

Ideological and Artistic Interpretation of “Makhtub ul-Kulub”



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Abstract: This article emphasizes that Alisher Navoi's work “Makhtub ul-Kulub” in the spirit of pandnoma is a work written in a mixture of prose and poetry. However, while existing research has interpreted this work as a work of prose, in some places there has been a reaction to existing research on the extent to which the poetic texts or passages in the work have been referred to one degree or another.

KEYWORDS: Alisher Navoi, “Makhtub ul-Kulub”, prose-poetic form, morality, instruction, warning, time, moment .

INTRODUCTION

Thanks to national independence, significant progress has been made in the study and teaching of Alisher Navoi's works, which embody social, philosophical and moral views, and are imbued with religious, enlightenment and mystical beliefs. One of such priceless masterpieces is Alisher Navoi's “Makhtub ul-Kulub”, which is the cream of his mystical views. It is no secret that “Makhtub ul-Kulub” contains unique gems of Navoi's poetry. One of the didactic works of the poet, the epic “Hayrat ul-abror”, which reflects the ideological and artistic content of the epics “Hamsa”, has been studied a lot from a mystical and mystical point of view. Literary scholar M.K. Muhiddinov, in his commentary on the definition of perfection in the first epic of Navoi's “Khamisa”, made a comparative study with the work “Makhtub ul-Kulub”.

Let us not take the poetic or prose work of the great thinker, in which there is no thought or wisdom related to the spiritual and enlightenment upbringing of man, because the word of wisdom, pand-u ogit, is imbued in the blood of Eastern literature. In “Makhtub ul-Kulub” the main theme is exhortation, moral views, which are expressed directly in each chapter through prose and poetic texts. Philosophical and moral conclusions are drawn.

Among the rare masterpieces of Hazrat Navoi, the work “Makhtub ul-Kulub” is distinguished by the diversity of themes, the breadth of meaning and vitality. The prose and poetic texts in the work immerse the book lover in his magical world with his description of society, man and his virtues and shortcomings, vital conclusions. Provides the student with detailed information about good behavior, high spirituality, ways of spiritual purification. It encourages the next generation to be aware of the virtues and flaws of all categories and strata of the society in which they live, to find their place in life, to live in gratitude to the Creator, to spend their lives meaningfully. In the 124th rebuke of the third part of the work, Navoi says about the spoils of time:

“Uyg‘oqlig‘da ne ollingga kelsa, qazodin ko‘r, uyquda har ne tushungga kirsas, yaxshi yur.

Elning so‘ziga har ne yomonliq mahmil topmas, g‘olib aduv mag‘lubing bo‘lsa, shar tarafin zohir qilib, xayr jonibin yopmas.

Qaviy dushman zabuning bo‘lsa muruvvat qil, karam va afv ko‘rguzgil. Zolim va bedard suhbatida nukta surmas, nammom na nomard muloyamatida dam urma.

Dono ilikdin borg‘ondin so‘z aytmas, o‘tgan yigitlik orzu bila qaytmas.

O‘tgan ro‘zgor adamdur. Kelmagandin so‘z aytqon ahli nadamdur va hol mug‘tanamdur. Bir turk bu ma‘nida debdurkim: «Dam bu damdur»”.

Bayt:

Moziy-u mustaqbal ahvolin takallum ayla kam,

Ne uchunkim, dam bu damdur, dam bu damdur, dam bu dam.[1.543-544]

Commentary: See what happens when you wake up. What you see in your sleep is a good thing. Don't look for any evil in El's words. If the enemy is defeated, do not exaggerate the bad side and do not hide the good side. If a powerful enemy is captured, have mercy, do good, forgive.

Do not speak in the conversations of oppressive, careless and shy people. A wise man does not talk about what he has lost, the days of his youth will not return. He who speaks of the impossible is one of the people of regret, and now is the spoil. A Turkish mashayikh said in this sense, “Dam is dam”.

Byte:

The past is not enough to talk about the future,

Because rest is rest, rest is rest. (Seize the opportunity) [4.178]

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Although less than six centuries have passed since Navoi's above-mentioned thoughts were mentioned, they have not lost their relevance. The young people of the 21st century can also draw their own conclusions and lessons from these lessons.

Alisher Navoi's work “Makhbub ul-Kulub” was studied by Yunus Latif, A. Kononov, A. Rustamov, H. Mamatov from the point of view of linguistics and text. This work has been recognized by Navoi scholars in foreign countries. His masterpieces have become famous not only among the peoples of the East, but also among the peoples of the West and Europe. In particular, in French oriental studies, the work of Alisher Navoi was studied by such professors as Professor Etienne Catremer, French-Alfonso Belen, Lucien Bouva.

In 1866, the second study of Mir Alisher Navoi's virtues, aesthetics and philosophical views, published in the series "Wise Men of the East", was published in the journal "Asia". The first eight pages of the study are devoted to the analysis of “Makhbub ul-Kulub”. The remaining fifty pages are a French translation of the book and commentaries. The translator did not translate the work in its entirety, but translated into his own language only the chapters that he liked. Belen continued his research on “Makhbub ul-Kulub” and in 1872, in collaboration with the Turkish scholar Ahmad Wafiq Efendi, published the written text of “Makhbub ul-Kulub”.

During the years of independence, all the works of Alisher Navoi have been republished in modern chapters. The poet's epics, scientific and historical works, memoirs and correspondence, which are included in the collection of twenty volumes of perfect works, enrich the human spiritual world, sharpen our minds, provide valuable information about the history of our country and its great figures. One of them, Navoi's latest major work “Makhbub ul-Kulub” was republished in 2011, 2018, 2019. It was the work “Makhbub ul-Kulub” that had the opportunity to be evaluated from the point of view of true artistic principles.

The editor-in-chief of Naqshbandiya magazine, literary critic Sultanmurad Olim, writes in his article "The purpose of the metaphor is the truth": "Alisher Navoi's “Makhbub ul-Kulub” is one of the most important and unique literary and artistic monuments, the essence of which is not fully understood."

“Makhbub ul-Kulub” (The Beloved of Hearts) consists of three interrelated parts. Part 1 contains 40 chapters. In it, the author describes the lives of typical representatives of his time. Part 2, which consists of 10 chapters, details the qualities of good and bad, praiseworthy and hateful. Part 3 includes rebukes - parables and proverbs. Each sentence is rhyming. The prostration of the work gave it a special artistic sophistication. The three parts of the work include byte-fards, rubai, masnavi, and qitas, which summarize the life and conclusions of the great poet and thinker.

Alimulla Habibullayev, a scholar who studied “Makhbub ul-Kulub” from the point of view of genre, writes in his pamphlet “Navoi pandnomasi”: In “Makhbub ul-Kulub”, the poetic passages sometimes logically continue the above-mentioned idea, and sometimes repeat the important parts of those thoughts in verse. In this way, Navoi seems to be calling for the help of the mighty power of poetry. Because it is believed that the idea expressed in poetry is more convincing. Noting this, Navoi himself says in “Makhbub ul-Kulub”:

*So`z ichraki yolg`on erur nopisand ,
Chu nazm ettilar qildi dono pisand. [1.]*

"This is not to say that the writer has turned lies into poetry," he said. We want to say that the power of poetry is reflected here. It is not difficult to read Navoi's strong belief in this power from the place of the poems in the play. Where did the byte, the rubai, or the continent come from? There is no room for any extra words - the chapter or topic changes. Not so in any other prose pandnoma. In particular, in the works "Gulistan" and "Bahoriston" after the poem the thought continues to develop. "[5.69.]

The first part of “Makhbub ul-Kulub”, chapter 34, is called in the dhikr of Mubrim gadolar - Ojiz (shilqim) - in the dhikr of the weak gadolar. The poet describes the ungratefulness, laziness and arrogance of the beggars as far from Islam and devoid of humanity. The prose text is followed by four lines of poetry:

Nazm:
*Bermak bo`lmas alarg`a inson hukmi ,
Yo odamu mo`minu musulmon hukmi.
Fosid axlotig`aki vojibdur daf` ,
Bo`lg`aymu kishi beray desa jon hukmi.[1.476]*

Navoi strongly criticizes the ridiculous beggars that are still found in our society today, saying that they are not human beings, not even Muslims. It is necessary to destroy the rubbish of the corrupt, because they cannot be counted as living beings.

One of the main artistic features of Alisher Navoi's “Makhbub ul-Kulub” is the combination of prose and poetry. While the wise writer created his own theory of life in prose texts, he ensured that his thoughts reached the people easily and quickly through poetry.

“In this work of Navoi, poetry is used for two main purposes:

1. To summarize and conclude the idea expressed in the prose statement. For example, in the third part of the work, there is a "rebuke" about the futility of not educating the gifted - oppression, educating the incompetent, and the idea ends with the following continent:

Qobilg`a tarbiyat erur ul nav`kim ,guhar

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*Tushsa najosat ichra yug`ay kimsa ani pok.
Gar it uzumig`a kishi may birla bersa suv ,
Bu tarbiyat bila qila olg`aymu ani tok.[1.530]*

On the continent, Navoi says that for a good man, upbringing is as precious as a pearl, and if Gavhar falls into the najasat (garbage), he can wash and clean it, and even if someone gives grape water with wine, it will not be a vine. He uses the art of fables as an example for good and bad upbringing. At the same time, he skillfully uses the art of tazad and tasbeh to express the content of the continent more vividly. Through these examples we can see that the ideas in the prose text are emphasized more effectively in the poem.

Or in the previous section, "The People of Dabiristan," Navoi praises the hard work of the schoolteacher at the same time. Some schoolteachers are hard-hearted and greedy... But anyone is tired of raising children... He concludes his remarks with the following verse, stating that the student has a duty to the teacher:

*Haq yo`lida kim sanga bir harf o`qutmish ranj ila,
Aylamak bo`lmas ado oning haqin yuz ganj ila...[1.466]*

Comment: Whoever gives you knowledge, you will not be able to pay for it

2. The poetic fragments of “Makhbub ul-Kulub”, as well as the stories in it, are quoted to ensure the artistic nature of the work, to further strengthen the ideological intentions and mood of the author. "

The "rebuke" for persevering in doing everything without haste ends with the following verse:

*Har kimsaki , aylamas oshuqmoqni xayol ,
Yafrog`ni ipak qilur , chechak bargini bol.*

Comment: Whoever thinks of hurrying He can't do it all well.

In the verse, Navoi refers to the miracle of labor achieved through two relentless attempts in the natural world to prove his point in the "rebuke." Such verses complement Navoi's ideas in prose and strengthen their logic through proportions, qualities, and analogies. [3]

The general description of the poetic texts in “Makhbub ul-Kulub” is as follows: The preface of the work contains a total of six poetic texts (qita, masnavi, rubai, byte) and consists of 14 bytes (28 verses). In the first part there are 6 rubais, 7 continents, 7 masnavi, 17 bytes, 3 verses and 70 bytes (140) lines. In the second part there are 4 rubais, 3 continents, 1 masnavi, 14 bytes - 30 bytes (60 lines). In the third part there are 7 rubais, 18 continents, 12 masnavi, 56 bytes, 2 verses - 135 bytes (270 lines). At the end there is 1 rubai, 2 bytes, 1 historical poem - 6 bytes (12 lines), the play contains a total of: 255 bytes - 510 lines of poetic text.

In the second part of the work, the path to perfection is based on the principles of mysticism. From this section, the best way to get rid of evil is to destroy the nafs with riya'at, to live with purity with patience and contentment, to harden the soul, and to attain morality. The first step in overcoming the nafs and enjoying divine grace is repentance. The purpose of repentance is for the righteous, who have entered the path of truth, to be aware of all evil deeds, to renounce them completely, and to be purified in all respects. The second part of the work, which consists of ten chapters, deals with mystical terms such as repentance, asceticism, tawakkul, contentment, patience, humility, and manners, remembrance, tawajjuh, consent, and love. Also, after each ethical issue is theoretically summarized, a story is presented to substantiate the stated ideas. The second part contains 13 stories and 22 poetic texts.

Alisher Navoi's moral and educational views were greatly influenced by the teachings of Naqshbandi. Navoi scholar Sultanmurod Olim described this in detail in his book Naqshband and Navoi. The book contains information about the many ties between Bahauddin Naqshband and Alisher Navoi. The influence of Bahauddin Naqshband on Navoi is also shown in the work “Makhbub ul-Kulub”.

Alisher Navoi belonged to the Sunni sect of Islam. The great thinker firmly defends each of the rules of the Shari'a and considers them to be programmatic in his work. Throughout his life, he built mosques and madrassas to spread religious teachings. In his works “Arba`in”, “Munajat”, “Nazm ul-javohir”, «Makhbub ul-Kulub” he made an invaluable contribution to the process of spiritual upliftment of the people by propagating the moral principles strengthened by religious beliefs.

It is safe to say that “Makhbub ul-Kulub” is a work that reflects the rich life experience of Alisher Navoi, the final conclusions of his lofty thinking, which embodies almost all the advanced ideas and views of the Islamic world. The moral, philosophical and social views expressed in it, as well as poetic texts, which are poetic artistic expressions of these views, are among the primary sources that reflect various aspects of Navoi's genius. Expressing the poet's socio-political views, views on statehood and the rule of law, this work teaches people to be conscious, to achieve perfection in serving the Motherland, the people, the future generation, to be a perfect person. At the same time, such issues as the ways and means and conditions of perfection are considered on the basis of mystical views.

As in the main prose text of “Makhbub ul-Kulub”, in the poetic texts he uses a variety of arts with great skill. In addition to the arts used in both poetry and prose, such as tasbih, saj, istiyora, fables, quotations, and tazads, the play also makes extensive use of the spiritual and rhetorical arts that are unique to prose. In particular, the art of translating poetry into prose - beautiful examples of the hall can be found in “Makhbub ul-Kulub”. For example, in 123:

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*Xiradmand chin so‘zdin o‘zga demas,
Vale bori chin ham deguluk emas.[1.543]*

In verse 68, this verse is narrated in the art of hall as follows:

“Xiradmand uldurkim, yolg‘on demas, ammo barcha chin ,deguluk ham emas”.[1.524]

Examples show that “Makhtub ul-Kulub” is a valuable source for studying Alisher Navoi's poetry, his poetic skills, and discovering new aspects of it.

Although “Makhtub ul-Kulub” is one of the first examples of didactic works in Turkish literature, it was created at the end of Alisher Navoi's life and has not lost its significance to this day as a major moral and philosophical encyclopedia that comprehensively expresses his worldview. Many of the rubai, fards and proverbs in the work have become folk sayings and have become important guidelines for the education of future generations. [6,269]

In addition to advice, this book also contains information about mysticism. Rubaiyat, qita and hikmat, given in a pure Uzbek spirit, are the expression of the sage's spiritual views. Today's young literary critics reiterate that Navoi's fans need to be aware of the teachings of our blessed religion, the verses of the Qur'an, and mysticism in order to understand Navoi. After all, understanding Navoi is a great happiness.

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