

**TEXTUAL FEATURES OF THE MANUSCRIPTS OF “MAHBUB UL-QULUB”****Hamroyeva Feruza Karomat qizi**Named after Alisher Navoi Tashkent State University of Uzbek Language and Literature masters  
feruzahamroyeva185@gmail.com**ANNOTATION**

This article discusses the manuscripts, ideological and artistic features of Mahbub ul-Qulub, one of Alisher Navoi's invaluable works, and the problems of its transformation.

**Keywords:** *Mahbub ul Qulub, prose, poetry, translation, interpretation, analysis, genre, byte, continent, rubai, manuscript.*

Alisher Navoi's Mahbub ul-Qulub is one of the most beautiful examples of Turkish prose and has attracted the attention of Navoi scholars for many years. Along with prose, this work contains unique gems of poetry. Therefore, the study of the text of this work, the art of its poetic texts, its poetic features is one of the most important and urgent tasks of Navoi studies. First of all, it gives a deeper understanding of the content and ideological content of the work "Mahbub ul-qulub", and secondly, it allows us to once again take a scientific look at the unique features of the prose works of Alisher Navoi.

In today's era of globalization, the text of a work of art has become the main object of analysis and interpretation in the science of literature. After all, the text is based on the author's worldview, concept of man and society, artistic and aesthetic principles, art, space and time, national thinking. In addition, the correct conversion allows you to evaluate the work of art objectively. Among the written monuments in the fund of the Institute of Manuscripts of the Academy of Sciences of Uzbekistan are the works of the great Uzbek poet and thinker, patron of culture and art Alisher Navoi. Thanks to Navoi's genius, the Turkic peoples living in different parts of the world have been isolated in the history of mankind, and the nation's spiritual heritage has taken a strong place in the world treasury.

Indeed, the life and literary heritage of Alisher Navoi have been studied and analyzed for five and a half centuries by literary, orientalist, and textual scholars of various nationalities. In particular, it embodies the socio-philosophical and moral views of Alisher Navoi. is achieved. One of such priceless works is "Mahbub ul Qulub", one of the most beautiful examples of Turkish prose, which has attracted the attention of textologists for many years. This work is a unique treasure trove of prose and poetry. Therefore, one of the important and urgent tasks of textual criticism is to transform and analyze the text of this work, to study the art and poetic features of its poetic texts. First of all, it gives a deeper understanding of the content and ideological content of the work "Mahbub ul-qulub", and secondly, it allows us to once again take a scientific look at the unique features of the prose works of Alisher Navoi.

In this regard, the service of textual researchers deserves recognition. However, the thorough study and preparation for publication of samples of our literary heritage at the level of today's demand, the elimination of errors in the translated works is one of the serious tasks facing the field of textual studies.

Mahbub ul-Qulub is one of the most widely read works in the past. This is evident from the prevalence of manuscripts. Today, Alisher Navoi's manuscripts are published in Leningrad, Tashkent, Dushanbe, Baku, Tbilisi, Yerevan, Ashgabat, Kazan, Samarkand, Bukhara, Kokand, London, Oxford, Cambridge, Dublin, Berlin, Munich, Vienna, Paris, Rome, Upsala, It is kept in the Oriental Manuscripts Fund in New York, Philadelphia, Istanbul, Tehran, Kabul, Hyderabad, and Cairo. A catalog of scientific descriptions of Navoi's works kept in the

collections of Oriental manuscripts is published in the catalogs. The Institute of Manuscripts of the Academy of Sciences of Uzbekistan also began publishing scientific works in 1979 in its manuscript fund. As a first step in this direction, a scientific description of Alisher Navoi's manuscripts in the manuscript fund of the institute was compiled. As of December 31, 1980, the Institute of Manuscripts has 175 volumes of Alisher Navoi's works.

There are 19 copies of this work in the manuscript collection of the Institute of Oriental Studies. However, there are few ancient manuscripts of the work. Three of the manuscripts known to science date back to the 16th century, and the rest to the 18th-19th centuries. A copy of Mahbub ul Qulub from 1565 to 1566 is in the National Library of Paris, a perfect copy is believed to have been copied in the 16th century in St. Petersburg, and a copy from 1595 to 1596 is in St. Petersburg, named after Saltikov-Shchedrin. Stored in the State Library. The work was published in 1939 in Tashkent. In Mahbub ul-Qulub, Navoi directly assesses almost all social groups and strata of his time and explains which of them is good or bad, and which is beneficial or harmful to humanity, the people and the country, more broadly, deeply and more clearly than in his other works. According to literary critics, Mahbub ul-Qulub is one of Navoi's most complex works. It is not written for those who are looking for a toy in the literature. Everything here is spoken from the heart, thought out, weighed in the mind, and therefore requires the reader to be serious and thoughtful. Therefore, creating a perfect translation of the work and making it available to the public is one of the most pressing and urgent issues facing today's researchers.

Mahbub ul-Qulub has been studied by textual scholars for many years and has been published several times. In particular, it was first modified by Navoi scholar Porso Shamsiyev. However, there are serious shortcomings in this conversion. Later, with the focus on this area, these shortcomings began to be addressed. The next version of the work was published by Kholida Akhrova in 2020. However, there are a number of shortcomings in the text of the work, including the poetic texts. Some are technical errors, some are spelling errors, and some are textual errors that affect the content.

The study of Mahbub ul-Qulub from different perspectives is a process that has been going on for a century and a half, and each period has its own achievements and shortcomings in the field of literature and the scholars who represent it. This is sometimes due to the dominant ideology and its limitations, sometimes due to the fact that the perfect text of the work has not been created, and sometimes due to simple negligence.

A common feature of Mahbub ul Qulub's manuscripts is that the titles of Mahbub ul Qulub, the names of the poems, the punctuation between the lines and sentences are done in red ink. And many of them are copied in plain Nasta'liq script. There are races on all the sheets. White, thick, and thin paper was used. The text was written in black ink. The copy was copied without any ups and downs. In this regard, they are the only unique sources in the history of Central Asian calligraphy to identify and investigate the use of various scripts in the history of Central Asian calligraphy. The texts are in two columns. At the beginning of both works in the manuscript (vv. 1b, 193b) there is a beautiful golden plate. The text is enclosed in an elegant yellow gold table, with a solid red frame for both pages. The first, thick cardboard, stamped, red cover. Differences of Manuscripts: Existing manuscripts have been copied by different calligraphers in different countries, and the manuscripts that have survived to this day have been preserved in different ways, so there are moderate and poorly preserved copies among them. Sources also differ in the number of pages and the size of the text. The manuscripts of Mahbub ul Qulub, described by the Navoi scholar Muhammadjon Hakimov, are given in detail

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In short, the great artist of words, the pride of our nation Alisher Navoi, began the tradition of creating works in harmony with the development of Turkish prose, prose and poetry, which has a long and rich tradition, and brought it to the level of perfection. The teachings in the book have not lost their value for centuries because they are taken from life, and as long as the human race lives on earth, their importance will not diminish, but will increase. After all, man's natural and spiritual aspirations are almost the same in all ages and societies. It contains the thoughts, philosophical generalizations, and life conclusions of a scholar who has mastered all the sciences of his time, a sage who has traveled the world, and a thinker who has spent a lifetime thinking about the nature of the universe and man. It is the summation of the dreams, hopes and aspirations of the person responsible for the destiny of mankind, who wants to see the world as perfect, full of life and perfect.

In general, this manuscript contains the thoughts, philosophical generalizations and life conclusions of a scientist who has mastered all the sciences of his time, a world-renowned sage, a thinker who has spent a lifetime thinking about the nature of the universe and man. The dreams, hopes and aspirations of the person who is responsible for the destiny of mankind, who wants to see the world as perfect, as life-giving, as perfect. From the above general description, it is clear that the study of the work “Mahbub ul-qulub” from different perspectives is a process that has been going on for a century and a half. there are advantages and disadvantages. This is sometimes due to the dominant ideology and its limitations, sometimes due to the fact that the perfect text of the work has not been created, and sometimes due to simple negligence.

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