqa olamshumul qadr-qimmatga ega bo'lgan asarlar yaratildi.

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