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THE REFLECTION OF THE ISLAMIC IDEAS IN THE LITERATURE

Abstract: The article is devoted to the scientific analysis of religious-artistic literature and its stages of development, improvement and hagiographic character, didactic character, as well as the influence of works on the national narratives, their essence and educational significance.

Key words: literature, story, hagiography, plot, story, folklore, reality, hero, image, narration, war, idea, history, fiction.

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Introduction

The most important task of the society in Uzbekistan is to strengthen and develop the nation's spiritual essence. "One of the most important tasks of our state policy is to preserve, to study and to pass to the future generations the historical heritage."¹ Hence, "even there is a page of manuscript related to our history, culture, religion it is important to collect them in order to enlighten our nation, youngsters and in order to show how great and unique heritage we have and to nurture our younger generation in the spirit of great honor to this great heritage we have."² In this way, to study and research present situation of the literature on the Islamic history on religious themes is an important factor on the way to the developing the nation's spiritual enlightenment. That way, to study and enlighten its educational aspects of the available literature in Uzbek language is an important task especially at present time.

It is well known that the Islam, which was spread in the Mawarannahr territories, in one way played cultural-educational role in the cherishing the nation, helping to form its literal thinking and influencing its

spiritual life. In our country this case gave a rise to the literature in the religious themes and gave chance to compose such literature without mentioning their authorship. In this way literature in the religious themes can be counted that include Islamic ideas, principles, norms, notions and ideas that depicted in a novel style and they have their own role in a Turkic literature as well. While creating such narratives in that level there was certain conditions, of course. For instance, hagiographic narratives, which was created in Arab literature, played primary role.

Initially, hagiographic narratives were related to the life (*sirah*) of the Prophet Muhammad (S.A.W.). Particularly, information of the *sahabah* about the Prophet, wisdoms and the hagiographic narrative of the Ibn Ishaq and Ibn Hisham "*Siyrah an-Nabawi*" of the late VIII and early IX century can be count as primary narratives³. Moreover, there are some literature on the life and military campaign of the Muhammad (S.A.W.) we can exemplify books such as "The book on the conquering the countries", "the Book of Military Campaigns" ("Kitaab al-Maghazi"). By the influence of these manuscripts later in X-XII

¹ Шавкат Мирзиёевнинг ИХТ Ташки ишлар вазиrлар кенгашининг 43-сессиясида "Таълим ва маърифат — тинчлик ва бунёдкорлик сари йўл" мавзусида сўзлаган нутқи. 2016 йил 18-19 октябрь

² Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг "Ижтимоий барқарорликни таъминлаш, муқаддас

динимизнинг софлигини асраш – давр талаби" мавзусидаги анжуманда сўзлаган нутқи, 2019 й 15 июнь. Uza.uz

³ Беляев Е.А. Арабы, ислам и арабский халифат в раннем средневековье, – М.: Наука, 1960. – С. 86-87.

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centuries, many hagiographic narrations in Turkic and Persian languages had been written⁴. In particular, persons who served well to spread Islamic ideas were Kulafah Al-Rashidien, hazrat Ali and literature on his life and biography, Abdulkhalik Ghijduvani, Khoja Bahouddin Naqshband, Yusuf Hamadinii and many other *shuyukh*, saints, mutasawwifs, poets' works are among them. In this aspect, literature dedicated to the Islamic ideas are developed in two directions:

Firstly, historical persons – historic military novels that dedicated to and about the life, work and heroism of the Prophet and the *sahabah*: Nosiruddin Rabghuzi “Qissa Rabghuzi” (XIV century), “Qissatul Anbiya” etc.

Secondly, *shuyukh*, saints, mutasawwifs, poets works and their depicted biblio-biographs, maqamah and tasawwufi genre novels. For instance, works of Abul Muhsin Bakir (XIV century), “Maqamati Bahauddin Naqshband” (XIV century), Abulhaykhoja (XV century), “Maqamati Khoja Ubaydullah Ahrar”, Fakhridin Ali Sayfi’s “Rashahat ayn al-hayat” (XIV century) etc. In both versions of this religious context, the didactic character is strong. Even though these works preserved the historical information, upon a passage of time historical figures such as sheikhs, saints, poet life and work became *riwayah* and myths. Historical reality is combined with artistic textures, and the plot created interesting narrations. Historical figures have been promoted as a legendary image that symbolizes the people's aspirations and ideals. This process resulted in creation the range of folklore (or stories) books or mystical and martial arts books.

“Consequently, Uzbek folklore literature has plenty of books that promote Islamic ideas and bookworms read most of them at the organized special evenings”⁵.

In this respect, literature on Islamic ideas is primarily are the works of hagiographic origin that combines genre of adventure and adventure in scientific research⁶. These are the peculiarities of these literatures:

- 1) Artistic depiction of historical reality and exaggeration of ideological foundations;
- 2) Adding fiction figure and enhancing the aesthetic value of the work;
- 3) Providing religious character on national event and situations that are not related to Islamic values;
- 4) The description of national conditions and traditions in a religious way;
- 5) Instilling religious ideas into the minds of the people⁷.

Moreover, literature on Islamic ideas has two objectives: first, to instill the ideas of Islamic in the minds of ordinary people; Secondly, the idealization of the image of religious leaders in the minds of people. Intelligent and purposeful novelists made this effort. It is interesting to note that the names of the authors of folk books were considered as a secondary in the given work, and the public naturally accepted this⁸.

The literature on Islamic ideas came into existence in Mavarannahr in the late IX and early X centuries. At the head of this is the depiction of the events of Hazrat Ali and his descendants⁹. The reasons behind are as follows:

1) The measure of spiritual protection of Hazrat Ali and his descendants in Mavarannahr, the true successors of the Prophet (S.A.W.);

2) It was preferable for him to spread the ideas of Islam in a more educational way than in Ghazah.

In the narratives about Ali and his descendants, the artistic character is very strong. They have the following sorts:

- To show Hazrat Ali as an infinite strongman;
- To describe his sword - Zulfikor - as a powerful weapon that no one else can carry;
- To give him a quality of “*Sheri Hudo*”
- Explanation of the most important and interesting places of the country as a place of worship (for example, the Shohimardon shrine);
- To call his horse Duldul, as it flies like a wind;
- To increase sentiment by adding poetic colors to images¹⁰.

Two sources are influenced, if we look carefully, first: the life of the Prophet Muhammad (peace be upon him), described in his biographies; and secondly, the national poem - the influence of the Alpomish. If we say in one word, these folk books contain the following facts:

- a) To portray Ali as a just man as the Prophet (PBUH);
- b) Portraying Ali as a striver for honor and faith as Alpomish;
- c) Introduce the descendants of Ali into public as guards of religion and state.

As it can be seen, these traits mentioned in the popular books about Hazrat Ali have led to their popularity. The influence of Persian-Tajik literature was certainly can be traced. For example, most of the literature on the Islamic ideas are translations.

It is well known that in the former Soviet Union Uzbek literature studies had two approaches to religious-fiction: first, their perception of mysticism

⁴ Беляев Е.А. Арабы, ислам и арабский халифат в раннем средневековье, – М.: Наука, 1960. – С.23.

⁵ 1 Ҳазрат Али хакида қиссалар. Нашрга тайёрловчи ва сўзбоши муаллифи С. Рафъиддин. –Т.: Ёзувчи, 1992. – Б.4.

⁶ Литературная новая энциклопедическая словарь. – М.: Мысль. 2003. – С.105.

⁷ Ibid. See p. 106

⁸ Бертельс Е.Э. Тюрская суфийская поэзия. / Вестник САГУ, 1938. – № 2. – С.45-46.

⁹ Ҳазрати Али хакида қиссалар. – Т.: Мехнат, 1992. – Б. 14..

¹⁰ Ibid. See pp. 14-19

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and their view of it as harmful atheistic¹¹; and the second is emphasizing the peculiarities of secularism in literature on Islamic ideas¹². The second approach was relatively right. This is because religious and secular literature combines religious and secular spirit. While the religious spirit is based on the promotion of religion, faith, and morality, the secular spirit prioritizes education, spirituality and *dawah*. This is a rare phenomenon in world literature.

During the years of independence, religious literature was traditionally published and limited to it as a source of enlightenment¹³. In addition, the literature on Islamic ideas was not seriously analyzed from the scientific point of view. In contrast, there has been considerable research in this field of literature in world literary studies¹⁴. In this context, Turkic-language literature on Islamic ideas should be widely studied.

Observations and analyzes show that religious literature in the Turkic language has the following stages of development:

1) In the IX-XII centuries religious and fiction literature appeared and was fed by national books.

2) IX-XIX centuries. During this period, high-quality examples of literature on Islamic ideas were created, with the preservation of fuelling from the national books, and the historical realities began to be portrayed with a high level enthusiasm.

3) In the XX century, literature on Islamic ideas has become the object of national research.

Dividing the development of literature on Islamic ideas into these stages provides a systematic study. After all, the following features are characteristics of religious literature:

- a) A mixture of religious and secular content;
- b) An artistic portrayal of historical reality;

- c) Exaggerating characters;
- d) The effective use of mythological elements;
- e) Adding emotional poems to enhance aesthetic appeal.

These characteristics were the basis for the popularization of literature on Islamic ideas and their publication. The public accepted the heroes (characters) of these literatures as ideal. There are many other qualities that people have learned about right and wrong: the struggle for justice and the pursuit of the truth as well.

These features are also particular of the literature on Islamic ideas about Hazrat Ali and his descendants. During the IX-XIX centuries, this literature taught religion. Even in the books of anonymous authors, separate pages are devoted to the image of this family¹⁵.

Therefore, the literature on Islamic ideas is notable for its distinctive features. From these points the following conclusions can be drawn:

Firstly, literature on Islamic ideas in the Turkic language was created during the IX-XIX centuries. This form of Arabic and Persian literature influenced its foundation.

Secondly, literature on Islamic ideas is characterized by a combination of religious and secular spirit, based on historical reality, poetic image and ideological-enlightenment. Extensive study of it and reaching specific conclusions are among the most pressing tasks of today.

Thirdly, a great deal of literature on Islamic ideas was created on Hazrat Ali and his descendants. The main source of this is the descendants of Hazrat Ali and the Karbala story.

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