
ANALYSIS OF THE IMAGE OF "KHOTAM" IN "MAKHZAN UL-ASRAR" BY NIZAMI GANJAVI

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Abstract:	Keywords:
In the article, Sheikh Nizami Ganjavi is a great Azerbaijani poet, a genius artist who started the tradition of Hamsa in Eastern literature. Master poets such as Amir Khusrav Dehlavi, Abdurahman Jami, Mir Alisher Navoi called him a teacher, and they created "Hamsa" following him. "Makhzan ul-asrar" is the first epic of Nizami's "Hamsa". It talks about the human heart, which is considered a treasure of secrets, and its upbringing. The poet respectfully calls the heart "master" and sings the divine wisdom that the heart is the source of truth in very sensitive tones.	Makhzanul-asrar epic, stories, moral-educational essence, story

Introduction

Nizami Ganjavi (pseudonym; real name Abumhammad Ilyas ibn Yusuf ibn Zakiy Muayyad - Nizami Ganjavi) (1141 - Ganja city, Azerbaijan - 12.3.1209) is an Azerbaijani poet and enlightener. His ancestors were from the city of Qom, Iran, and his mother was the daughter of one of the Kurdish commanders (from the villages around Ganja).

He memorized the Qur'an. They studied jurisprudence, history, geography, philosophy, logic and literature, and reached the level of master in each of them. He was well versed in natural sciences, particularly medicine and astronomy. In addition to modern sciences, he had sufficient knowledge of Greek philosophy and literature, pre-Islamic speech art of Iranian peoples, scientific and literary works of the Caliphate period, history of Jewish and Christian peoples, and the past of Caucasian peoples. He is recognized as an accomplished mathematician.

In the 12th century, in many cities of Khurasan and Movarunnahr, including in Ganja, the movement known as Jawanmard or Akhi was widespread. The members of the movement consisted mainly of artisans and craftsmen, who fought against oppressive rulers and officials and defended the interests of the general public. This category, whose motto is goodness, justice, honesty, mercy, and grace, gave great importance to science and enlightenment. Nizami Ganjavi respected the creeds of this movement and was inclined towards them. Nizami Ganjavi's personality, worldview and social beliefs were developed under the influence of the ideas of this organization, craftsmen and artisans. Nizami Ganjavi dedicated his works to the kings and princes of that time, but he did not want to become a court poet, he refused the offer.

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Nizami Ganjavi had a poetry collection consisting of 20,000 stanzas. The poet's lyrical poems were compiled from various collections. But only some fragments of it: 16 qasidas, 192 ghazals, 5 verses, 68 rubai and 17 verses have been preserved.

The main work "Khamsa": 1. "Mahzan ul-asrar" ("Treasure of Secrets", 1173 or 1180) has 20 articles in addition to the introduction and conclusion, and there are 20 stories related to each article.

The work reflects the important socio-political and moral-educational issues of the period in which the poet lived.

The dervish old man in the story is a symbol of Sufis who dedicated their lives to the path of truth and perfection. The above story condemns fraud and greed. In this story, the fair and sarcastic words of the Righteous Dervish deeply embarrass the bazzo and cause him to give up all his possessions and enter the path of righteousness. The poet uses the dervish language to satirize the sarcastic actions of the bully.

But this criticism is not sharp. Perhaps it was expressed in the language of a wise old dervish who chose the path of perfection in a quiet state, which ensured that the story was artistically mature, ideologically impressive and in accordance with the requirements of mystical ethics. It is clear from the terms and metaphors that the story was written under the influence of Sufism.

The poet praises generosity in the story "Hotami Toyi" in the epic. It is also important that in the verses of the theme, he calls a person to be uncompromising with the ego, which is the most dangerous enemy for him to achieve perfection:

Half a foot more, if you can find it,

Give me half, yes, I'm a stranger.

In other words, in this verse, it is said that if you earn something by being generous, then you will overcome your ego and reach perfection by giving half of it to a stranger.

We can find such thoughts in Alisher Naviy's work "Mahbub ul-Qulub". "The Story of Hotam Toy" is a reflection of the above story, it glorifies generosity and shows that it is possible to leave a good name through generosity. According to the story, a caravan coming from an Arab country stopped at Hotam Toy's house, thinking that they would not suffer from food on the way. Among the caravan there was a foolish man. He said: "O Hotam, your name has become famous in the world, and we are your guests today." Before he had finished speaking, one of the fat camels of the caravan fell ill. People still scolded the tentacle, saying that you are a guest, it would be better if you hold your tongue.

So, Hotam slaughtered a camel and entertained the caravan. Early in the morning, the caravan set off again. At that moment, people were seen coming from a distance on horseback, they were also bringing a camel. This camel was the same as yesterday. The caravan saw this situation and asked the horsemen.

The horsemen answered: "Hotam came to us in a dream at night with tears in his eyes." He told us that guests had arrived today, I had borrowed a camel from them and treated them as a guest, and told about the signs of the camel. Hotam hurried us, telling us to hurry, the caravan will leave at dawn, bring the one exactly like their camel and deliver it to the caravan. He said that they should not be burdened by the camel they slaughtered and ate yesterday, and that it

should be honest with me. Although the story is short, one detail - Hotam Toy's generosity - made a great deal of sense by telling the story.

Nizami Ganjavi made good use of the riches of the national language and folk oral creativity in writing the work "Makhzan ul-asrar". That is, examples from folk proverbs, proverbs and wise sayings served as the basis of the work. Ideologically, the work belongs to the ranks of mystical, moral and didactic works. The main motive in the narratives of the work is love, that is, love for God. One of the important aspects of Nizami Ganjavi's stories is that the system of images is built on the basis of contrast. There is an art of tazad in every story. In the above stories, characters such as the old woman with the old man, Hotam Toy with the reckless man, Mahmud Ghaznavi with the pir are an example of contrast. Nizami Khorazmi made a significant contribution to the development of poetic narrative in Uzbek literature by creating the work "Makhzan ul-asrar".

In the stories in "Makhzan ul-asrar" he put forward philosophical, socio-political and moral educational issues. His stories serve to educate a perfect person.

With this work, Nizami Ganjavi started a new era of philosophical and didactic epics with a long history. Nizami Ganjavi is a great scholar of his time with the opinions and ideas expressed artistically in "Makhzanul-asrar", a poet who fought for the development of the Uzbek language, deeply studied Arabic, Farsi-Tajik languages, mature appears as an enlightened person. It should be noted that it is a necessary work not only for its time, but also for the problems of the present time.

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