

OSVESHCHENIE PROBLEMY SOVERSHENNOY CHELOVECHESKOY NRAVSTVENNOSTI V PROIZVEDENII "NAZM UL-DJAVAKHIR"

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ANNOTATION

This article is a post-analysis analysis of the issue of sovershennoy humane nraavstvennosti and produced by Alishera Navoi "Nazm ul-Djavahir". And this is followed, kak takie obshchechelovecheskie idei, kak khovnost, pryadochnost, ravstvennost, modesty, faithfulness, velikodushie, terpenie, blogadarnost, um, khizanie, chestnost i pravidlovost, kotorye prizyvayut kiloveka k khovnomu sufershenstvu, byly expressed by great poets and eta bota, i byli sdelany nauchnye vyvody.

Keywords: classical literature, sovershennyy chelovek, nraavstvennost, idea, hadith, wisdom, rubai, problem, analysis.

VVEDENIE

Sovershenstvo - velikaya tsel, mayak dobryx namereniy, k kotoromu ve vse vremena stremitsya alle chelovechestvo. Poetomu etot vopros byl osnonoy ideey nashey classiceskoy literatury. В частности, в творчестве великого мыслителя Alishera Navoi ideia sovershennogo cheloveka written with osobym uvajeniem i вниманием. Eto pokazyvaet, chto great poet mechtal videt chelovechestvo svobodnym ot alle nestastatkov i porokov, vyshe razlichnyx chuvstvennyx jelaniy.

ОСНОВНАЯ ЧАСТЬ

The genius poet prizyval chelovechestvo k sovershenstvu all his creations, three sciences sovershenstva. Eto mojno uvidet na primere proizvedeniya poeta "Nazm ul-Djavahir". Naprimer, v proizvednii podcherkivaetsya, chto khovovnoe fortune bolshe lyubogo materialnogo:

Gosudarstvennyy den zolotodobyvayushchey i serebryanoy promyshlennosti -

Kto tyanet nraavy natsii, ty mnogo rabotaesh,

Net privilege, net court,

Manery lyudey luchshe.

Poet obrashchaetsya k chitatelyu v pervoy je stroke rubayata, prizyvaya ego ne predavatsya mirskim blagam, takim kak zoloto i srebro, to est ne obmanyvatsya pohoty. Poskolku jiznennyy put ne vseгда gladok i polon ukhabov, dlya cheloveka estestvenno stalkivatsya so manyimi ispytaniyami i lisheniyami. Vajnym dostoinstvom nraavov yavlyaetsya to, chto oni mogut pomoch cheloveku v lyubuyu trudnyuyu minutu, vysvobodit ego iz vodovorota nezgod i napravit na rovnnye puti.

Modesty is the double pony of modesty. Oni trebuyut drug druga. Ved esli pryadochnost vozvyshaet man, to skromnost hides ego dosatki i uderzhivaet ot raznykh neumestnykh postupkov. V hadith-sharifax says: "Hayao - odna iz vetvey very". In fact, the shower of

veruyushchie can be someone's modesty. Hazrat Navai interprets the wisdom of Hazrat Ali and his work "Nazm ul-Djavahir" in the following image:

Stroyte veru iz trex chastei i ponimayte,

Pervoe - ego qurannoe ponimanie,

Bud veren vtoromu,

Esli vy ne znaete tretogo, pojaluysta, poymite.

I'm sorry. A person who believes in God, tesnyaetsya Boga and vozderjivaetsya ot sovershenia grehov, daje kogda nikogo net ryadom. Potomu chto nikto ne vidit, chto on delaet, no Bog znaet, chto on vidit. Litsa voobrajaemyx lyudey takje budut yarkimi. Potomu chto svet v ix serdtsakh takje otrajaetsya na ix litsakh. Ved "Life is eto svet, prosveshchayushchi sredtse, i chelovek vseгда nujdaetsya v etom dukhovnom svete". Zavesa tselomudriya, mask sovesti — skromnost. Zavesa tselomudriya lyudey, okrujennyx zavesoy styda, ne mojet byt sorvana. Eta skiniya nastolko besolovenna, chto skryvaet mongie oshibki i unichtojaet ix. Esli by u Durgi ne bylo pokryvala i odejdy, razve mother ne slilas by s vodoy i ne ischezle?» [5.275.]

Hazrat Navoi is talking about one of his ghazals:

Vam sleduet skorrektirovat svoe povedenie, ne dovolstvuytes svoey moralju.

Ni u kogo net rebenka.

And even the great poet compares povedenie with children: ne raduysya chujomu povedeniju, isprav svoe povedenie. Potomu chto chey-to rebenok ne budet chujim rebenkom. V svyashchennyx istochnikax takje govoritsya, chto kajdy deystvuet sam za sebya. And then you will be rewarded for your good deeds and evil deeds. A good man will love me, and I will be angry with God, and I will hate him, and I will be angry with him.

It's hard to do what you do

It's slander on bednyx lyudey,

Who plokhoi, tomu alda,

Komu horosho, tomu i horosho.

"Allah s uporstvuyushchimi" - said in Svyashchennom Korane. Deystvitelno, luchshee sredstvo v borbe s pohoty - patience. That's why Hazrat Ali said in his wisdom: "Gotovsya k pobede terpeniem".

Postroy dom gelaniy with patience,

Know that tvoe neterpenie - zlo,

Rabotai terpelivo, poymi znak,

Poymite predskazanie terpeniya k pobede.

Byt blagodarnym takje yavlyaetsya priznakom very. God loves you, thank you. Gratitude for blessings - prichina ix uvelicheniya, and neblagodarnost - prichina ix stradaniy. Blagodarya etomu v nashey klassicheskoy literature eta tema osveshchena s osobym vnimaniem. In all of his works, Hazrat Navoi also invites you to appreciate his life and be grateful for the things that he has. Sleduyushchi rubai iz "Nazm u

A wise man gives thanks, blesses the soul,

Yazdondin who dies with great blessing

That quality always comes to mind, idiot.

You blaspheme the one who spoils his blessing.

Intelligence is one of the greatest gifts given by God to mankind. Because of his intelligence, man is considered the most classical of all beings in the universe. "The mind is the key to the doors of generosity and the treasures of happiness. Getting rid of the sufferings of the mortal world and achieving the pleasures of the eternal world depends on reason and understanding" [6.10]. Hazrat Ali said: "There is no poverty for the mind." For the mind itself is the greatest wealth for the mind.

All crazy

And the stomach in the eyes of the mind,

A hundred thousand is a wise harvest for a man,

No, my poor poor fellow is smart.

A wise man is superior in intelligence to others, but always keeps himself low. After all, arrogance is the worst enemy of reason. If a scientist is proud of his knowledge, this is a sign that he has gone astray. A wrestler who believes too self-confidently in his own strength and underestimates his opponent will definitely lose. It is known in history that great people have high humility. No wonder they said: "Humble - perfection, proud - squalor." When a person bows his head humbly, he rises, and when he bows in arrogance, his level goes down.

I will die with many wounds

He must die while he wants to

I want to die not wanting to be high in my profession

Who, rif'at erur niyozmand will die.

Honesty is another quality that serves to improve a person. Honesty is the basis of all virtues. The believer must keep his faith, honor, body, heart, and morals pure. "Even if a person acquires wealth and happiness through dirty means, he will perish spiritually. A person who strives for halal will find a reward in every halal, just as one who is inclined towards halal eats halal and finds sin. [7.117.]

My heart is so poor it makes me sick of love

Every eye is a prisoner, the heart is dead

My heart died like a mountain

Makuli Halaldin Munir's heart died.

Honesty is the cornerstone of justice. Where there is no honesty, there is no justice, where honesty reigns, justice triumphs. Giving everyone their rights is justice. Giving people what they don't deserve is just as unfair as not giving them what they deserve. Rewarding a cruel person is like punishing a good person. Each owner of his own heart. The main criterion of each kagan should be justice. Hazrat Ali also said on this occasion: "The strength of property comes from justice."

Justice is the life of the people.

My kind man who has the quality of justice,

Both property and justice are aspects

He is also the owner of property in equity.

Kindness is the basis of humanity, just as justice is the basis of the country. Kindness is sharing goodness with everyone without harming anyone, giving meaning to one's life through good deeds. They say: "A man is only as good as he does to others." Our holy religion says that every good deed is charity. And the meaning of "charity" is "to confirm", that is, a person's

confirmation of his faith. When a person does good to someone, he confirms that he has faith in his heart. Goodness has neither big nor small. In Islam, it is commanded to do good, even if it is pouring water from one's vessel into another's vessel. By his good deeds, a person achieves the happiness of two worlds:

Be a prayer for everyone on the path of truth,
Let happiness be an instrument of good deeds,
If a good deed becomes a habit,
May your life be extended with this act.

CONCLUSION

Thanks to the above analysis, we can see that the work "Nazm ul-Jawahir" is an ethical collection that embodies the ideals of goodness. Although the rubaiyats that originate from it express different themes, they all serve the same purpose - the education of a perfect person. That is why today, when various forms of attacks on the spiritual world of man are intensifying, we, more than ever, feel the need for the works of Alisher Navoi.

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