



UNDERSTANDING ALISHER NAVOI'S CREATION - THE KEY TO HAPPINESS

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Abstract

The article discusses the work of Alisher Navoi, the sultan of words and language, which has become a rare, international heritage, a treasure trove of thought. Sources related to the complex situations in the life of the poet, the large number of major deviations are analyzed.

Keywords:

Thinker, heritage, universal, charm, grace, education, simple, understandable, popular.



The creative and scientific heritage of the great thinker, famous statesman and public figure, sultan of speech, founder of the Uzbek literary language Hazrat Mir Alisher Navoi is an invaluable school for generations. No matter which of his works we turn to, we see that it glorifies high universal ideas, true human qualities. The great poet Alisher Navoi brought the Uzbek literature and language to the peak of spirituality in the XV century, his poetic and prose works became a unique spiritual property and treasure of our people. President of the Republic of Uzbekistan Mirziyoyev said about this great poet:

“The invaluable creative and scientific heritage of the great poet and thinker, famous statesman and public figure Alisher Navoi has a special place not only in the history of our people, but also in the history of world literature, the development of our national culture and literary and aesthetic thinking.

In his poetic and prose works, the great poet has demonstrated the high universal ideas, the incomparable richness of words and the infinite possibilities of expression of our native language with all its charm and grace, and has taken a worthy and firm place in the hearts of millions of readers around the world.” [1]

Along with teaching the works of the poet to students, it is necessary to create a broader picture of his personality. Clearly imagining the personality of Alisher Navoi is tantamount to imagining the spirit of the nation. After all, understanding the personality of a poet is an understanding of identity. Literary scholar Sh. Sirojiddinov's “Alisher Navoi. In the book “Comparative-typological, textological analysis of sources” [2] we can see how majestic the great poet's personality, his experience, interactions with people, complex situations in the life of the poet, the many turning points are analyzed.

Well-known poet, Honored Worker of Culture of Uzbekistan Eshqobil Shukur writes about the personality of Alisher Navoi: "Regardless of the relationship between Alisher Navoi and those around him, this relationship reveals the spirit of that period, draws important pictures of the state of the people and the kingdom. For example, when Navoi was away from the palace and engaged in creative work, the palace official Mirhoji Pir treated the poet with contempt and insult, and the anxious Navoi followed him twenty steps. It is very important for us to fully imagine the personality of Alisher Navoi, understanding his personality helps to understand everyone's identity. Because Navoi has everything that our soul and heart need." [3]

As we read these verses, we witness the greatness of the personality of Alisher Navoi, his patriotism, his universal character. We understand that the original content of the poet's lyrics is the glorification of man, first of all, the idea that everyone understands himself, all the blessings bestowed on man, only man, their appreciation, scholars, glorification of the profession. Alisher Navoi considers everything in nature beautiful and unique. Human believes that God is a great and unique invention, and therefore worthy of respect and honor. When we read the verses in the works of the poet, which today have become the motto of our lives, we see that the creative heritage of this great man, created several centuries ago, has not lost its value, but has gained more glory:

*Ўз вужудинга тафаккур айлагил,
Ҳар не истасанг, ўзингдан устагил.*
(Contemplate your own body,
Whatever you want, ask yourself.)

*Навосиз улуснинг навобахши бўл,
Навоий ёмон бўлса, сен яхши бўл.*
(Be the source of melody in the nation without singing,
If Navoi is bad, try to be good yourself.)

*Барчасидин гарчи латиф яраттинг,
Барчадин инсонни шариф яраттинг.*
(You created a joke, though
Create a human sheriff of all.)*

Alisher Navoi's views on education are wide-ranging. In the epics of "Khamsa", which is called the "Encyclopedia of Manners", "Odamiynoma" and is the flower of the poet's creative heritage, in particular, in "Hayrat ul abror", "Layli and Majnun", "Saddi Iskandariy" occurs. The first chapters of the epic "Farhod and Shirin" give a warm impression of education.

It is in this play that the role of the family in the upbringing of children is enormous. Whether the upbringing is good or bad depends primarily on the parents. So far, if you think about it:

*Гар ўлса тарбият кам ё зиёда,
Табиат айламас тағйир зода.*
(Nature does not waver by changes in upbringing)

*Хирад дехқони мундоғнукта дер:
"Ки дона сочқоли яхши керак ер".*
(Similar meaning with above verse)

Alisher Navoi in his work "Munshaot" emphasizes the need to open a school for children: "If they teach a school for the greatness and dignity of the people of the neighborhood." Many Navoi scholars believe that this letter in Munshaot was addressed to Badiuzzaman Mirzo. Alisher Navoi paid great attention to the school and opened schools and madrasas in Herat. Knowing that the

word of the teacher is respectful, the teacher who teaches and educates strives to make the student's literacy fluent. In turn, the student should not break his word, do what he says. *Kays* does more than what his teacher says.

*Таълимига белги чуст қилди,
Не ул деди, бу дуруст қилди.*

When Alisher Navoi spoke about the school, he meant to make the children of the people literate. However, opening a school in the neighborhood and teaching children was still a dream. It is important that the great humanist and enlightened writer paid special attention to the importance and content of education. He said that enlightenment is one of the signs of humanity and that children's illiteracy is an obstacle to development:

*Чу ёшларга боғланса мактаб йўли,
Бўлур гум улугларга мақсад йўли.*

The crown of Alisher Navoi's work is "Khamasa". "Khamasa" is an art science about human spirituality. The problem of etiquette and morality plays an important role in the series of the poet's views on man. The positive heroes of the epic are spiritually mature, morally pure people. At a time when everything is measured by wealth, Farhod gives up the throne and chooses a agonizing way life.. Shopur, who is of a different nationality and religion, will be buried in the grave of his friend. The shepherd, who studied with him in his mad childhood, extends a hand of friendship to him in difficult times. Shows an example of nobility that is not in cyborgs.

The heroes of Hamsa are well-educated, thirsty for knowledge from childhood, courageous, honest, fair, kind, loyal to friendship, hardworking, not afraid of hardships and condemn oppression. These are not the only qualities of the positive heroes in "Khamasa". To understand this more fully, it is necessary to turn the pages of the Hamsa and read the verses about manners and ethics over and over again. After all, the full meaning of the word "Khamasa" is an encyclopedia of etiquette.

The genius artist's great love for man is enlivened in the light of the five epics about manners and ethics. The poet is devoted to friendship, hospitality and love of country. Science praises human qualities such as labor, education, school, parental respect, teacher-discipleship, simplicity, honesty, trustworthiness, comfort, dignity, freedom, love, fidelity, loyalty, courage, bravery, protection of nature.

According to the poet, a person should be a human being first of all, regardless of his position in society.

What is humanity? 22nd article of Hayrat ul-Abror addresses this issue. What is the difference between good and evil? This can be seen in the following bytes:

*Бас киши жазм айласа инсон они,
Яхши-ёмон ичра тафовут қани?
Бўлмади бас ноқису-комилда фарқ,
Топмагай эл олиму-жоҳилда фарқ.
Бас ани инсон атагил бериё,
Ким ишидур сабр ила шукру-ҳаё.
(From the epic Hayrat ul-abror)*

So, only those who are patient, grateful and imaginative can be called human. The purpose of living in the universe should be humanity:

*Карам бирла халқ айлагай олами,
Бу оламда мақсуд анга одамий.
(From the epic "Saddi Iskandariy")*

Abdurahman Jami, a great representative of Persian-Tajik literature, reading the above-mentioned work "Khamasa" said: "Navoi wrote in Turkish, and if he had written his work in Persian, we Persians would not have had the strength to speak." he said.

*Лекин туркий тилда келди бу нақший ажаб,
Бу сўз Даман жодусидек боғлағайдур лаб.
Осмондан мақтов йўғсин у қаламга,
У қаламдан келди гўзал сўз оламга.
Кечирсинлар форсий тилде гул терганлар,
Дари тилда назм инжусин келтирганлар.
Агар ул ҳам назмин ёзса дарий тилда,
Қолмас эрди сўз айтишга куч ҳар элда.
Сенинг ақлу-фикринг била сафо топди,
Эй, Навоий, лутфинг била наво топди.*

For almost six centuries, *Hamza*, written by the great poet, has been living. "*Khamza*" has become an immortal epic, embodying the best qualities of the "*Khamza*" tradition, proving in practice that the Uzbek language is a universal poetic language. The immortal ideas in its pages will undoubtedly illuminate our literature.

There is a need to create a new generation of Navoi scholars in order to inculcate the potential of Alisher Navoi's creativity in the people, to promote it, to raise the spirituality of our people. This is because the prose statements of the great poet's works created to this day are also quite scientific and an exact translation of the original. For modern youth, there is a need to create and publish a unique, simple, understandable, popular statement or popular interpretation in the modern Uzbek literary language for the general public. Because the legacy of Alisher Navoi, the sultan of words and language, has become the rarest, international heritage, the treasure of thought, not only of the Uzbek people, but also of the countries of the East and the world in general. The more we enjoy this heritage, the higher our culture and spirituality will be.

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