



ALISHER NAVOI LITERARY HERITAGE IN THE VIEW OF TEXT STUDENTS

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| Article history: | Abstract: |
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| Received: 21 th March 2021 Accepted: 3 th April 2021 Published: 18 th April 2021 | The article discusses the different interpretations of the literary heritage of Hazrat Alisher Navoi in the eyes of textual scholars. The study of the works of Alisher Navoi, the interpretation of his work has always been a topical issue. |
| Keywords: Tazkira, treasure of meanings, "Chor devon", "Mantiq ut-tayr", "Lison ut-tayr", Shams ul-millat, Hamsa, "Navodir un-nihoya", "Badoye ul-bidoya", four devons. | |

Alisher Navoi's work is based on the rich literary traditions of Eastern literature and, in turn, has had a significant impact on the development of later literature. The history of Oriental art cannot be imagined without the works of Alisher Navoi. His lyrical legacy is a continuation of Persian-Tajik and Turkish poetry, as well as the pinnacle of Uzbek poetry of all time. The sensitive poet, who was able to create high-quality works of art in two languages, made a great contribution to the development of poetry of that time with his forty-five thousand lines of poetry in Turkish and more than twelve thousand lines of Persian-Tajik poetry. 'shdi [1.34]. Alisher Navoi memorized the poems of the Tajik poet Qasim Anvar as a child, memorized the philosophical epic "Mantiq ut-tayr" by Fariddin Attor at school age, the end of ghazals at the age of seven or eight, twelve-o From the age of thirteen, his fame spread throughout the country, gaining the attention of the rulers, proving that he was a great creator of all time.

Nizami Aruziy Samarkandi writes in Majma un-navodir that a person who wants to become a poet must memorize twenty thousand bytes of poetry from his predecessors and ten thousand bytes from the works of contemporary poets. When Navoi returned to Muhokamat ul-lughatayn, he knew more than fifty thousand verses from the "sweet poetry and colorful poetry" of the poets he loved in his youth. Alisher Navoi was the first poet in 1472-1476. In 1486, he created the second divan, Navodir un-nihoya, Badoye ul-bidoya. [2,192-194]. It is clear that Navoi's development as a great thinker was known from his youth.

Navoi was able to unite the Turkic peoples living and creating in different countries. We can see this in the following verses: „ In Turkish poetry I draw, I turned the country into one pen, „ Four devons „ together with poetry „ Panj Ganj „, dast berd ichekmayin andixu ranj „, (Lison ut -ready).

Therefore, the language of the XV century, especially Navoi, has a special place in the study of the history of the Uzbek literary language [3,8-9].

Hussein Bayqara relied on Navoi's wisdom and loyalty in governing the country. Despite his opposition, the poet was promoted to higher ranks. The great poet was awarded the titles of "Amir Kabir" and "Amir ul-Muqarrab". During his ministry, Herat was a time of prosperity, culture, justice, and truth. As far as I know, - writes Navoi in "Waqfiya", - I broke the knife of oppression and put an ointment of revenge on the oppressed. And I brought what I did not want to know to Hazrat (Husayn Bayqara).

In addition to government work, he did not stop his favorite hobby - art. [5, 170]

Alisher Navoi created the first collection of poems "Badoye ui-bidoya" in 1472-1476, and the second collection in 1486 "Navodir un-nihoya". During the years 1483-1485 he created the work "Khamsa". In 1491-1492, he began to compile a single collection of all his poems written in Uzbek. Devonian writing dates back to 1498-1499. It consisted of four parts, each of which was a complete divan. The poet calls it "Khazayn ul-Maoniy" (Treasure of Meanings). This devon is popularly known as the "Chor devon" [2,194].

Alisher Navoi begins his work with praise to Allah, following the criteria set by him. Observations show that the first five ghazals in the devons are in the direction of praise: four of them are on the subject of monotheism and the fifth is on the subject of supplication.

The first ghazal in the "Wonderful Cow" department

Ashraqat min aksi shamsil kasi anwar ul-hudo,

On the contrary, it was said that he was a little blind

It starts with Matla. This ghazal was considered by Alibek Rustamov as a blessing (opening) ghazal. Because the content of the poem is not only "Strange", but the whole college. In other words, we can call this ghazal the way to Khazayn ul-Maani.

The ghazal reflects the main direction of the great poet's worldview, and it is continued in his later poems. In this sense, this ghazal helps to understand other ghazals in Navoi devons. [5,44]. The poet composes four large divans to summarize his thoughts.

1. "The Strange Cow" (Childhood Strange)
2. "Navodir ush-shabab" (Rare of youth)
3. "Badoyi ul-vasat" (Middle age beauties)
4. Fawaid ul-Kibar (Benefits of Old Age)

Hasankhoja Nisari's "Muzakkiri ahbob" is based on Navoi's "Majlis ul-nafois" tazkira. the total volume of his ghazals quotes excerpts from his poems in Persian. Hasankhoja Nisari had the privilege of seeing Hazrat Navoi in a dream, saying, "Do you remember anything from our poetry? He said that he had read the following praise. O Navoi, who are you to want that altar - that mosque
Put your head where your feet are!

Among the poems included in the collection of Khazayn ul-Maani, there is no poem that ends with this praise. [1,8]

Navoi also proved to be a brilliant scientist in several fields of science. On the subject of the past, he wrote "Historical Property of Alam" ("History of the Kings of Non-Arab Countries"), "History of Prophets and Rulers" ("History of Prophets and Wise Men"). It also has a special place in Turkish literature. He wrote works on Aruz, such as Mezon ul-Awzon (The Measurement of Weights) and Majilis un-nafois (Exquisite Meetings). These were the first works in these fields in Uzbek (Turkish) language. The great poet was also interested in linguistics. He authored a book on lexicography, Sab'at-u abhor (The Seven Seas). In particular, in Muhokamat ul-lug'atayn (The Discussion of Two Languages), he compared Turkish (Uzbek) and Sart (Persian) languages and scientifically substantiated the endless possibilities of his native language. Towards the end of his life, the great writer was engaged in science and creativity. Famous sheikhs of the East have completed the book Nasayim ul-Muhabbat (Blows of Love), which provides information about the life of Sufis. He then wrote the Lison ut-tayr (Bird's Tongue), which had occupied his mind all his life. Correspondence with others - collected letters and composed "Munshaot" (Letters). In 1500, the great thinker Mahbub ul-Qulub (The Beloved of the Souls) appeared, expressing his views on good and evil. It was the last work of a great writer. [5,171-172]

Alisher Navoi is a great person who has formed an entire epoch in the history of our people's consciousness, artistic culture, an unparalleled representative of our national literature, an immortal artist who glorified the pride and glory of our nation to the world. In other words, there is no one in the world who speaks Turkish and Persian, if he does not know Navoi, if he does not love Navoi, if he does not look at Navoi with devotion and faith [6, 47]

While giving a perfect definition and classification of each concept, Navoi wraps the idea in a beautiful and elegant piece of art and presents it to the reader. As you read it, you are captivated by the beauty of the expression, and you read the words of praise to the writer.

"Khamsa" is a product of Navoi's genius, but also a symbol of the scale and spiritual power of our nation. Many Uzbek scientists O.Sharafiddinov, V.Mahmud, Oybek, Ya. Gulyamov, I.Sultan, A.Zohidov, V.Abdullayev, A.Kayumov, S.Ganiev and others created works about the life of Navoi.

The works of the great thinker inherited from us have not lost their relevance to this day. It is no coincidence that our first President Islam Karimov described this great man, who played an important role in the history of consciousness and thinking, artistic spirituality of our people, as "the saint of saints, the thinker of thinkers, the sultan of poets." Navoi is the founder of our classical literature. He is a figure who made a worthy contribution to the development of classical literature of the XV century. Navoi is known throughout the Turkic world as "Shams ul-millat", meaning "the sun of the nation". All the information about his life is an example for everyone. Navoi's works still shine like the sun in world literature. After gaining independence, great works have been done to analyze the life and work of Alisher Navoi, to pay attention to the poet's religious and secular worldview, to publish his works in book form. appeared.

In his Address to the Oliy Majlis, President Shavkat Mirziyoyev said: "We have set ourselves the great goal of building the foundation of the third Renaissance in our country. we need to create. At the same time, the development of education and upbringing, healthy lifestyles, the development of science and innovation should serve as the main pillars of our national idea, "he said. Because today there are many problems and challenges that need to be addressed in the development of science and innovation.

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