

The world of subjects in "Nazm Ul-Javahir" by Alisher Navai

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Abstract. "Nazm ul-Javahir" is a work of Alisher Navoi's poems. The wise words of Caliph Ali ibn Abu Talib were used as a basis for the poems in it. This article compares the sayings of Grace Ali and the poems of Alisher Navoi. Alisher Navoi's artistic interpretation and creative development of the topics presented in the wisdom during the analysis are studied. The expressions of such topics as modesty, courage, forgiveness, patience, justice, gentleness, generosity, kindness, faithfulness to a covenant, and loyalty to a friend are analyzed in wisdoms and poems. Keywords: wisdom, poem, theme, idea, faith, loyalty, modesty, friendship, justice, diligence.

1 Introduction

Alisher Navoi's work "Nazm ul Jawahir" was created in 1485. The creation of the work was based on the wisdom of Caliph Ali ibn Abu Talib. The poetic genre chosen for the artistic reflection of the wisdom based on "Nazm ul-Javahir" is distinguished by its philosophical tendency, due to its poetic nature. Deep philosophical consideration of life events has created wisdom.

The elevation of the recommendations expressed in proverbs to the level of moral criteria is also related to the social prestige of the person promoting them. Ali ibn Abu Talib was one of the most respected people in the Islamic world.

It is worth noting that, although time has left its mark on the ideas and views of Grace Ali's wisdom, most of them did not become outdated and did not lose their relevance even in the time of Alisher Navoi. Already, the immortal sound of the times resonates harmoniously in the work of Alisher Navoi.

2 Materials and methods

The main theme of the work "Nazm ul-javahir" is to illuminate the attitude of a person to reality and society. The main idea in the work is the struggle between good and evil, glorifying the celebration of goodness. This feature of the work attracts attention as it is in harmony with the wisdoms written by Hazrat Ali. For example: "A person's manners are better than his wealth; The reward of the Hereafter is better than the pleasure of this world;

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It is better for friends to start doing good; A little enlightenment is better than a lot of obedience; A wise enemy is better than a foolish friend.' Or: "A bad friend is the devil; Conversation with good people - protects from evil; The one who starts you to do evil is your enemy" [1].

Of course, the concepts of good and evil in the works created in the land of proverbs are not separated as we have distinguished them here. Since the arrangement of the poems in such works follows the alphabetical order of the Arabic wisdom that precedes them, the topics are not given according to a particular order. In addition, the changing of the topics from time to time helps the reader not to get bored.

In the wisdom of Ali ibn Abu Talib, there are relatively few aphorisms in which vices are reflected, compared to glorification of noble human qualities. Naturally, most of the poems in "Nazm ul-Javahir" are imbued with the ideals of goodness. Alisher Navoi emphasizes that life is priceless, life is transitory, only if a person dedicates his life to good, his name will remain forever, the most important blessing for a person who is the "flower of the world" is not gold and silver, but manners.

Good manners - modesty, courage, forgiveness, patience, justice, gentleness, generosity, kindness, faithfulness to a covenant, loyalty to a friend - are signs of a person's image and character. Religion promotes kindness among people. Our Prophet (pbuh) said, "Religion is advice." Because the original idea of our religion is to educate a person who has been cleansed of bad habits. In this respect, we call the work "Nazm ul-Javahir" "The herald of good manners". Therefore, professors R. Vahidov and M. Mahmudov say about "Nazm ul-javahir": "...in this work Alisher Navoi's thoughts on sophistication and morality find their artistic expression" [2].

Of course, it is not without reason that the work covers wise words from different directions in terms of the scope of the topic. The great poet wants to see the people of the time free from vices and to give a sharp blow to indifference. A purified person deserves to enjoy the light of religion and faith [1-10].

Naturally, they are also influenced by the light of faith. For example, the first aphorism and poem in "Nazm ul-javahir" is about loyalty.

Wisdom: He who has no shame in this world has no insight in the matter of religion. A religious person is one who does not betray. The person who betrays a trust also has no religion.

It seems that the concept of faith and religion in poetry is an excuse, and the inclusion of all human qualities is surprising. That is, faithfulness to the covenant is faith; modesty, loyalty, generosity - faith; High diligence is one of the acts of faith. In other words, faith is strength for the soul; Faith - good sleep, faith - awareness, faith - purity ...

The wisdom and poem about religion can be interpreted as follows: performing one's duty is from religion; to make a friend - from religion; unkindness and unbelief are irreligion, and the absence of religion is error. Let's turn to examples:

Wisdom: A person's faith is an obstacle to disbelief, such a person is able to speak the truth. Whoever is skilled in faith knows that his faith is known by his horse.

The above wise words strung like a necklace on the thread of poetry are explained in detail in the poetry. As we can see, the poetry covers several other noble qualities besides the idea of "keeping one's promise" in Grace Ali. They are actively involved in uncovering the diamond edges of the core idea. At the same time, the word "faith" appears in three verses, and this stylistic polish also serves to open up the topic more broadly.

Wisdom: One third of faith is modesty, one third loyalty, and one third generosity.

Wisdom: Build a pillar of faith with three parts. Consider the first as modesty, the second as loyalty, and the third as generosity.

Modesty, loyalty and generosity are the pillars of the building of faith. These beautiful qualities always lead people to good deeds and prevent them from doing bad things. Prophet

(s.a.w.) emphasized the power of modesty as a force to move good through his hadiths, which said: "Modesty only brings good." Here, too, faithfulness to the covenant is cited as another sign of faith. "There is no religion for those who do not keep their covenant," they judge the Prophet (pbuh) who is an example of keeping a covenant.

Generosity in the fourth verse is, first of all, a sign of the maturity of faith, as said in the poetry. Generosity is the one that arouses the love of others, the one that earns honor and rank, and the one that makes you beloved. One of Navai's merits in revealing the main wisdom in this poem, as we see, is the presentation of the leading idea in a memorable, beautiful form, while preserving the rhyming words in the Arabic word.

With the wisdom of "Whatever you find, give generously", the following poem came to the world, which encourages generosity:

Wisdom: Show courage in the field of generosity, obey the commandment to give what you earn. If your soul is stingy, show enmity to it. Whatever you find, be generous.

In the history of Islam, Grace Ali was famous for his generosity. About this, the hadith of our Prophet, which says, "You are the youth of my ummah", has been preserved. According to one tradition, when Grace Ali was crying one day, when they asked him why, he replied: "No guest has come for a week, I am afraid that I have incurred the wrath of God."

Secondly, it can be an example of the process of the transition of the theme (charity) in this wisdom to another related human virtue (generosity).

In other wisdoms, Grace Ali writes about generosity with different relationships. He composed the following wisdom in the form of a vital conclusion in this direction:

Zir ul-mar'a ala qadri kiromihi - visit a person according to his generosity.

Wisdom: Show skill in getting to know your mistress, take care of her carefully. If she respects you, you should also respect her, visit her according to her generosity.

Charity, which is an aspect of generosity, is among the beautiful qualities that adorn a person. We read about this in verse 262 of Surah Al-Baqara in the Holy Qur'an: "There is a reward from their Lord for those who spend their wealth in the way of God and are grateful for what they give and do not harm them." There will be no danger for them and they will not worry" [5]. The beautiful content of these verses is expressed in the wise words of Grace Ali in the following form, in a short and concise manner. Uzbek meaning: "Whatever you find, be generous", "The sin of almsgiving done with gratitude is greater than its reward", "If you give alms, repeat it humbly", "The best of wealth is spent in the way of God", "Almsgiving prolongs life" in Turkish entering his poetic interpretation, Navoi expands them, as usual, and enriches them with additional vital evidence.

Wisdom: It is bad if you spend money on fame and happiness. The worst is spent in the way of dreams, the best is spent in the way of God.

It seems that the great poet puts forward the idea that whatever a person earns through hard work, he should spend all of them on the path of goodness, to be more precise, on the path of God. In addition to promoting the idea of Grace Ali, there is also a call to refrain from spending money on frivolous activities.

These universal values, given the Islamic spirit, were extremely important for the socio-ethical education of Grace Ali's time. Especially at a time when new - Islamic - moral relations are emerging, the need for such life instructions was very strong. People who have accepted the Islamic faith have learned what is appropriate and what is inappropriate in various life situations from the Qur'an, Hadith and scriptures. Such works have had a great influence on the further development of moral development.

Language etiquette is a core issue in Alisher Navoi's educational views. In Turkish literature, this topic is widely covered in the works of Yusuf Khos Hajib and Ahmad Yugnaki. It is worth noting that Alisher Navoi's observations are an enriched and polished view of the views of the above-mentioned artists.

In one of Alisher Navoi's poem, this very idea is expressed as follows:

Wisdom: The grief and calamity that befalls man is due to the tongue. Because of every spoken word, he gets into trouble. The tongue of a person who talks a lot is a killer, so the trouble of a person is his tongue.

Searching for the roots of such harmony in the Islamic teachings does not give a clue. Because the same treasure was considered a source of aspiration and literacy for the penmen who lived and worked in all times.

Sweetness and gentleness are beautiful qualities. Sweetness is one of the virtues that brings joy and happiness to the heart. Sweetness and gentleness are also the divine power that lifts strange hearts to the sky. It is a human virtue to be humble, kind, and sensitive. This virtue is recited as follows:

Wisdom: Talk to good people, be good, demand goodness, be demanding. Be pleasant to the people with sweet words, be soft-spoken and be loved by the people.

The most beautiful adornment for a person is moral qualities such as politeness and modesty, patience and contentment, honesty and generosity. The following words of wisdom and charm confirm our opinion:

Wisdom: A crown is not an ornament to a person, but a modest ornament with manners. The work of an impolite person is a slit; in short, the adornment of a perfect person is decency.

In determining the level of development of personal characteristics in a person, as it can be seen from the poetry, only those characteristics alone are not enough. Perhaps, it is important to pay attention to the circumstances that create the unique characteristics of each person and give impetus to their development and change. Alisher Navoi allocates space to these factors, in most cases, from the first verses of the poem and leaves the next verses to the translation of the aphorism that carries the main idea.

Poem covered the most important indicators of human existence in his time. The most important factor in the development of personal qualities and social skills of a person is the realization of his identity. Perception of what is good and what is bad in one's own nature really helps to realize one's identity and the formation of one's own characteristics.

In the moral views of "Nazm ul-Javahir" poems, thoughts about the power of knowledge, the harm of ignorance, restraint of the tongue, and the consequences of arrogance and envy are important. After all, the fact that the reader understands the qualities and characteristics necessary for the education of a perfect person from the poetry contained in "Nazm ul-Javahir" also starts him towards enlightenment. Based on this, we would like to draw attention to wise words that stand out among the aphorisms dedicated to high human qualities - one of the spiritual qualities of a perfect person - knowledge and wisdom.

As in many verses of the Qur'an, in the hadiths of our prophet, believers-Muslims are encouraged to be knowledgeable, enlightened, and educated; the influence of science in strengthening religion and purifying faith; There are great ideas about human life and place in society, its virtue. Grace Ali's views on this matter are also in harmony with the Qur'anic Hadith. Alisher Navoi, by translating the wisdom of Grace Ali, who calls for learning and glorifies the people of science and knowledge, instills his moral-educational, theological-mystical views into the hearts of the scholars.

Because knowledge is a spiritual treasure necessary for the prosperity of the nation and the strengthening of religion. Time taken from this treasure, spent on studying the spiritual wealth of the believers for the benefit of religion, nation, people, and science is better than any kind of obedience. Therefore, the beginning of any worship is enlightenment. Moreover, the goal of both obedience and knowledge is human perfection. In this matter, Grace Ali's views are in line with the hadiths of our Prophet: "Learning for an hour is better than praying at night", "Learning for a day is better than fasting for three months", [4]. In this regard, let's pay attention to the translation-commentary of the following wise words by Alisher Navoi:

Wisdom: It is good that people need people of knowledge. It is good to bow down and be gracious. If there is enlightenment, it is good to be zealous, and a little enlightenment is better than a lot of prayer.

It is known that the poet was not satisfied with the attitude towards the people of science in the time when Navoi lived, which was full of conflicts. For this reason, Navoi always helped the people of science with his practical activities. It is not for nothing that it is emphasized in poetry that members of the society should pay attention to the people of knowledge and show kindness to them. At the same time, the poet comes to the conclusion that enlightenment is the solution to all the difficulties in life, and thereby further expands the scope of the problem raised in Grace Ali's aphorism [11-20].

Of course, any knowledge is beautiful with it is practice. People should enjoy the knowledge of a scientist. Prophet (s.a.w) said, "Be among the followers of knowledge; if it is emphasized in the hadiths that it is necessary not to accept enlightenment only in vain, but to apply it to life, to serve the people with the acquired knowledge; In the following wise words of Grace Ali, the main focus is on the idea that it is better for a seeker of knowledge to memorize the knowledge he got from the book through hard work and enthusiasm.

Alisher Navoi puts this wisdom into verse as follows:

Wisdom: It is better to remember (the contents of) books than to collect them.

Wisdom: You go everywhere looking for knowledge, if you cannot remember, what do you do with a sheet of paper? Try to memorize knowledge until you collect many books.

Allah's attributes such as eternity, majesty and greatness are described in many chapters of the Holy Qur'an. In "Nazm ul-jawahir" poetry, along with glorifying such unique qualities of Allah, it is emphasized that obedience to Him is a blessing, which is strength for the heart and light for the eyes:

Wisdom: Obedience to the enemy is destruction.

Wisdom: He has acquired the way to lie down to God. Be satisfied with whatever comes from God, to obey a friend is to gain life, to obey an enemy is to perish.

In a number of poems of "Nazm ul-Javahir" qualities such as being fair, not being oppressive, and not being unjust are glorified as beautiful human morals. In the interpretation of these great ideas in Alisher Navoi's poem, harmony is clearly felt:

Wisdom: The shadow of the oppressor's life is short.

Wisdom: If the deed of the oppressor is oppressive, if his heart is always inclined to oppress, if he does not repent of what he has done, then his own destruction will return to him from his oppression.

The person mentioned in the verses spreads the seeds of oppression among people and forgets that he exists in that environment. It is like sinking a ship. "If a person oppresses, he himself will be humiliated", "The suffering of the oppressed will not be lost", "The oppression of the oppressor will lead him to destruction", the fact that such wisdoms are also used in "Khamsa" confirms that Alisher Navoi has always paid attention to them.

In his royal works such as "Khamsa" and "Mahbub ul-Qulub", Alisher Navoi put forward noble ideas about the justice of the kings in the prosperity of the country, peace of the country, and prosperity of the people. The idea of Grace Ali's wise words about a king being knowledgeable and virtuous finds a high artistic development in the following poem of Alisher Navoi:

Wisdom: There is no destruction to a knowledgeable king.

Wisdom: If the scientist's character is pleasant, consider his gentleness as a kind soul. A perfect man should never limit his gentleness from his wife. Know that gentleness is the perfection of knowledge.

Let's pay attention to his following wisdom about managing the country:

Wisdom: The kingdom of kings is in justice.

Wisdom: The greatness and splendor of the king is due to his justice, his fortune and happiness are due to his justice, and the peace of the people of the world is also due to justice. The state of the sultans is also with justice.

Alisher Navoi draws a broader picture of the concept of justice in his poem along with the wisdom.

We can see more clearly in the following poem that science not only frees a person from ignorance, but also teaches him to get rid of bad qualities and turn to good.

Wisdom: An ignorant person's asceticism is a mistake.

Wisdom: Whoever dreams of becoming the soil of the Truth, knowledge is more than two worldly kingdoms. A learned man will be aware of the corruption in the world, and the asceticism of an ignorant person is foolishness.

Truth bestows the bliss of two worlds upon its beloved servants. Knowledge is the key to such great happiness. That is why Alisher Navoi puts it above two world kingdoms. A sensitive reader who read the first verse of poem said that Muhammad Mustafa, the leader of two worlds, said: "Whoever wants worldly happiness, let him trade, and whoever thinks of the hereafter, let him pray." "Whoever wants to be happy in both worlds, should learn knowledge," he said, making it clear that the meaning of his hadiths was absorbed.

"Nazm ul-Javahir" in addition to the above-mentioned wisdom, there is also a poetic interpretation of such aphorisms as "The perfection of knowledge is in mildness", "The assembly of knowledge is like a garden of paradise", "The burden of knowledge is boasting", "It is the level of knowledge". The purpose and essence of the words of wisdom and the teachings of the poems are the same: to encourage people to study knowledge, to dedicate their lives to it, and to serve the people with the acquired knowledge. At the same time, it is said that being stingy, avaricious, and conceited in teaching science is a bad trait.

So, knowledge and the call to acquire knowledge are propagated by two great figures - Grace Ali and Alisher Navoi in their own style through wise words and poems. Grace Ali and Alisher Navoi are embodied in the eyes of the reader who read the wise words and poem as a wise person, patron and propagator of knowledge.

If Grace Ali's ideas about manners in human education were given in a simple, clear in content, concise form; Alisher Navoi tried to artistically reflect them, making them expressive, colorful, beautiful, pleasant and impressive. The appeals of both great spiritual figures aimed at acquiring knowledge are an important ideological-literary source for raising deeply educated, intelligent, rich spiritual generations for independence and its prospects.

Among the themes written in "Nazm ul-Javahir", there are a series of concepts reminiscent of Sufi concepts - gentleness, gentle behavior, manners, resisting the ego, doing good to the bad, remembering the saints, receiving information about the condition of the weak, inner beauty, humility, which will be discussed later. It can be said that these are the wisdoms that have motivated the development of the ideas of the religious sect. Among them, the concept of "lust", which later took a firm place in Sufi philosophy, is discussed in some detail:

Wisdom: It is better to flee from your lust than to flee from a lion.

Wisdom: Whoever is evil, think of a way to avoid him, because it is necessary to avoid evil. It is better for a man to run away from a corrupt person than to run away from a fierce lion.

Among the Arabic proverbs in "Nazm ul-jawahir" are "Stand up against your ego - you will rest", "Do not decorate your ego - you will tire it", "If your ego wins, follow the right path", "Whoever survives the evil of ego, he has won" The ideas raised in the Uzbek classic literature have been repeatedly sung in the works of many artists.

Both in the poems of "Nazm ul-Javahir" and in the wisdom of "Nasr ul-Laali" which is considered as a source for it, the pillars of the Islamic religion, Sharia law and rules are promoted along with etiquette and morals, honesty, purity, generosity, dedication, learning,

charity, shame. - social-domestic, moral-educational issues such as modesty, self-control, loyalty to a friend, valuing parents, raising children, and being satisfied are also covered.

In general, if we consider that Alisher Navoi wrote "Nazm ul-Javahir" in 1485, we can see that he used many of the various themes written in it in his great epic works, "Khazayin ul-Maani". This shows that he has been paying attention to these ideas throughout his conscious activity. When the spiritual heritage left by Alisher Navoi is taken as a whole, the scale of the scenes of a perfect human image will increase even more. One of the reasons why the great poet used the mentioned words of wisdom is the deep philosophic nature of the great thinker; the second is the use of the influence of Grace Ali, who is considered a great figure in the Islamic world as a devoted teacher, in promoting good ideas.

3 Conclusion

Works on the subject of ethics were very widespread in the literature of Alisher Navoi's time and later. They mention again and again the criteria of morality that Grace Ali and Alisher Navoi introduced. On the surface, the same motifs seem to be repeated, but in fact they are interpreted with a new artistic form and new ideological glosses. In the history of our classic literature, the topic of ethics was considered one of the leading topics until the 20th century. However, as the physical-spiritual maturity of a person is relevant for all times, the same quality is relevant to the topic of ethics.

In conclusion, the moral and educational significance of the work "Nazm ul-Javahir" is very great. We can clearly see in the example of "Nazm ul-jawahir" that Alisher Navoi's worldview and creativity were enlightened by the Qur'an, Hadith, and the wisdom of Grace Ali. As the poet puts each wisdom into verse, he decorates them with new "jewels". It was Alisher Navoi's great dream to encourage people to have good qualities and to free them from any defects.

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