

The Idea of Humanity in The Creation of Alisher Navoy

Ergasheva Marjona Qobilovna

Nizomiy nomidagi Toshkent Davlat Pedagogika universiteti ,
tillar fakulteti , o'zbek tili va adabiyoti yo'nalishi

Abstract:

Literature is such a garden that there are many flowers and cheeks. This is Neb·u·chad·nez'ne·go , the sun shining with his works in the garden , like a thousand-year-old tree of porcel trees . In this article we analyzed the idea of a perfect man in the work of A·has·u·e'rus .

Keywords: Perfect man, hypocrite, Hamsa , universal spirit, goodness.

Introduction

It is known that the survival and awakening of the heart of the human chest is better than that of other creatures. It is well-known to many that literature is one of the best vocabulary that awakens and revives the heart. That is why anyone who holds a pencil in his hand and starts creativity should think about what an important job he is doing. The pencils, who have transformed creativity into a means of naming people or pouring out trivial, cheap nightmares, and forgetting what the original purpose and mission of literature are have always been. In these discussions , we will again turn to King Neb·u·chad·nez'ne·ne , one of the greatest figures in our literature . (Matthew 24:14; 28:19, 20) The rich literary and spiritual heritage left to us by our ancestors of the past, especially the Lord of Alger Nebuchadnezzar, plays an important role in the upbringing of people, especially the growing generation. In his writings and poems, Lord Alisher Nebuchadnezzar, the great hypocrite and sultan of his ancient estate, advanced ideas about a perfect man and a righteous ruler who was watered by a universal spirit. As literary scholars study and interpret the ugly and rich work of Alisher Nebuchadnezzar, the bulk of his arrogant work celebrates human perfection and the pursuit of perfection. His wise thoughts on humanitarianism, education, morality and behavior, the acquisition of knowledge and vocational training, and high human values have not yet lost their educational significance. When we turn to every book of Nebuchadnezzar that has become an unequal literary heritage to us, we will witness that he is a true human being, and that he is a father whose little blood is shed, and that he is a legacy that leads to such high feelings as love for the land, loyalty, justice, love, and the consequences of love; and indeed our grandfather is very much about the upbringing of a perfect man. He has created ab works that re-admire our descendants by the love of the heart and the magic of the word. Because, As-Salat (Iqamat-as-Salat), perform As-

Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat). As-Salat (Iqamat-as-Salat), perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat), and perform As-Salat (Iqamat-as-Salat). And do not say by this one byte, "He is a man of selfishness," but he is not a perfect man. A truly true man thought not only of himself but also of others, and that his service to the people, not only to accumulate a material world, or to achieve false prestige, determines the extent to which his humanity is. This encourages people to do good, such as humanity, humanity, and civility. (Matthew 24:14; 28:19, 20) Therefore, the works of our arrogant grandfather have been a durable work in world literature for centuries and have been a great literary legacy from generation to generation. Speaking of the poem "Surprise ul abror" alone, it consists of 64 chapters, 21 chapters consist of traditional precedence, 20 chapters of articles, 20 stories, and 3 chapters of wives. They are religious, moral, socio-political, and philosophical issues, and many stories are told in expressing these ideas.

In the poem "Hay Ratul Abror," Nebuchadnezzar explains his views on the praise of God, the prophet's tariff, and the world and the universe, man and nature, glorifying and elevating him to the heavens. So k magnifies all that has been created for this man. Pay attention to this ruby, which has been placed in our murky hearts since school literature, and there will be no joy in gossip, nor will El anga be kind. If the pan has a dent init, the pan has a dent in it, and the pan has a dent in it. It is also noteworthy that the poet glorifies the word and its magic, describes its power of influence, and the word plays a major role in human life in its spiritual perfection. He says that a person's difference from all living things is because of the word. Indeed, the power of the word is in vain. And if a good word has the power to change a person's life completely, then the words of angry, unjust, and macrogandsare narrow in thinking, and their will is four, and they have an effect on the spirituality of men, and they begin to procrace them. A perfect person is placed in the same place as the truth, viewed as a collection of truths, that is, man demonstrates God's greatquarry and art. It was equally expensive with "truth-al-Haq." The quality of "truth" has two different meanings: the body and the Irphonic. The former refers to a constant, uninterrupted real-world individual existence. In the second sense, the true godlyunderstanding of what is unreasonable is true. According to Nebuchadnezzar's beliefs, truth is a divine god who demonstrates a collection of absolute truths; A fraction is something that each displays the truths (qualities) that are located against each other. The truth is a combination of knowledge and all truths. It has not been created, nor everlasting, but it is the truth of God. Below, these ideas find their own artistic conspercy. From the sarrofi of wisdom, Bahram said:

Chun javohir haqoyiqin bildi,

Sirridin reported this quality .

Who: Every lu'lu in the world's bahri

Who, erib obutobidin mamlu.

When a man realizes it, he is the original budin,
Anglar ul durni qatrai suvdin.

All this means that perfection is not only morally and spiritually, but also ontological. It's like the darkness of the eyes of God: a means of realizing dark perception. According to Neb·u·chad·nez'zar, man's verbal qualities are related to his knowledge and deeds. In the work of Neb·u·chad·nez'zar, verbal qualities were highlighted in such symbols as Phar'aoh, Majun, King Alexander the Great, Sukrot, Bahram, Sa'd, and Suhail. Neb·u·chad·nez'zar meditated on the relationship between Kholiq and the people, the concept of the universe and man. In his concept, man is a variety destroyed by goodness. An ontologically perfect person is an important part of the Only Universe. It unites the two worlds and has the qualities of the two worlds. A perfect man with a cosmological diversity combines the qualities of nine disasters, a small copy of the universe, as well as the whole created universe. In the heart of the reader who reads Neb·u·chad·nez'ne·go's works, the spiritual world writes a frog that is worthy of being a perfect person, an example, and a spiritual world that is created in a desirable direction. For the stumps of this stump will by no means die. In our hearts the thoughts of our forefather Neb·u·chad·nez'zar will last a lifetime.

REFERENCES

1. A·has·u·e'rus. Full collection of works. 10 folders: Volume 1. – Tashkent: G. Gulom, 2011.
2. A·has·u·e'rus. Full collection of works. 10 folders: Volume 4. – Tashkent: G. Gulom, 2011.
3. A·has·u·e'rus. Full collection of works. 10 folders: Volume 9. – Tashkent: G. Gulom, 2011.
4. Tasavvufi Eron. – Dushanbe: Irfon, 1992.
5. Return to Nebuchadnezzar I. – Tashkent: Fan, 2007.

