



Interpretation Of Social Professions In “Mahbub Ul-Kulub” By Alisher Navoi

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ABSTRACT

This article discusses the social professions expressed in the work "Mahbub ul-Kulub". Their role in society was widely discussed.

Keywords:

Society, sociality, doctor, healer, mudarris¹, kindness, justice, honesty, merchant.

A person is in direct contact with society throughout his life. Based on the need, people engage in different professions and this process continues continuously. It remains the same for periods. Alisher Navoi, a mature representative of his time, a great statesman, was distinguished from the poets of his time by his knowledge in all fields, which was reflected in his works. In the first part of the work "Mahbub ul-Kulub", which is a collection of Navoi's conclusions during his lifetime, "Xaloyiq ahvol va af'vol aqvolining kayfiyati haqida", more than 40 social classes and professions are discussed. All of these seasons are important, but we will talk about some of them (traders, mudarris, artisans) in our article.

A. Muhammadiyev studied the issues of human qualities, professions and professionals in his book "Mahbub ul-Kulub" [4, 5, 6, 7]. The style of the teacher is that he compares the rebuke of Navoi with the meanings of verses and hadiths and comes to appropriate scientific conclusions. We intended to compare the activities of professions and professionals during Navoi's era with those of all times and to

pay special attention to their general and specific aspects.

Merchants are a social class engaged in trade. They buy and sell goods with money to make a profit. Trading is based on risk, in which the trader can profit or lose. In the process, he enjoys the wonders of the world and travels around the world. It allows you to be aware of many things.

The 26th chapter of "Mahbub ul-Kulub" is dedicated to the commercial people, and Navoi comments on the wonders of commerce: "Tujjori sayohatshior aqolim va buldon holidin xabardor, ajoyibdin afsonaguzor va g'aroyibdin nodiraguftorlik. Jibol toshi va dasht qumig'a noqa surgan, bihor amvoji talotumdin naf' va zarar ko'rgan" [1, 472].

Meaning: "Merchant's motto is travel, and he is aware of the situation of many countries, telling stories of wonders and miracles. He puts a camel in the rock of the mountains and in the desert, and is benefited and harmed by the waves and floods of the sea".

During the Navoi period, merchants bought goods from other countries and sold

¹ Mudarris is a madrasa teacher. The teachers taught a specific subject.

them to their own countries through trade caravans. It took a long time to get from one country to another. He was required to endure disasters and various robbers on the road. This process also caused certain difficulties.

“Halol ro‘zi kasbiga masofatlar qat’ etgan, jamiyati zohir tilabu botin parishonlig‘lari anga yetgan” [1, 472].

Meaning: “Honest person travels long distances in order to earn a living, due to the demands of his profession, and although he seems to be living a peaceful life, he has worries inside”.

As in any business, honesty should prevail over profit. The selling price of the goods must be higher than the established standard. Along with the merchants who are honest, there are also merchants who aim to increase their wealth, even if it is in an inappropriate way.

“Biri yuz bo‘lurdin boshida ming savdo, bo‘zi katon bo‘lurdin ko‘nglida necha tamanno. Mundoq kishining maqsudi tamom asig‘ bo‘lmasa va bu asig‘ husuli uchun ranji qattig‘ bo‘lmasa, savdo uchun tengizga kema surmasa, dur uchun nahang komig‘a qadam urmasa, mol va diramni azamatig‘a sabab qilmasa, xadam va hashamni hashmatig‘a jihat bilmasa, nafis ajnosni ayab chopon kiymasa, laziz ag‘ziyani isirkab qurug‘ non yemasa, ranji maosh suhulati bo‘lmasa va sudi ko‘ngul farog‘ati uchun bo‘lsa” [1, 472].

Meaning: “In the heads of merchants, there is a desire to turn one face into silk. Merchants don’t aim for profit alone, don’t put themselves to hard work for the sake of profit, don’t send a ship to the sea to make a profit by trading, don’t touch a shark’s mouth to get money, die to increase wealth. It’s better if he doesn’t beat himself up everywhere, doesn’t consider himself a servant and luxury and prestige in trade, doesn’t wear old clothes sparing fine fabrics, and doesn’t eat hard bread without squinting at delicious food. He should spend the hardships he endured for a good life and the profit he earned for his peace of mind”.

A person who is passionate about himself is a world celebrity, but in reality, he is a beggar. They will regret knowing that they have accumulated wealth during their life and did not do good deeds at the end of their life and that they will not be able to help them in any way.

Before it happens, it is necessary to enter the right path.

The profession that is close to trade is the sellers in this market. As we mentioned above, justice is necessary for everything. Buyers should sell their goods fairly. Navoi does not have a good opinion of them when he talks about them. Navoi condemns the fact that lying has become a daily habit among the bad qualities of a person, and he condemns the purpose of profiting from everything. He describes them as:

“Shahar savdogari g‘adrkish o‘ziga sud va musulmonlarg‘a qahtandish. Elga ziyon aning sudi, o‘ng‘oy olib og‘ir sotmoq aning maqsudi. Noinsoflig‘idin barcha jins hosil g‘ayri taqsirg‘a e‘tirof. Olurda kattonni bo‘z deb, sotarda bo‘z vasfida katondin ortug‘ yuz so‘z deb” [1, 472].

Meaning: “Bulkers in the market are treacherous, they wish to make a profit for their own benefit. His goal is to make a loss, his dream is to buy cheap and sell expensive. When he buys goods, he claims that the silk is grey, and when he sells it, he says that it is grey silk”.

It is necessary to walk away from such people. Navoi does not include them in the ranks of human beings because they are not human:

Bu xayl odam emaslar, yaxshi boqsang, Erur alardin suding gar yiroqsang [1, 473].

Meaning:

If you look closely, these are not people.

It is to your advantage to stay away from them.

You know if you stay away from them.

One of the most important professions in society is teaching. Cultivating a good professional in any field is a sacred task for teachers. If they follow it, there will be development in all fields, or on the contrary, lack of knowledge and quality in all professions will lead to bad consequences. Therefore, the teacher must have high knowledge, skills and qualifications. In order for students to become good people and mature staff in their field in the future, the teacher should have a number of qualities. Speaking about the mudarris, Nawa‘i lists several bad qualities and sets several requirements for them to be free from them and to accumulate several qualities:

“Mudarrisning kerakki, g‘arazi mansab bo‘lmasa va bilmas ilmni ayturg‘a murtakib

bo'lmasa va xudnomlig' uchun dars havzasin tuzmasa va xudsitonlig' uchun takallum va g'avgo ko'rguzmasa. Jahldin dastori uluv va aloqasi uzun bo'lmasa va mubohat uchun madrasa ayvoni boshi anga o'run bo'lmasa. Diniy ulum bilsa va yaqiniy masoil ta'lim qilsa. Bebokliklardin haroson va nopokliklardin gurezon bo'lsa" [1, 463].

Meaning: "A teacher should be such that he should not be interested in his career, should not teach a science he does not know, should not be eager to teach for the sake of pride, should not talk loudly to praise himself. He should not have a big turban and long hair like the fools, and he should not take the madrasa net to be proud of. If he knows religious sciences and teaches worldly knowledge. If he fears evil, let him avoid impurity".

Every word of the teachers must be true because people always believe that they are right. Telling a child that wrong is right can cause the child to do wrong or think that thing is right for the rest of his life.

Another important profession in society is medicine. Navoi healers are superior to all healers who possess the following qualities: deep knowledge, skill in working with a blade, and a gentle culture in dealing with patients. Doctors are mentioned in the fifteenth chapter:

"Tabibg'a o'z fanida hazoqat kerak va bemorlar holig'a shafqat va marhamat kerak. Va nafs tiyg'a tab'i muloyim va xukamo qavlig'a payrav va mulozim. So'zida rifqu diljo'yuluq va o'zida ozarmu xushxo'yuluq" [1, 463].

Meaning: "A doctor should be a master of his science, treat patients with compassion, have a good knowledge of medical science, obey and follow the words of experts, be gentle and care for patients. He should raise his voice".

Doctors have no right to make mistakes because their work is directly related to human life. In the process of acquiring knowledge, if he carefully studies everything and applies it to practice, he will gain respect among doctors and people for his skill. If he is sweet and polite, he will be a great light on light. Navoi emphasized that if a doctor is skilled in his profession, but he is a bad person, no matter how much he treats the patient, he will not be cured. The importance

of sweetness in medicine can be seen in the following verse:

Hoziq tabibi xushgo'y tan ranjig'a shifodur, Omiyyu tundu badxo'y el jonig'a balodur [1, 464].

Meaning:

A sweet-smelling physician is a cure for body ailments,

Bad-fellow, ill-educated and illiterate nature is a disaster for the soul.

In conclusion, it can be said that when a person lives in society, he always goes hand in hand with sociality. Members of society are engaged in social activities, and this process is of great importance in the way of life of the people. Navoi himself is in direct contact with social workers, so when he talks about them, he describes them clearly and truthfully. He proves his views on their shortcomings and the things that need to be done with evidence. The main goal of these is to start people on the right path. These thoughts have not lost their value even in our time and are equally relevant to us.

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