

An Eternal and Forever Source of Priceless Treasure

By

Hayitov Shavkat Ahmadovich

Associate Professor, Doctor Of Philology Uzbek Language And Literature Department
998(91) 407 71 88

ORCID ID: [Orcid 0000-0002-4290-6017](https://orcid.org/0000-0002-4290-6017)

E.mail: S.A.Khayitov@Buxdu.Uz

E.mail: Shavkat61hayitov@Gmail.Com

Abstract

In The Article, Hazrat Alisher Navoi's Work "Mahbub Ul-Qulub" Is Studied In Comparison With The Holy Text Of The Qur'an, And It Is Concluded That The Qur'an Is An Important Source For "Mahbub Ul-Qulub". In "Mahbub Ul-Qulub" Relying On The Koran, Quoting From It, The Main Methodological Principles That Are Widely Applicable In Elucidating, Justifying And Commenting On The Nature Of Moral Issues Are Identified. The Author Of The Article Tried To Reveal The Various Facets Of Alisher Navoi's Method Of Incorporating Deep Moral-Philosophical, Social-Political, Theological-Mystical Issues Into The Artistic Text Using The Verses In The Original: In The First Lines Of Parts, Chapters And Rebukes (Exposition), The Author Cites Verses From The Qur'an That Reveal The Nature Of The Moral Problem Being Described. It Prepares The Ground For Artistic And Philosophical Interpretation. Then The Sentences Defining The Further Development Of The Part (Chapter, Tanbih) Are Connected To The Main Point In The Poem. The Same Method Is Observed In Alisher Navoi's Reference To Verses "Baqara (30)", "Ar-Ramon (60)", "Qasas (76)". The Verse Is Given In The Final Part Of The Karima, Part, Chapter And Rebuke. The Social Class Based On The Image, The Moral-Mystical Issue, The Artistic Purpose, The Source Of Thought Is Referred To In Order To Reveal And Confirm The Artistic Purpose, And To Prove The Truth Of Life-Philosophical Considerations. In The Analyzed Chapters And Chapters, The Author's Artistic Style Is Justified By Comparing The Verses Of The Chapter "Saf (13)" With The Text Of The Artistic Work. Quoting From The Verse ("Zumar (10)"), Major Ethical And Mystical Conclusions Were Drawn From The Great Ethnographic Odysseys. By Using The Verses (Van-N-Najm (3-4)) In Their Original Form, The Art Of Substantiation And Description Has Been Discovered.

Key Words: Artistic Prose, Holy Qur'an, Verse, Hadith, Short Story, Symbol, Part, Chapter, Rebuke, Alisher Navoi, Artistic Skill, Source, Search, "Mahbub Ul-Qulub", Introduction, Content, Classification, "Baqara (30)", «Ar-Ramon (60)», «Qasas (76)», «Zumar (10)», «Wan-N-Najm (3-4)», Rasulullah, "In Remembrance Of Adil Salatin", Ibadullah, Zillallah, Caliphate, Caliph, The First Part, The Seventh Part, Talmeh, Method, Style, Ihsan, Goodness, Goodness, Kalimai Tawhid, Wisdom, Turkish Text, Arabic Phrase.

Introduction

The Role And Importance Of The Quranic Verses, Stories And Symbols Embedded In The Text Of Hazrat Alisher Navoi's Prose Works In Illuminating Moral Issues Based On Parts, Chapters, And Verses Is Incomparable.

On The Other Hand, Studying The Works Of The Great Thinker From The Same Point Of View Gives An Opportunity To Objectively Evaluate The Work Of Alisher Navoi

And Conduct Scientific Research On It In A Holistic Way. The Great Artist Creates The Conditions For The Illumination Of The Diamond Edges That Have Absorbed The Light From The Original Brilliance Of The Artist's Skill. In The Work "Mahbub Ul-Qulub", Which Aims And Aims At The Perfect Education Of A Person, The Idea Of Bringing The Children Of Adam Closer To God Occupies An Important Place. Every Sentence In The Traditional Preface Of The Work, Which Begins With "Bismillohir-Rahmonir-Rahim", Is Recited In Accordance With Islamic Sharia. "The Harmony In Navoi's Books Begins In Their Introduction. The Introduction To Each Of His Works Is Adapted To The Content Of This Work," Writes Academician Alibek Rustamov (6,147). Professor Rahim Vahidov's Conclusion On The Same Issue Is Instructive: The Nature Of "Hayrat Ul-Abror" Is Compatible With Philosophical, Socio-Political Inclinations. Therefore, In This Work, Instead Of Exaggerating Spiritual Experiences, Emphasis Is Placed On Deep Philosophical Observations. This Judgment Is Common To All Nations" (1, 91). All Prose And Poetic Works Of Hazrat Alisher Navoi, Including Mahbubul-Qulub, Are Not Alien To These Remarks.

Literature Review

Great Navoi's Attitude To The Qur'an, Creative Development Of Humanitarian Ideas In It, Skill In Using Qur'anic Themes In The Artistic Interpretation Of Moral Issues Continue In The Main Part Of The Work In Harmony With The Introduction. Looking At The Issue From This Point Of View, In Order To Show The Source Of The Work More Clearly, It Was Recommended To Study The Interpretation Of Qur'anic Themes In "Mahbub Ul-Qulub" Based On The Following Classification:

1. The Exact (Original) Use Of Divine Words And Verses In The Context Of Parts, Chapters And Rebukes.
 2. Reference To Qur'anic Stories And Figures In The Interpretation Of Moral Issues.
 3. Incorporation Of The Content Of Verse Poems Into The Artistic Text.
- The Use Of Divine Words And Verses In The Core Of Chapters, Chapters And Verses Can Be Seen In The "Muqaddima (Introduction)" Of The Work:

"Va Mayantiqu 'Anil Havo" In The Honor Of His Words And "Inna Huva Illa Vahyun Yuho" In The Description Of His Speech. The Name Of The Mysterious God Is Amen And The Name Of His Grace Is "Rahmatun Lil Olamin" (3,4). The Quote We Have Copied From "Mahbub Ul-Qulub" Is Written Entirely On The Basis Of The Verses Related To The First Part Of Surah "Va-N Najm". The Great Thinker Copied The 3rd And 4th Verses Of The Sura Exactly (10,526). An Attractive Scene Is Created By Arranging Two Verses In Harmony With The Logic Of The Poem ("Shanida", "Bayonida") At The Beginning Of The Decorated Lines, Before The Verses.

Alisher Navoi Showed Skill By Interpreting The Beautiful Qualities Of Rasulullah's Nature, Such As Unity Of Language And Heart, Honesty, Based On Those Verses Of The Divine Book. The Verse "And He (The Qur'an) Is Not Speaking Out Of Imagination" (12,526) Clearly Reveals The Features Of Muhammad, May God Bless Him And Grant Him Peace, As A Person Who Is Clean From Any Personal Malice, Guarding Against Vices Such As Instability, Arrogance, Betrayal Of Trust, And A Man Of Pure Speech. "It (Qur'an) Is Only A Revelation That Is Being Sent Down (By Allah)" (12,526) Has A Universal Meaning Related To The Definition Of The Last Prophet. By Quoting This Verse In The Text, It Is

Suggested That The Ability To Receive The Revelation And Convey It To God's Servants Without Any Hesitation Was Only Available In Arabic.

The Previous Chapter Of The Previous Part Of "Mahbub Ul-Qulub" Is Called "Odil Salotin Zikrida". From The Very First Sentence Of The Chapter, The Author Draws The Reader's Attention To The Main Topic: "The Just And Wise King, Ibadullah'a Zillullah." (4,8). By Repeating The Word At The Beginning Of The Title ("Just") At The Beginning Of The First Sentence, The Art Of Interpretation Is Created. Next To Tasdir Is The Art Of Musajja'.

Analysis

The Spiritual Harmony Of The Words "Oqil" And "Odil", "Ibodulloh" And "Zillulloh" Creates The Art Of Proportion. The Meanings Of "Zil" (Shadow, Patron) In The Text Open The Way To Two Interpretations: A) The Just And Wise King Is The Shadow Of God; B) A Just And Wise King Is The Patron And Protector Of God's Servants. It Seems That The Art Of Grace Came To The Aid Of The Writer. The Words "Ibodulloh" And "Zillulloh" Connect The Imagination To The Sky. This Is Clearly Seen In The Next Sentence: "The Property Of The Caliphate Is Under His Command, "Inni Joylun Fil Arzi Xalifah" Is In His Honor" (4,8). The Meanings Of The Words "Caliphate", "Property", And "Command" Contained In This Sentence Are Fully Consistent With The Meaning Of The Verse 30 Of Surah Al-Baqara.

The Part Of The Quotation Made Up Of These Words Serves To Clarify And Prove The Idea Of The Previous Sentence. After All, According To The Qur'an, All Creatures In The World, Including The Earth And All Its Blessings, Belong To Allah. He Is The Only One Who Creates Them And Destroys Them. Thus, Ruling Over "Property" And Issuing "Orders" Can Only Be Limited To The Power Of The Almighty. The Word "Caliphate" In The Text Clarifies The Purpose: The King Is God's Representative On Earth, His Deputy. God Made All The Things That He Created On Earth Subordinate To The Service Of Man, And Assigned Him To Rule Over All Creatures. And Society Is Ruled By The King.

The Theme Of The Chapter "Remembrance Of The Righteous Kings" Is The Idea Of Promoting Justice, Showing The Role And Importance Of The King In Ensuring The Peace Of The Country And The Prosperous And Happy Life Of The Nation. According To The Great Thinker, Not Everyone Is Fit To Lead Humanity. The Central Issue Of The Verse And The Story Of Adam Alaihissalam Appears In The Divine Sentence "I Want To Create A Caliph (Adam) On Earth" (12.6). Alisher Navoi Uses This Blessed Quote From Parvadigor In Honor Of The Father Of Mankind To Create The Image Of The Wise King. In The 7th Chapter Of The Work "Fosiq Va Badmaosh, Bahodirlik Lofin Urg'onlar Zikrida" The Interpretation Of Allah And The King Come Side By Side.

The Moral Image Of The Army Made Up Of Immoral And Boastful Servants Is Manifested, First Of All, In The Fact That They Do Not Pray To God And Do Not Obey The King's Orders. The Chapter Opens With This Sentence: "I Am A Congregation That Wastes A Gap In The King's Door, You Are Neither Obedient To God Nor Obedient To The King" (4,16). After That, The Moral Defects Of This Category, Which Are Considered A Disaster For The Country And The Kingdom, Are Mentioned One By One. The Author Ascribes To Them Vices Such As Lying, Dishonesty, Unbelief, Which Are Considered Major Sins According To Sharia Law: "The Meaning Of Truth Is Praise, And The Meaning Of Words Is Gazof. Religions Of Jurakash And Rituals Of Disbelief" (4,16).

Employing The Art Of Talmeh, He Clearly Shows The Braggadocio Of The Class: "In The Party, Their Claims Are Hotamliq, In The Picture, Their Quarrels Are Rustamliq." It Seems That The Great Writer Skillfully Reveals An Important Aspect Of The Moral Deficiency In The Literary Image By Opposing The Symbols Of Generosity And Care Familiar To The Reader Of The East To The Logic Of The Social Class Based On The Artistic Image. The Flow Of Coherent Talmeh Items (Hotam, Rustam) And Melodic Words (Bazm, Razm) That Fully Reflect Their Essence Brought Out The Thought In A Beautiful Form. It Is Known That A Soldier Needs Great Agility And Energy In Battle. Alisher Navoi Uses Comic Methods To Reveal The Nature Of The Evil Army.

Due To The Skill Of The Writer, The Clothes And Military Weapons Of The "Guardians Of The Country" Serve As A Comic Tool. The Artistic Expression Takes On An Ironic Tone, And The Image Of The "Hero" Opposite To The Battlefield Is Embodied In Front Of The Reader's Eyes. In The Image Of The Picture, The Features Of Ignorance, Carelessness, And Philistinism In Character Are Invisible. According To The Great Writer, The Star Of "Nasri Toyir" Runs Away In Fear Of The Brooch Stuck In The Head Of Such A Soldier. And The Spear In His Hand Makes A Scar On The Face Of The Star "Simoki Romih" In The Sky. Besonakai's Shoulder Hurts From The Furnace Of The Turban (4, 16). While Drawing Attention To The Vices Of Ambition And Immorality In The Nature Of Soldiers, The Writer Inculcates The Islamic Belief That Hell Is Reserved For Those Who Engage In Good And Bad Deeds In His Lines: Until This Claim Reaches Its Head, How Many May Be Killed, And How Many Will Be Sent To Another Depraved Hell" (4, 17). The Sentences After That and The Verse Attached to The End Of The Chapter Are Completely In Harmony With The Qur'an's "Saf" Sura. We Read from the 4th Verse Of This Sura: "Surely, Allah Loves Those Who Fight In His Way As If They Were Adjacent Buildings" (12, 551).

Discussion

Alisher Navoi Continues The Style Shown At The Beginning Of The Season In Revealing The Nature Of The Unfit Military Class, And Emphasizes On Revealing The Aspects Of The Proud Army's Characteristics That Are Contrary To The Requirements Of Faith And Islam. The Interpreted Situation Of The Military Class In The Battle Is Combined With The Opposite (Contrast) Comparison Of The Quoted Verse: "Afghans Of The Fighter Are In Their Own State, And Their Purity Is In Their Own Age" (4, 17). This Sentence Was Translated Into Our Modern Uzbek Language By Inoyat Makhsumov As Follows: "These Are The Ones Who Shout Praises On The Battlefield And Instead Of Breaking The Ranks Of The Enemy, They Suppress Their Comrades" (5, 20).

The Verse Of The 5th Verse Of The "Saf" Chapter ".... (Zatan) Allah Does Not Guide A Wicked And Disobedient People." Verse 7 Ends With The Words: "Allah Does Not Guide Such A Tyrant People" (11, 410-411). Alisher Navoi Drew Attention To These Two Characteristics (Corruption, Deceit) Of The Inappropriate Military Class In The Beginning Of The Season. Let's Read The 8th Verse Of The Sura: "They Try To Extinguish The Light Of Allah (I.E. Islam) With Their Mouths (I.E. Vain Words). And Allah Is The One Who Spreads His Light (I.E. Religion) Fully (I.E. Everywhere) Even Though The Disbelievers Do Not Want It" (11,411).

In Our Opinion, These Lines From The 7th Chapter Appeared On The Basis Of The Verse That We Have Copied: "Shohg'A Sipoh Darveshlar Duosidur, Fuqaro Himmati Va Tengri Rizosidur... Shohg'A To Davlat Bor, Dushman Erur Xor Va Xokisor. Davlatg'A

Yetkurguvchi Tengri, Ham Olg'Uvchi, Ham Berguvchi Tengri. Ul Bersa Kishi Ola Olmas, Ul Bitkursa Kishi Yiroq Sola Olmas" (4, 17). According To The Belief Of Alisher Navoi, The King Is The Deputy Of God. He Is The Patron Of Religion, The Protector Of God's Servants. Therefore, The Evil Military Group Is Not Only Against The King, But Also The Enemy Of God. If The Creator Gives A Favor, The King's Banner Is Always Decorated With Victory: "May The Grace Of Truth Be A Shield To My King, And The Decoration Of His Coffin Be "Nasrun Min-Allah"" (4, 17).

The Great Thinker Originally Quoted A Part Of Verse 13 Of Sura 61. The Full Text Of The Verse Is As Follows: "Va Uxro Tuhib-Bunaho Nasrun Min-Allohi Va Fathun Qaribun Va Bashshiril Mo"Minina" (10, 552). This Verse Was Translated Into Uzbek By Karima Alauddin Mansur As Follows: "And (Allah) Will Give You Another Blessing That You Will Love, Which Is The Victory From Allah And The Imminent Conquest Of Makkah." (O Muhammad), Convey (This) Glad Tidings To The Believers!" (11, 411). Alisher Navoi Used This Verse Of The Holy Qur'an In Accordance With The Logic Of The Season And His Artistic-Philosophical Purpose.

Using The Possibilities Of Three Languages - Uzbek, Persian, Arabic, They Found A Suitable Saj To The Saj In The Verse (Allah-Sipah) While Preserving The Integrity Of The Content Of The Chapter, And Managed To Preserve The Magic Sound Of The Divine Word Without Defects. In The Last 14th Verse Of Sura "Saf" It Is Said: "O Believers, Be The Helpers Of Allah Just Like (The Apostles)" (11, 411). This Verse Commemorates The Life Of Amir Timur, Who Supported Islam During The Entire Period Of His Reign And Acted According To The Prophecy Of The Verses. The Last Sentence Of Chapter 7 Is Built On The Basis Of The Verse We Have Copied, And It Corresponds To The Historical Truth That Was Confirmed In The Fate Of The Master Timur:

"Shohki, Haq Amrin Bajo Kelturgay, Bu Davlat Ko'P Xavflarg'A Rajo Yetkurgay [May The King Fulfill The Right Orders, May This State Face Many Dangers]" (4,17). Summarizing The Essence Of The Season, The Source Of The Poem Given In The Conclusion Is The 13th And 14th Verses Of Sura 61. Here Is The Full Text Of The Poem For Confirmation:

Shaheki, Sidqi Aning Tengri Bila Tuz Bo'Lg'Ay,
Ne G'Am Adusi Aning Bir Yo'Q Ersa, Yuz Bo'Lg'Ay.
Kishiga Tengri Berur Fath, Yo'Qki, Xaylu Sipoh,
Bas, E'timod Anga Aylamak Ne So'Z Bo'Lg'Ay (4,18).

We Read From The 9th Tanbih Dedicated To The Statement Of Charity:

"Azim Ihsandurkin Has One More Order, Many Words Are Clear In His Statement. "Al Insan Abidul Ehsan" Is A Witness To It And "Al Jaza Ul-Ehsani Illal Ehsan" Is A Witness To It. I Have Confirmed In The Eyes Of All Religious And Religious People That There Is No Punishment For Goodness, But I Have Added This Sign To The Miraculous Statement Of The Language Of Goodness And Prophethood: "Ahsin Kamo Ahsana-L-Lohu Ilayka". He Commanded The Prophet: "Do Good, My Dear, God Has Done Good To You" (4, 107).

"Amri Azim" In The First Sentence Has Two Meanings: The First Is A Great Command, I.E. Commanding A Great Work, Urging To The Path Of Guidance, And The Giver Of The Order Is Allah, The Second Meaning Of "Amri Azim" Is "A Great Work, A Great Action", And It Is Considered A General Act Of Charity, Focused On The Description;

2/195, 215, 219-220, 254, 261-274/, 3/92, 117, 134/, 4/36, 37, 38, 39, 149/, 9/34, 99, 120-121 /, 13/22- 23/, 14/31/, 24/22), 25/67), 28/54, 76/, 30/38), 32/16), 35/29-30/, 47/ 38/, 57/7, 10/, 63/10/, 64/16-17/ And Many Other Surahs Cover The Theme Of Charity.

The Right-Hand Part Of The Sentence - "Many Words Are Clear In His Statement" Means To Draw Attention To The Fact That The Interpretation Of This Moral Topic Is Given A Wide Place In The Divine Book And Wisdom. In The Second Sentence, An Example From Hikmat And A Complete Verse From The Qur'an Are Given. The Lines Separating The Hadith And The Verse In The Text, Making Them Stand Out, And Defining The Line Boundaries Of The Sentence Are Also Suitable For Artistic And Ideological Purpose. If "Dol" Used In Relation To The Hadith Expresses The Meaning Of A Witness, Guide, Then The "Hol" Written After The Text Of The Verse Is Combined With The Meaning Of "Witness" (Attester) In Front Of It, And Serves To Confirm The Above Opinion. Thus, The Words (Dol-Hol) That Perfectly Reflect The Essence Of The Leading Art (Musajja') In The Work Connect The Hadith And The Verse Together And Establish A Logical Connection Between The Sentences. The Words In The Hadith And The Verse Are In Harmony With Each Other And Form Sajj. Also, The Elements Of Musajja' Selected By The Author Acquire Harmony With The Divine Words: Such As Dol-Hal-Illal-Hal. "Abid" In The Text Of The Hadith Is The Plural Form Of "Abd" And Expresses The Meanings Of "Slave", "Servant". As The Author Notes In The Last Sentence Of This Tanbih, He Gives The Meaning Of The Total Of Good Deeds - "Donation". Accordingly, The Hadith Sharif Is Translated As "Man Is The Slave Of Good Deeds".

And The Verse That Comes Alongside The Hadith Refers To The Surah "Ar-Rahman". The First Verse Of The Sura Consists Of One Divine Word - "Ar-Rahman". All The Verses That Follow Serve To Complete It. It Is Mentioned Here That The Greatest Favor Of God To Man Is That He Taught Him The Qur'an. And In Verse 60 We Read: "Al Jaza Ul-Ehsani Illal Ehsan". Commentators Who Take Into Account The Place And Meaning Of The Verse In Surah "Ar-Rahman" Interpret It In The Way That Those Who Spend This World With Good Deeds And Worship Will Be Rewarded With Paradise In The Afterlife.

In Fact, This Meaning Of Verse 9 Also Applies To Rebuke, Calling Great Thinkers To Have Faith And Do Righteous Deeds. However, The Artistic And Ideological Function Of The Text Of The Divine Sentence Decorating The Lines Of "Mahbub Ul-Qulub" Is Not Limited To This. The Author's Verse Draws Attention To The Incalculable Gifts Of God To Man Through The Means Of Karima. It Refers To The Contempt Of The Miser Who Does Not Return Kindness With Kindness. With Theological Sentences, The Artistic Image Is Focused On Creating Concrete Life Images From Generality To Individuality.

The Divine Quote Contained In The 4th Sentence Is Taken From The Following Verse Of The Qasas Chapter In The 9th Tanbih: "Vabtag'I Fimo Ato Kallohud Doral Oxirata Va Lo Tansa Nasibaka Minad Dunyo Va Ahsin Kamo Ahsanallohu Ilayka Va Lo Tabg'Il Fasoda Fil Arzi Innalloha Lo Yuhib-Bul Mufsidina" (10,394). This Verse Was Translated Into Modern Uzbek Language By Karima Sheikh Abdulaziz Mansur As Follows: "Do Not Forget What Allah Has Given You For The Hereafter And Your Destiny In This World. Be Generous (To People) As God Has Been Generous To You! Don't Want To Mess Up On The Ground! Because Allah Does Not Love The Miscreants," They Said (12,394).

In The Third Sentence Of The Ninth Tanbih, The Writer Notes That The Great Idea Of "The Reward Of Charity Is Only Charity" (12, 533) Stated In The 60th Verse Of Surah "Ar-Rahman" (12, 533) Has Been Recognized By All Nations, And It Has Been Proved In

Practical Terms In All Aspects Of Teachings Is Enough. In The Next 4th Sentence Under Analysis, Attention Is Drawn To The Tragic Fate Of Those Who Went Against This Divine Commandment. As Mentioned In Verses 76-82 Of Surah Qasas, Qarun, Who Was From The People Of Prophet Moses, Doubted This Call Of The Divine Book. He Does Not Know What Charity Is, Saying That He Got The Wealth Given By God "Because Of My Knowledge".

He Flaunts Himself And His Country, Inciting The Anger Of Those Who Are Angry At The Fleeting Luxury Of The Earthly World. As A Result, Allah Will Be Angry. According To God's Command, The Earth Will Win It With All Its Wealth. We Read From Saadi's "Gulistan": "I Warned And Advised Musa, Peace Be Upon Him, Qarun, That The Almighty Has Given You A Lot Of Wealth. Just Donate To The People. Qarun Did Not Listen To This Advice With Receptive Ears, But Expressed His Displeasure. Alisher Navoi, Who Skilfully Used Two Phrases (Theological, Literary), Covers Dozens Of Pages And Manages To Reveal The Nature Of Moral-Philosophical Quality (Gift) In 4-5 Sentences.

In "Mahbub Ul-Qulub", The Verses Of The Divine Book Are Referred To In Order To Infuse A Larger Moral And Philosophical Meaning Into The Description Of Ordinary Events In Everyday Life. In This Regard, These Sentences At The End Of The Work Are Of Special Interest: "If Brick Is Laid Again For The Improvement Of The Ul-Furja, It Is Necessary To Lay The Entire Brick For The "Arz Ul-Lahi Wasi'atun" Face, Or Even The Entire Arz Period. Bovujudu Ulkim, There Is No Way That This Place Will Not Be Finished If One Wants To Imagine It" (4, 164-165). The Quote Contains A Quote From Surah Zumar, Verse 10 (11, 325). According To Commentators, This Verse Was Revealed In The Aqeedah Of Hijrat.

If The Believers-Muslims Are Persecuted By The Enemies Of Religion And Virtue, If They Are Not Able To Perform Their Obedience Freely In The Land Where Their Navel Blood Was Spilled, They Are Ordered To Migrate To Other Places Where The Inviolability Of Faith And Belief Is Guaranteed. That's Why The Verse Emphasizes That "God's Land Is Wide" And Says That Those Who Chose To Go Abroad For The Sake Of God's Worship And Endured The Hardships Of The Journey Will Be "Given Full And Uncountable Rewards Of God." Hazrat Alisher Navoi's Verse Was Used For A Completely Different, Unique Ideological And Artistic Purpose From The Content Of The Karima. The Great Thinker, Quoting From The Verse In His Reprimand, Emphasized That The Needs That Arouse Human Desire Have No Limit, They Can Never Be Fulfilled By Running Around, And Therefore, The Human Race Should Curb The Needs Of The Body And Soul And Live By Inculcating Satisfaction In The Way Of Life.

Conclusion

In "Mahbub Ul-Qulub" According To The Requirements Of The Topic, Monotheism Of Words (106), Attributes Of God (107, 121, 128), Some Prayers Created On The Ground Of "Qur'an" And Wisdom (4, 14, 27, 28, 29, 92, 107) Are Also Included. Presented In The Original. This Method Used In The Didactic Work Was Useful In The Artistic Interpretation Of Moral Themes. The Arrival Of Arabic Expressions In The Turkish Text Did Not Complicate The Reading Of The Book. On The Contrary, He Opened His Eyes To The World, Brought The Reader Who Was Educated In The Spirit Of Sharia Rules, Who Was Familiar With The World Of Theology, Closer To The Work Of The Great Thinker. The Prose Work Has Increased Its Value In The Eyes Of The Reader, Who Has Come Across Familiar And Blessed Expressions In The Chapters, Chapters, And Tanbihs.

Hazrat Alisher Navoi's Work Is A Priceless Treasure. The Eternal And Eternal Source Of This Treasure Is The Holy Qur'an.

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