

THE WORKS OF ALISHER NAVOI IN THE ASPECT OF SCHOLARS AND HIS
INFLUENCE ON THE UZBEK LITERATURE

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Annotation. *The article provides some information about the works of Alisher Navoi who was not only a great poet and statesman but also the greatest representative of the Uzbek literature which is called Chagatai literature in the West. As his heritage covers literature, philosophy, political science, cultural studies linguistics and history, the article emphasizes his influence on the Uzbek literature as well as the scholars researches on Alisher Navoi’s ideas of humanism, peace, education and enlightenment.*

Keywords: *Alisher Navoi, poetry, Khamsa, the Uzbek language*

Alisher Navoi was born in 1441, Herat, one of the main cultural centers of the East at that time, and since childhood absorbed the beauty and refinement of literary language Farsi, Alisher very early realized his mission to become the founder of Uzbek literature. While studying at school, he was fond of reading poetry, especially admiring the lines of Saadi’s “Gulistan” and “Bustan” and Farid ud-Din Attar’s poem “The conversation of the birds.”

The future governor of Khorasan Hussein Baykara was among Navoi’s schoolmates, who came to power in 1469. The years of his reign were a time of flourishing of Uzbek literature. The Sultan himself contributed a lot to it; he was a poet, author of interesting gazelles. Since that time, a new stage in the life of Navoi had begun. He was actively involved in the country’s political life. At the same year, the governor of Khorasan appointed Navoi to the position of Keeper of the state’s seals (muhrdar), and Vizier in 1472. Being on this position, he made a great contribution to cultural and scientific intelligentsia of the country.

The poet on his savings erected over a hundred objects in Herat and other cities, including madrassas, mosques, baths, bridges, khanaka, hospitals, bazars, developed many of the streets. The great poet, a wise statesman was fully connected with the people only and lived with his dreams and concerns. In particular, he directed most of the own funds to charity. In 1487-1489 years, Alisher Navoi had served as head of the city Astrabad then returned to Herat. Since then, a new era began in the poet’s life; he was more concerned with creativity. The bulk of his works was created during this period. Navoi wrote his greatest work “Hamsa” (“Quinary”), which consists of five poems – “Abrar ul-Khairat” (“The confusion of the righteous”), “Farhad va Shirin”

(“Farhad and Shirin”) “Layli va Majnun”, “Sabai Sayar” (“Seven Planets”) and “Saddi Iskandari” (“Wall of Iskandar”) in 1483-1485. They were created on the basis of tradition hamsawriting - creating Pyateritca (five poems). Navoi’s “Hamsa” became the first work in this genre, created in Turkic language. He proved that you can create a dimensional work in the Turkic language.

Navoi tried almost all popular genres of the East literature, and showed that he had his voice and style. Alisher Navoi lifted Uzbek literature to a new high pedestal through his poetry. In 1498, he compiled a collection of his poems entitled “Hazain al-Mahon” (“Treasury of thoughts”). All the poems of this collection have a volume of more than 50 000 lines. Treatises “Muhakamat-ul-Lugatayn” and “Mizan al-Awzan” are considered as Priceless scientific works of Navoi, in which he examined versification, linguistics, and then on the basis of his research convincingly proved the Turkic language’s benefits and richness. Navoi also created scientific works. They include the works of literary criticism “Majalis al-nafais” (“Collection of refined”), “Mezan al-Awzan” (“Libra size”) on the theory aruz, “Mufradat” on the theory of muamma genre. He also wrote treatises on historical subject “Tarixi muluki Ajam” (“History of Iranian kings”) and “Tarixi anbiya va hukam” (“History of the prophets and the sages”). The latest work of Navoi is “Mahbub ul-qulub” which expressed his views on social and political topics. Thus, Alisher Navoi was the first outstanding poet who discovered colorful, unusually shaped world, the world of the Uzbek language, its richness and elegance. This world was captured in considerable legacy of poet and thinker - nearly 30 poetry collections, major poems, prose, and scientific treatises. [1]

The study of Alisher Navoi's work was started in the first quarter of the last century on the basis of truly scientific criteria. The first steps in this direction were taken by scientists such as Abdurauf Fitrat, Sadridin Ainiy, Olim Sharafiddinov, Vadud Mahmud, and later among the researchers of the work of great poets such as Maksud Shaikhzoda, Vahid Abdullaev, Evgeniy Eduardovich Bertels, Hamid Olimjon, Hamid Sulaimanov, Notable scientists like Natan Mallaev, Aziz Kayumov, Alibek Rustamov, Botur Valikhojhaev, Sayidbek Hasanov also joined. Besides, Oybek, who was one of the greatest writers and novelists in Uzbek literature paid a special attention to Navoi’s works. In two articles written by the writer in 1936 and published in several consecutive issues of the magazine "Uzbek language and literature issues" in 1961, the content and essence of the poet's lyrics and the important features of his poetics were discussed. Later, Professor Oybek published his articles on the poet's work under the name "Navoi Gulshan". The 9th volume of the 10-volume collection of works of Oybek contains 12 articles devoted to the research of Alisher Navoi's work. For example, in the article "On the issue of Navoi's worldview" it is written: "As a thinker, Navoi does not discuss within the strict circles of logic, but sings with a lively, inspiring language. Navoi's ideas are always embodied in clean, bright images: ideas seem to grow out of the natural movements of the images, make up their body and soul, give them full vitality

and artistic maturity" [2, 184]. It seems that in the researches of teacher Oybek, the bright image of a brilliant scientist who deeply understands the spiritual world and feelings of the great poet is always visible. It would be no mistake to say that Alisher Navoi was at the center of the scientific and creative activity of the famous literary scholar and playwright Izzat Sultan. Izzat Sultan also contributed to the release of masterpieces of Uzbek cinema and theater arts dedicated to the genius wordsmith. Being interested in the rich heritage of Sultan Alisher Navoi, Izzat conducted research on "Mezon ul-Awzon" and prepared this work for publication. He wrote a creative biography of the great poet with the research of "Navoi's heart notebook" published in 1969. This book has been reprinted several times over the years. In addition, for many years, he led the traditional Navoi conferences held at the institute together with academician Vahid Zohidov, and wrote many scientific articles on the work of the great poet. These articles, which were an important contribution to the science of Navoi science, have not lost their scientific value even now. The services of the textual scholar Porso Shamsiev in the development of Uzbek Navoi studies deserve special attention. The scientist successfully defended his doctoral theses on the topic "On the Navoi's epic "Sabai Sayyor" and the principles of its composition" (1952), and on the topic "Some issues of studying the texts of Navoi's works" (1969). He took an active part in the preparation of the scientific and critical text of Navoi's "Muhokamat ul-lughatayn", "Majolis un-nafais", "Mahbub ul-qulub" and other works, as well as in the publication of 15 volumes of the poet's works. Porso Shamsiev also compiled "Dictionary of Uzbek Classical Literature" (1953) and "Dictionary of Navoi's Works" (1972) in collaboration with S. Ibrohimov. This dictionary is still the main dictionary for Navoi's admirers and those who study the meaning secrets of the words used in the work of the great poet. Porso Shamsiev is a unique scientist who has left an indelible mark in the field of textual studies by showing the procedure and unique ways of working with the text. It is noteworthy that the scientist's unique principles in textual studies are based on analysis, interpretation and critical approaches. For example, while expressing his views on the text of "Mahbub ul-qulub" compiled by A.N. Kononov, the scientist used 8 manuscripts, 6 additional manuscripts and printed copies when compiling the text of this work. He criticizes the study, says that the number of differences has increased unreasonably, which complicates the work of the text [3,18]. Frankly, it should be mentioned that today we need such careful and precise scholars in our textual studies.

Academician Vahid Zohidov's research on Alisher Navoi, in particular, the book "Heart of the Great Poet's Creativity" (1970), is a unique phenomenon in the development of Navoi studies. At the end of the book, it is written on the occasion of the 525th anniversary of Navoi. The letter "A corrupt thinker, a patriotic poet" is also noteworthy. In it, among other things, it is written as follows: "You have left such a priceless and eternal treasure that no one and no one will ever be able to fill its foundations and secrets" [4, 348]. In fact, we would not be wrong to say that this

prediction of the scientist is still justified. Vahid Zohidov actively participated in the preparation of the 15-volume Uzbek, 10-volume Russian edition of Alisher Navoi's bees. In the scientist's article "Lison ut-Tayr" by Navoi, the ideological and artistic features of the epic were also studied in detail. A. Hayitmetov, a mature Navoi scholar, focused on the genres, themes and main images of the great poet's poetry in his work "Navoi Lyric". Scientist Alisher has deeply analyzed the ideological and artistic aspects of Navoi's lyrics, his attitude to the Eastern lyrical traditions. The monographs "Issues of Alisher Navoi's creative method" and "Navoi's genius" also discussed a number of important features of the poet's creative style. Also, the scientist created a prose description of the first epic of "Khamsa" "Hayrat ul-Abror".

Alisher Navoi wrote poems, prose works, scientific treatises, comprehensively revealing the spiritual life of Central Asia in the 15th century. He attached great importance to the fact that a person owns the mind and said that this is a great gift given from above, and no diamonds and rubies. In his poems, he sang such qualities as modesty, kindness, love for the Motherland, for people.

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