



DIDACTIC FEATURES OF THE NOVEL “NAHJUL-FARODIS”

Kenjayev Ziyadulla Ortiqovich

Head of the department for the organization of scientific work of gifted students of Shakhrisabz branch of Tashkent State Pedagogical University named after Nizami

ABSTRACT

The article describes the discovery, study, the author of the novel, the content of the title of the novel “Nahjul-farodis” in Uzbek literature. It also provides some examples of the structure, components, ideology and content of the work.

KEYWORDS: “Nahjul-farodis”, Kardari, Yanosh Ekman, chihil hadith, turkologist, Khusrav Khorezmi, didactic, narration.

DISCUSSION

In recent years, extensive work has been carried out in our country to study and systematically research the unique monuments of Uzbek classical literature. Our people have a rich historical and cultural heritage – examples of high literary literature, which occupy a worthy place among the masterpieces of world literature. Examples of this literature are our immortal values.

Many of the works created in the distant past, worthy of a number of unique and beloved works of our people, have not yet received their scientific evaluation. There is still a lot of work to do, especially with regard to the religious mysticism and the directional works. One of our main tasks today is to study and disseminate them to the scientific community.

A comprehensive and coherent study of this work from the standpoint of literary criticism provides a wealth of new information and facts about the literature, language and culture of the 13th and 14th centuries.

The work of studying and researching the work of “Nahjul-farodis” has a long history. This work has attracted the attention of many Turkish turkologists. It is also worth noting that this book, “Nahjul-farodis”, has been largely studied in language, and many studies have continued in this direction. The Kazan scholars, Russian scientists and Turkish scholars have been particularly successful in this regard.

In the second half of the 19th century, interest in studying the work of “Nahjul-farodis” began. Specifically, Shahobiddin Marjani in his book Mustafodil - Information Condition of Kazan and Bulgore provides information on a rare copy of Nahjul-farodis [pp. 7.15-16].

In the twentieth century, some Turkish and Tatar scholars have provided information about this work and expressed their views. Including “The History of Tatar Literature” by Aziz Ubaydullo and Ali Rahim (Kazan, 1924), Fuod Bridge “History of Turkish Literature” (Istanbul, 1926), Hifzi Tawfiq, Ehson and Hasan Ali's “Samples of Turkish Literature” (Istanbul, 1926) Volume I), commentary by Ahmad Zaki Validi on “Old Turkish Works in Khorezm” (Turkish Complex II, 1926).

Russian scientist A.N. Samoylovich works on scientific study of “Nahjul-farodis”. He cited a copy of this work in ancient Kazan manuscript and literary language [1].

Turkish scholars have also worked very effectively in the study of the work. Q. Burslan has published a special study called “Turkish words collected in Nahjul-farodis” [4]. This study was republished in 2010 [3].

In several issues of the Turkish Language and Literature Magazine, published in 1968-1971, there is a separate study by Ali F. Koramonoglu on the language features of the “Nahjul-farodis”, which features the language and ancient Turkic language. The rhinos have been studied extensively.



In addition to the Russian and Tatar scholars mentioned above, there are also scholarly studies of former Soviet scholars B.A. Jafarov and Amir Najip. These scholars also studied the language features of the work. Specifically, B. Yafarov's thesis "Literature of the Kama - Volga Bulgarians of the 14th centuries and the Manuscript of the "Nahjul-farodis" (Kazan, 1949) and A. Najip's "Nahjul-farodis" and "XIV Century Monument" its language".

Among these scholars is the well-known turkologist, Janosh Ekman (1905-1971), whose name should be mentioned. Among his many studies on turkology is the discovery and study of the book "Nahjul-farodis."

Ekman began his first research related to this work by examining the word "if not" and used a separate article [2]. In 1956, he made the first facsimile copy of the work. The scholar has written a separate preface to this publication. Later, he continued to study the manuscript, studied the manuscripts and began to translate the manuscript, but was unable to finish due to his death. Later, Turkish scholars S. Tezjan and H. Zilfiqor published this work.

In this way, "Nahjul-farodis" is seen throughout the world, and much of the subsequent research has been done on this facsimile and printed text.

Uzbek scientists and researchers have also done some researches on this work.

"Old Uzbek. Khorezm Memoirs of the Fourteenth Century" (Vol. 2, Tashkent, 1966-1971); Makhmadmuradov's monograph "On the Analysis of Language Features of Ancient Turkic Written Monuments (X-XIV Century Written Monuments)" (Samarkand, 2010) contains many texts from "Nahjul-farodis".

From the literary point of view, information about the work was published by literary scholar N. Rahmonov [5]. The textbook contains information about the author, structure and genre, as well as stories about Khalifa Uthman, Caliph Othman, Khalifa Ali and Abu Dhar Gaffari in Nahj al-Faradis were made.

When studying any work, the first thing to think about is the author and the content of the work. The author of the book is Mahmud ibn Ali as-Saraji Bulgory Cardari [5. 254-255-b].

"This book was completed. I was on the sixth day of the seventy-sixth day of the holy month of Allah. The writer of the revival book inspired this Sunday's darul-fanodin dar-garden" [p.6309].

There are two important aspects to this passage. First, the date the work was finished. That is, the year 761 CE is the year 1360 BC. The second writer, the writer of the work, died on Sunday (1360) when the work was completed.

At the end of the book, the secretary gives his name: "Muhammad ibn Muhammad ibn Khusrav Khorezmi." It means the work was written as a book by the Khorezm secretary under the pseudonym Khusrav.

The author began his work with the traditional Bismillah, with praise to Allah and Prophet Muhammad, and quotes from a narration by Abdullah ibn Omar.

The author wrote: "Umar o'g'li Abdulloh raziyallohu anhu rivoyat qilur payg'ambardin, salollohu alayhi vasallam andog' yorliqar: "qayu mo'min va muvahhid qirq hadisni menim hadislarimdin eshitmaganlarga tegursa, bilmaganlarga o'rgatsa Haq taolo ul kimarsani olimlar zumrasinda bitigay, taqi qiyomat kuni bo'lsa, amanna va saddaqa, shahidlar jumlasinda qo'porg'ay, taqi qayu kimarsa men aymamish hadisni menim aymaganimni bilip, qasd birla menim uza yalg'on so'zlap payg'ambar alayhissalom aydi tesa tamug'din o'lturg'u yerini omoda qilsun, tep aydi. Bu hadisga tamassuq qilip qirq hadis jam' qilduq payg'ambar alayhissalom hadislarindin mu'tamad kitoblardin"[6.1-b].

According to the statement of the author of the "Nahjul al-Faradis", he followed one of the hadiths of the Prophet (saas) and said that one of his noble deeds was to collect forty hadiths and be among the scholars. This collection of forty hadiths is fundamentally different from the other Chihil hadiths. That is, the work was carried out on a systematic basis, with a precise calculation and purpose.

The work of "Nahjul-farodis" consists of four chapters, each of ten chapters - forty seasons. This means that each hadith has a separate chapter. At the same time, each chapter of the decade is devoted to a specific theme, where the proportionality is maintained.

It should be noted that each chapter of the work begins with a hadith, and after the translation of the hadith in Turkish, famous scholars' works and stories related to this hadith are given. The texts that appear between the texts are first in Arabic and then in the commentary of the author.

The first chapter deals with the life and virtues of the Prophet Muhammad (pbuh), the second chapter deals with the virtues of the four caliphs, the Ahl al-Bayt and the four imams, and the third chapter deals with the actions that bring man closer to Allah and the last chapter. This work is a work that interprets "forty hadiths" (chihil hadith) and adorns it with stories related to each hadith. Although this work belongs to a series of Qasas ul-Anbiyah, that is to say, a series of agrographic works, historical narratives are central to the history of the prophets [255 p]. In particular, the third and fourth chapters of this work contain numerous didactic narratives and stories.



The third chapter of the book focuses on the positive qualities that lead to human perfection, such as education, parenting, honesty, vigilance, and patience. In particular, let us consider the stories in Chapter Three about the virtues of serving the parents.

“Bir kuni bir abushqa¹ norasida o’g’li birla sahrada yuriyur erkan bir qush uchup ileylaridin kechti ersa, bu norasida o’g’ul aydi: Ey ota, bu qush oti ne turur?-tep savol qildi ersa, abushqa aydi: Ey o’g’lum, bu qush oti falon turur, tep. Bir ancha yuridilar. Yana ul qush ko’rundi ersa, o’g’li ikinch qata² savol qildi ersa, abushqa yana aydi, lutf va karam birla hech og’irsinmadi. Ul qush yeti qata ko’rundi ersa, ul norasida o’g’li taqi yeti qata savol qildi. Otasi hech sakitmadi³, lutf va karam birla javob aydi. Andin so’ng bu norasida o’g’ul ulg’aydi, yigit bo’ldi. Taqi ittifoqo andog’ tushti kim otasi abushqa birla yana yo’lga kirdilar. Boru boshladilar, ul yerka yettilarkim otasing’a qushdin yeti qata savol qilmish erdi taqi otasi javob aymish erdi.

Emdi abushqa taqi o’g’lini tajriba qilmoq tiladi erdi. Ul holda ul qush ucha keldi ersa, otasi aydi: Ey, o’g’lum bu qush ati ne turur? - tep savol qildi ersa, o’g’li javob aydi. Ikinch qata ul qush yana ko’rundi ersa, otasi yana savol qildi. Qachonkim otasi o’g’ulqa ikinch qata savol qildi ersa, o’g’li aydi: Ey ota, abushqa bo’ldung, aqling zoyil bo’lmish⁴, harif bo’lmushsen. Bu soatda bu qushning otini aydim erdi, hali unutmishsen, tep bemaza so’zladi ersa, otasi xotiri shikasta bo’ldi, ko’zindin qatarat va abarat yoshlar oqti taqi aydi: Ey o’g’lum, men seni tajriba qilmoq uchun aydim. Bu ul yer tururkim sen manga bu qush atin yeti qata so’rdung. Ul vaqt norasida erding. Men sanga hech chog’lamadim⁵, tegma bir so’rmushingda lutf va karam birla javob aytur erdim. Emd men sanga ikinch qata so’rdum ersa, manga mundog’ ozor qilding. Ma’lum bo’ldikim o’g’ul qiz muhabbati ota-ona muhabbatinga yetmas ermish, tedi” [6.199 p].

(Summary of the story: An old man passed by a bird as he and his son were traveling in the desert. The boy asked his father what the bird was. His father told him about the bird. The boy asked the same question again, and his father answered it seven times.

Years passed, and the boy became a man. Coincidentally, the path of the father and child descended into the same wilderness again. Seven

times they came to the place where they could ask him about the bird. Then the father asked about the bird that had passed before him to test him. The guy answered. After a while the father asked the same question a second time. The young man said, "Daddy, do you get old and your brain is weak? Have I just told you about this bird?" He exclaimed angrily. The father was upset and said, "My son, I wanted to test you. When you asked that question seven times as a kid, I answered it all irritably. The second time you asked me, you hurt me. It turned out that the love of children is not equal to the love of parents".)

Evidently, the greatest of all good deeds is to show genuine love and service to parents. No good in the world can be compared to the value of the services rendered to parents. Therefore, every child should cherish and care for his or her parents, especially when they are getting older.

In the last chapter of the work, the fourth chapter condemns such acts as bloodshed, wrongdoing, adultery, drunkenness, haughtiness, deceit and hypocrisy, and envy. As the author exposes such concepts, he is a scientist and a wise man, a caller to the good, a pious and a vile person.

In summary, the work "Nahjul - faradis" is a religious-philosophical work, as well as it has a moral and educational character. The essence of Islamic ethics, rules of Sharia and basic concepts of what a perfect human being should look like are narrated in hadiths and stories.

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¹ Old person

² Once more

³ Silent

⁴ Divorce, weaken

⁵ anger