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Uzbek, Persian, Russian and English alternatives of wise words used in "Nazm ul-Javahir"

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Abstract. In this article, we will talk about the words of wisdom used in the work "Nazm ul-Javahir" and their alternatives found in other languages. We will analyze their meaning, artistry, mutuality and unifying aspects.

Key words: exemplary words, humanity, alternative, human duties, correct speech, justice.

As the first president of Uzbekistan I.A.Karimov noted, "It is rare to find a poet who expresses the joy and sorrow of the human heart, goodness and the meaning of life as deeply as Navoi" [2, 47-48]. Alisher Navoi (1441-1501) devoted his entire life to raising the status of the Turkish language and recognizing Turkish literature in the world, as well as determining the criteria of truth and justice. Alisher Navoi was a great Uzbek and other Turkic poet, thinker and statesman. In the West, he is considered a great representative of Chigatai literature, and in the East he is honored with the title "Nizome millat va din" (Religion and Nation Law). The great poet and statesman was born in Herat, the center of Khurasan. Navoi's father Ghiyaziddin Bahadir was one of the people close to the Timurid family. The great writer grew up in a palace environment and this environment influenced his work.

When Husayn Boygaro sat on the throne of Khurasan (1469), a new stage in Navoi's work and life began. Husayn Boygaro gives Alisher Navoi the title "Muqarrabi Hazrat Sultani" (the closest person of His Majesty the Sultan). He continued his work in the palace as both an artist and a minister. The total volume of his lyrical heritage is more than 50,000 verses, and it is collected in four divans entitled "Khazayin ul-maoniy" (Treasures of Meanings). Navoi's mystical views permeated the spirit of almost all his works.

Alisher Navoi's work "Nazm ul-Javahir" (Jewel Chest) has not yet been thoroughly and comprehensively studied. The text of "Nazm ul-Javahir" was published in the 15-volume collection of Navoi's works (1968) and the twenty-volume complete works (1999) in Tashkent. This work is enriched with information on education from head to toe. In this work, Navoi widely promotes the ideas of goodness, humanity, and justice through the conclusions and generalizations derived from the experience of the country's life. He tries to raise people to spiritual heights. It gives guidance on how to be in a state of harmony of materiality and spirituality. This work is enriched with ghazals, rubaiyy, as well as translations. Nawai interpreted Hazrat Ali's wisdom in rubai. His 255 most meaningful wise sayings are collected in this work. Addressing the reasons for the writing of the work "Nazm ul-javahir", Alisher Navoi says that there are two reasons for it. First of all, the wisdom of Persian poets "Nasr ul-Laoli" was translated into verse, and the second was the writing of the work called "Treatise" by his closest friend, the king and poet Husayn Boygaro. This work was completed



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in 1485. D. Yusupova stated that the title of the work "Nazm ul-javahir" is symbolic, and this is evidence that Hazrat Ali's wisdom is arranged in a single system [4,197].

Alisher Navoi, stringing the words of wisdom into a thread, puts Ali's wisdom: "Jalla man lo yamutut" (The Immortal One is great) into a verse like this:

Gardunk, you have no loyalty to the people,

There is no harm in suffering, big or small.

Everyone, if he is small, there is nothing left for him,

He who is great knows that he does not perish.

The poet gave the meaning of wisdom in the fourth stanza and used the art of contrast through the words "small", "great", "fano", "baqo". By citing these opposite words, the reader creates conditions for comparison in front of his eyes and easily achieves his goal. [3]

In this article, we have selected some of the wise sayings found in Nazm ul-Jawahir and compared them with their alternatives in other languages. Wise words clearly show the values, lifestyle and culture of each nation. Wise words are close in meaning to proverbs. "Kiska soz mukhtassar" is a wise saying that corresponds to the Uzbek folk proverb, expressed in the work "Nazm ul-javahir" as "The best word is short" [1,18]. In Russian, this combination is "Luchshaya rech-kratkaya rech", in English: "The best speech is the shortest one", in Persian: "خوبی گفتار به کوتاهی آن است" (Khubi guftor be kutohi on ast). In accordance with the above wise saying, "A person's interlocutor is like himself" [1,17], i.e. the way a person speaks, if his words are meaningful, the interlocutor next to him is also one of the diltartar words. speaks. This wise word is equivalent to expressions such as "Luchshiy sobesednik cheloveka-rovnya" in Russian, "Man is mostly associated with his companion" (in word and action) in English, and "hmneshin âdmy msl awst" in Persian. will come. "Speak the truth even if a sword comes to your head" is a saying that has been ingrained in our blood since we were young, and we have often heard stories and tales about "Righteousness".

In the work "Nazm ul-javahir" it is said about truthfulness: "A person with the right words breathes freely" [1,40], only a person who speaks the truth is always trusted by people. Ladi Liars always have black faces. In the tenth article of Alisher Navoi's prose-didactic epic "Hayrat ul-Abror" entitled "Definition of Truth", the consequences of lying are described. In this article, the idea that "if someone has learned to tell lies, he will never be trusted by those around him, and in the end he will end up on his own." The alternative in Russian is "Pravdivomu cheloveku ishitsya svobodno", in English it is "Truthfulness of a man is the pledge of his liberty and freedom", in Persian this wise word is interpreted as follows: ast). Everyone should look at everything with a good eye and envy. Envy invites a person to go astray, surrounds his spiritual world with a black veil. Alisher Navoi describes envy as follows: "The envier has no pleasure" [1,50] this wisdom is interpreted in Russian as follows: "U zavistnika net pokoya", and in English: "The envier (ill-wisher) does not enjoy a comfortable life" meaning "a dreamer (an old wise man) is not comfortable with a comfortable life". And in Persian, "حاسود را راحتی نیست" (hasud ro rohati nist). Alisher Navoi in his article entitled "Salotin chapter" says about the king: "If the raiyat (people) is a herd, you are a shepherd, protect the herd from wolves." In addition, it should be said that the ruler should be a just and most importantly wise person. In the work "Nazm ul-Javahir" there is a wise saying: "There is no need for a scholar to be a king" [1.43].

In Russian it is similar: "Ucheny pravitel bessmertn", in English: "Downfall will never threaten the enlightened knowledgeable sovereign" in Persian "sultane dono ro zolim nist" (Sultone dono ro



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zolim nist). Our elders say: all merits and sins done in this world count. In addition, we Uzbeks have the concept of treating father and mother with special respect. In the work "Nazm ul-Javahir" it is said: "Feed your father, and your child will feed you" [1,25]. Russians used this phrase: "Zabotsya ob otse i vozdstsya tebe ot syna", in English: "Esteem your father, your child will esteem you", in Persian: "pdrt احترام kn ta frzndt tw ra hātām knd" (honor from father to son). "Without a friend, my head is without salt", a person cannot live without a friend, a good friend is like the shining sun, but Alisher Navoi describes the betrayal of a friend as follows: "The blow of a friend is painful", in fact, the blow given by a friend is a dagger. like it is stuck in the heart. This wisdom in Russian: "Udar, nanesenny drugom, osobenno muchitelen", in English, "The words of the dear true friend can be more effective but painful", in Persian: " drbh y dwst drdnākr 'cr"(zarbeye dust dardnokr ast) . A person should always restrain his ego, even indulging in ego is strongly condemned in our religion. In the work we are analyzing, it is said about lust: "Greed kills the greedy" [1,16] where the word "lust" is not used only for lust.

Lust is attachment to the material world, giving free rein to the ego, not being able to see the good deeds done by people. In Russians, it is interpreted as follows: "Jadnogo alchnost pogubit", in English, "Cupiditiy kills a greedy man", and in Persians, "کاشنده آزند حرص او" (kashande ozmande khirs ust). Etiquette is the beauty of a person. Alisher Navoi says the following about manners: "A person's decoration is manners" [1,19]. Etiquette serves as clothing and food for a person. This wisdom in Russian: "Glavnoe ukrashenie cheloveka-ego vospitannost", in English, "The people's adornment is their courtesy", in Persian, "زینر مردان ادب است" (zeyvar mardan adab ast). Wealth does not consist of worldly possessions, real wealth is being the owner of a good craft. In the work "Nazm ul-Javahir" it is defined as "Craft is a person's wealth" [1,19]. Russians use the phrase: "Znaniya - fortune cheloveka", and English: "A man's valuable treasure arises from his craft". And in Persian, "غنج آدمی هنر اوست" (a man of good skill).

In conclusion, it should be said that Alisher Navoi promoted the ideas of fairness, honesty, and justice in all his works. Although the proverbs written in "Nazm ul-Javahir" were written several centuries ago, the meaning expressed in them has not lost its importance. The name of this work also has a special symbolism, that is, the "Jewel Chest" is the reason for the fact that it contains the best examples of all religious and worldly knowledge. Alisher Navoi's Arabic sayings are expressed in many ruba'is in "Nazm ul-jawahir" using artistic arts in a very beautiful way. In this work, the sayings described in this work have alternatives in other languages of the world. This is a proof of how high the value of the work is. In this work, the good qualities and bad vices of humanity are clearly stated. It is also explained in the wisdoms how great our religion is. In a word, it expands the spiritual world of a person and helps to distinguish between black and white, it is not an exaggeration to say that it is a collection of the best jewels that refrain from bad and evil deeds.

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