

A Beautiful Image of Beautiful Characters

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Annotation: This article is about the history of the writing of Khondamir's work "Makorim-ul Akhlaq", its content and the information about the great poet Mir Alisher Navoi.

Key Words: tazkira, manoqib, prologue, introduction, conclusion, tatabbu, manzilat, masnavi, verse, verse, treatise.

During the glorious and victorious history of our country, thousands of scientists and fuzalos have been cultivated in its bosom. The works and inventions created by these scientists contributed to the development of Islamic civilization and its prosperity. The works of poets and scientists have been studied and applied by world scientists for several centuries. It serves as a blueprint for the development of science of the world scientists in the next century. One such person was the historian scientist Ghiyasiddin ibn Humamiddin, known by the nickname of Khondamir. He was nicknamed "Amiralmuarrihin" because he was a scholar of history in his time.

Khondamir is a prolific artist and has been engaged in creativity since his youth until the end of his life. He devoted almost forty years of his life to writing works. Most of his works were related to history, and in his spare time he used to add new information to the finished works and improve them with conclusions.

However, Khondamir did not limit himself to historiography, but also engaged in poetic creation. Som Mirza Safavi mentions Khondamir among the poets in his "Tuhfayi Somiy" essay and emphasizes his skill in problem art. Khondamir wrote poetry under the pseudonym of Muarrikh in masnavi, qita and rubai genres, most of his poems consist of histories and laments. Most of his poems are mentioned in the text of Khondamir's historical works in connection with certain topics.

Khondamir's work "Makorim ul-akhlaq" (Noble manners) was written in 1501, and this work is dedicated to the life, work and creativity of Alisher Navoi, as well as his beautiful manners and high human qualities. The work consists of a prologue, an introduction, ten goals (chapters), a conclusion and a chapter about how Navoi died.

We can also say that Makarim ul-Akhlaq is a work written by Alisher Navoi, who was Khondamir's patron, in return for the favors shown to him. In the preface of the work, I touched upon the history of the writing of this work and stated that he received Navoi's favor, that he was educated under his patronage since childhood, his virtues, noble manners, beautiful poems, delicate phrases, unique talent, the product of his sharp pen. reminds that he started to write a work about

It is known that the historian passed away before finishing this work, and all the people of science were deeply saddened by this, and then he decided to "write on the record how sick and how they died" does.

It is known from the preface written by Khondamir to the work "Makorim ul-akhlaq" that he started writing the work before Navoi's death. After Navoi's death, he further improved this work and added to it how a great scholar who was a great representative of science, culture and literature, as well as a famous statesman, died, the funeral ceremony, the poems written by the poets of the time on his death. enter information about This information is given in the last chapter of the work.

At the beginning of each chapter of the work, the so-called "goal", the author gives examples of verses of the Qur'an, hadiths and narrations related to the topic covered in this chapter, and decorates it with appropriate poetic passages.

Muhammad Akbar Ashiq, who made the Tehran edition of the work, in his preface to this work, emphasized that this work has an artistic character and says: "Makrim ul-Akhlaq" is known from the content and the arrangement of the topics covered in it. It is not a biographical work consisting of a description of the sequence of events that happened in his life, but a literary-historical work in which the author spoke in detail about various aspects of the life of his patron.

Although the work is small in size, it is the most about Hazrat Navoi's life and work, including his great personality, his great human qualities, his important services to the nation, and on top of that, it is known to us until now. It is a book containing information that is not found in other works, and it is a valuable work for studying not only Navoi's life and work, but also the history of literature of the time he lived and the history of social relations during the Timurid period.

The introduction to the work is called: "About the virtue of noble characters and the happy birth of the world's greats."

The first goal, that is, the first chapter: "On the greatness and high level of the mind and understanding."

The second chapter: "On the virtue of science and the career of scientists."

The third chapter: "On the virtue of poetry and the high ranks of poets."

The fourth chapter: "On the virtue of writing and the degrees of the virtues that adorn words."

Chapter Five: "About making provision for the Hereafter and turning away from this world and its things."

The sixth chapter: "About observing the rules of the Holy Prophet and Tahiyat Shariat."

Chapter Seven: "On Kindness and Compassion."

Chapter Eight: "On the Virtue of Humility."

Chapter Nine: "On the Greatness of Openness and Generosity."

Chapter Ten: "A Narrative of Wits and Jokes."

Conclusion: "A description of some strange cases and wonderful stories."

In the account of the journey of the supreme gentleman, who was a close friend of His Majesty the Sultan, from the transitory world to the eternal world.

In the prologue of the work, Khondamir Allah begins with thoughts related to the creation of the universe and mankind: the praise and thanksgiving that adorns the pages of the preface "Makarim ul-Akhlaq" and the most beautiful complex of attributes is only the pen of power and creativity and only to the Creator, who drew the sign of existence on the pages of higher and lower creatures with the tip of the raw material of nature and invention and opened the door of the treasure of "I was a hidden treasure" with the key of "I wanted to be known and created the existence" and informed the form and content of the means of his enlightenment belongs." In these lines, Khondamir cites phrases taken from the "Qudsi" hadith. Khondamir also mentions that the Almighty God made man from clay, gave him life from his own soul, and that some people differ from others in their behavior and knowledge: "He the bud of human existence is in his flower garden and "I breathed into the man made of clay" in the best way in the blowing of the shabboda and the lucky sprout of one of them is in his generous bosom and "Some of some of some We have raised the levels" (verse) is a noble and noble breed that begins to grow upward due to the understanding of truths and acquisition of knowledge. Khondamir cited an example from the 32nd verse of Surah "Zukhruf" of the Holy Qur'an.

In the preface of the work, Khondamir talks about the virtues and good manners of our prophet Muhammad Mustafa (pbuh) and the revelation of the Holy Qur'an. As an example of each word, Khondamir explains it with a verse:

Byte:

Muhammad Shahi is wearing a yellow dress.

Kazo' gasht geti imaratpazir.

Navoi played a big role in Khondamir becoming a historian. Because Khondamir learns and grows up directly under the patronage of Navoi. If we look at the history books, Khondamir came to Navoi's attention as a young man, and with the blessing of the noble, the young man had the right to use the large library of Khurasan. For this reason, the young historian finished writing his second work "Khulasat ul-akhbar" in short 6 months and presented it to his patron Alisher Navoi. Khondamir, who was educated under the sun of such love and attention, decides to create a beautiful work about his master. It can be said that this work was written in response to Hazrat Navoi's good deeds.

"The light of Amir Alisher's grace and the sun of love fell on the head of Kamina Ghiyasiddin ibn Humamiddin, who is a small particle of poverty, known by the nickname of Khondamir. The existence of this poverty slave from childhood to the end of his youth is the grace of the Lord. sprouted on the banks of the ehsan stream. Based on the saying "Shukr ul-mun'imi wajibun" ("It is obligatory to give thanks to the one who gives blessings"), the thought of what kind of service should I commit myself to in order to be able

to express gratitude for some of the infinite blessings given by him. He was passing through his soul, and his mind was spinning. Finally, the murshidi of the mind told his soul that the fame of the great deeds and heroic deeds of this emir, who does good deeds, the voice of his services and honorable deeds has spread to the whole world, has reached all countries and corners, who moved from language to language, passed from mouth to mouth, walked among the peoples, according to the verse "You will recognize (see) the freshness of blessings in their faces" [verse], the rays of the Supreme Makhdum were shimmering on his bright forehead and " On their faces there are traces of the complications of prostration" [verse] although the signs of greatness and majesty are visible on their happy faces:

Continent:

Sukhan ba madhi tu is the mother of malice between you,

That the people of the craft will thrive.

Vagarna is known as the sun

Chi hajat ast ba mashshota roy zeboro.

If a few chapters are written that will tell only a part of the qualities, noble manners and beautiful manners of this lucky and happy Amir, and his wonderful manners, commendable manners, unusual situations and moods, interesting and strange works, magical talent, and if the creations of the pen, which puts delicate phrases on paper, are interpreted, then the Supreme Being who was able to perform at least one minute of obligatory deeds such as knowing, appreciating and fulfilling the right of [done] good deeds and showing the right path you would have been able to give thanks for the blessings given by Because this work will be the reason for the reminders of the praiseworthy deeds and known works of ul Hazrat in the period before the doomsday and also during the doomsday.

Verse:

It is great to call a good name a second life.

However, before Khondamir could finish the work, the death of Navoi caused him great pain. Also, after the final part of the work, Navoi's illness, death, funeral, and laments written after the poet's death are included in the work. This part enriches the work even more. Khondamir says in the preface that Navoi's death was hard for him:

"The grief of this event, which puts a person in a difficult situation, sent a flood of anguish to the soul of this helpless person, the horror of this unbearable event dimmed the sight of this stranger who wandered in the valley of wonder.

Rubai:

Lord, what are you going to do, who are you going to share this sadness with?

How can I get this grief out of my heart?

I was shocked, all I knew was that

A great calamity befell the whole world.

The hand stopped working and the tongue stopped speaking. The heart, which lost itself, lost its patience and became impatient.

Poem:

A cry from the difficulty of sorrows, O heart,

All your efforts have failed, O heart.

Wanting your fruitless hope

The eye has shed nothing but the blood of the liver, O heart.

In the concluding part of the prologue, we also find a description of Husayn Boygaro. Khondamir mentions him as a just and enlightened ruler. If we look at history, Sultan Husayn Boykara was one of the powerful Timurid rulers of his time. He was able to build a centralized state and helped the development of knowledge there. Because the land of Movarounnahr was in decline as a result of internal wars and disputes, and Khurasan became a center of knowledge at that time. Alisher Navoi was the leader of this hearth, and Sultan Husayn Boygaro was the patron of this culture. The sultan himself wrote beautiful lines and the devan was also very good. 'chmas representatives have matured. Hazrat Alisher Navoi, Abdurahman Jami, Lutfi, Kamoliddin Behzod and other great artists created during this period and created a great literary environment. Khondamir is also a product of this period and environment.

"Thanks to Allah, Sahibqiran, who is the possessor of unlimited power, the sultan of the sultans of the age, who is worthy to wear the robe of glory and happiness, who wields the pen of justice and happiness,

Byte:

Who raises the flag of Khusrav high,

He is worthy of the crown of Kaykhusrav,

The source of divine secrets and the source of the rays of the kingdom, the sun of the sky of mercy and the gift of the one who made the kingdom, the world and the religion dear Abulghazi Husayn Bahadir Khan He is a master of his art and a mirror of wisdom, knowing the subtle aspects of the light of grace and art and able to perceive the truths of various knowledges.

Poem:

Even water freezes in front of the pure tabi,

Even the fire goes out in front of his sharp mind.

The sprouts of the dreams and hopes of virtuous people sprouted on the edge of the stream of his education, and the tree of luck of scientists grew green under the rays of the sun of his grace.

Byte:

Thanks to him, knowledge became popular.

Ignorance was not found in his time.

At the end of the prologue, Khondamir apologizes for the shortcomings in his work and asks them to understand these mistakes correctly. After all, we are all slaves who have been fed raw milk, and it is in our blood to make mistakes. Only the Lord who created does not make mistakes.

The prologue ends like this:

The favor we expect from those who are kind and compassionate is that they look at this short work with a view to correcting [the flaws in it] and not to look for dirt under the nails and to take the path of biased evaluation....

Byte:

Hide the error of my pen with the skirt of forgiveness,

Because the scribe wrote this note in my writing.

I have only introduced you to the prelude part of the work. It is up to you to read and judge the rest of the work. If I fully analyze the introduction, chapter and conclusion of the work, I will write a big dissertation. God willing, my future goal is to study this work. As I read the work, I began to realize that it is priceless. Because the information and stories presented in it are a valuable source for studying Navoi's life. The information presented in this work is not found in other works. Khondamir begins the beginning of each chapter with hadiths and verses from the Qur'an related to this chapter. He uses verse, verse, rubai masnavi to describe his thoughts more beautifully. The work is written in Persian, and although it is small in size, it is rich in content. "Makorim ul-Akhlaq", a masterpiece of our literature, will continue to serve in the study of Navoi's life, scientific, social and political activities for many centuries.

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