

HARMONY OF THEME AND IDEA IN THE EPIC
"ROHATI DIL".

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Annatosia: This article examines the topic and ideological interpretation of the epic "Rohati Dil" by the poet Khojanazar Goibnazar son of Huvaído (1704-1780), who lived in the literary environment of Ferghana in the 8th and the first half of the 19th century. We expressed our opinions about the published text and artwork of Doston. Data and articles about Doston were scientifically analyzed. The scientific value and educational value of the epic today was studied.

Keywords: Fergana literary environment, classic, masnavi, epic, companion, neighbor, text, sharia, love, mysticism.

Annotation: The article reveals the topic and the ideological interpretation of the epic poem "Rohati Dil" by the poet Khojanazar Goibnazar ugli Huvaído (1704-1780), who lived in the literary environment of Ferghana in the second half of the 18th and the first half of the 19th century. We expressed our opinions about the published text and artistry of the given epic poem. Data and articles about "Rohati Dil" were scientifically analyzed. Contemporary scientific and educational value of the epic poem was studied.

Keywords: literary environment of Ferghana, classical, mathnavi, epic poem, companion, neighbor, text, Sharia, love, Sufism.

Huvaydo's epic "Rohati Dil" is written in the Masnavi genre, the scope of the subject is wide and varied. Classic artists have done a lot of great work in this genre in the past. The genre has gone through stages of development and has reached this

day as a prime example of classical literature. Today it has its own formal features as a literary genre.

The works "Rohati dil" and "Sabotul Ozhizin" are considered to be the best examples of the masnavi genre in Uzbek literature. The artistry and idea of these works are revealed with the help of the masnavi genre. Abdurahman Pirikulov, who conducted research on this genre, writes: "... masnavi has the characteristics of both genre and form. In them, a certain epic reality is reflected with the participation of a number of characters, or the activity of the lyrical hero, as well as his inner experiences, mental state are expressed in the form of a lyrical retreat.¹

Ideologically, like the work of Sufi Ollayor "Sabotul Ojizin", the Turkish language aims to spread enlightenment among the people. "Rohati Dil" epic, like other works of art, has been in the hearts of readers from its time to the present day. The idea of the work, just like its name, became a delight of the Turkish language among the people and defined its meaning. In this work, the poet creates a comprehensive opportunity for the Turkish reader to advance purely religious and secular ideas, Islamic concepts through his native language.

Sharia rules, the history of Islam and what should be the behavior of a Muslim invite to draw important conclusions with artistic ideas. Literary scholar Begali Kasimov has his views on Huvaiddo's poetry and creativity: "The formation of Huvaiddo's creativity and worldview was greatly influenced by the mystical and philosophical thoughts and works of Khoja Yassavi, Alisher Navoi, Sufi Olloyor, and Mashrab. In addition to his orifona, worldly poems about figurative and real love, Huvaiddo continued the traditions of these poets and enriched them with new ideas in his poems about oppression and oppression, perfection and moral depravity.²

¹Primkulov A. E. "Agahi spirituals". Phil. Doctor of Sciences diss. T: page 24.

²Kasimov B. "Huwaydo". "Uzbekistan National Encyclopedia State Scientific Publishing House", Tashkent: Volume 14, pages 216-217

The fluency of the language and the simplicity of the text of Huvaydo's works do not cause difficulties in the reading process for the Turkic peoples. The poet himself mentions in his work what is intended for the Turkic peoples as follows:

This is Chimyon city's pyru shelf,
The whole Turkic house of Erurian people.
Although they are more speechless,
As I said, my book is Turkish.³

The poet makes a special reference to the fact that "Rohati Dil" is an artistic work in the chapter "Dar bayani kitab wa ismi musannif rahimahullahu ta'alo" in the work as follows:

The city of Kungul made a single determination,
My book was written in prose, I wrote poetry.⁴

Literary scholar Saidbek Hasanov, who published in 1994 on the basis of the manuscripts stored in the State Literary Museum named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan, expressed his scientific attitude about the text and content of the epic.

"As Huvaydo begins to reveal the vital content of each story and the image of the main character in artistic expression, he reveals his unique style, high artistry, fluency of the language, sonorous and playfulness of the poem through colorful paints. Each verse in the epic excites the reader, invites him to perceive its deep content.⁵

The names of the epics are composed of Persian and Western words and phrases. The text uses Arabic, Persian words, mainly Turkish words.

³Huvaido Khojanazar son of Goibnazar. "Pleasant heart". "People's publishing house named after Abdullah Qadiri". T.:1994.- p. 16. (Preparer and foreword author Saidbek Hasanov, Nilufar Juvanmardieva).

⁴Huvaido Khojanazar son of Goibnazar. "Pleasant heart". "People's publishing house named after Abdullah Qadiri". - T.: 1994. - page 4. (Preparer and foreword author Saidbek Hasanov, Nilufar Juvanmardieva).

⁵Huvaido Khojanazar son of Goibnazar. "Pleasant heart". "People's publishing house named after Abdullah Qadiri". - T.: 1994. – p. 16. (Preparer and foreword author Saidbek Hasanov, Nilufar Juvanmardieva)

In some places, words from the Kipchak dialects of the Uzbek language are found, albeit rarely. For example, in the chapters "Dar bayani asmoi jahannam" and "Dar bayani haqqi hamsoya" of the saga:

They did not step on the mosque floor,
All the companions laughed.

The Companions gathered together.
His Messenger came to the world.⁶

Huvaydo's epic "Rohati dil" is important in Turkish didactic literature, rich in content, artistically at a high level, and ideologically important for its time and the present time. The most famous hadith narrators in the Islamic world, Abu Hurairah, may Allah be pleased with him, Salman may Allah be pleased with him, and Uns bin Malik (this is how it is written in the published text of the book "Rohati dil". In fact, Anas bin Malik is one of the scholarly companions who narrated many hadiths.) the necessary hadiths were absorbed into our literature in the form of stories and narratives in an artistic way through the masnavi genre.

So, compared to the work of Sufi Ollayor "Sabotul Ojizin", the simplicity of the language and the meaning and content of the Turkic peoples are intended to be quickly understood. Like the great Turkish-speaking artists, Huvaído left his incomparable literary heritage on the pages of our classical literature. It serves to unite the Turkic peoples around one idea, that is, the national idea.

References:

1. Primkulov AE "Agahi Masnavilari". Dissertation written for the degree of Candidate of Sciences in Philology. Tashkent, 128 pages.

⁶Huvaido Khojanazar son of Goibnazar. "Pleasant heart". "People's publishing house named after Abdullah Qadiri". - 1994. – pp. 36, 58. (Preparer and foreword author Saidbek Hasanov, Nilufar Juvanmardieva)

2. Huvaído Khojanazar son of Goibnazar. "Pleasant heart". - T.: "People's publishing house named after Abdullah Qadiri", 1994. - 124 pages. (Preparer and foreword author Saidbek Hasanov, Nilufar Juvanmardieva).

3. Kasimov B. "Huvaído". - Tashkent: "Uzbekistan National Encyclopedia State Scientific Publishing House", volume 14, page 217.