



GENESIS OF NAZM UL-JAVAHIR, IDEATIC-MYSTICAL ESSENCE AND POETICS

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ABOUT ARTICLE

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Abstract: The study of the poetics of a particular work is carried out in connection with the artistic concept of the creator. After all, each work is a product of its author's worldview, ideological-aesthetic views, life ideal and creative position. That's why our greats said: "If you read my words, you will understand me." In particular, in "Nazm ul-Javahir" Alisher Navoi's opinions about the world and man found their poetic expression in harmony with Hazrat Ali's thinking. It reflects the deep thinking and spiritual world of the genius of words.

INTRODUCTION

A. Rustami: "Hazrat Navoi's religion is a good example for all peoples of all times and places, especially Muslims. "He followed Islamic worship, behavior, morals to an excellent level, devoted himself completely to the development of the country and the service of the people," he admitted.

If we imagine the creation of Hazrat Navoi as an ocean, there are still many treasures hidden in this endless and bottomless ocean. It is no exaggeration to say that finding, studying and, of course, introducing them to the people of science will not end for centuries. Today, we decided to dedicate our article to the family issues in Navoi's work "Nazm ul-javahir", which has not yet been fully studied, which are considered relevant even today.

Family is the smallest but most important link of society. Society is made up of families. Family issues have been one of the most important issues not only today, but since the beginning of human civilization. There is not a single creator who lived in the past who did not express his recommendations and opinions in this regard. However, in Navoi's work, family matters were treated separately. "Nazm ul-jawahir" written in response to Hazrat Ali's collection of wisdom called "Nasr ul-laali" is a collection of the most valuable commentaries on this topic.

Alisher Navoi's work is an ocean that everyone can use in any way they want. It is not a secret to any of us that the rich literary heritage of the great artist began to be studied during his lifetime. However, the writer's work "Nazm ul-javahir" has not been thoroughly and comprehensively studied in Uzbekistan. The text of "Nazm ul-javahir" was published in Tashkent in a fifteen-volume collection of Navoi's works (1968) and twenty-volume complete works (1999). In 1387 Hijri, the sayings of Hazrat Ali and their translations into Uzbek, Russian, and English languages were published as a separate pamphlet under the title "Nazm ul-Javahir" (Editors: Bahman Akbari, Suyima Ganieva). This is Hazrat Ali's Nasr ul-la'ali (Prose of the Lilies).

It is well known to all of us that in his works, Alisher Navoi encourages the development of higher feelings in a person, to follow the just paths towards perfection, and to adorn oneself with the most beautiful qualities, manners and morals, shame and shame. It is infused with ideas that invite maturity. In turn, "Nazm ul-Javahir" is one of these works.

Gar xasm jafosidin sarandoz o'lg'ung,
Doim taabu alamga anboz o'lg'ung,
Sen lutf etib agar navosoz o'lg'ung,
Bu vajah ila anga sarafroz o'lg'ung.

Means:

Agar dushmanning jafosidan g'amgin bo'lsangu
Doim qiyinchilik, alamga tushsangu
(Javoban) lutf etib agar yaxshilik qilsang
Shu sabab bo'lib undan ustun chiqasan.

It turns out that the person who responds to evil with good wins. And evil upon evil begets more evil. This simple truth is encouraged and propagated by Navoi Lutf, the Da'wah of Navozag.

This topic is given a lot of space in Maskur's work, and all of them, it is emphasized a lot that good is superior to all evil, that the owners of good will be rewarded for their deeds one day, and that good does not go in vain. Those who take good for themselves are such people that they do not know what they are doing, they forget the good they have done; they do not speak to anyone; they do not thank the one who does good, and they do not give good to anyone, no matter when, no matter where they are. Will be on their way. We will try to strengthen our opinion with the following story.

A man put his hand into the fire to catch the snake that fell into the fire. The snake bit the man's hand right then and injured him. The still man groaned in pain and again reached into the fire and tried to save the snake. Then a person watching this incident said, why are you trying to save the snake even if it bites you again and again? He said that I am a human being, if I can't show my human qualities, how can I be different from a snake.

As it was said above, you do good to him who does you evil, "Therefore you will rise above him." It seems that good is done not only to people, but also to a creature whose actions were nothing but evil, and thus not only superiority but also humanity is lost.

The fact that we do the good things that are in our character and nature in any case shows that we have the highest status of humanity. Because every good deed comes from the foundation of goodness.

Ista ota yo'lida jon fido qilmoq,
Qulluq onaga ham ulcha imkon qilmoq,
Zuhri abad istasang farovon qilmoq,
Bil oni ota-onag'a ehson qilmoq.

Means:

Ota yo'lida joningni fido qilmoqni ista,
Onaga ham imkon boricha qulliq qilgin.
Agar yorug' kunlaring mo'l bo'lmog'ini istasang
Doimo ota-onaga ehson qilg'il.

In the works of Hazrat Mir Alisher Navoi, there are a lot of verses and verses that glorify parents and emphasize always respecting them. The above-mentioned Rubai'i is also on this topic, and the best things in the world, whether it's selflessness, servitude, charity, or all other excellent human qualities, the one who should be the first to receive it is the parents, it is said that if you want to have good, happy days in your life, it will come for what you did to your parents.

As we observe the work of the writer, if a person is blessed with old age, and if you want to live comfortably in it, the lesson and advice is repeated in every stanza. Including this, we should expect the beautiful old age of our parents, respect and honor from every action we do to our parents.

Haqdin durur elga ahli ta'yid o'lmoq,
Navmid o'lub tolibi tajrid o'lmoq,
Chun ya's durur osudai jovid o'lmoq,
Rohat yeturur nafsqa navmid o'lmoq.
Ma'nosi:
Elni biror ishda quvvatlovchi faqat haqdir,
Kishi noumid ham bo'ladi, tinchlanmoqni ham tilaydi
Doimiy tinch, xotirjamlikni ma'yuslik keltiradi
Ruhga rohat yetkazuvchi ana shu ma'yuslikdir.

The most pleasant and pleasurable sadness, joy, and silence are the essence of this wisdom and the four based on it.

In the article Masterpieces of Poetry, teacher Aziz Qayumov gave a more beautiful interpretation of the above masterpiece sentences and explained with examples that feelings such as sadness, joy, and sadness are the basis of the most beautiful qualities in a person, and their presence in a person is a sign of a high example of human perfection.

Disappointment is equated with qualities such as modesty and modesty, and the owner of such qualities does not involve himself in unnecessary conversations and refrains from showing himself in vain in front of everyone everywhere.

In short, in "Nazm ul-jawahir" Hazrat Ali's views on important Islamic and human issues are filled with the mystical thoughts of Alisher Navoi and enriched with new content. In this, faith, honesty, piety, honesty, justice, goodness, manners, modesty, loyalty, generosity, diligence, contentment, contemplation, knowledge, patience, gratitude, risk, raja, trust, satisfaction, characteristic of Muslim ethics, important matters such as death are illuminated with profound insight and inexhaustible delight, juxtaposed with the vices that undermine faith.

Navoi's work is full of new meaning, new ideas, new themes from the series of centuries, on the contrary, it is an eternal, immortal, mystical ocean that is passing in a more complete way.

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