

AHMAD YUGNAKI'S ARTISTIC "HIBAT UL-HAQAIQ"

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ABSTRACT

This article discusses the metrical characteristics and measuring capabilities of such epic poem "Hibatul-haqaiq" by the author Akhmad Yugnaki's. Analyzed the use of metrics for thematic improvement in the epic. In some places, attitudes were expressed towards existing views in literary criticism.

KEYWORDS: *Epic, Genre, Meter, Aruz, Masnavi, Khazaj.*

INTRODUCTION

In Uzbek literature, one of the examples created in the context of pandnoma is Ahmad Yugnaki's work "Hibat ul-haqayq". Literary scholar N. Rahmonov informs that there are five copies of the work "Hibatul-haqaiq" and that these copies have minor differences from each other.¹ The oldest of these copies was copied in Uyghur script in Samarkand by a calligrapher named Zaynul Abidin in 1444, and went to Turkey for various reasons. The Arabic script of this book was copied in the old Turkish-Uighur script by a person named Abdurazzaq Bakhshi who moved from Turkestan to Turkey in 1480. Currently, all three copies are kept in Istanbul. Later, two more copies of this book were found, and now there are five copies of the book manuscript.

Alisher Navoi says about Ahmad Yugnaki in his work "Nasaimul-Muhabbat": "Writer Ahmad is also a member of the Turkish people. What is strange in A's work is *mankuldur* (that is, strange events are omitted). It is said that his eyes are full of eyes, and he is not at all visible. Being a blind man, he is not as blind as other blind men. But a person who is very intelligent and wise and ascetic and devout is a man."²

The information provided by Navoi about the poet's blindness, as well as the information provided by the scribes who copied "Hibat ul-haqayq", it is understood that the work was recited orally by a writer and written down by some scribe.³ "Hibatul-haqaiq" consists of 254 verses and 14 chapters. The writer also provides information about this in his work:

*Туха кормас эрди адибнинг кози,
Тузаттим бу он торт баб ичра сози.*

(Content: The writer was born blind, but despite this, he composed the work in fourteen chapters).⁴ However, the titles of some chapters have been omitted in the work. That is probably why the number of chapters has decreased. Ahmad Yugnaki continues the traditions of Eastern

classical literature in the completion of "Hibatul-haqaiq". The work begins with a traditional praise, na't. The main objective is revealed in the fifth chapter. Adib Ahmad's goal is to draw attention to the benefit of knowledge and the harm of ignorance, which is an important factor in educating a perfect person, characteristic of pandnoma literature, and convey to the reader⁵. Writer Ahmad believes that the key to human happiness is knowledge.

Bilikbirlabilnursa'adatyoli,

Bilikbilsa'adatyolinibula.

(Content: The path to happiness opens with knowledge, (so) be knowledgeable, seek the path of happiness).⁶

47. Bi-likbil-tibol-ti e-ran bil-gu-luk,

V - - / V - - / V - - / V -

Bi-lik-sizti-rik-la yi-tukkor-gu-lik.

V - - / V - - / V - - / V -

48. Bi-lik-like-r+ol-titiol-ma-ti,

V - - / V - - / V - - / V -

Bi-lik-size-saner-ka-**n+a**-tio-luk.

V - - / V - - / V - - / V -

(Content: The (name) of learned people became famous, but the ignorant (people) died alive, and this is a shame for him. Even if a learned person dies, his name will not be erased, and even if a person without knowledge is life, his horse is dead).⁷

So, the first, second, and third columns of the mentioned matla' bayts - sadr, ibtida, hashvlar are equal to the original sound form of faulun (V - -), and the last columns are aruz and zarb - the mahzuf form of faulun - active (V -). The phenomenon of wasl, which provides weight in four, is also important. In the cited stanza, the consonant "r" in the word "er" is combined with the consonant "ol" that comes after it, and the consonant "n" in the word "erkan" is combined with the consonant "a" in the word "ati" that comes after it to form a stem. The hija in the third stanza is read as "role", and the hija in the fourth stanza is read as "na".

45. Songakkayiliktekerangabilik,

Erankorkiaqlolsongakningyilik

(Content: A husband needs knowledge just as a marrow should have marrow, a husband's vision is intelligence, and a marrow's vision is marrow).

46. Biliksizyiliksizsongaktekhali,

Yiliksizsongakkasupulmaselik.

(Content: Without knowledge, it is as empty as a stump, and a stump without marrow is not beaten much).⁸

The four books of Adib Ahmed are written in a special book. The poet skillfully used the arts of takreer, tashbih, and tazad in the quartet and expanded the possibilities of weight. The rhyming words bilik, yilik, elik, chosen for the poem, increased the musicality of the quatrain.

15. Bu kun teksuvmengin borudolyarin,

Eliktutachim g'aegirsamunga

(Content: If he reaches that day, let this day be praises (praises) to the one who will extend the hand of intercession on the Day of Judgment.)⁹

As in the byte, there was a delivery event with a weight requirement. Taslim is an aruz term meaning "emirmak" and refers to the method of dropping a letter from the stems of words to adjust their weight. ¹⁰To better understand this phenomenon; let's analyze the byte based on the table:

Bu kun tek	Suvmengin	dorudol	Yarin,
V – –	– – –	V – –	V –
Elik tut	Tachimga	Egirsas	munga
V – –	V – – V	V – –	V –

In the second column of the first verse, we consider the hijabs "**su**", "**men**", "**tin**" to be long. Because in the Aruz system, the first appearance of a long syllable is represented by a closed syllable. Therefore, we marked these syllables with a hyphen (–). If we determine the meaning of the rest of the words in the verses, the following picture appears:

V – – / – – – / V – – / V –

V – – / V – – / V – – / V –

At first glance, it is a verse written in the weight of the mahzuf (columns and taqti: fauwlun fauwlun fauwlun fauwl V – – / V – – / V – – / V –). But why is the 1st syllable in the second verse so long? Shouldn't this hijab be short? Yes, actually this hijab should be short. Because the consonant "v" in the syllable "**su**" is dropped and pronounced as "**su**". Since the word "**teksuv**" in the stanza was surrendered by the demand of weight, we used this word in the style of "**teksu**". In the original text it is expressed as "**teksuv**".

The following stanza also uses a surrender event with a weight requirement.

Yayalgan	sozyigtek	konisoz	shifa,
V – –	– – –	V – –	V –
Bubirsoz	Ozagi	Urulmish	masal.
V – –	V – –	V – –	V –

(Content: A false word is like a disease, a true word is a cure, and about this word (in ancient times) such a parable was woven). ¹¹In the quoted stanza, the occurrences of wasl and taslim are used in the same place.

In the text of the work "Hibat ul-haqaiq" there are errors related to weight. For example, in the chapter "What the Prophet said about the study of knowledge":

53. Biliklik bilikni edragan bolur,

Biliktatginey dost bilikqilur

(Content: A knowledgeable person distinguishes knowledge, friend, an enlightened person knows the value of knowledge).¹²

The quoted verse seems to have been written in a similar mahzuf. In fact, the first verse of the above verse is pronounced in the tone of fauvlun fauvlun fauvlun faal. However, it seemed to us that there was a flaw in the second line of the stanza. This situation is also evident in the pronunciation process. We match the byte to the columns and analyze it based on the table:

Biliklik	bilikni	Edragan	bolur,
V – –	V – –	V – –	V –
Bilik tat	gi-n+ey dost	Biliklik	qilur.
V – –	V – – V	V – –	V –

It seems that the word "friend" in the second verse reflects a simple long hija (–). In fact, according to the rules of the classical aruz, the word "friend" should represent a very long hija (V–). There are many such cases in "Hibat ul-haqayq".

In Eastern classical literature, epics with pandnoma content were created in the sari' bahri weights. We think that the reason for this is that Mutaqarib Bahr fully corresponds to the laws of finger weight.

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