
THE COMPOSITION AND POETIC PROPERTIES OF KASHFI TERMIZIY'S WORK "MANOQIBI MURTAZOVI"

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Abstract:

This article provides descriptive information about one of the important works of Muhammad Salih Kashfi Termizi - "Manoqibi Murtazavi" (a book about the qualities and virtues of Hazrat Ali), which is originally from Termizi, and at the same time, the sources used in the work are analyzed. , the necessary conclusions are drawn.

Keywords

Manoqib, character, virtue, Kashfi, literary source, religious source, mystics.

Introduction

It is natural that every creator adheres to certain principles when writing his work. The style, meaning of the work is influenced by works written before. Such an influence depends on which source the creator is most influenced by. If we pay attention to the content of Kashfi Termizi's work, the content of his works is the description of human morality, the classification of universal characteristics, the relationship between the universe and man, the portrait of historical figures, and the relationship between human love and divine love is poetically depicted. However, if we talk about the things that first influenced the creator while writing these works, it will help to understand the research topic more deeply.

1. Education of the family environment;
2. Influence of social and political environment;
3. Derivation of acquired knowledge;
4. The charm of innate talent and enthusiasm;
5. Inspiration from the external and internal world.

The tools of influence we have listed are certainly available to every artist. If the creative personality has 1-2-3-4 tools and no inspiration, true poetry will not emerge. "Historical events, exemplary lives of individuals and mysteries of nature inspire the artist and thereby create an image object. It is noted that there are two levels of inspiration in literary studies: We called the first one - moderate inspiration and the second one - joyous inspiration. Without the first one, it is impossible to write a work, without the second one, everything is possible", says literary scholar Hotam Umirov. Adding a little to this idea, it can be said that inspiration alone is not enough to write a poem with rich content and high imagery. This requires talent and knowledge. Because artistic thinking and ideas are not attractive in inspiration without science. For a creator, knowledge and enlightenment must be harmonious together with inspiration. We learned in the above chapters that Muhammad Salih Kashfi Termizi is one of such great and thoughtful poets. It should be noted that his

work, unlike some poets, covers many fields. In this regard, Kashfi scientist Kurushi Mansur said the following in the preface of his work "Manoqibi Murtazavi". He was a murid. He also received permission from other tariqats through certified teachers. Sukr, in a state of enthusiasm, wrote "obdar" (high in content) and "daqoiq" (attention-worthy) poetry. This idea can be seen in Ghulam Surur's work "Khazinatul Asfiya".

If we pay attention, he gave accurate information about Kashfi's lifestyle, creative activity, individual character, description of his poems. It is impossible that the artist's mentality and personal qualities do not influence his poems and writings. At first, we thought that evaluating Kashfi's works and talking about their content without knowing his character and creative approach does not correspond to the principle of scientific ethics. Therefore, after describing the thinker's life and creative approach, we considered it permissible to dwell on the meaning, artistic and stylistic features of Kashfi's works. In this topic, a scientific review of the poet's writings on Sufism and other fields of science will be conducted. In the second chapter, we gave information about the composition of the poet's cabinet, poetic properties and genre features. Now, in this chapter, if we talk about another important orifon work, Manoqibi Murtazavi, along with the poet's divan, our goal will become clearer.

Kashfi was as adept at poetry as his predecessors. Especially Orifona skillfully used the transitions. In addition, the thinker's work "Manoqibi Murtazavi" is an important literary source after the poet's divan. First of all, we found it necessary to dwell on the terminological and lexical meaning of manoqib. "Manoqib" is the plural form of the word "Manqaba" and means "characteristic", "goodness", "beautiful character", "definition". In the work "Farhangi mutarodif va mutazad" it came with such meanings as "khasoyil", "fazayil", "mahosin", "mahomid". And the literal meaning is to narrate a person's exemplary life and beautiful qualities for the benefit of people and make it into a collection or book. In this regard, it is noteworthy that literary critic Yakubjon Is'hakov stated the following. "The work is dedicated to the description of a person's close qualities and virtues. Manoqibs are mainly dedicated to the life of famous representatives of a particular sect or Sufism, and the specific events related to their personality are depicted in an exaggerated manner, wrapped in the veil of various narratives.

Written by the closest murid or disciple of the person who is the object of the image. "Hundreds of examples of Arabic and Persian manoqibs are known". This definition conveys important information about manoqib. Manoqibs have been written by our ancestors throughout history. Especially in the religious-mystical, historical and literary directions, there are many aspects that need to be researched. The fact that hundreds of commentaries were written about the great representatives of Khojagoniya, Qadiriya, Yassaviya, Kubroviya, Mavlaviya, and Naqshbandiya sects is a direct evidence of the development of this genre. There are two types of opponents.

1. Manoqibs dedicated to the biography, characteristics and heritage of a particular person;
2. Manoqib written about many individuals.

For example, works such as “Maqamoti Khoja Yusuf Hamadani” by Muhammad Baqir, “Maqamoti Khoja Yusuf Hamadani”, “Maqamoti Khoja Bahauddin Naqshband”, “Risolai Unsiya” by Maulana Ya'qub Charkhi, and “Risolai Qudsiya” by Khoja Muhammad Porso belong to the group of manoqib.

Shamsiddin Aflokiyn's “Manoqibul Orifin” and Khoja Abdullah Ansari's “Tabaqotus Sufiya” dedicated to the life and work of sheikhs, Abulhasan Hujviri's “Kashful Mahjub”, Jami's “Nafahotul uns”, Navoi's “Majolisun nafais” are also brief biographies of many saints. There are examples of his wise and instructive wisdom. Of course, the work “Manoqibul Orifin” written by Shamsiddin Afloki about his teacher and peers, unlike the works listed above, gives more extensive information and describes the events in an exaggerated manner along with the scientific character. This work provides information about Bahauddin Walad, Sayyid Burhonuddin Muhaqqiq Termizi, Shams Tabrezi, Jalaluddin Rumi and Sultan Walad. In fact, the root of writing manoqibs is related to the description of some of the Prophets, their exemplary lives, teachings and hadiths, which are mentioned in several chapters of the Holy Qur'an.

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