

## FATE AND EVENT KNOWLEDGE IN THE CREATIVITY OF ESHKABIL SHUKUR

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### Abstract

In this article, the knowledge of fate and event in the poetry of Eshkabil Shukur is discussed in the poem "Three Wisdoms of Knowledge" in the series "Nasoyim ul-Muhabbat" poem "Sultanism  $\diamond$  Gadolik = science"; "man  $\diamond$  the afterlife = repentance"; "Wonder  $\diamond$  Soul Bird = Love"; "Two Worlds  $\diamond$  One Language = Truth" explored in artistic contrasts.

**Keywords:** Science, metaphor, symbol, self-symbol, knowledge of destiny and event, sultanate, greed, wonder, truth, artistic contrast.

### Introduction

Destiny means doom and until. "Qaza" means that the Lord of all the worlds knows from the beginning what will be in the future, and "until then" everything comes into being according to the measure according to the ancient knowledge and will of the Creator. Verily, no man chooses with his mind and heart, that is fate, but there is no justification for the fact that man has a choice. And Allah is Oft Forgiving, Most Merciful<sup>1</sup>.

At the same time, the size of the bowl and the bucket are different, but not the same. A bucket of water filled with limo cannot be packed into a bowl. Thus do you not attain the destination that one man can attain by another, so that He may attain His Reward and His Reward. A good example of this is the wisdom of the three journeys of Zunnun Egypt mentioned in Nasa'im-ul-Muhabbat. It is said that Shaykh Zunnun made three journeys and brought three knowledges. On the previous voyage he brought the science of repentance, and received it publicly and personally. On the second journey, he brought to the Creator the knowledge

<sup>1</sup> Sheikh Mohammed Sadiq Muhammad Yusuf. Sunni Aqsa – T.: Sharq, 2008.

of trust, treatment, and love, and he accepted it and did not accept it. And on the third occasion he brought the science of truth, which was accepted by neither the private nor the public. Verily, Allah is Oft Forgiving, Most Merciful. As a result, Zunnun became a fugitive, exiled, and lonely<sup>2</sup>.

In his poem "Three Wisdoms of Knowledge" in the series "Nasoyim ul-Muhabbat", Eshkabil Shukur<sup>3</sup> describes this wisdom as "sultanism  $\diamond$  gadolik = science"; "man  $\diamond$  the afterlife = repentance"; "Wonder  $\diamond$  Soul Bird = Love"; "Two worlds  $\diamond$  one language = truth" expresses in artistic contrasts:

*"Knowledge is the sultan who chooses to be ignorant. He is the sultan.*

*Repentance is a man who goes naked to the Hereafter.*

*Love is the demand of the soul bird, until it is cyron and wonderful.*

*Truth is two worlds, the world, united in one heart."*

In fact, in traditional poetry, a comma is used on every first line or on the first three lines, and a period is placed on each of these four. This means that each line comes not as a developed thought, but as a final stop, a conclusion, a wisdom. Verily, Allah is All-Hearing, All-Knowing, All-Knowing. And whosoever believes, he will not be able to do so, but he will not be able to do so. And whatever place the heart chooses, and whatever position it may be raised, and whatever action it takes, all these things will be a people in the power and wisdom of the Lord.

In conclusion, as a result of the analysis of the poem "The Wisdom of Three Sciences" in the series "Nasoyim ul-muhabbat" by Eshkabil Shukur, it became clear that the binaryness of the category of "hayrat" based on the Eastern-Islamic Enlightenment was expressed in the wonder of fate and the knowledge of the event.

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<sup>2</sup>Alisher Navoi. MATT. Seventeenth Volume. Nasoyim ul-muhabbat. – T.: Fan, 2001. – P. 24–25.

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