



## THE TRADITION OF THE SCIENCE OF XAMSA IN EASTERN LITERATURE

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<p><b>Received:</b> 10<sup>th</sup> May 2021</p> <p><b>Accepted:</b> 30<sup>th</sup> May 2021</p> <p><b>Published:</b> 30<sup>th</sup> June 2021</p>	<p>This article is about the creation of Alisher Navoi's "Xamsa" and Hamsanavis poets who lived and worked in the XIV-XV centuries. Information about these writers is given in Alisher Navoi's "Majlis un-nafois", Professor Y.Bertels's "Jami", Professor Sh. Muhamedov's "Xazinalar jilosi", "Uzbek classical literature" by doctor of philology Dilnavoz Yusupova have based on these works, the author of the article provided information about "Xamsa", who wrote six and only a few epics in full.</p>
<p><b>Keywords:</b> Tradition, civilization, Persian-Tajik literature, classical literature, famous, friendship, thinker, creator, East.</p>	

It has a special place in the history of world civilization, especially in the East and Alisher Navoi's "Xamsa" of great importance in the development of Uzbek classical literature has to "Xamsa", the flower of Eastern epic poetry.

The epics that have entered the Muslims have always fascinated the peoples of the East from that is why it is so much in the Eastern Renaissance many people have tried to write "Xamsa". In these times Nearly 300 creators respond in a certain way to the Nizami Five written by an Azerbaijani scholar, Doctor of Philology Ghazanfar Aliyev found out that in his book "Themes and plots of Nizami in literature Narodov Vostoka "[Yusupova, 2013: 83]

The literary environment of Herat in the XIV-XV centuries in the history of Xamsanavism takes a special place. About 20 artists in the environment of this period who have tried their hand at homosexuality. However, this although not all of the creators have created a complete Xamsa to this tradition by responding to this or that epic of the quintet expressed their views. There are six writers in the history of Xamsanavism who created the complete Xamsa was originally an Azerbaijani poet of Eastern classical literature Nizami Ganjavi is the pioneer of Xamsa shaking his cradle (1141-1209). His full name is Abdulhamid Ilyas ibn Yusuf ibn Zaki Muayyad was born in Ganja. To his Xamsa the epics were written in 1170-1204 and include:

"Mahzan ul-asror" ("Treasure of secrets"), "Xusrav and Shirin", "Layli and Majnun ", " Haft Paykar "( " Seven Beauties ") and " Iskandarnoma " .

The name of Nizami Ganjavi has long been popular among our people

He became an Uzbek poet. From Alisher Navoi from then on, all our classical poets considered him their teacher. As early as the middle of the 14th century, Qutb Khorezmi became his most famous epic He skillfully translated "Xusrav and Shirin" into our language. A century later, Haydar Khorezmi became the founder of "Xamsa" In response to the epic "Mahzan ul-asror" the work "Gulshan ul-asror" creates. Zabardast poet and skilled translator Muhammadrizo

Agahi freely translates Haft Paykar. "Shohnoma" translator, poet and writer Shahi Hijran "Qissai Doroi Zarrinkamar" In his work he described the summary of "Iqbolnoma". Nurmuhhammad Bukhari and Mulla Fazil Khomushiy are also Nizami A more detailed analysis of Iskandarnoma while commenting on "Xamsa"

they tried to do it. " [Hamidi, 2002: 31] Examples in the translation of the epics of the poet "Xamsa" are "Xusrav and Shirin "(Qutb translation)," Mahzan ul-asror "(Haydar Khorezmi) translation), "Haft paykar" (Ogahiy translation) and "Layli and Majnun "(translated by N. Akhundi, Khislat and Muhammadjanov) a separate collection with excerpts from Maqsud Shaykhzoda was published as.

"Layli and Majnun" included in the poet's "Panj ganj" and The epics "Xusrav and Shirin" are also translated into Uzbek. Nizamiy has passed since the creation of the Ganjavi "Xamsa" in response to Amir Khusraw Dehlavi Nizami's work began the tradition of homosexuality. [Gift of the Wise, 2009: 97]

Written by Dehlavi in 1299 - 1302, to Alouddin Khilji Dedicated to "Xamsa" includes the following epics:

"Matla' ul-Anvar" (The Place of the Rising Sun), Shirin and Khusraw, "Majnun and Layli", "Mirror of Alexandria" ("Mirror of Alexander"), "Hasht beshisht" ("Eight Paradises"). He is one of Nizami's epics the form and plot, preserving the series of images, making them self-contained interpreted the original and enriched it with new content. Nizami's epics demonstrating the breadth and depth of the poet's worldview Xusrav Dehlavi's "Xamsa"

reveals the depth of the soul and the richness of the soul makes eye contact. The ratio of thought and emotion in Nizami's epics We see that in Khusraw Dehlavi's Xamsa, the human soul is delicate to sensitive and beautiful images of vibrations and artistic harmony we will encounter. Xusrav is also known for his artistic work

Dehlavi's Xamsa was a powerful influence on later poets showed that although his successors followed Nizami in idea and content, they followed Xusrav Dehlavi in form and art. Jamiy According to Bahoriston, no one belongs to Nizami's Xamsa Khusraw did not respond to Dehlavi. ["Donishmandlar tuhfası", 2009: 235] Along with Nizamiy, Navoi, along with Nizamiy, created his own "Xamsa". Xusrav is even more influential than Dehlaviy, every epic in his introduction he was reverently mentioned among his teachers, praised his work. Birth of Jamali, who lived in the time of Timur and Shahruh, The exact date of death is unknown. Only Aliyev's own "Themes and plots of Nizami in the literature of the peoples of the East" In his monograph entitled five of the years 1402-1417 implies that it was created. Jamali's "Xamsa" is as follows from the epics "Tuhfat ul-abror" ("Mahzan ul-asror") answer), "Mehru Nigor" (taboo on "Xusrav and Shirin"), "Mahzun and Mahzub "(Tatabbu to Layli and Majnun), Haft Avrang (Seven thrones) "**Haft paykar" tatabbu**". The name of the epic is not clear. But events content and weight used Nizami's "Iskandarnoma" in response to the last epic in the Nizami Five can be considered as written in the style. Ashraf - Abu Ali Husayn ibn Hasan Maroghi. Darvesh Hasan It is known as Khiyaboniy (born, unknown - vaf. 1460). He continued the "Xamsa" tradition from 1436 to 1440. "Minhoj ul-abror" (The Way of the Pious), "Riyaz ul Ashiqayn" (The hardships of two lovers), "Shirin and Xusrav", "Ishqnomā" or "Layli and Majnun", "Haft Avrang" (Seven Thrones) and "Zafarnoma" He wrote the epics of "Xamsa". Poems of the poet office and Hazrat Ali named "Sad pandi Ali"(Ali's face pandi).

There is also a translation of his proverbs. Apparently, this last work is Navoi's Nazm ul-javohir looks similar. Navoi in "Nasayim ul-muhabbat" Ashraf writes that he was in Herat. Poet "Xamsa" worked on it for many years and finally managed to complete it Navoi quotes Ashraf as saying:

*Az sharafi vasli tu Ashraf shudem,  
Davlati mo bud musharraf shudem.*

(Translated by: Your Majesty, we have become Ashraf ( honorable), it was a state for us, we were honored). [Navoi, 1997: 219] Zabardast, who completed the golden age of Persian-Tajik literature a word artist, a great thinker, a great Naqshbandi sect representative Nuriddin Abdurahman ibn Ahmad Jami Nishapur He was born into a priestly family in the nearby town of Jam and lived in Herat and grew up here as a famous poet and thinker. He is In Herat, Khoja Alouddin Ali Samarkandi, Shahobiddin Muhammad Scholars like Jojarmi study there. In Samarkand Mirzo Ulugbek, Qazizoda Rumi, Ali in Ulugbek madrasah Encyclopaedic scholars like Bird can be heard will be Fiqh, Qur'an, from the famous teacher Fazlullah Abullays teaches hadith and Arabic. According to Alisher Navoi, Jami, though apparently.

Although Sa'diddin Kashgari was a murid, he was in fact a Uvaisiy. Educated by Bahauddin Naqshband cleric, contemporary mashayikh Hoja Muhammad Porso caught the eye, Hoja Abu Nasr Porso, Khoja Muhammad Kusavi, Mawlana Boyazid Purniy, Mawlana Muhammad Asar, Mawlana Muhammad Tabodgoni, Sheikh Like Shah Shrine and Mawlana Muhammad Amin Kohistani interacted with the great sheikhs of his time. Xoja Ahror He had a close relationship with the governor. In 1476, Alisher Navoi became his disciple and officially became a Naqshbandi belongs to the sect. He wrote a total of 7 epics and called them "Haft Avrang", ("Seven Thrones"): "Sililat uz-zahab" ("Gold chains »),« Tuhfat ul-ahror »(« Gift of the good »), « Sibhat ulabror » (" Tasbeeh of the pious "), "Yusuf and Zulayho", « Layli and Majnun », « Solomon and Absol »,« Hiradnomai Iskandar »(« Iskandar pandnomasi »).

Navoi's "Xamsa" has three hundred years of experience and tradition was a new and major event in the development of "Xamsa". Navoi the master recognizes the high artistry of the Xamsanavis and honors, learns from their literary experience. Epics in the introduction to Nizamiy and Xusrav Dehlaviy and himself to Abdurahman Jamiy, who created "Xamsa" almost at the same time writes special chapters dedicated to them. He said: If I am on the way, I am on the way to Nizamiy.

**Yo'ldasa bu yo'lda Nizomiy yo'lum,  
Qo'ldasa Xusrav bila Jomiy qo'lum,**

but Navoi is never a fan to repeat or imitate the epics of their predecessors does not seek to do. It's about creating something new and original puts the task. Navoi emphasizes this. Xamsanavis Navoi, who recognized and honored the creative achievements of his predecessors is not indifferent to the flaws in their epics. He is one of his predecessors finds more serious flaws, not minor flaws and objectively criticizes. Navoi used historical sources in the creation of "Xamsa" and in particular from the riches of folklore, folk legends, fairy tales, songs, from proverbs and sayings, and from the artistic style of folk art skillfully used. Navoi started a very difficult and very responsible job. SHE IS

As a teacher of words in the Near and Middle East had a creative debate with the famous Nizami and Xusrav Dehlaviy. It is a great knowledge and a high literary taste, talent and ability required. He carried out this difficult and responsible task with honor, turned out to be a lion who fought with a lion in the field of literature. Navoi Xamsanavis took a creative approach to his predecessors, living in his epics took up topical issues of historical context, thought about issues that are important to her intelligence flies into the future, a great hope for man's future stared at, the reality of life mingled with romantic dreams, the heroes are perfected with universal qualities,

new created the situation, plot and composition, image and characters, artistic discovered new chapters in word development, the prospects of the Uzbek literary language raised the flag of the struggle for independence. Of Navoi "Xamsa" so is his glory, his fame, his universality. In the fourteenth and fifteenth centuries he wrote in response to some of the epics of Xamsa we think about the creators. Abdullo Xatafiy. The epics of this poet are from his predecessors more popular. He wrote four epics, some of which are now available published. He was his uncle Abdurahman before he started "Xamsa". He goes to Jamiy and asks for his blessing. Jami said, "Give him a poem by Firdavsiy and write a poem about it." It's a mistake passes the test well, and only then will Jami bless him. He is from the epics "Laylo and Majnun", "Haft Manzar", "Temurnoma" wrote. Towards the end of his life, King Ismail Safavi's military began writing the Shahnameh, which was dedicated to his marches, but it was the work is unfinished. The poet died in 1521. Secretary Turshizi. Alisher Navoi is also very much about this poet left valuable information. Navoi called it: "of its time unique." According to his Masnavi, The Gazette and the Poetry Department are more popular. He is good at tajnis, writing, rhyming and double-weighted poems was At the end of his life, the poet began to write "Xamsa", but incomplete His "Gulshani abror" and "Layli and Majnun" The rest of the epics. This is the plague in Astrobod at the end of the poet's life died of the disease. He mentioned the following continent before his death:

***Zi otashin qahri vabo gardid nogahon xarob,  
Astrobodiki xokosh buvad xushbo'tar zi mushk,  
Andaru az piru barno hech kas boqi namond,  
Otash andar besha chun aftad na tar monand na xo'shk,  
(Tuprogi mushkdan ham xush bo'yli Astrobod,  
Qahrli vabo o'tida birdan xarob bo'ldi.  
Unda qari-yu yoshdan hech kim qolmadi,***

Because if there is a fire in the grove, it will burn wet and dry.)

Badriddin Hilali was originally from Astrobod was born in the 1970s and was executed in 1529. There are 2 epics written in response to the epics of "Xamsa": "Sifat uloshiqin" In response to "Mahzan ul-Asrar", "Layli and Majnun". Mavlana Ali Ohiy. Alisher Navoi about this poet from Mashhad In Majlis-un nafaos, he gives the following message: "Mavlana Ali Ahiy - Mashhaddin, how many masnavi in the "Xamsa" dialogue I told her calm down and we would take care of her, "said Tariq al-Hashimi, the party's secretary general does not hold fame in terms of. One in the book "Horse and Imagination" There is a verse in the chapter on poetry in the language of the unseen I'm sorry (this is a byte that inspires the unseen about the poem):

***Sheri ki, buvad en nuqta soda,  
Monad hama umr yak sovoda  
(If there is no kozlik in the poem,  
It will be a draft for life.) [Shomuhamedov, 1981, 229]***

Navoi does not recite many of his epics, only his poems can be judged by the byte he took from his own work. Mavlana Fasih Rumi. Alisher is also brief about this man "He was a wise man," said Hoja Salmon He recited the Qasn of Masnu, the Sheikh Nizami - Sh. Sh.) Responded to "Mahzan-ul-Asrar" gives an example of a byte from it:

*Har nafase kaz tu kase bishnavad,  
Beshak azu hamnafase bishnavad..  
(Who hears what from you,  
no doubt he hears sympathy from her..)*

Navoi described the poet as "his tomb in Herat". he concludes. So he died at that time, and probably he may not have finished the Xamsa he started.

**Xoja Imod.** Navoi's assessment of his epic "Laylo and Majnun" "There is a subtle color and adornment in the masnavi," he said, and in his ghazal He also says that he has a talent:

*Burd suyi lab zabonu shu'la zaddor joni man,  
Qard zohir lam'ai u otashi pinhoni man.  
(Lablariga til urib jonimga o'tlar yoqdi ul,  
Yoshirin dil o'tidan olamga uchqun choqdi ul.)*

Amir Sheikh Suhaili is one of Alisher Navoy's friends. Navoi praises his poems in Tajik and Uzbek: "Ash'ari became famous," he said. Saying that he has the epic "Layla and the Madman", Layli asked him quoted a byte that beautifully describes his weight loss:

*Go'yi zamahash zi hol gashta,  
Monandan sebi sol tashta.  
(Iyagi shunday holga tushib qolganki,  
Go'yo bir yil turib qolgan olmaga aylangan,  
Ya'ni ozib qurishib qolgan)*

That is, about the years of birth and death of Shahabuddin Jami no specific information. Only in Khandamir's Makarim ul-AkhlAQ On the advice of Shahobiddin Jami Alisher Navoi, "Layli and Majnun "and" Xusrav

and Shirin ". [Yusupova, 2013: 85]. In the textbook of Doctor of Philology Dilnavoz Yusupova the authors who responded to one friend are listed below:

Authors of the epic "Mahzan ul-asror": Osafiy Hiravi, Nargis, Giyosiddin Sabzavari, Fasih Rumi, Sayyid Qasimi. Authors of the epic "Layli and Majnun": Sheikh Suhaili, Ali Ahiy, Khoja Imod Lori, Khoja Hasan Hizrshah, Zave judge. So, in conclusion, we can say that XIV-XV for centuries, the literary environment of Herat had a strong tradition of "Xamsa", every talented poet is more or less well-known in the world use "Xamsa" to test your talent, your skills trying to impress the public, to gain fame among writers did But most of them belong to the great Nizami Ganjavi The subject is new as they look at their immortal works failed to enrich it with content. Folk their epics did not accept. Many have been forgotten. Two more great people - Jami and Navoi's "Xamsa" are an exception.

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