

# Similar And Different Aspects In The Texts Of "Mubayyan" And "Hidaya".

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**Annotation:** This article discusses the harmonious and different aspects of the farce actions cited in Zahiriddin Muhammad Babur's work "Muabayyan" with the work "Hidaya".

**Keywords:** Farz, salat, niyaz, zakat, nisab, wajib.

The Uzbek Encyclopedia of Folklore and Literature

Mubayyan consists of an introductory chapter such as "Faith", "Kitap us salat" (Book of Prayer), "Kitap uz zakat", "Kitap us sovm" (Book of Fasting), "Kitap ul haj" (Book of Fasting) and a chapter "Book of Books".<sup>1</sup>

And when Babur praises Allah and praises Him for months and months, they all speak the same word: "Each one is a confession of his weakness." That is to say, in the sight of God, the One and Powerful, every one is a manifestation of his weakness. These descriptions are classic examples of the Babur Enlightenment<sup>2</sup>.

Babur Mirzo said in the language of nazm: "Who can walk on the road without a guide and a leader? And when it goes, it leaves at the very first step. And whoever is in danger on the way, and follows the path of His Mercy, he will prosper."

In the section "Faith" the people of Babur outline the important rules of the Sunnah wal community aqidah. In particular, it is written about obedience to an imam or chief:

Who among the people is king,

If you do not obey, it is a sin.

The Qur'an and the

Those four Imams are the ones who are the most enlightening of the faith.

That is the Imam, the Imam, and the Sacred Realm.

And Allah is Oft Forgiving, Most Merciful. He who follows each of these points out that he who follows in his footsteps will attain good degrees and salvation:

Tengridin anecdotes to us, and our sanctuary Abu Hanifadurur.

Thank God for what He has done for us<sup>3</sup>.

Jump to search Indeed, Babur Mirza (Muhammad SAW) is a repudiation to some of the accusations against him.

Let us now take a closer look at the fiqh verdicts section of the book. This book also contains a summary of the five main rulings of Islam. Notably, fiqh books usually begin with a chapter on purity. Zahiriddin Babur (the Prophet Muhammad SAW) is the Creator of the Universe. Babur wrote this work under the influence of Hidoya, Mukhtasar ul viqaya, Siraj ul-Muslimin, and a number of other thinkers, and there are many similarities.

Zahiriddin Muhammad Babur says at the beginning of the Kitab al-Salat:

Babur is not a sucker, but a second obligation.

Know the latter, pray, and pray to the Lord.

O Babur, go to the second Pharisee of the Qur'an, that is, the statement of prayer. Prayer is a prayer and a prayer to God.

<sup>1</sup> M.Kenjabek. The Virtues of Mubayyin's Work, 2020, Zahiriddin Muhammad Babur, 6-volume collection, 2 volumes. B-25

<sup>2</sup> M.Kenjabek. Mubayyan and prose statements, Sharq Publishing and Printing Joint Stock Company. Tashkent.:2014, -B. 25

<sup>3</sup> M.Kenjabek. Mubayyan and prose statements, Sharq Publishing and Printing Joint Stock Company. Tashkent.:2014, -P. 12

This is how the statement of prayer judgments begins. Verily, Allah is All-Knowing, Then he goes on to the details of the times of prayer, qibla, the makruh of prayer, the prayer of the patient, the stranger, the prayer of azan and iqam, Friday, janoza, hayit prayers, tarovih, tahajjud and other sunnah prayers.

Regarding the six farces outside the prayer, Babur says:

Let me present the six overseas to the nose, and then make a comment.

The first is that it is purification, and know that these are the three precepts.

One is the earth, and the other is dust, and the other is water.

And Allah is Oft-Forgiving, Most Merciful.

Fuqaho farzlarnikim term, fariza in purity three counts.

That is to say, they forget one another, and they are the same people<sup>4</sup>.

He enumerates them one by one before proceeding into the detailed exposition of the six Commandments: purity of the place, purity of clothing, purity water, purity of body, and so on. And then he mentions each of these virtues separately. Verily, Allah is All-Knowing, All-Knowing, All-Compassionate. This is a vivid proof of the uniqueness of Mubayyan.

We have already said that the basis of the work is works such as "Hidoya" and "Mukhtasar ul-viqaya". Nevertheless, there are differences in some places. Verily, Allah is Oft-Forgiving, Most Merciful. And in Mubayan, it is stated as follows:

Let me tell you what he has done.

Make the Mashi gardan mustahab and the Genesis Yuvar to your right side.

Instead of eyebrows, nose and eyebrows, and touch water to each of them.

Wash your hands and wash your limbs, and do not dry up.

Saykaysen tashahhudu salavat, ukugaysen okuguluq da'avot.

And when you wash your nose, you should wash your nose, eyelashes, and eyebrows, and wash the organs before the water dries up. Chanting the word tashahhud (Ashhadu al-lo iloha illallahu va ashhadu anna Muhammadan 'abduhu wa rasuluh) and saying salawat also; Recite prayers during purification. Some of these actions are circumcision, but Babur, for example, considered it permissible to perform sequential.

Verily, Allah is All-Knowing, All-Knowing. Circumcision, according to us, is the observance of the order in purification. Say: "Order is obligatory." Verily, the letter fa (fa) in the verse (in Allah's Word) denotes the sequence of the letter. We have mentioned the letter "wow" in the verse. The letter "Wow" comes to bring everything together with the creativity of dictionary scholars. Jump to search And Allah is Oft Forgiving, Most Merciful<sup>5</sup>.

This disambiguation page lists articles associated with the title Disambiguation. That is to say, it is written in a way that is understandable and easy for those who are now studying the rulings of the Shariah. Because, among the rituals, there was the singing of the prayers of the Eucharist. Disambiguation pages are generally judges. It is said that you should say a blessing or do some other obligatory deed, but the words of the prayer are not mentioned. The reader will have to look for them in other books. Such is the convenience of Mubayan. A person who is new to the Qur'an will know that it is necessary to pray through the judgment, but there is no need for the prayer to be sought out. Because the Bible tells us about the proper prayer and when to say it. And when we quote an excerpt from the Scripture as proof of our words:

It is important to note that Mubayyan is actually based on Hidoya, so not only its differences, but also its similarities. For example, if you look at the information about the places in which you should pay zakat in the book of zakat, you will notice almost no differences:

"Masrafin Tengri says eight, let me tell you, you will hear.

One is poor and the second is poor, and the third is a factor.

And there is the fifth mukotab, hear hob.

Know that there is a sixth debtor, and that the ghouls will die again.

<sup>4</sup> M.Kenjabeq. Mubayyan and prose statements, Sharq Publishing and Printing Joint Stock Company. Tashkent.:2014, -B. 25

<sup>5</sup> The work "Hidoya" 1 Juz. Burhoniddin Marginoniy – Tashkent: .2022.- P. 25

Eighth Wests, Know, Let Me Comment, Hear.

Der fakir oni shar' eli, take yodi, less die nisobidin anga mole.

And if he is able to do so, he will not be able to do so.

He said, "Oh, my God!

There is no such thing as a world, and there is nothing to be done.

Who knows who is the factor in the matter, who is the one who gathers the burden of the Qur'an.

There is no controversy at this time, and I have not done so.

Which one is the most important, and let me tell you what I am saying, and hear.

If it is decided, the khojavu is the servant, a period of evaluation is determined;

I am the All-Hearing, the All-Knowing."

Ushbulardin bir has madyun, mustahiq, dema lek, har madyun.

Take into account your debts, and if they do not reach their proportions, they will not be able to do so.

That adjective, I said, is indebted to the horse, "know this madness and zakat.

And if they die, they will be poor.

Know that in the heat of the day there is a day of torment and severity.

And what is it that is in his homeland<sup>6</sup>?

That is to say, "There are eight of them to whom the zakat is given." Let me say it all, listen. One is the poor, the other is poor, and the third factor is Zakat. And Muallafat ul-Qulub (those whose hearts are befriended). The fifth is muqotab (a slave who has pledged his ransom to his master, and guarantees his ransom). Sixth, the debtor is in need; And as for the armies and pilgrims. And the eighth is the West. Let me tell you all's comments, listen.

A poor man is said to have less than his wealth. He will be able to earn a living, but he will be less than his expense. And Allah has given him the power to do so. Nor is there the jinn of this world, nor does it have any power over anything. Know that one who collects tithes and zakat according to his deed and collects zakat. And I have not mentioned the judgment of Mu'allafat ul-Qulub (those whose hearts are befriended) at that time. Know whom the Sharia calls mukotab, and let me comment on you, and hear. If the master and the slave agree on a fixed term, then the slave shall be set free after the payment he has earned. One of these is a debtor, but do not consider every debtor to be due. And count what you owe, and if he does not reach the proportion of what he owes, then I have called him a debtor, and consider him entitled to zakat. As for those who are poor, give them the zakat and those with pilgrims and soldiers. Know that the Prophet (peace and blessings be upon him) will live a day of hardship and hardship. He has wealth and is not with it. And whatsoever rich he may be in his homeland, consider him worthy of charity.

Now, let's look at the text in Hidoya: "Quduri rahmatullahi alayh (peace be upon him)"The basis of this is God. **"Charities are mandated by God only for the indigent and needy, the hoarders of charity, those whose hearts are to be given, and the slaves in debt, and those who walk in the way of God, and strangers. And Allah is All-Knowing, All-Wise"**That is what he said. There are eight categories of zakat that are worthy of receiving the zakat. And Allah is Oft Forgiving, Most Merciful. A poor person would say to one who has little, and a poor person to have nothing. This is the norm of Abu Hanifa (the Rahmatullah alayh). One narration says the opposite. Each of these has its own basis and argument for its own opinions. Are these two (i.e., the poor and the needy) two categories of people, or are people of one category, we will explain this in the chapter "Wills"<sup>7</sup>.

Indeed, the two moderate Books rely on the word of God in making clear who the beneficiaries of zakat are. He has expounded all of them in the Qur'an, and He is All-Hearing, All-Knowing.

Now, in order to compare the different and distinctive features, let's compare the verdicts on zakat obtained from commercial goods:

"There's a third commercial ambulance, tut ear, let me comment on you.

<sup>6</sup> M.Kenjabek. Mubayyan and prose statements, Sharq Publishing and Printing Joint Stock Company. Tashkent.:2014, -P. 213

<sup>7</sup> Work "Hidoya" 2 Juz. Burhoniddin Marginoni – Tashkent: .2022.- P. 28

Har ne andin ji‘Aaz Tijratdur, with the rasa including Javaro.  
Give them a chance to die, and if you turn to commerce, you will be able to do so.  
Calculate the value of these things, and the ratio of them to gold or silver.  
And the balance of gold and silver is equal to the ratio of these things.  
Weigh in silver and gold, answer, in this mazruba birla ayla calculation.  
What is the matter with the people when Mustafid dies? -  
Qoshsun ul jinsini ul afzunga, tevaga — teva, altun — altunga.  
At the end of the year, he counted the number of judging and counting, and the answer to both of them was the answer to the zakat.

And know that thou hast taken a sacrament for the court, and thou shalt not pay the zakat.

Why would you take it for the court, and rent it out?

Or whatever you have taken for yourself, and you have set your sights on the sale,

Why would you take it for the court, and rent it out?

Or whatever you have taken for yourself, and you have set your sights on selling it,

Either you have taken a gar for the sake of kiroya, or a mazra for commerce, or a garden,

And I said, "Oh, no

If you have not paid the zakat, know that you will pay the zakat,

And if he dies, what is the answer to this question?

And if he dies, he will die altogether.

Some of them die when they die.

If the infidel is dhimmi, gar tajir, bistyak molidin olur increase"<sup>8</sup>.

And I will tell you the story. And if you plan to trade in charity, then pay the zakat when you own own it. Calculate their value with the zakat equal to the price of gold or silver, according to the ratio of gold or silver. Weigh the equivalent in silver and gold, and (pay) with the struck (scale). And if wealth be used among the people, know what kind of work it will be for the crown prince. He should add their givenness to the excess wealth, and the camel camel and the gold one; At the end of the year, he should count the profit and capital and give zakat to each of them. But if you buy cattle for a commercial charity, then pay the alms.

Verily, Allah is Oft Forgiving, Most Merciful, Oft Forgiving, Most Merciful. And if you do not pay the zakat, then what is the payment (of the Zakat if you do not pay the alms) at the same time? If a part of it is lost, then the like of it is deducted from it. And if the merchant is an infidel, then the tithes will take one-tenth of his wealth (zakat) of his property."

Now let's take a look at the text that came from Hidoya: And when the value of merchandise reaches the price of gold or struck silver, then you should pay the zakat on it. That is because the Prophet (Muhammad SAW) (peace and blessings of Allaah be upon him) says: "If you price merchandise (for silver), you will pay the zakat for every two hundred dirhams." Verily, this is what Allah hath prepared for the multiplication of His creatures. They will be like gold and silver. It is also necessary to have commercial intent to prove that these goods are ready for trade.

Allah's Messenger (peace and blessings be upon him) said: "This is the narration of Abu Hanifa rahmatullah alayh. Allah's Messenger (peace and blessings be upon him) said: "Allah's Messenger (peace and blessings be upon him)". This is because the price of silver and gold is equal to the price of things. And whosoever attains the proportion of gold or silver, the price shall be fixed therewith. Verily, Allah is Oft-Forgiving, Most Merciful. If commerce buys goods for anything other than money, they price it with the means of money they consume. Verily, Allah is Oft-Forgiving, Most Merciful. The sentence of this is like the judgment of goods taken and consumed.

Quduri (peace and blessings be upon him) says: "The value of merchandise is calculated in addition to silver and gold, so that the nisab may be perfect. Verily, the zakat is for commercial purposes, even though they have different preparations." The gold is equal to the silver, because they are the same in that they are

<sup>8</sup> M.Kenjabeek. Mubayyan and prose statements, Sharq Publishing and Printing Joint Stock Company. Tashkent.:2014, -P. 296

money. That is the reason for the giving of the zakat. According to Abu Hanifa Rahmatullah (peace and blessings be upon him), the value of gold and silver is combined. Abu Yusuf and Muhammad (peace and blessings of Allaah be upon him) will be added to their weight. And this is the narration of Abu Hanifa's Benevolence (peace and blessings be upon him). And whosoever possesseth a hundred dirhams of silver and five mitzvahs of gold, and the value of this gold reaches a hundred dirhams, then according to Abu Hanifa, he shall receive the zakat. According to Abu Yusuf and Muhammad (peace and blessings of Allaah be upon him), zakat will not be observed. That is because in gold and silver the matter is taken into consideration, not its value. Zakat is not prescribed in a vessel weighing less than two hundred dirhams, but with a value of more than two hundred dirhams. Abu Hanifa (peace and blessings of Allaah be upon him) said: "The addition of gold to silver is because they are of the same gender. Jump to search God knows better"<sup>9</sup>.

As we have witnessed, the verdicts in "Mubayan" in "Hidoya" are illuminated in a more moderate style. For instance, when they are traded, their price will be added up to the price of the gold and silver, and the weight of the two imams will be added to it. And Allah is Oft Forgiving, Most Merciful. Verily, Allah is All-Knowing, All-Knowing.

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<sup>9</sup> Work "Hidoya" 2 Juz. Burhoniddin Marginoni – Tashkent: .2022.- P. 35