

## ABOUT COPIES OF UBAYDULLAH'S WORK "MUQADIMMAT US-SALAT"

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### ABSTRACT

The study of Uzbek literature reveals the number and weight of literature in the Turkish language, which is still not fully studied. Although the work of poets and writers has done a great deal of scientific work on the social situation of the period in which they lived, they do not fully shed light on the history of the past. In particular, if we take the literary environment of the XVI century. This period is considered by some historians to be a period of depression<sup>1</sup>. At first glance, it seems that there is a soul in this idea.

### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

Because the struggle of the Temurid princes for the throne had destabilized the political, social and literary environment of the society. If we take a different approach to the issue and carefully observe the work of the poets, we will see that the above idea is a one-sided approach to the issue. For example, in the XVI century, such artists as Babur, Muhammad Salih, Majlisi, Khoja, Badriddin Hilali, Binai made significant contributions to the development of our literature. In particular, the king of Bukhara, who lived in this period, the poet Ubaydullah made a great contribution to the development of classical literature with his work. Ubaydullah, who wrote under the pseudonyms "Ubaydiy" and "Kul Ubaydiy"

He wrote poems in three languages - Uzbek, Persian-Tajik and Arabic. Secondly, in his poems in Arabic he referred to Hassan ibn Thabit, and in his poems in Uzbek and Persian to Saadi Ierazi, Hafiz Sherozi, Umar Khayyam, Nizami Ganjavi, Abdurahman Jami, Mawlana Lutfi, Alisher Navoi. strived and achieved good results.

Thirdly, unlike many other writers in the literary environment of his time, he took a special interest in the work of Hoja Ahmad Yassavi and continued his path of wisdom. Fourthly, Ubaydi not only wrote on traditional subjects, but also boldly sought to create works of art in the socio-political and autobiographical contexts, and achieved unique creative achievements in this field. his work deserves special attention.

The office of the poet, copied by the famous calligrapher Sultan Ali Mashhadi during his lifetime, was also found and a copy was brought to our country. Abdukodir Hayitmetov describes this event in his article "The Royal Manuscript": "Fate has laughed at us. brought a copy of a new manuscript of the hitherto unknown Turkish devon and donated it to the Navoi branch of the Alisher Navoi Institute of Language and Literature.

According to the scholar, although the number of poems in this collection is less than in "Kulliyot", its importance and great virtue is that it contains a number of poems that are not included in "Kulliyot".

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<sup>1</sup> Abdullaev M. Ubaydi's life and literary activity: Candidate of Philological Sciences ... diss. – Tashkent: 2000. 4-p

One of the peculiarities of the 16th century was that the kings of that period, along with the monarchy, were also known for their knowledge of creativity and jurisprudence. Zahiriddin Muhammad Babur wrote his E'tioqdnoma or Mubayyan, while his contemporary Ubaydi finished his Salotnoma in this direction.

Ubaydi's Salotnama is a rare source written in verse about prayer, one of the five most important practices of Islam, and all the issues related to it. There are two copies of Ubaydi's "Salotnoma", the first is conditionally "A" copy at the Tashkent Manuscripts Institute named after **Abu Rayhan Beruni** under number **8931**, and the second copy is conditionally "B" at the Library of Nuri Usmoniya in Turkey under number **4436 / 1-2** accepted.

**Obey the Shari'ah whenever the king does**

**Praise is always to the God**

In this regard, Ubaydullah begins his work "Salotnoma" with traditional praise and praise.

Copy "A" traditionally begins with the praise of Allah.

لله حمدايها لانتان  
واثنا العظيم والغفران  
قادو وا قاهرو عليم و حكيم  
حاضر و نا ظرو كريم و رحيم

Comment:

Lillahi hamdu ayyuhal inson,  
And asanaul azim and gufran.  
Qadiru qohiru alimul hakim,  
Haziru noziru karimu rahim.

Copy "B"

دايم ايتايخداغا حمدو ثنا  
بركن اولدور كونكولكا نورو صفا  
ملكو صانع وقديم و حكيم  
خالق و رازقو راوف و راحيم

Praise be to God always  
The light that shines on the heart is pure  
Maliku Sone'o Qadimu Hakim  
Xoliqu Roziqu Raufur-Rohiyim

Copy "A" is followed by Muhammad sallallaahu 'alaihi wa sallam.6

حق رسولي محمد عربي  
قل عليالصلوة يا عجمي  
كيم پايمبر لار اكلمي اولدور  
بارچا مخلوق افضللي اولدور

Comment:

The true Messenger Muhammad, in Arabic,  
Slave prayer or ajami.  
Who are the fools of the prophets,  
All creatures prefer to die.

Copy A also contains verses about the companions, unlike other verses in this poem.

Comment:

صحابا كرام رضوان الله تعالى عليهم اجمعين  
“Sahabai kiram rizwanunllahi ta'ala alayhim ajmainin  
in the manor”

امتي برچا امت افضل  
كيم بولار الار اچرا اكمليدور  
بار ابو بكر افضل واكملي  
بيل عمر داغي اورع واعدلي  
ين عثمان دور افراو ا علم  
هم علي بار اشجع و كريم

Comment:

The Ummah is the advantage of the whole Ummah  
Who is the best in these areas?  
Bor Abu Bakr preferred akmali  
Bil Omar Dog is avra'u and adali  
Again Osman is afrau and alamu  
Both Ali have ashjau and akramu

Copy "A" of "Salotnoma" was copied in Bukhara in 1583, ie after the death of the poet by Mir-Husseini in Nasta'liq script. The volume of Ubaydi's collection is 22 pages.

The copy kept in the Library of Nuri Usmoniya in Turkey under the number 4436 / 1-2 was copied by Sultan Ali Mashhadi in 1512 during the lifetime of Ubaydi and consists of 16 pages.

Copy “A” of the “Salotnama” contains a section on the companions, both traditional and post-nat, which is absent in the copy “B”. There are also differences in the naming of the parts of the work, including copy “A” is a book on the issues of prayer and fasting, and these are the two parts. The previous section is in the salad statement and ten chapters. And the previous chapter is in the vuzu statement. And that's five chapters. " If it is separated like that, it is the copy “B”.

It begins with "Now you need to know ablution."

The end of the copy "A" is called "The third chapter is in the statement of the mufsid of savm. It is two chapters.

Both copies are unique, and the letter of the copy copied by Sultan Ali Mashhadi during Ubaydi's lifetime is a bit more beautiful and understandable than the "A" copy. Given that in this work of Ubaydi the information about Islamic jurisprudence is expressed in a poetic way, it can be recognized as a scientific and literary source.

