



THE POETIC AND AESTHETIC FEATURES OF THE FUTUVVATNAMA GENRE

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ABSTRACT

This article examines the genre, poetic, and artistic-aesthetic features of futuvvatnamas and their role in the development of Uzbek classical literature. Particular attention is given to the representation of moral, Sufi-philosophical, and educational ideas, as well as virtues such as generosity, honesty, loyalty, humility, and spiritual perfection. The study highlights the compositional structure, symbolic imagery, wisdom, and didactic elements that determine the artistic and aesthetic value of futuvvatnamas. Their contribution to classical literary thought and the preservation of national spiritual values is also substantiated.

Introduction. Futuvvatnamas occupy an important place in the literary heritage of the East as works that combine ethical, Sufi-philosophical, and didactic ideas with artistic expression. As a distinct genre, they reflect the ideals of chivalry, generosity, honesty, loyalty, humility, and spiritual perfection. Therefore, studying the genre, poetic, and artistic-aesthetic features of futuvvatnamas is important for determining their role in the development of Uzbek classical literature and literary-aesthetic thought.

Review of Literature. The study of futuvvat and futuvvatnama literature is closely associated with the scholarly research on Sufism, classical Eastern literature, ethics, and the concept of the perfect human. N. Komilov's works on Sufism provide important theoretical foundations for understanding the spiritual and ethical essence of futuvvat, particularly its connection with moral perfection, generosity, humility, and humanism. I. Haqqulov's studies of Sufi poetry are also significant in revealing the relationship between mystical ideas and artistic expression in classical literature. E. Bertels' research on Sufism and Sufi literature contributes to understanding the historical and literary development of mystical concepts in Eastern literary traditions.

The works of A. Hojiahmedov and D. Quronov et al. are valuable for examining the poetic structure, artistic devices, genre characteristics, and aesthetic principles of classical literature. Alisher Navoi's *Mahbub ul-Qulub* and *Nasoyim ul-Muhabbat* also contain important moral, ethical, and Sufi ideas that are closely related to the principles of futuvvat. These sources demonstrate that futuvvatnama literature should be studied not only as a collection of ethical

and didactic teachings but also as an important literary phenomenon characterized by distinctive poetic and aesthetic features.

Despite existing research on Sufism, classical literature, and ethical-didactic traditions, the genre-specific poetic and artistic-aesthetic characteristics of futuvvatnamas require further systematic investigation. In this respect, studying their imagery, compositional structure, symbolic expressions, didactic elements, and representation of the ideal of the perfect human is important for determining their place in the classical literary process.

Discussion and Results

The analysis demonstrates that futuvvatnamas represent a distinctive genre in classical Eastern literature, combining ethical-didactic content with poetic and aesthetic expression. Their central ideological basis is the concept of futuvvat, which promotes generosity, courage, honesty, loyalty, humility, and self-sacrifice. These values are presented not merely as moral instructions but through artistic images, symbolic expressions, narratives, wisdom, and poetic forms.

The study shows that the artistic value of futuvvatnamas is largely determined by the interaction of ethical ideas and aesthetic expression. Their compositional structure, system of images, symbolic meanings, and didactic motifs contribute to the development of a distinctive poetic model. In particular, the representation of the ideal of the perfect human serves as a central artistic principle that connects Sufi-philosophical ideas with universal human values.

The results also indicate that futuvvatnamas played an important role in enriching the traditions of didactic literature and shaping literary and aesthetic thought in Uzbek classical literature. Their significance lies not only in transmitting moral and spiritual teachings but also in transforming these ideas into aesthetically meaningful literary forms. Thus, futuvvatnama can be regarded as a literary genre in which ethical instruction, Sufi worldview, poetic expression, and artistic aesthetics are organically integrated.

Conclusion

In conclusion, futuvvatnamas occupy an important place in classical Eastern literature as a genre that combines ethical-didactic ideas with poetic and aesthetic expression. Their artistic value is reflected in the representation of generosity, courage, honesty, humility, loyalty, and spiritual perfection through symbolic imagery, wisdom, narratives, and didactic motifs. The study confirms that futuvvatnamas contributed to the development of Uzbek classical literature, enriched its didactic traditions, and played a significant role in shaping literary and aesthetic thought.

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