

THE ELEMENTS OF GENEROSITY ARE APPEARED IN ALISHER NAVOY'S CREATION

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Abstract: One of the highest qualities for a person is generosity, which Hazrat Navoi understood deeply. Through this article, Alisher Navoi's thoughts on generosity and generosity are briefly discussed.

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A word should mean a relationship. Every word that comes out of our language determines our attitude towards others and others towards us. It is not for nothing that Hazrat Navoi said, "Words turn man into an animal. Know that there is no gem more precious than man." Speaking is a tool that transforms an individual into a person, and meaningful speech transforms a person into a human being. In particular, the Uzbek language is rich in precious gems. But it depends on spirituality to be able to use them appropriately. It is true that words, language and spirituality are always integral concepts. It can be clearly felt through the following wisdom of Hazrat Navoi.

A true word is honorable; A good word is short. A talker is boring; a repeater is crazy. Guilty seeker - guilty; the one who talks about a person's fault is the one who misses evil. The one who looks after the truth - has a clean look; the one who sees the good sides of people - right-minded. Whoever has evil in his mind, his words do not make sense. If the brain is healthy, the speech will be pleasant and without mistakes.

His words are worthless - he is worthless. Confusion in words is regret in itself. If the word is not decorated with the ornament of beauty, the ornament of truth is enough for it! The more beautiful the liar's words are, the more vile they are. No matter how harsh the truth, there is no regret for the speaker. Even if the flower dress is torn, it is not damaged; even if the mother-of-pearl is ugly, it is flawless.

A lie is inappropriate except in poetry, and a liar is a fool. A person with bad behavior is a villain; he is quick-tempered - a harbinger of trouble, a wretch prone to calamity.

No matter where they go, trouble is inevitable; no matter how far he runs, he cannot get rid of the disaster. A bad character is a victorious enemy and a fierce enemy, and a person with a bad character is always defeated by it and his body is injured by it.

At the end of the poet's life, the work "Mahbub ul-Qulub" was created. It is no exaggeration to say that this work is the product of Navoi's life experiences, his life is a treasure. "Mahbub ul-Qulub" means "The Book Beloved of Hearts". It can also be translated as "A book familiar to hearts" or "A book close to hearts". Why is the work named so? "Mahbub ul-Qulub" was written primarily for whom? What was the need to write this work? Who does Navoi mean by hearts? Knowing about these is important in determining the value of the work.

In the prologue of the work, the poet looks at the difficulties encountered in his life with a deep sigh. "When I was short-handed, I saw a lot of humiliation and helplessness," says Navoi. I faced various tests of life, sometimes the lowly ones humiliated me, sometimes the rascals humiliated me. I entered every street and city, I joined different peoples and groups, I enjoyed the goodness of good people, my heart was wounded by the conspiracies of bad people, my heart was wounded by the actions of lowly people, and the attitude of noble people was soothing to my heart. When fate smiled, I became an emir and a governor. In that case, I acted with justice, I did not forget to bow down and be generous, I did good as much as I could. I have learned the difference between good and bad, I have accumulated a lot of life experience as a result of many sufferings and trials.

Gohe topdim falakdin notavonlig‘,

Gohe ko ‘rdum zamondin komronlig‘.

Base issig‘, sovux ko ‘rdum zamonda,

Base achchig‘, chuchuk tottim jahonda.

But there are many people who have not yet faced such bitter and difficult tests of life, - says Hazrat. *I wrote this book so that they do not stumble in their life paths, to be able to distinguish between good and bad, I considered it necessary to alert and warn them.*

The book gave detailed information about the standards of good behavior and high spirituality that every person should acquire.

It is clear that this work is written for people who have not yet had enough life experience, in my opinion, mostly young people. So that, - says Navoi, - they will be aware of the virtues and defects found in all categories and classes in the society, so that they will not be confused about who to follow.

The compositional structure of the work is unique. It is not for nothing that it is divided into three parts. The series of admonitions and rebukes, which is the purpose of Navoi, is presented in the third part. What was the purpose of the comments in part one and part two? Navoi believes that it is necessary to give the student knowledge and understanding about the society and the spiritual pillars that protect it before preaching. Therefore, it is not recommended to start the work with empty advice. At first, he gave the student special training.

In the first part, all classes and categories that make up the human society are described in detail in forty chapters. Their merits and demerits are revealed. It is aimed at giving the student a holistic idea of society. In the first part, what kind of qualities are required of each of the *commercial people, astrologers, farmers, soldiers, sheikhs, dervishes, mutribu mughannis, singer, poets, minister and king*, and their nature is revealed in that period defects are mentioned.

For example, hakeems are compared to the prophet Jesus. If Jesus returned the departed soul to the human body with a prayer, the healers prevent the departed soul from leaving the body with the help of medicine. - A hakeem must be extremely skilled in his field, devoted to his profession, kind and compassionate to the patient. The face of such a doctor is dear to the patient, and his words are dear to the soul of the patient, that is, pleasant. His steps are healing for the sick. But if he does not master his profession well, has a bad character, is careless and rude, he will hurt the patient's heart on the other hand by treating the patient. If a doctor is not educated, he is an executioner's apprentice. When the executioner kills with a knife, he heals instead of healing.

What qualities should young people who are becoming active members of society have for the development of their society? What principles should the members of the society be based on in

order for goodness and complete happiness to prevail in this personal society? In the second part of the work, Navoi reveals this through principles of admirable character and high behavior within 10 chapters. These are repentance, *xuhd*, *tavakkul* (trusting in God's plan), contentment, patience, humility, and *adib*, mention, consent, concentration, and love. These are the qualities that protect the human heart from tension and rebellion, and give peace and happiness, make the character beautiful, and increase endurance. They help to strengthen the will.

For example, let's look at the chapter on asceticism. Asceticism means secularism and withdrawal from religious conquest. Navoi explains *Zuhd* in this way: *Zuhd* is to refrain from impossible dreams, not to pursue a rich career, to protect the eyes from an unworthy face, and to refrain from bad words.

Whoever achieves this status, a light will appear in his heart and will always make him happy.

The level of conscientious people is high, but the level of generosity is several times higher.

Extravagance is not generosity, reasonable people do not call it generosity. They say that someone who burns halal goods is crazy, and someone who lights a candle in a bright place is crazy. To give wealth to brag is to show oneself off and to call oneself generous with this is indecent. The one who donates to the people is humble and not generous. It is better not to give than to give after asking and not out of generosity. If you divide a loaf of bread in two and give half to a hungry person, consider it generous, and if you don't eat it yourself, give it all to a needy person, consider it *axiy* (cook, brother, friend). To find the good ones is to feed them and to cover their faults is to clothe them.

An old cloak and a gray cloak given in time of need is generosity, a cloak given freely is mischief. If you say that my food should not be stale, eat it, if you say that my clothes should not wear out, then wear them.

Understand the way of generosity from these words, but only a fraction of the images of nobility and courage.

Karam - to carry the heavy burden of a poor person and save him from the burden of the burden. *Cabbage* - to carry someone's thorny burden and to open up like a flower from the sting of a thorn and not talk about what you did again. It is to never be grateful and never to give up. The quality of cabbage is "Akram ul-Akramin", that is, the cabbage of cabbages is God Almighty. A good person is a person who is subject to this quality of Truth.

At present, cabbage vegetable cannot be found anywhere except in the greengrocer's shop, and the flower of love (sun) cannot be found anywhere except in the garden of the sky. Cabbage is unique in human nature and perhaps does not exist, therefore the people of cabbage cannot be seen or even found.

They take the letter "k" of cabbage from the beginning of the word "chemistry" and the letter "r" from the word "simurg" and the letter "mim" from the mouth of the good ones. Asking for this gem from the people of the universe is like asking for the sun from a particle, it is like asking for the sky from the smallest Suho star.

Kindness in scarcity is the seed of a cabbage. Maybe she gave birth to twins. When both of them became aware of the infidelity of the inhuman people, they ran away from them and traveled to the world of nothingness. The owner of the cabbage does not consider it a right thing to lose his beautiful and valuable wealth.

And the owner of mercy does not lose his noble character.

May Karam and Muruvat be protected by God wherever they are, and may they find a place of honor and respect.

There is a powerful tool to discover a person and his spiritual world, and that is the art of words and fiction. Calling literature an anthropology, poets and writers are engineers of the human soul. Literature and the art of speech have long been an expression of the people's heart, a herald of truth and justice.

Hadiths have a special place in the path of human development, and if they are read and propagated to the next generation, it will be easier for any parent or teacher who starts raising a child to achieve the goal he/she has set for himself.

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