

The Art Of "Chemistry" By Boborakhim Mashrab

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Abstract

The article examines the work "Alchemy" by Boborahim Mashrab, one of the talented representatives of Uzbek classical literature. The work analyzes his poems of ethical and educational significance in the direction of Sufism.

Keywords: Uzbek classical literature, analysis, art, poet, mysticism, symbol, thought, meaning, symbol, study.

Boborahim Mashrab is a famous Sufi poet in Central Asia, Afghanistan, and East Turkestan. He is known among the people as "Shah Mashrab" and "Devona Mashrab". In his poems, he praises the qualities of a lover who strives for the truth. In addition, he condemns the condition of ordinary people and the heresies in their lifestyle. That is why his poems are widely spread among the people and live for centuries.

Mashrab's "Alchemy" is a poetic work written in the masnavi style, which has a moral and educational significance in the mystical direction. The word alchemy in the explanatory dictionary gives the meaning of "the concept of transforming base metals into noble metals (gold, silver)." In a figurative sense, it refers to the concept (transformation into gold). [1,840] In a philosophical sense, it is assumed that a precious stone, an elixir, has the property of warding off all diseases. The science of alchemy is considered one of the wonderful, unique, and rare philosophical sciences. In Sufism, it is symbolized by this, which means the concept of a person who has been freed from all impurities, who has gone through all the difficult paths of Sufism, and who has been refined and purified. In addition, the views, influence, upbringing, and words of a great saint who has achieved perfection are also similar to alchemy. The goal of this is that a person who has achieved perfection seeks wisdom from every worldly event, sees in them the reflection of the Truth, and in the end, every obstacle becomes a signpost that brings a person closer to the Truth, a sign of Him. The things that lead a person to perfection, the paths, the stages, and the murid, the salik who endures the stages, are also symbolized by chemistry. In Mashrab's works, the word chemistry is used in the sense of completely killing the ego on the way to approaching Allah, renouncing worldly desires, taking a step towards spirituality and taking a step towards perfection:

Nasihati asli bilsang kimyodur,

Yaqin bil, kulli illatga davodur [3,66] (*Advice is like chemistry, if you know it well, it is a cure for all ills*)

In the verse, advice given to a person is likened to a chemical that cures all ills, and it is emphasized that listening to advice is a cure for all ills. It is shown that seeking the wisdom of the wise and looking at them as an example only leads a person to good things, and being able to use them in their place leads a person to perfection. Indeed, advice is a blessing that does not require any extra effort before, during, or after a task, and helps to correct actions according to their purpose.

Agar eltay desang Mahsharda iqbol,

Talab qilgin, qo'lingga kimyo ol. [3,66] (*If you say you will reach the end, good luck in the Hereafter, Request, take chemistry in your hand.*)

The meeting of religious symbols and concepts in almost every verse of Boborahim Mashrab indicates that he has reached the level of a saint and is himself a tax collector who is on the path to becoming a chemist. The above verse emphasizes that in order to achieve the status of a blessed servant on the Day of Judgment, a tax collector must have chemistry in his hands. In our opinion, the second verse uses a play on words, using the phrase "take chemistry in your hands" - always follow advice, and also refers to the essence of the work,

which means "the book in your hands will lead you to happiness", "on the way to happiness, let "Chemistry" be in your hands". Based on this, we can say that when talking about chemistry, the poet emphasizes "advice" and "etiquette". Yusuf Khos Hajib also named his didactic work "Kutadgu Bilig" "Knowledge that leads to happiness" for a reason, as the teachings given in the work serve as a guide for people's lives, as well as for the efforts of kings to build a just society. The work "Alchemy" is also found in Imam Ghazali. The name of this work also conveys the meaning of correct advice, encouragement to the right path. Mashrab is a direct continuation of the traditions of the predecessors in writing books.

Ushbu ma'no quyidagi misrada yanada mustahkamlanadi:

Agar eltay desang Mahsharda iqbol,

Talab qilgin, nakulardan duo ol.[3,66] (*This meaning is further reinforced in the following verse: If you say you will reach the Judgment Day, Ask, pray for the righteous*)

In Sufism, one of the initial stages of the order is the chapter of demand ("Mantiq ut-tayr", "Lison ut-tayr", "Khairat ul-abror"). The followers are initially taught what to demand and hope for. The goal is clearly set. When choosing a goal, it is also recommended to seek blessings from People who have reached the Truth, and to choose the right Pir. The meeting with Amir Sayyid Kulal in the life of Amir Temur, the meeting with Ali Yazdi in the life of Hazrat Navoi, and the scene of the ravza and wedding in the epic "Alpomish" are also considered important biographical points in this regard.

My friend, in Mahshargah - in the scorching heat of the sun, you will not be left without shelter, if you say, "Find a supplicant, find a supplicant, supplicant!", and whoever strives and leans on this great Pir will find salvation. Those without a Pir will never find the path to salvation. This idea is still in harmony with the proverb today: "A disciple who has not seen a teacher will go to every station." A person needs a teacher in all areas, and most importantly, it is important to have a pure believer supplicant in life. Before starting any work, it is extremely important to have someone who will receive a supplication, someone who will give advice, show the right path, and who is not indifferent to the fate of the one who asks for supplication. Hazrat Navoi seems to have commented on this verse through this verse:

Chun ilik bermaski, o'psam ul sitamkor ilgini,

Bir kishi ilgin o'paykim, o'pkay ul yor ilgini. [6] (*Because he doesn't give a bone, if I kiss him, he's a cruel heart, One person will kiss me, kiss me and kiss me.*)

In the first cases, the slave cannot catch the hint of the Companion, the points and hints seem incomprehensible and suspicious, therefore, Hazrat Navoi shows that a person who cannot find the divine hint of the Companion should reach out to the person who has found the hint of the Companion.

This example is called wasila in Sharia and Tariqat, and shows that in order to gain the approval of a person, it is necessary to vouch for his friends and please his loved ones.

Hamani tark qilgin, kordon bo'l,

Talab qil munda, benomu nishon bo'l.[3,66] (*Leave Hama, be a cordon,*

Demand in it, be a target without a trace.)

Sometimes, in the pursuit of the satisfaction of the people around him, he is lost and is distracted from his own path - the path of happiness. According to the teachings of Sufism, the world, and everything in it, is considered a distraction that distracts the tax from following the path of true love. In the couplet, the poet recommends abandoning other deeds and staying away from the eyes of others when seeking the help of a friend. The word "benum nizh" also means not leaving behind property.

As Bahauddin Naqshband said: "Because we have nothing, we have nothing. We do not grieve after that "nothing," that is, the sorrows. Our souls are behind us, and our graves are behind us. There is no need for any mourning on the day we die." [2,12]

Halildek ham chunon cholok ketgin,

Bu yo'lda xok kelding, xok ketgin. [3,66] *Go as quickly as Halil, You came this way in vain, go in vain.*

The names of prophets are very common in Mashrab poetry, and he tries to convey the thoughts and feelings he wants to express to the reader through the images of prophets using metaphors, similes, and allegories. This helps to understand the essence of the poem. For example, in the above verse, metaphors and similes are used by mentioning the name of Abraham, who was glorified with the attributes of Halil and Halilullah. It is not surprising that the poet, as a human being, is expressing the idea of coming and leaving this world as quickly as Abraham Halilullah (Khalil-friend, Halilullah-friend of Allah) - leaving the world quickly, and in general, acting swiftly and without hesitation at the command of the Almighty. Even if this command means sacrificing one's beloved child. This path encourages us to walk with humility as we traverse the paths of life, the austerities of the tax collector on the path to attaining the Truth, and the stations of Sufism.

In conclusion, it can be said that the work of Boborahim Mashrab is distinguished by its religious, moral-spiritual, and mystical aspects. The concept of a perfect person, divine love, and austerities on the path to achieving Truth constitute the leading ideas of the poet's poetry.

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