

Analysis of the Story of Hakim Luqmani "Qisas ul-Anbiyya"

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Abstract

In this article, the stories of the work "Qisas ul-Anbiyya" written in the history of Uzbek syrat literature on the topic of Luqmani hakim and sources related to the same topic in Muslim literature are analyzed.

Keywords: Luqmoni hakim, short story, syrat, Uzbek literature, analysis, research, prophet, prophet, judge, thinker, commentator, text, research, matal, guide, description

Luqmoni Hakim is one of the figures known as a great sage in the history of Uzbek literature. He is a true scholar whose name is mentioned in the Holy Qur'an. His advice to his son is a unique example of an Islamic sermon. The Muslim peoples of the East have been mentioning his name with good qualities since the dawn of time, honoring him as a great owner of knowledge. From this, the Muslim nation has created various exemplary stories, tales and stories about this breed, in all of which Luqman is described as a leader who calls to the true guidance. In the interpretation of Luqman Surah of the Holy Qur'an, we find such information: "Lukman is the name of an Abyssinian wise person who is famous in history as Luqman Hakim. Scholars could not agree on whether he was a prophet or guardian. Because neither the Qur'an nor the hadiths give clear information about who he was. Only the Qur'an contains the main part of his useful and instructive advice. The remaining parts have been transmitted through narrations and have reached our age. Other verses of the sura interpret the teachings such as monotheism and the call to faith, disbelief and polytheism." in the thematic encyclopedia of interpretation" is described as follows:

Commentators give two different information about the name and surname of Hakim Luqmani:

The first, his name is Luqman ibn Baura ibn Nahur Ibn Torkh (Azar). Luqmani was the son of Hakim Ayyub alayhissalam's sister. [Al-Kashf ul-bayan. As-Saalibi.7\312] Imam Bayzavi and Hazin say: "He lived before the birth of David, peace be upon him." David, peace be upon him, learned knowledge from him. He issued fatwas to people before Dawood, peace be upon him, became a prophet. [Anwar ut-tanzil. Baizovy.4\213]

The second one, Imam Ibn Kasir, says in his work "Al-Bidaya wan-nihaya": "His name is Luqman bin Anqa bin Sadun." Al-Suhaili narrated from Ibn Jarir and Al-Qanibi that he was from Nubia and from the city of Ayla. I say that he is a great ruler who is righteous, prayerful and gracious. It is said that he was a judge in the time of Dawood peace be upon him. Fallahu alam. [Al-bidoya van-nihooya. Ibn Kathir.2\123]

Time and place where he lived: There is no reliable information about the time and place of Hakim Luqmoni. Commentators present two different information in this regard:

First, most commentators argue that Luqmani lived in the time of Dawood, peace be upon him. Zamakhshari: "His name is Luqman ibn Baura, he was the child of Ayyub's sister or aunt. It is said that he was a descendant of Azar, and Dawood, peace be upon him, learned that he was a ruler and learned from him" [Al-Kashshof. Az-Zamakhshari.3.492] says. Ibn Kasir cites the following narration from Mujahid: "Lukman was a judge in the Bani Israel during the time of David, peace be upon him." But his name is not found in Israeli sources " [Tafsir al-Qur'anil Azim. Ibn Kasir. 6\298]. Historians have noted that Hakim Luqman lived in the time of David, peace be upon him.

Second, He lived between Jesus and Muhammad.

The first source is strong according to the information received, and if we take into account that David lived in the 10th century BC, then it can be suspected that he lived in 960-1000 years.

Place of residence: Commentators have given 3 different information about Luqmani hakim's homeland:

First, Jabir bin Abdullah, may God bless him and grant him peace, and Sa'id bin al-Musayb say: Luqman was from Aswad in the Egyptian Sudan. That is, he was from the Nuba people in the Egyptian Sudan. (This city is located in Aswan belonging to Egypt)" [An-nukut wal-uyun. Al-Mavardi.4\331].

Second, according to Ibn Abbas, he was an Abyssinian slave. Imam Ibn Jarir and Ibn Abu Hatim narrate from Mujahid: "Ruler Luqmani was an Abyssinian slave who was a judge in Bani Israel with big lips and wide steps [ibid].

The third was Luqman Hakim from the city of Ayla [Jame ahkom ul-Qur'an. Al-Qurtubi. 14\59]. Aila is a city located in the lower part of Syria, on the coast of the Red Sea, and it is said that it was in the land of the end of Hijaz and the beginning of Syria, on the site of the city of Al-Aqba, which belongs to the Hashemite kingdom of Jordan today [Mo'jam ul-buldan. Al-Hamawi. 1\292].

Among these, the most reliable is the information that according to most commentators, he was from the city of Nuba, Sudan, Egypt [Jome ul-bayan. At-Tabari.20\135].

According to the information in the Holy Qur'an, Luqmani Hakim was a believer, abiding and grateful, who believed in God, God blessed him with wisdom, knowledge and understanding, and he was a righteous, a judge and an exhorter. we can know that he was human. There are various stories about him, and the reason for their increase is that there is no information about his exact name and lineage in the Qur'an and hadith other than the information in Surah Luqman. At this point, it is better to limit ourselves to this and not indulge in unnecessary statements, writes Ulusi. "I have no faith in any of these messages. What I believe to be true from what has been narrated is that he was a judge and a righteous person, not a prophet" [Ruh ul-bayan. Al-Ulusi.11\32].

Luqman's story from "Qisas ul-Anbiyya" is thematically divided into two parts. In the first part, general information about Luqman Hakim, including a certain part of the information of the above predecessors, is presented: " Lukman Davud died in the time of Yalavoch. A long tooth killed an Abyssinian slave. He lived one thousand five hundred. The Aymish were slaves of a foreigner. His master oed. The Aymis, the Aymis were the wayfarer, Mavla the Great sent for two Pharisees in the middle of the day. They said: "O Luqman, if you wish, give you wisdom, if you wish, give you wisdom." Luqman said: I need wisdom. The meaning of wisdom is skill, hard work. They asked again: "Didn't you like to be lazy?" He said: "A heavy load is standing." Mavla ta'ala explained the wisdom of the people, and the poor people needed it [Qisai Rabguzi. Nasiruddin Rabguzi. Short story by Rabguzi. (Preparer for publication: E. Fozilov, H. Dadaboyev, A. Yunusov) Tashkent. 1990]. Luqman Daud was alive at the time of the Prophet. (The Aymish was a long-toothed Abyssinian slave. He lived for three thousand five hundred years. The Aymish was a slave of a carpenter. Mawla gave him knowledge and wisdom. Mawla sent two angels. They said: "O Luqman, if you wish, he will give you prophethood, if you say no, then he will give you knowledge and wisdom. Luqman said: "Prophethood is not needed, man needs knowledge and wisdom." He said: "Prophecy is a great work. I need knowledge and hard work until the horse and the horse are together." The meaning of wisdom is words and hard work. His Highness gave him a little knowledge and wisdom, the Prophets of Kamugh needed him [Nasiruddin Rabguzi. Qisas ul-Anbiyya. Tashbosma. Kazan. 1881]. It has been interpreted several times. In the form of short stories, various real facts related to the life of Hakim Luqmoni are described. In one of the stories, Hakim Luqmoni is described as a statesman and noble person, while in one place he is interpreted as a slave who surprised his master with his intelligence. In the Qur'an, we can see his son as the main character in the real part of the stories about him. The stories begin in the narrative style, "Aimish people", "they are obstinately observant". The textual status of the stories is somewhat different. This is also shown by the textual status of the above passages. The word "Yalavoch" was replaced by the Persian alternative in the form of "prophet" in later sources. In some places, the text of the manuscripts is based on the level of the type of the Arabic letter, which causes the emergence of certain content. If he does, copy B refers to the information that he lived for 3500 years through the sentence "He lived for three thousand five hundred years". Since the form of these two sentences in the old Uzbek script is very similar to each other, two different interpretations are emerging. ” بیل یوز بیش مین اول “، “ بیل یوز بیش مین اوٹ “

In this story, the author avoids describing the qualities of Luqmoni Hakim one by one, and gives 6 stories related to his qualities, especially his qualities in the field of wisdom. The content of the stories is not found in the books of poetry written before Rabghuzi in the same field. Therefore, some of them are folklore stories based on narrations, and some of them can be said to be written on the basis of Israel. In the first 5 stories of Luqman's story, it is possible to draw a conclusion about the judge's wisdom, promptness, profound intelligence and experienced sage. For example, in the first of these stories, it begins with a story showing the reason why Luqmani Hakim reached the status of a judge-sage: "One day the Aymis were killing people and rioting. Bani Israeldin saw some people and went to them. He saw Luqman, he gives fertilizer. He came from behind and grabbed your neck. "You are Luqman!" tedi Aydi: "Bale" Aydi: "Why did you get this status?". Luqman said: "I paid the deposit as soon as I was satisfied, I put the wrong one on the right - I got this status." The rest of the story is a popular story among the Muslim peoples of the East, which is told in places related to

the lives of many judges and sages: In the story, one day the master Luqman was looking for a wheat field. Luqman went and planted barley. The owner said: "I planted wheat, why did you plant barley?" Luqman said: "Doesn't wheat grow if barley is sown?" His master said: "Unmas." Luqman said: "Then don't plant evil and hope for good." In another story, the Aymis say that Luqman used to give loans, without credit, without credit. Someone came and took a thousand pieces of gold. Borur's gun flashed. The gold was soaked in red. The bird saw the air and flew away dreaming. When Luqman came to the house, he dropped the gold from his nose. Luqman recognized the gold and put it in his house. That man came and took another thousand gold. Carry the intention. Suvdin gave away the gold last night. He used to go to Luqman's house. Luqman looked in the water and recognized the gold. That man came for the third time and took another thousand gold, with the same intention, and lost Ani as well. Because of this, Luqman fell in love. The fourth came and took a thousand gold. This is my intention, sell it. If Mavla the Almighty will benefit, I will make four thousand and give the gold to Luqmon. Telim saw benefit. He brought four thousand pieces of gold and placed them in Luqman's place. Luqman took a thousand pieces of gold, he didn't get anything, the truth hit me. Luqman's master said: "Go, kill a sheep and bring it to me if you find it better." He scolded the sheep, his tongue brought his heart. The master asked: "Did you bring these?" He said: "There is nothing better than your tongue and your heart." If the tongue is evil, there is nothing more evil than the heart." In the story, andogh kelurkim, Luqman made a will to his son. First of all, don't leave your wife unsatisfied, don't pay her debts, and don't be friends with her. When Luqman died, his son went to the market to try these three wills. He took a sheep. He wrapped the body in a bag, gagged and brought it home. His wife said, "Is there anything in it?" Aydi said: "I used to kill someone and bring them to me." Don't be a disgrace to a bad person." He went again and got a loan from Navkasidin. Taqi Avon became a friend. After that, they hated his wife together. When his wife hit him, he screamed: "O Muslims, my husband is dying. I want to kill you." They immediately told this word to the king. Malik said: "Take the person to the nose without running away." They said: "Who will bring?" Avondo said: "I know the house, let me go and fetch it." He went and brought it. Kelurda said: "Hey friend, leave me alone, run away." He didn't put it. Taqi said: "Give me my right, you will die, my right will burn." Uzgadin came and gave the truth, Avon's friend took him to Malik. Malik's eyes fell on Luqman's son. He said: "Glory be to God, O judge, this work is not worthy of you." Luqman's son said: "O Malik, may you live long, let someone go and bring back the one I killed." They went. They went to the garden and brought the jivol. Malik opened his mouth, and a slaughtered sheep came out. Malik said: "What's going on, listen to me." He told stories from the past: "My father used to give me three advices, and I did this after trying it. My father is right coming out."

But the sixth story does not match Luqman's personality. It is only fiction and tissue. In it, in order to test Luqmani Hakim's wisdom, a king imprisoned him, and after hearing the news that he had been buried underground, the king searched for him, his son died and he himself became a mortal. It is said that he lay in the wombs of young women to gain strength. "The sultan of Luqman's time got angry and put Luqman and his son in prison alive. The chief sows on the fact that the people do not know the rules. When Luqman entered the pit, he brought forty bushels of dried grapes. It's been years. After the death of that sultan, another sultan was killed. Telim was sultan for many years. An old man said to the sultan: "Sandin Burungi sultan Luqmani Hakim was buried alive by digging in the ground with his son. Don't you lose your mind, and die in agony?" The sultan said: "He ruled, maybe he made a war, let him be alive" and the people searched together and found a deep mouth. People were tied to a lamp and a long rope. He wished, but he did not find it. They put in someone else who is smart. He went several times. "Pull me," he said. They took him out, and he said: "There is an arkuri ungur in the deep half." A man lies naked in it. How many chief judges, Smart people came in and installed arquri fences on the bridge of the mouth of Ungur People stood still. After Andin they saw, lighting up, Luqman's flesh and skin was like gofkalam, and if he touched the marrow, it was like tarulgutek. They made a high exit with a trick, and the mourners made a place together. New cotton buds grow on it, making it a soft place for the eel's mouth They took it, dug a hole, and came close to Luqmon, and then they took the place of cotton under Luqmon. Marrow Without touching him, he rolled over and sat down. "If we take out a column, you will die in the heat of the air," he replied They hung in deep air for three days. After three days, his heart fluttered. For three more days, let 's talk started On the fifth day, they rolled the yellow fat and put it on a hot stove. Three times a day. After three days his skin tightened. He opened his eyes, Andin was taken out and brought to the palace. After three more days, he spoke. They asked, said: "Bring two hunting girls. Let them hug my body and my body." They made a mistake, after a month they left made it Sultan asked: "Are you resurrected?" What was the use of these girls chasing you?" Luqman said: "I don't have the energy to finish it. If you need to know, bring one of your girlfriend's dead husband, and another one bring the guy with the toad. Kill them both, break their chains and feed them - you won't understand." They tried as an example. A young man who wears a jacket has a good year, and a girl who wears a taki av the guy's yinjuki is full of fat. When they saw it, they knew the difference between a worm and a girl" [Tale of Rabguzi. Nasiruddin Rabguzi. Short story by Rabguzi. (Preparer for publication: E. Fozilov, H. Dadaboyev, A. Yunusov) Tashkent. 1990.]

Hakim, whose name is mentioned in the Qur'an as wisdom and charity, is described in the same story as a morally corrupt person with mythological images, so that the reader of the same story nullifies the collection of wonderful qualities about Hakim Luqmani, which is formed directly from the content of the previous stories. Abdullattah Tabbora, a scholar of the Qur'an, writes about the root cause of this attitude towards the saints whose names are mentioned in the Qur'an: "The attitude of the Holy Qur'an to the prophets differs significantly from the Old Testament at this point. In the Old Testament, some prophets were accused of deception, deception, and sin. In particular, if cheating is attributed to Jacob, and adultery

with his daughter to Lut. Aaron is accused of encouraging the Israelites to worship the calf. Daud is depicted as having adultery with his master's wife, and Sulaiman alayhissalam praying to dates to gain the approval of his lover. However, these blessed people are free from such vices and sins, and the attitude of the Qur'an differs sharply from the Old Testament. If they had these qualities unworthy of imitation, as described in the Old Testament, then their task of calling to goodness would have been fulfilled in the future. When people are told to abandon impure deeds, they do not abstain from such actions in their lives, and the people who are addressed and called upon say, "If the condition of the Prophets of Allah is like this, how can we sometimes do such actions that our ego desires?" It is a clear, unanswerable fact that they will come to the conclusion that they will be harmed and die and surrender their souls to sin and sin. Such a situation does not correspond to any truth" [Afif abdufattah Tobbora. Holy Quran. Beirut. 1980].

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