

## THEORETICAL FUNDAMENTALS OF SCIENTIFIC AND EDUCATIONAL ISSUES IN “MAHBUB UL-QULUB”

KARIMOV ISLOMBEK YAXYOITDIN OGLI

Fergana State University, Teacher of the Department of Preschool Education

Phone: +9989998850177, e-mail: kislombek19930404@gmail.com

### ABSTRACT:

**This article mainly reflects scientific-enlightenment, ethical views. The play gives many examples of language etiquette, human education and speech etiquette. The article explains that “«Mahbub ul-Qulub” is essentially an educational, philosophical work that leads a person to perfection, humanity and morality.**

**KEYWORDS:** Language, language etiquette, speech theory, mysticism, sect, repentance, morality, perfect man.

### INTRODUCTION:

Alisher Navoi's latest major work of prose is "«Mahbub ul-Qulub". "«Mahbub ul-Qulub" describes the poet's life, observations, experiences, and many thoughts about man and life.

We know that «Mahbub ul-Qulub” is a work written at the end of his life. That is why this work is the product of Alisher Navoi's life experience, 60 years of life. The play is mainly scientific, educational and moral. The play contains many examples of language etiquette, human education and speech etiquette. In his works, Navoi noted that speech is a unique tool that meets the daily needs of people. In "Mahbub ul-Qulub”, preachers reflect on the etiquette of language, while in Muhokamat ul-Lughatayn, they acknowledge the richness of the Uzbek literary language. Not only did he admit it, but he emphasized that language is a social phenomenon. The historical and cultural function of the word is unique, but the possibilities of language are revealed only in

the process of speech. If there is no speech, the infinite possibilities of language and speech will not be realized. The “Majlis un-nafois” also discusses the role of the word in the lives of preachers. In "Nazm ul Javohir" it is said that the word is a powerful tool, it is a vital necessity. It is known from history that Navoi himself was a skilled orator and with his sweet words, sharp thinking, which took place in the hearts of the people, and in his works he also spoke sweet words that benefited the people and took place in the hearts of the people. expressed excellent ideas about the need to learn ways to create beautiful and fluent speech.

Navoi, realizing the need for language to grow and develop, to adapt to the needs of society, believes that languages are interconnected and intertwined. In «Mahbub ul-Qulub”, Navoi directly assesses almost all social groups and strata of his time and explains which of them is good or bad, and which is good or bad for humanity, the people and the country, more broadly, deeply and more clearly than in his other works.

Navoi emphasizes that human speech is innate. Alisher Navoi's "Mahbub ul-Qulub” is a more complete expression of his views on the culture of speech. Because in this work, the poet expresses the importance of language, its use, the need to accurately reflect the thoughts of the speaker.

“Saodatbaxsh ruh zuloliga matla’ ham til. Tilga iqtidorlig’-hakimi xiradmand, so’zga ixtiyorsiz-layni najand. Tilki fasih va dilynazir bo’lgay, xubroq bo’lgay agar ko’ngil bila bir bo’lgay” deb yozadi Navoiy.

**MEANING:**

"The source of the clarity of the blessed soul is the language, and the language is the cause of the star of misfortunes. He who has the power of the tongue is the king of the mind: he who does not pay attention to the word is cursed and lowly. While the language is beautiful and heart-warming, it is better if it reflects the heart of the speaker"

When Navoi meant language, he meant speech. He emphasizes that language, that is, the word, with its many good qualities, is a material for speech, and that the roughness and inaccuracy of speech harms the speaker.

He said about the etiquette of speaking in a soft, pleasant, juicy voice and not talk ing without thinking: "Tildin azubat dildisanddur va miynat sudmand. Chuchuk tilki achig'liqqa evruldi, zarari oni bo'ldi. Chuchuk so'z sof ko'ngullarga nushdir... So'zni ko'ngulda pishqormaguncha tilga kelturma, harnakim ko'nglungda bo'lsa, tilga surma". This means that the sweetness, loveliness and softness of the tongue are beneficial. When a sweet tongue becomes bitter, it harms the listener. The poet, who is seriously engaged in the theory of speech, devotes Chapter 24 of «Mahbub ul-Qulub» to the science of preaching. Navoi himself raised the art of public speaking to a high level. He wrote "You don't want language, you don't pay attention to people" Chapter 24 of Navoi is devoted to the "Remembrance of the People of Admonition and the Preachers" and, in the poet's opinion, "the preacher is the one who enters the meeting and the one who enters the meeting." In "Mahbub ul-qulub" there are such wise sayings as "Saying what comes to your mouth is the work of a fool", "Say what you say, turn away from what you do not say", "A good word is a good word". There are many proverbs. Navoi also creates bytes with the same content. According to the poet, the word has the power to raise the dead:

Salvation from death by word of mouth,

There is a dead body in words.

Sometimes, in a word, a living being, even a healthy person, can become a lifeless corpse. A lie has the same power:

The dead are alive and well,  
Nevertheless, it is also dead for months alive.

Navoi says a lot can be done with a sweet word. Bitter wine, "boda" is also transmitted with a sweet tongue. Even by "uttering a sweet word to the wind," he becomes "a heavy burden to anyone, no matter who he is."

The language of our people is bitter, and those who hurt the human heart are given such ratios as "tongue is poison", "tongue is poison". Everyone withdraws from such people. He does not want to talk sincerely, on the contrary, he is forced to act only when necessary. Navoi rightly emphasizes the need for "warmth" from people with "bitter words, breath":

Everyone's bitter words, breath,

Talk to you soon and keep up the good content.

Navoi revered the word as a wonderful, magical and precious gem. In many verses, especially in such works as "Khamsa", "«Mahbub ul-Qulub»", the word, its place, its importance in human life, the culture of speech, the role of the word in art, the etiquette of speech. comments on. In the poet's opinion, "The word is a pearl in the sea of the world", the ore of the human heart - "The ore is a human guzar word", "the flower is a human fruit", "the wonderful guzar", "Ore ruz", "song that can't be told", "treasure that can't be taken away" - an inexhaustible treasure:

It's a song you can't sing,  
You're a real spit fire.

In the play, we take a deeper look at it to further substantiate the scientific-educational views. The play also focuses on mysticism, a field that serves to guide people to science and enlightenment, and includes the following information. The same can be said about

mystical terms in the second part of «Mahbub ul-Qulub».

"The concepts of authority and status play an important role in the sect," he said. "Authority" is a plural of the word status (address, station), which means the stages of spiritual maturity of the tax. Abu Nasr Sarraj mentioned the following positions of the sect:

1. Tavba
2. Vara'
3. Zuhd
4. Faqr
5. Sabr
6. Xavf
7. Rajo
8. Tavakkul
9. Rizo

Navoi based his work on these points and narrated them in detail. The first story is about repentance. Repentance is obligatory in the Shari'ah, it is obligatory in the teachings, it is necessary in the leech. Repentance is the repentance of one's sins, asking God for forgiveness of one's sins, and stepping on the path of truth. In mysticism, the tax is a journey to God, but this time there are seven addresses. The first status is repentance. In mystical terms, repentance is defined as the awakening of the soul.

Najmiddin Kamilov, in his book "Sufism", also reveals the essence of this authority. "Repentance is a return, a return to perfection, to a higher moral quality. Repentance is also called the door of the chapter ul-abwab, because the intention and essence of a person who enters the sect is first of all revealed in this repentance. The truth of repentance is that the tax is an oath to turn away from all that hinders the path to God, to turn one's whole attention and attention to Allah, and to renounce the previous way of life. Repentance includes turning away from disbelief, turning away from the prohibitions and evil deeds forbidden by the Shari'ah, turning away from all morals, and

turning away from all that is not true". In essence, "«Mahbub ul-Qulub»" can be called an educational, philosophical work that leads a person to perfection, humanity, morality. There are so many scientific and educational ideas in the play, and the more we study it, the more endless the treasure.

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