

"Hayrat Ul-Abror" And "Farhod Va Shirin" Epics' Description of The Night of Ascension

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Abstract: This article analyzes the na't chapters of the "Khamsa" epics by Mir Alisher Navoi, the Sultan of the realm of words. Specifically, it focuses on how the Night of Ascension (Isro and Me'roj) in Islamic history has been emphasized in Navoiy's works, reflecting his views on the education of the ideal human.

Keywords: Me'roj, verse, hadith, basmala, praise, prayer, epic, ideal human, na't, description, angel, Buraq.

Introduction: Classical literature in the East is unimaginable without basmala, praise (hamd), and na't (praise of the Prophet). Eastern classical poets and writers always adhered to the "etiquette of classification" when composing their works. The introduction chapters hold particular importance, with praise to Allah and the Prophet, alongside the description of the Night of Ascension, receiving special attention.

The "Night of Ascension" in Islamic history refers to the Prophet Muhammad's (peace be upon him) nocturnal journey from Mecca to Jerusalem (Isra) and his ascension from the Al-Aqsa Mosque in Jerusalem to the heavens (Me'raj). This event is well-documented in the verses of the Qur'an and the sayings of the Prophet (hadith). As these events are considered divine miracles, those who are restricted by materialistic and intellectual evidence tend to reject them. According to hadiths and narrations, the Prophet Muhammad, under the leadership of the angel Jibril (Gabriel), traveled vast distances during the night, returning with unforgettable memories of this celestial journey. Notably, he met with the great past prophets across the seven levels of heaven and witnessed both heaven and hell.

The word "Me'raj" means "ascension" and also refers to a "ladder" or "staircase." In Islamic history, it refers to the ascension of Prophet Muhammad (peace be upon him) to the heavens. In Eastern classical literature, the description of the Night of Ascension

holds special significance. For instance, the tradition of writing Me'rojnoma (the book of ascension) or describing it in a chapter became established. The event of Me'raj is one of the greatest miracles granted to Prophet Muhammad, a distinction never granted to any other prophet. The Me'raj event transcends human comprehension, with concepts such as time, space, and distance being beyond human understanding. On this night, the five daily prayers were made obligatory. The Night of Ascension and the Night of Isra are celebrated on the twenty-seventh night of the Islamic month of Rajab.

The "Explanatory Dictionary of the Works of Navoiy" notes three meanings for the word me'raj. The first meaning is "ladder" or "staircase," the second meaning is "to ascend" or "to rise up to the sky," and the third meaning refers to Prophet Muhammad's journey from Mecca to Jerusalem and his ascension to the heavens from Jerusalem".

Hazrat Alisher Navoiy gave special attention to the description of the Night of Ascension (Me'raj) in his works "Xamsa" and "Lison ut-Tayr." The total length of the "Xamsa" is 54,000 verses. Of these, 435 verses from 27,000 are dedicated to the events of Isra and Me'raj. Each of the five epics in this collection contains a specific chapter dedicated to the Night of Ascension.

Subsequent periods in Uzbek literature produced works such as "Me'rojnoma," "The Story of Prophet Ismail," "The Story of Prophet Ayyub," "The Story of Prophet Yusuf," and "The Story of Prophet Zufnun."

These literary works reflect the artistic tradition of Islam in literature. Young scholar J. Turdiyev, in his studies on Turkish Me'rojnomas, discusses the traditional motifs used in these texts, stating: "Turkish Me'rojnomas are gems of classical literature based on Hadith. The texts of Me'rojnomas in the Turkish language are made up of Hadith and their meanings, and it is appropriate to study these as motives in both prose and poetry. Each event that occurred during the Night of Ascension is included as a motif in great detail in the prose and poetry of Me'rojnomas."

He categorizes the motives used in the Me'rojnomas into the following groups:

- Motives occurring before the event of Isra;
- Motives related to the journey of Isra;
- Motives during the Me'raj event;
- Motives related to events after the return from Isra and Me'raj".

The Uzbek scholar Ziyoda G'afforova, who studied Alisher Navoiy's lyrics, categorizes the naats (praise poems) in the poet's ghazals into two types:

1. Vasef Naats

2. Me'rojnoma Naats

The main characteristic of vasef naats is that they describe the general qualities of the Prophet Muhammad. These naats focus on his virtues, characteristics, intercession, miracles, and, notably, his Me'raj (Ascension). In Navoiy's vasef naats, the most important Islamic aspects of the Prophet's life and attributes are highlighted. However, Me'raj is not the central theme in these ghazals. When the depiction of Me'raj becomes more pronounced, the ghazal shifts away from being categorized as a vasef naat and should instead be considered as a me'rojnoma naat.

Thus, in me'rojnoma naats, the description of Me'raj becomes the focal point, indicating a deeper focus on the Night of Ascension itself.

The fifth eulogy of the "Hayratul Abror" epic, consisting of 53 verses, is dedicated to the night of Isra and Mi'raj. It is titled "The description of the Mi'raj night as a divine miracle: 'Subhanallazi asra,' which is substantiated by the two faithful witnesses: 'bi-abdihi laylan minal masjidil haromi ilal masjidil aqso.'"

This eulogy begins with the following verses:

Bir kecha zulmatqa qolib koinot,
Mehr nihon o'ylaki aynul-hayot.

Garchiki ul chashma nazardin qochib,
Xizr ko'k uzra qatarotin sochib.

Tun qilibon gardini anbar sirisht,
Butratibon yerga nasimi bihisht.

Yer kuravi shakl ila mijmar bo'lub,
Kecha savodi anga anbar bo'lub.

O't kibi yer mijmari ostida mehr,
Yopib etak mijmara uzra sipehr.
Yog'ibon oromu sukun yog'ini,
Past qilib hodisa tufrog'ini.

Bu kecha ul sarvi gulistoni uns,
Ravshan etib sham'i shabistoni uns.

Vasl xayolidin etib ko'ngli xush,
Bahrdek ul jo'sh ila aylab xurush,

Kim etib ul soyiri ulviy maqom,
Ilgida bir toyiri ulviy xirom.

Po'yada ko'k sayricha orom anga,
Yerdin o'lub ko'kkacha bir gom anga...

Hazrat Navoiy's work "Hayrat ul-Abror" ("The Astonishment of the Good People") is considered an "opening" or "introduction" epic. It includes five eulogies, four of which are dedicated to the description of the Prophet Muhammad's qualities (known as "vasef") and the fifth one to the Mi'raj (Ascension). In his eulogies, Hazrat Navoiy emphasizes that the reason for the creation of the world is the existence of the perfect human being, Rasulullah (Peace and Blessings Be Upon Him). In the first eulogy, he focuses on the concept of "Nur Muhammadiya" (the Light of Muhammad) from Sufi teachings:

Bo'ldi sanga Odami sabqatnamo,
Avval o'g'ul, so'ngra gar o'lsa oto.

Through this verse, based on the concept of "Nur Muhammadiya," it is emphasized that before creating the universe, Allah (Ta'ala) created the light of Muhammad. It is through this light that the universe and humans were created. Prophet Adam (Peace Be Upon Him) was also created from the light of Muhammad. Therefore, Prophet Muhammad (Peace and Blessings Be Upon Him) is both a father and a son to Adam (Peace Be Upon Him).

In the second eulogy, the early life of the Prophet Muhammad (Peace and Blessings Be Upon Him) is described, highlighting his childhood, his being an orphan, his involvement in trade, and the respect and authority he held within his tribe before being granted the status of prophethood.

In the third eulogy, the miracles of the Prophet's prophethood are highlighted—such as his ability to exist without a shadow, the miraculous splitting of the moon with a gesture of his finger, his wisdom despite being illiterate, and his being sent as a mercy to all worlds.

The fourth eulogy focuses on the qualities of the Prophet Muhammad (Peace and Blessings Be Upon Him), his family, and his companions, including the four great caliphs—Abu Bakr Siddiq, Umar Farooq, Usman Zunnurayn, and Ali Murtaza.

The fifth eulogy, in line with tradition, is dedicated to describing the event of the Mi'raj (Ascension). While the Prophet Muhammad (Peace and Blessings Be Upon Him) had many miracles, the two key miracles—Mi'raj and Shafa'ah (Intercession)—are particularly emphasized in literary works. The Mi'raj event was pivotal in distinguishing the boundary between disbelief and faith—those who believed in it were considered Muslims, and those who rejected it were considered disbelievers. The issue of Shafa'ah proves that the Prophet Muhammad (Peace and Blessings Be Upon Him) alone has the power to intercede for his followers, and this blessing continues until the Day of Judgment.

In this eulogy, the miraculous journey of Prophet Muhammad (Peace and Blessings Be Upon Him) is described, emphasizing his ascension to the heavens while riding the mythical Buraq. During this journey, he traversed through the stars and planets, and the miraculous nature of this journey is highlighted, particularly the fact that it occurred in a remarkably short period of time. This event is depicted as a divine sign of the Prophet's extraordinary status and the transcendence of human understanding regarding time and space. The description of the journey signifies the miraculous nature of the Mi'raj, where the Prophet is elevated beyond the limitations of the earthly realm:

Borg'oniyu kelgani bir on o'lub,

Aql bu mansubda hayron o'lub.

The second epic poem of "Khamsa" "Farhod and Shirin" consists of 54 chapters and 5782 verses. The eleventh chapter is an introduction, and the fifth chapter is devoted to the description of the night of the ascension. On this night, it is described that our Prophet, peace and blessings of Allah be upon him,

rode on the horse Buraq and went to the presence of Allah Almighty, passing through 12 constellations and 7 planets. The Messenger of Allah, passing through twelve constellations and seven planets, ascended to Lomakon and approached the Creator at the level of "qaba qawsayn" (the distance between two arcs). This situation is described in the epic as follows:

Anga bu surma bo'lg'och qurratul ayn,

Nasib o'ldi maqomi "qoba qawsayn".

O'zin gum aylabon, lekin topib Haq,

Ko'rinmay kimsa Haqdin ayru mutlaq.

The characteristic qualities attributed to the Prophet in the na't part of the work "Farhod and Shirin" are also applied to the image of Farhod in the main part of the epic. In particular, Farhod also acquires very deep knowledge with divine wisdom from receiving special education. Farhod is given knowledge, enlightenment, religious and secular sciences by divine grace. The work emphasizes that Farhod is a perfect person.

The fifth na't of the poem "Farhod and Shirin" consisting of 68 verses is dedicated to the night of Isra and Me'raj, and it says "He is a man of character, who in the dark night was a tiger, who came out of the darkness, and was a messenger of the "Minaz-zulumoti ilan nur" from the messenger of the holy one, but rather he is a pure horse under the pure lineage of the pure one, and he reported from the "nur alo nur" from the messenger of the holy one, and these lights are called the kingdom of the heavens, bright and angelic."

This naat begins with the following verses:

Ul aqshomkim, yuziga lu'batl Chin,

Eshib marg'ula yoydi zulfi mushkin.

Nasim ul mushk isin butrotti har yon,

Havo ra'nolarig'a sotti har yon.

Yoshundi mushk ichinda Chin g'azoli,

Dema Chinkim, falak zarrin g'azoli.

Qayu zarrin g'azola, turki chin de,

Qaro tufroqqa kirgon mahjabin de.

Quyosh so'gi ishi kirkach arog'a,

Falak lu'batlari kirdi qarog'a.

Ne so'gu ne qaro, iqbol shomi,

Jahonning asru farruxfol shomi.

Bo'lub har shabnami Nohid yanglig',
Yorub har axtari xurshid yanglig'.

Yorug'luq muncha yo'q anjumga maqdur,
Ochib ruxsori sham'in yuz tuman hur.

Bu aqshom ul charog'i olamafroz,
Ichinda vasl sham'i o'tidin so'z.

Solib bir go'shada rartav nihoni,
Kim, aylab mizbonlig' ummahoniy.

Ki, etti ul baridi homili roz,
Qo'linda bir Buroqi barqarvoz...

CONCLUSION

In conclusion, we can see that the poems of Hazrat Navoi describe the qualities of a perfect person and give him specific qualities.

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