



«DALOIL UL-HAYROT» COPIES OF HIS WORK IN THE FUND OF THE STATE MUSEUM OF LITERATURE NAMED AFTER ALISHER NAVOI.

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ANNOTATION:The common advantages and peculiarities of the work «Daloil ul-hayrot» in Arabic, Persian, and Turkish copies, despite the fact that it was created in Arabic countries, it is widely recognized among the peoples of Central Asia, and the daloilkhans were created in order to read and teach it.

In this book *The Prophet Muhammad Mustafa (s.a.v)*, there are 99 asmoul husnas of Allah Subhanahu vataalo's, which are the 201 blessed names of a person, the salavats to which he is told the holy breed, the degrees of rewards to the salavut narrators, and so on. It was also understood that it is preferable to say salovat, which is assigned to each day, then on what day, and at what hour each salovat is pronounced. The salovat prescription order was valid from Monday to Sunday. And it is the main book that is read in the daloilhouse. The work was published in the 15th century by Muslim educator Muhammad ibn Jazuli. Written in Arabic by (?-1466). There are various legends about the history of its creation, the main ideological aspects of which are common.

It is also the primary literature read in the daloilhouse. Muhammad ibn Jazuli, a Muslim instructor, published the work in the 15th century. (?-1466) wrote it in Arabic. There are several legends concerning its origins, all of which share the same ideological underpinnings.

"Sulaymon returned long after the spouses came out, save for Giusuli, who stayed in their homes at night," according to one report. They inquire as to where he went and why he went at this hour. As a result, his wives traveled to Medina, and the Prophet Muhammad (s.a.v) went to the ravioli to greet the



salotu. When they ask what kind of musharraf this happiness is, the wives of our Prophet Muhammad (s.a.v) he says that he has achieved much after saying a lot of salawat, and he says that he will not say exactly to the requests that he also teach me, if he will collect all the salawat and make a book of salawat, he will give a review. From this day Sulaymon will collect all the blessings that Muslims in the world say and give a book to his women so that they can read when they read and see the women say that in many places of the book there are salawatts that they can mention"¹.

In exchange, another copy of «Daloil ul-hayrot» stated that Sulaymon Juzuliy would walk to the head of the well to receive cleansing on one of the days, but when they arrive, they are astonished to see a bucket to get water from it, and one girl's eyes come out. When he noticed Sheikh was surprised, he asked, "Who are you, and why are you surprised?" Sheikh clarifies his position by stating that he will bring sand. "A lot of people talk about your miracles," the girl chuckled, "but you're surprised you didn't find a way to extract water from a sheep if you were," and there was a raven in the well, and the water began to pour with Allah's permission. When Sheikh finished his ablution, he inquired about his acts. The girl Prophet Muhammad (s.a.v) he said that he said a lot of salovat. From that moment on, the Prophet Muhammad (s.a.v) decided to say a lot of salovat. He did not even come to sleep at night. Then there was an accident, as in the piece we brought above. Only the story of the events at that appears to be different. "The Prophet Muhammad (s.a.v) in another source the Sheikh watches with his eyes that three days in a row the woman stood in the middle of the night, dressed in New Clothes, went out into the street, and next to the lion the second, went to an island under the protection of The Lion, and returned as a prayer." And what about the third day, when he requested God to place him in the middle? The woman was compelled by Prophet Muhammad



(s.a.v). He claims that he has progressed to the point where he is greeted with several salutes.

This book was supposed to be taught in the daloilhouse earlier. What is the definition of a daloilhouse? The daloilhouse is a religious school in large Central Asian cities that exclusively accepts students who have gone to him for study. Children remembered several chapters and verses of the Qur'an at first (approximately 1-2 months), and subsequently the main book — «Daloil ul-hayrot». The length of time spent studying it is unclear. The book had been memorized for 2-3 months by gifted, powerful students. Some of the graduates went on to work as Islamic religious propagandists. The book «Daloil ul-hayrot» is an inherent spiritual unit of Central Asia, according to their beliefs. It is well known that Turkic and Persian-speaking peoples make up the majority of Central Asia's population. As a result, it will be necessary to translate it into Turkish and Persian. There has been much more attempts in history to meet those needs. We see some of them. In the fund of our museum 522 inv. a brief description of the copy stored under the number.

On Page 1a of the manual محى الدين خواجه ابن حكيم خواجه ايشان The seal with the inscription "Muhyuddin Khoja ibn Hakim Khoja eshon" is printed. The seal must belong to the owner of the book. Muhammad (P.14) on Page aa.v.) and his companions Abu Bakr and Umar (r.a.) in addition to providing information about the Blessed raves of the Larin, the photo is also drawn with the help of colored inks.

The text was written in black ink on the letter nasx on Eastern paper, with a Persian translation written in red ink beneath it in a lower size than the text. The page layout number is written in red ink in the upper left corner of the sheet in a small font. Races that are consistently run. The ordinal number of the 9 sheets is written in Roman numerals at the beginning of the hand, and "Bismilloh" is inscribed on the first page (Ia). (Ib) the book's title is inscribed in



red ink on the page. The rest of the pages are blank. A table surrounds the 53-page text.

Secretary: حضرت آخوند ملا نور محمد Hazrat Oxund Nurm Muhammad introduces himself to the secretary in the same way as after the hand:

حاجی فیض اللہ یکی از کمترین شاکردان حضرت آخوند ملا نور محمد

Book Date and place: Rabi'ul-27 day of the month before, 1177 h.y.(miles. 1763) the city of Kabul.

The sleeve is printed on a thick light green cardboard cover with three stamps. Handwriting is in excellent condition. Sheets: 86 (1p-86p) and 14x20 cm in size.

Hijri 1302 is an Istanbul publishing firm that publishes the book. It was published in, and The Master of David teased it. He is a Turkish translator and interpreter of the work «Daloil ul-hayrot». The primary section of the book is presented first on Page 3 of the book mundarija, and then the work of «Daloil ul-hayrot» is supplied in the commentary of a guy named Alpha, authored by a Muslim scholar whose name is recorded. The book's name, printing press, and history are all listed on page 11. The primary text is printed in a thick black line, 20x11sm in the letter Nasta, making 26 rows in the table, starting on page 12. The work began with the *basmla, hamdala and na'ts*, that is, in a way peculiar to Muslim scholars. The passage was first given from the «*Daloil ul-hayrot*», followed by its translation and interpretation by this source, which is different from the other sources we've seen in it. The Prophet Muhammad (s.a.v.) after each of Allah's names, the evidence that came to him in the Holy Quran or Hadith Sharif concerning his names is in the Turkish language. The major text of the commentary, authored by the Alpha, is given to «*Daloil ul-hayrot*», who is tortured outside the table. Each page has a page with the Roman numbers 818 in the top corner. The book is 18x27sm in size. The cover is made of cardboard and has a black patterned box on it.



As can be seen from the brief descriptions of the two sources above, the first depicts the work of the Persian zebans, while the second depicts one of the Turkic zebans' endeavors.

In conclusion, although being written in Arabic on Arab territory, the work «*Daloil ul-hayrot*» is extensively used in all Muslim countries throughout the world. We now have three more in our home. It was spoken by our forefathers in Arabic, Persian, and Turkish. As a result, this is spiritual prosperity for our people.

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