



ABOUT THE STORIES AND THEIR THEMES IN THE SECOND PART OF NAVOI'S "MAHBUB UL-KULUB"

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ABSTRACT

In the work Alisher Navoi's "Mahbub ul-Kulub" covers a wide range of issues. Opinions were expressed about different categories, several professions, their nature, benefits and harms for living beings. This is related to the first part of the work. The second part of the work is called "Hamida a'ol va zamima xisol zikrida". This means good deeds and bad qualities. In the second part, "Tauba", "Zuhd", "Tavakkul", "Zhikr", "Tavajuh", "Riza" and "Satisfaction", which are both mystical and secular in nature, are mainly associated with religious and mystical concepts. There is an interpretation of ten terms, such as "patience", "humility and decency" and "love".

KEYWORDS: - Tauba, zuhd, tavakkul, zhikr, tavajuh, riza, satisfaction, love.

INTRODUCTION

Under the influence of the ideology of the previous period, the second part was shortened in some editions of Mahbub ul-Kulub. The 1983 year edition of the book, published by Ghafur Ghulam Literature and Art Publishing House, contains ten terms "Repentance", "Satisfaction", "Patience", "Humility and Adab" and "Love", and the rest were excluded. There are also some stories that are not published. These stories cover such important issues as human perfection, spiritual discipline and self-discipline, honest nutrition, contentment and hard work. An example is the actions of sheikhs, Sufis and some religious figures

This article focuses on the stories that follow these

concepts and their ideological significance. In the second part, the stories are mostly given with separate comments. There are thirteen stories in the play, eleven in the second and two in the third. One of them is connected with Sayyid Boyazid Bistomi, who in the 107th reproach is called "Tamsil", "Manguldurkim", and then the stories about Harun ar-Rashid and Sheikh Bahlul.

Navoi told stories to clarify the meaning of the ten mystical terms mentioned above, to prove his point and convey the meaning of the term to the reader in an effective and interesting way. The second part of the work is dedicated to the memory of Sheikh Abdullah Mubarak, the second chapter is dedicated to the memory of Zuhd, the second chapter is dedicated to the memory of Mawlana Shamsuddin Muiddi Uch, the third chapter is dedicated to the



memory of Tawakkul, about the sheikh. Ibrahim Sitnabah: The fourth chapter is in the dhikr of satisfaction, the fifth is in the dhikr of patience, the fifth is in the dhikr of patience, the sixth is in the dhikr of humility, and the sixth is in the dhikr of humility. the seventh chapter is in the Comments on the Dhikr, about Khoja Abdullah Ansari, the eighth chapter is in the Memories of Tawaju, about the fire and the prince, the ninth chapter is in the Memories of Riza, about Ali ibn Abu Talib, the tenth chapter is in the dhikr of love, to which the stories of Majnun and Leila and Sheikh Abu Said Harroz are attached.

These stories cover a wide range of topics. As you know, the second part of the work is devoted to the description of authority, and these topics are further developed in the stories. Professor A. Khayitmetov: "The greatness of Alisher Navoi's work first of all impresses with the breadth and diversity of the world of his themes and ideas. It seems that it does not touch on any important problems of that time, any aspects of life of that time", he said. The same can be said about the mystical terms of the second part of Mahbub ul-Kulub.

"The concepts of status and status occupy an important place in the tariqat". Status "is a plural of the word status (destination, stop), indicating the stages of spiritual and moral maturation of the taxpayer. Abu Nasr Sarraj noted the following tariqat statuses:

1. Repentance. 2. Vara. 3. Zuhd. 4. Faqr. 5. Sabr. 6. Huff. 7. Raho. 8. Tavakkul. 9. Rizo.

The book of Sheikh Najmiddin Kubro "Usuli Ashara" outlines the ten principles of mysticism. These are repentance, asceticism, trust in Allah, satisfaction, forgiveness, constant memory, tawajjuh, patience, compassion and satisfaction.

Navoi based his work on these moments and told

stories to explain them in more detail. As you know, the favorite genre of our classical literature is the story, which is an effective means of expressing our own thoughts and opinions of our poets. Works in this genre have the opportunity to convey morality, example and advice in the most convenient, easy and interesting way for the reader. This is evidenced by the stories in "Mahbub ul-Kulub". The first story in the play is about repentance.

We often use this word in everyday life. Both young and old can use it without even realizing it. This means committing sins, realizing mistakes, or admiring some unexpected behavior of others. In the ten-volume edition of Navoi's works, repentance is explained as follows:

"Repentance is mandatory in the Sharia, it is mandatory in the teachings, it is mandatory in the leech. Repentance is repentance for one's sins, asking God for forgiveness of one's sins and entering the path of truth. The first status is repentance. From a mystical point of view, repentance is defined as the awakening of the soul". Navoi expresses his opinion about repentance. To substantiate his views, the poet describes Sheikh Abdullah Mubarak as intoxicated by a cold and snowy night in parivash work, when he regains consciousness, he is ashamed of the box of lust, his spirit changes, and he enters the path of Riyadh and repents. The story is of a religious nature and is dedicated to the training of the soul and spirit. The essence of the story corresponds to the mystical requirement of repentance.

The comments of the literary critic I. Hakkul clearly confirm this thesis: "The Arch of repentance is threefold: the first is sincere repentance, the second is a verbal apology, and the second is getting rid of evil and breaking ties with the wicked and hypocrites".

The second story is about zuhd. "Zuhd, small or large, is like the worldly dead, far from the



pleasures of this world". To give up the desires of the world and its pleasures and engage in prayer. Junaid, one of the Christians, said: "Zuhd should be free from property and from taboos".

So, zuhd is also a way of purification. Abstain from what is lawful and illegal, from worldly lust, from eating and drinking. We are far from a broad interpretation of this concept. There is a lot of information about him in the sources. The point is clear: to give up everything in the way of Allah.

In the work, in the section "Tavakkul zikrid", this concept is explained. As proof, the story of Sheikh Ibrahim Sitnabah and his murid is given. When they were going to visit the Kaaba, the sheikh told Murid not to take anything with him on the trip, that Murid had taken a shoelace, and that the sheikh would throw it away, and that Allah would help him. Whenever there was a need for shoelaces on the road. After that, the Murids trust in Allah increased. Those who follow the path of risk should think about something else.

The meaning of this story is that if you take risks, that is, if you start something with faith and devotion to God, then give up other unnecessary things. If you believe in God, God will give it to you. According to legend, Sheikh Ibrahim Sitnabah's trust in his murid increased due to his strong risk.

The fourth chapter is called "The Memory of Satisfaction". This concept is widely interpreted. Finally, an approximate history is given. This is the story of the Sheikh Shah sanctuary. This is the way of life of a person who does not accept the gifts of people, the gifts of kings, but sows crops and earns an honest living. The people of Herat considered it an honor to visit him and bring bread or something else to his wife and children. The bottom line is that honest work, despite the gratitude of others, elevates a person.

The fifth chapter of Navoi's work is devoted to patience. Our poets have written a lot about patience. Navoi explains the benefits of patience. He compares it with different things. It is said that a lover who cannot reach his beloved because of his patience will be punished for slander, and when he patiently overcomes difficulties, he will be loved by his neighbor.

The sixth chapter is called "Remembrance of Humility and Manners". Humility is manners. The one who has it will be respected by the people. Etiquette protects against disrespect for people and protects against ridicule and discrimination. Etiquette is respected by the elders and respected by the younger ones. The more polite and well-mannered people are, the more love they have. If a person has good manners, such as manners and humility, people will respect him. In support of Navoi's opinion, Khusrav Parviz cites the story of the disappearance of the crown on his crown, the vigilant Mukbil and the ignorant Mudbir.

The seventh story about memories. Memory lives in the remembrance of the Truth, both in the heart and in the tongue. The story of dhikr is illustrated by the example of Mansour Hallaj, who said that Khoja Abdullah Ansari should have said this word correctly.

The eighth chapter is called Tawajuh Dhikr. "The attention switches, the mind focuses on something. From a mystical point of view, the main focus is on turning to Allah ...". In addition, she is told a story about a prince and a bonfire in love with him.

The ninth chapter is called the Dhikr of Consent. Consent in mysticism, contentment, submission to the way of Allah. In his commentary, the poet tells the story of Ali ibn Abu Talib.

The tenth chapter is devoted to love. Almost the



main theme of Navoi's works is about love. Love is described in gazelles, epics and rubai.

In this episode, Navoi tells The Story of Majnun and Layla, while in the siddiqs place Sheikh Abu Said Harroz. They served to reveal the essence of the subject.

CONCLUSION

In general, the questions of the second part of "Mahbub ul-Kulub" are of a general nature and contain comments, and the topics of the stories can be grouped as follows:

1. A person should repent, realizing his external sins, lusts and internal shortcomings.
2. It is better for a person to be content with what he has, and not to live with the hope of someone's grateful gift, but to live an honest life with his own work.
3. Every Muslim should live in the remembrance of Allah, and if there is real hope in his heart, he will be able to solve any problem.
4. A person can patiently achieve adversity, difficult, unattainable desires.
5. If a person is arrogant, it is ignorance. It is difficult to achieve the goal. On the contrary, humility is a sign of humanity.
6. A person should have a clear idea of the goal.
7. Every grace of a loved one: a letter, a word, a message, a new life and health to a lover.
8. Self-awareness is an excellent sign of gnosis.

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