

Educational Ideas in Makhtumkuli's Work

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Abstract. *In this article, some poems of Makhtumkuli Firoghi were analyzed. Also, attention was paid to the issues of artistic features and poetic skill in the poet's poems.*

Key words: *Makhtumuli Firoghi, ideological-artistic feature, Holy Qur'an, hadith, inter text.*

One of the great poets of Turkish literature is Makhtumquli Firoghi. Despite the fact that researches have been carried out on his literary heritage and poetic skills, the artistic interpretations of the Islamic views embedded in the poet's nature have not been sufficiently studied until recently, and the meanings of the poems have not received their due appreciation. True, in his time H. Vambery, A.N. Although scholars such as Samoylovich and Z.V. Togon have noted that the poems in his work are imbued with religious and educational ideas, the inner nature of the poem contains the "core" of a huge Islamic-philosophical spirit. " did not fully "spark". It can be said that in order to understand the meaning of Feroghi's poems, the reader needs special training and knowledge. In the words of Professor Bahodir Karimov, a scholar of literature, "In the recent past, literary scholars did not have the opportunity to recognize that the original basis of Makhtumquli's work is harmony with verses and hadiths, the thinking of the great thinkers of the East" [1,18]. Because the periods of one-sided, ideological-political pressure of our literary studies did not allow us to show the full extent of the original works. As the best and new researches made in Uzbek Makhtumqulology in recent years, it is possible to point out the researches entitled "Makhtumquli - a source of inspiration" (2011) by Professor Karimboy Kuramboev, "Makhtumquli Poet of Humanity" (2024) by Professor Bahadir Karim. In Karimboy Kuramboev's researches, the issues of the skills of translators of poets and some misconceptions were clarified.

The information about the poet's father Davlatmammad Azodi in the book of the literary scholar Bahadir Karimov, the translation of H. Vambery's article and the disclosure of H. Vambery's views are the achievements of our literary studies.

In fact, the views of the poet combined with Islamic philosophy were deeply influenced by his family environment and madrasa education.

First, if we pay attention from the point of view of the family environment, according to professor Bahadir Karimov, "Davlatmammad Azodi was a learned scientist and a well-known intellectual of his time. The content of the work "Wazi Azad" written in the masnavi style with a volume of more than two thousand verses shows that Azadi knew the Holy Qur'an, the history of Islam, the hadiths of the Prophet (pbuh), and the rules of Sharia very well" [1,4].

In addition, the history of Islam, the realities of the age of happiness, or the efforts of the Lord of the Universe and his companions to spread our religion widely found their artistic interpretations within the framework of a single poem, the pure faith of a true Muslim. The ideological-aesthetic aspects of his unique, mature and meaningful poems, which reflect his directions, also testify to his personality

and his attitude to the world and people. As evidence of our opinion, we can see the poem "Tushdi bir hoshlug jahona"[2,352]:

*Sen ki kelding dunyoya butlar bo 'ldilar sarnigun,
Ortdi islom shuhrati, kofirlar ham o 'ldi zabun.
Ham Abu Bakr, Umar, Usmon chu bo 'lg'ach rahnamun,
Bo 'ldi kofir zid sanga ismi mikring mo 'minun,
Ikki dunyo bo 'ldi xushnud rahmating ko 'rgach, Rasul*

Poet Abu Bakr Siddique, Umar ibn Hattab, Usman ibn Affan, before mentioning the blessed names of the saints, he said to the Prophet (pbuh) "When I saw your confession, Messenger. After seeing your clear verse, my soul became dark, Rasul" he prays. In the poem, the poet mentioned the blessed names and attributes of the Prophet Muhammad, peace and blessings be upon him, as well as Abu Bakr Siddique, Umar ibn Hattab, Usman ibn Affan (may Allah be pleased with him) who knew about his knowledge, exemplary life, and guidance. 'confession explains that the lyrical hero acquires unity with the personality of the poet, that is, we witness that the spiritual world of the poet is imbued with the spirit of unique Islamic ideas. From this it is understood that the nature of the lyrical hero expressed in the poem contains the personality of a poet who has thoroughly mastered the history of our holy religion, its archons, and has solid theological knowledge.

*Hurmat ila Haq salom bergan Safiyulloh kabi,
Olamni g'arq aylagan Nuhi-Nabiyulloh kabi,
Ko 'kda Kunga yor o 'lgan Iyso-Barihulloh kabi,
Necha ming payg'ambar, ul Muso-Kalimulloh kabi,
Qoldilar hayratda lavlok, hil'ating ko 'rgach, Rasul,*

By mentioning the names of Adam Safiullah, Nuh Nabiyullah, Isa-Barihullah and Musa-Kalimullah (peace be upon them) among the one hundred and twenty-four thousand prophets who passed down to the Prophet of the end of time in the name of the poet Rasulullah (peace and blessings of Allah be upon him) (pbuh) says that this blessed name has existed since the creation of the world, and in particular, it is recognized as the highest quality, the wisest in the language of all the prophets. By using the blessed names of the Messenger (peace and blessings of Allah be upon him) and the previous prophets (peace be upon him), he achieves the art of calling and beautiful talmehs in artistic expression.

The second aspect is the result of the influence of the scholars of the madrasa where he was educated. it is possible to learn from the artistic expressions created as a tribute to the salted earth.

According to the sources, he received a blessing from his father and came to study at the Shergozi madrasa in Khiva, and after graduating from the madrasa, he wrote the poem "Goodbye, beautiful Shergozi"[2,80] dedicated to the place where he studied. one can be aware of his beautiful human qualities:

*Ilmu ta'lim olgan seni unutmaz,
Ketar bo 'ldim,xush qol, go 'zal Sherg'ozu*

It can be understood from the content of the poem that every work has a beginning as well as an end. According to the subjective organization of the lyrics, the poet, who created a beautiful example of autopsychological lyrics, describes in detail the feelings and spiritual experiences of the lyrical hero, who is paying tribute to "Makon Ayalab, three years yedim tuzginni".

If we pay attention to the poet's poetic skill and the ideological artistic features of his poems, the intertexts related to the names of the holy words in the first verses of the Holy Qur'an, words of faith, and other texts consisting of beautiful rosaries are just a lamb. it is possible to know that it is not. It

requires the reader to have enough mystical concepts to understand that these signs are obligatory for a true Muslim.

“Haq seni sarvar yaratdi”,

Oshiq aytar: “Illalloh!”

Qaldirg‘och - “Alhamdulloh!”

Laylak der: “Qulhuvalloh!”

Xannon – Mannon ichinda[2,359].

"Illallah!" in the second verse if we expand the intertext, we can see that "La ilaha illallahu Muhammadur Rasulullah", which is the word of faith of a true Muslim, is formed, that is, the kalimai tayyiba is formed, "Alhamdullah!" in the third verse. and the intertext is one of the rosaries that are said in praise of Allah.

"Kulhuwallah!" in the fourth verse. The first verse of Surah Ikhlas consists of four verses of the Holy Mushaf revealed in Makkah: "(O Muhammad, peace be upon him), say: "Allah is One. It is alone and alone.)" [3,979], is the first word to be interpreted. "The Prophet, peace and blessings be upon him, said about this Surah Karima: Surah Ikhlas is one third of the Qur'an" [3,979].

In conclusion, it should be recognized that the wisdom and Islamic-philosophical views of Makhtumquli's poems call humanity to good deeds, and its ideological-aesthetic and genre-transformational aspects serve as the basis for many more studies in literary studies.

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