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THE GENESIS, THE IDEOLOGICAL AND MYSTICAL ESSENCE AND POETIC OF ALISHER NAVOI'S NAZMUL-JAVAHIR WORK

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ABSTRACT

Currently, significant work is being carried out in our country to study the rich literary and historical heritage left by our ancestors, as well as manuscript sources. A collection of four poems by Alisher Navoi entitled "Nazmul-Javahir" can be called "Poetic Masterpieces" or "Poetic Masterpieces". These quatrains are dedicated to hadiths - the wise words of the Prophet (peace and blessings of Allah be upon him), transmitted by Hazrat Ali and expressed in verse. Alisher Navoi highly appreciated the linguistic and literary abilities of Hazrat Ali. In his work Mahbulul-Kulub (Beloved of Hearts), he mentioned Hazrat Ali in the first category when he spoke about the people of Nazm. This work by Navoi is about education from head to toe. In "Nazmul-javahir" Navoi elu widely propagates the ideas of goodness, humanity, justice, and morality through his conclusions and generalizations based on the experience of village life. He tries to raise people to spiritual heights, gives instructions on what material and spiritual harmony should be.

KEYWORDS

Nazmul-javahir, linguistics, wisdom, literary skill, ideological and mystical essence, ethics, care.

INTRODUCTION

Our research shows that Alisher Navoi's work "Nazmul-javohir" is in great need of deep and comprehensive study in Uzbekistan. The text of "Nazm ul-javahir" was

later published in Tashkent in a fifteen-volume collection of Navoi's works (1968) and twenty-volume complete works (1999). The articles written by S.

Ganiyeva, M. Mahmudova, T. Gafurjonova about "Nazm ul-Javahir" are also noteworthy. In 1387 AH, Hazrat Ali's wisdom and their translations into Uzbek, Russian, and English languages were published as a separate pamphlet under the title "Nazmu-l-javahir" in Tehran. (Compilers: Bahman Akbariy, Suyima G'aniyeva). This is Hazrat Ali's Nasru-l-la'ali (Prose of the Lilies). Although this work was written many centuries ago, it has not lost its essence even now. This work of Navoi is about education from head to toe. In "Nazm ul-Javahir" Navoi widely propagates the ideas of goodness, humanity and justice through his conclusions and generalizations derived from the experience of country life. He tries to raise people to a spiritual height, gives instructions on how material and spiritual harmony should be. Alisher Navoi's work "Nazmul-javohir" is currently of great interest in deep and comprehensive study in Uzbekistan. In the article, the genesis, ideological-mystical essence and poetics, translational-analytical aspects of this work were studied, and necessary scientific conclusions were presented.

Navoi wrote in the introduction to "Nazm ul-Javahir":

Yo rab, bu javohirlarniki, manzum etdim,

Chekkanim anga har nuktaki, ma'lum etdim,

Har nuktaga bir tarona marqum etdim,

Ko'p gavhar aning zimnida maktum etdim.

Means:

Ey xudo, bu javharlarni she'r bilan yozib chiqdim,

Turli nozik ma'noli so'zlarni terib ularning

(mazmunini) ma'lum qildim.

Har bir shunday so'zga bir ohang berdim.

Ularining orasiga ko'p gavharlarni berkitdim.

Now we are going to look at the quatrains in "Nazmul-Javahir" and uncover the gems hidden in them.

It is known that we can't get any amount of advice regarding the morals of raising children in the family. Navoi, the Sultan of the Ghazal estate, wrote a beautiful commentary on the following wisdom. "Ad-dib ayolaka tanfa'uhum". This wisdom recommends teaching manners to those under one's care (family, children, wife) and benefiting them:

Topting chu ayol, yaxshiliq yetkurgil,

O'rgat adabu yaxshi qiliq yetkurgil,

Har necha adab bo'lsa qattig' yetkurgil,

Xaylingga adab qilib osig' (foyd) yetkurgil.

If you are married and have children under your care, show them love and do good. Teach manners, teach good behavior. Teach manners with strictness. If you raise your family to be polite, you will benefit them. It is known that the original wisdom is expressed in the

Arabic language through a command verb. Therefore, Navoi gives its meaning through strict and sharp expressions.

"Birr ul volidayni salafun". This wisdom is translated as "Kindness to parents is an inheritance" in the 15th volume of Navoi's Complete Works (B. 230).

Navoiy sharhi esa bunday:

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.

This quatrain talks about the need to honor parents, past ancestors, and keep their honor high. Let a person sacrifice his life for his father. Let him serve his mother as much as possible, like a slave, and let him show her respect and reverence. If, says the poet, you wish for many and abundant bright days; you see it as a donation to your father and mother. It is the highest and noblest human duty to respect one's father and

mother and to serve them earnestly. Every boy and girl, every child must fulfill this duty with honor.

Let's look at the commentary on the proverbs about etiquette, "Adab ul mar'i xoyrun zahabihi". These four also belong. - It is better than gold if it is clearly visible. Navoi embellished this wisdom with his poetic skills.

Oltin-kumush etma kasb davlat kunidin,

Kim tortar adab ulusni mehnat tunidin,

Gar yo'qtur adab ne sud oltun unidin,

Ening adabi xushroq erur oltunidin.

When State Day comes, do not force yourself to acquire gold and silver. Because it is their manners that save people (ulus) from the nights of hardship. If a person has no manners, what is the use of adornment? A man's manners are better than his gold.

Navoi elaborates on the idea that visible manners in the original are better than gold. First, the poet calls people not to be greedy for gold and silver on the day when they are rich. Because the power that saves people from the night of hardships is their manners. It should not be forgotten. Day and night come together here. When State Day comes, the advice not to be greedy for gold and silver is aimed at those who have reached that day. Because a person who does not come to the state day will not have anything to do with gold and silver. And those who face the night of work,

their manners can save them from these burdens. Only after such explanations, the poet announces the final conclusion. He always says that manners are better than gold.

Har mehnat aro daf'i balo izhori

Mol istasang et shukru sano izhori

Kim shukr demak qilur g'ino izhori.

Means:

(Kimki)Og'ir kunda yaxshi umid bilan shukr qildi

Har bir qiyinchilikda balolardan qutula oldi.

Agar molu mulk tilasang, shukrona izhor qilgin

Kimki, shukr qilsa, o'sha boylikka erishgan bo'ladi.

It turns out that he is thankful for the wealth in the literal sense. A person who does this does not strive for more, he lives peacefully and gratefully. This wisdom proclaims that this is real wealth.

Of these four, it encourages us to respond to evil with good. "It turns out that he is thankful for the wealth in the literal sense. A person who does this does not strive for more, he lives peacefully and gratefully. This wisdom proclaims that this is real wealth.

Of these four, it encourages us to respond to evil with good. "Ahsin ilal musn'i tasudduhu". It literally translates as: "Do good to evil, and you will lose it." It

literally translates as: "Do good to evil, and you will lose it".

Navoiy bu o'gitni odatdagidek kengroq sharhlagan holda bayon etadi.

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. The subject of proverbs is different. They reflect different aspects of life. If the four that we just saw spoke about the need to return evil for good, then the eighty-four that follow shows disloyalty between people. The idea that "Ikhwanu" means brothers, sisters, your close people are the ones who are looking for your fault, is like this in Arabic: "Ixvanu haza az zamani ba vasis ul uyubi".

Dahr eliki, keldi ahli nomus bari,
Qardoshlar erur makr ila mahbus bari,
Olingda necha qilsa zaminbo's bari,
Lekin bordur aybinga josus bari.

Means:

Olam eli garchi o'zlarini oru nomusli deb bilsalarda

Qardoshlaring hammalari makr tuzog'iga
tushgan,unga tutqun bo'lganlardir.

Ular sening oldingda yer o'pib ta'zim qilib tursalar-
da

Barchasi sening aybingni poylovchi josuslardir.

The conclusion is that do not trust too much some of your loved ones who are bowing before you. They are scheming, looking for your fault. If so, hide your secrets from them. And the best thing is to be blameless, not to blame at all. This lesson urges a person to be alert, not to over-trust anyone, to know the people around him and to be aware of their disloyalty. The expression "haza az zamani" in the original version means "people of the present time".

The mental state of a person has different forms. Sometimes a person is happy, cheerful, cheerful. Sometimes he is in a thoughtful, quiet mood. Now the wisdom is that depression is a pleasant state for a

person's mental state. "Relaxant and the soul of the elephant."

Navoi expressed this opinion as follows:

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.

Means:

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.

Among the various states and moods that are given to a person by the truth, the most pleasant and pleasant is sadness, joy, and sadness, which is the basic meaning of this wisdom and the four created on its basis.

This factor occupies an important place among the rules of education and upbringing of the East. Disappointment should not be interpreted as sadness or bitterness. It is as great a virtue as humility. Dispondency means keeping quiet, modestly aloof, refraining from unnecessary activities and talks, not being too conspicuous, and quiet and gentle behavior.

Navoi concludes that such a situation brings pleasure to the human soul.

This wisdom is about the need to hide when difficulties arise. If you do this, it will be from kindness (courage, humanity, generosity), says this wisdom.

Navoi Review:

Olam tarki kishiga himmatdin erur-

Kim, ko'p shiddat ul sari rag'batdin erur,

Nafsing'ga qayu alamki, shiddatdin erur,

Maxfiy tutmoq ani muruvvatdin erur.

Means:

Agar kishi olam ishidan bosh tortib chekinsa, bu uning himmatidandir.

Chunki kimki bu ishlarga ko'p rag'bat ko'rsatsa,

shuncha ko'p og'irchiliklarga uchraydi.

Agar senga qancha og'irliklar tufayli alam-iztirob yetsa,

Uni yashirsang shu mardlik, odamgarchilikdandir.

I read a wonderful inscription somewhere: "Min sabri zafarun". That is, "Victory comes from patience." This is the content of the twelfth wisdom. "Bashshir nafsika biz zafari ba'd as sabri". "Tell yourself that through patience you will win." So all success and victory comes

after patience. Patience is the key to success. Navoiy bu to'g'rida yozadi:

Nafs uyiga sabr ila imorat angla,

Besabrlig'in aning sharorat angla,

Ish sabr sori anga ishorat angla

Sabrni zafar sori bashorat angla.

Means:

O'z uyingga sabr bilan imorat qilgin

Besabrlikni esa yomonlik deb bil.

Sabr bilan borishi kerakligini ko'rsat

Sabr zafarga eltuvchi xushxabar ekanini angla.

It follows from this that a person should restore the building of patience for his life. Success in any business depends on patience. Impatience leads to evil, but patience leads to victory.

The following wisdom is about the benefits of good deeds: "Barakat-ul umri fi husnil-amali" ("good deeds"). Fulfill Blessings of life Therefore, all human activities should consist of good deeds. May his work be beautiful. Then a person's life will be long.

Navoi explains this verse:

Haq yo'lida har kimga ibodat bo'lg'ay,

Yaxshi amal asbobi saodat bo'lg'ay,

Gar yaxshi amal kishiga odat bo'lg'ay,

Umri bu amal birla ziyodat bo'lg'ay.

Means:

Haq yo'lida har kim ibodat qilgani singari

Yaxshi ish, amal baxtu saodatga sabab bo'ladi.

Agar inson yaxshi ish qilmoqni o'ziga odat qilsa

Bu yaxshi ish orqali uning umri ham uzun bo'ladi.

So, a person should get used to doing good work. It should become as necessary for him as it is necessary to pray in the right way. Good work brings happiness. A person lives long because of good work.

It is known that this wisdom encourages people to do good deeds. A good deed means correctness, honesty, helping the needy, lightening people's burdens, cheering up the poor, and never doing harm to anyone. The child of man should not show evil to anyone. He should do well if he can, and if he cannot do good, he should not do evil. This is the literal meaning of this wisdom. This is a situation in which it is necessary to pray for the truth as much as it is necessary.

CONCLUSION

In conclusion, we can say that this work of Navoi is about education from head to toe. In "Nazmul-javahir" Navoi widely propagates the ideas of goodness, humanity, justice, and morality through his conclusions

and generalizations derived from the experience of country life. He tries to raise people to a spiritual height, gives instructions on how material and spiritual harmony should be. Although Navoi's commentary on wisdom in Nazmul-Javahir was written many centuries ago, it is no exaggeration to say that it is a topical issue of our time.

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