

CREATIVE YEARS OF ALISHER NAVAI

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Annotation: *One of Alisher Navoi's great goals was to raise the Uzbek language to the level of the world's cultural and political languages. Until Navoi, the voice of the Uzbek language was weak. Arabic was considered a scientific language, Persian was considered a literary and political language.*

Key words: *poems, ghazal, Turkish language, Persian language, Navoi's enthusiasm, Khamsa.*

The Uzbek feudal aristocracy and intellectuals, who were influenced by the Persian and Arab culture and were closely connected with its traditions, considered writing in the Uzbek language their honor and called it "Yapaloq Turki". Those who wrote works in Uzbek were mocked and forced to write in Persian or Arabic. Therefore, as Navoi rightly claimed, the Uzbek people lacked sufficient figures to compete with the Persian language and literature. It is true that, although few works were written in Uzbek until Alisher Navoi, during the time of Timur and his son Shahrukh, this movement became somewhat stronger and good poets. For example, Sakkoki Haidar Khorazmi, Atoyi, Muqimi, Amiri, Gadoiy put a lot of work into the development of the Uzbek literary language. However, among the famous poets who wrote in Persian (Firdavsi, Nizami, Hafiz, Khusrav Dekhlavi, etc.), there was no one other than the poet Lutfiy, "whose texts can be read under the eyes of the tabloids".

This situation could not satisfy Navoi, who loved his people and wanted them to have a high culture along with other peoples. Alisher decided to fight to eliminate this backwardness. He spent a lot of effort to raise the Uzbek language to the level of cultural and state language. This activity of Alisher is based on the historical development of the country, the great feudal monarchy and the struggle to strengthen its economic influence, political dominance, and the need to make the Turkish language, which has passed into the hands of the Turkish people, the state language. Therefore, on the one hand, Alisher, as a politician, fiercely defends the Uzbek language and encourages the writing of works in this language, on the other hand, as a scientist, he can reveal the history, characteristics and possibilities of this language, and finally, as a poet, he can compete with Persian literature, which is an example for everyone and it was necessary to create great works of art. Alisher worked on this path with endless energy and inexhaustible enthusiasm and achieved decisive success. Alisher's enthusiasm for writing works in Uzbek was not liked by some bigoted Iranian culturalists of his time. They laughed at Alisher's struggle in this chapter. They did not believe that his struggle would yield any results.

However, this did not stop Alisher's fight for the Uzbek language. He continued to create wonderful works in the Uzbek language. During this time, Alisher wrote odes and ghazals in the spirit of "Tuhfatul-ahrar". In them, he sang the best qualities of a person. He expressed his hatred against betrayal, fraud, and oppression, and expressed great thoughts about human morality and justice. Alisher's work "Arbain" (forty hadiths) was also written in 1481, in which the poet talks about the norms of Muslim morality. Alisher's The greatest work he wrote during this period is "Khamsa" (five epics). When writing this work, he relied on the greatest achievements of Iranian poetry. Navoi learned a lot from the great Azerbaijani poet Nizami (1141-1202), poet Khusrav (1253-1325), his contemporary and friend, the great poet Abdurahman Jami (1413-1492), who created brilliant works. Navoi took the treasure of these great poets and decided to create a new "Khamsa". He started to create his "Khamsa" in the Uzbek language, well aware of the high and difficult creative work ahead of him:

Emas oson bu maydon ichra turmoq,
Nizomiy panjasiga panja urmoq.
Kerak sher oldida ham sher jangi,
Agar sher o'lmasa bori falangi.

While writing "Khamsa", Alisher Navoi fully studied the experiences of Nizami and Khusrav Dehlavi and decided to create beautiful original epics that are completely independent in terms of plot and ideological content.

Indeed, Navoi created such a "Khamsa" that it embellished not only Uzbek literature, but also the entire literature of the East. The poet had met Jami two years before he started writing his "Khamsa". At this meeting, they discussed the "Khamsa" of the oriental classics, especially the first epics such as "Makhzan ul-Asrar" and "Matla ul-Anwar" written by them. They affirmed that these works are precious works "scattering gems of truth." Alisher asked Jami to write an answer to them. Jami accepted this request and soon created his work entitled "Tuhfat ul-akhrar". After some time, he presented the work to Alisher for review. Alisher liked this useful book, which consists of "precious gems from head to toe". Alisher, who thought that the Uzbek people were deprived of many valuable and useful thoughts because great poets such as Nizami and Jami wrote their works in Persian, wanted to eliminate this deficiency and cultivate these valuable thoughts for his people. The poet Jami also welcomed his intention. Thus, Alisher started writing "Khamsa", he finished his first epic "Hayrat ul-Abror" in 1483 and the last epic "Saddi Iskandari" in 1485.

All of Navoi's works, despite the fact that the subject belongs to a completely different field, are connected with the events of his time, include an assessment of them. Therefore, these works became a reflection of their time. Navoi's ingeniously written "Khamsa" became the peak of Uzbek art, the most beautiful example of Alisher's power and skill. The great writers of that time, Navoi's friend and companion, the great poet

Abdurrahman Jami, confirmed that this "Khamsa" is a miracle of art. At the end of his "Iskandarnoma", Jami honors Navoi as follows: "O Navoi... your "Khamsa" was a wonderful pattern in the Turkish language that put a seal on the lips of magical breaths. May the heavens bless the pen that created these beautiful patterns. Who would be Nizami and who would be Khisrav when measured by the criteria of this wonderfully composed poem. I say laudation on your talent, master of words! With the key of your pen, the treasury of words was opened. The word fell from the tree and put its saddle-harness in the corner of humiliation, you gave it a second career and pulled it into the field of words. O Navoi, the word was strengthened by the purity of the light of your desire and the grace of your melody! "

This high assessment given by the great poet Jami was the result of comparing Navoi's work with the precious masterpieces of Persian literature. Navoi, who has a great talent and ingenious creative power, proved for the first time the possibility of creating high artistic works in the Uzbek language in front of the world literature and gave a very meaningful and sharp practical answer to his enemies. Another work Alisher wrote in this period is "Nazmul-javahir". This work was written after "Khamsa" in 1485-86. In "Nazmul-javahir" more aphorisms about the forms of Muslim ethics are explained. In this work, Alisher gives an example of rubai-tarana, which was not used before in Uzbek literature, i.e. rubai writing with rhyme and radif for all four verses. These works of the great Alisher Navoi, his wonderful "Khamsa" was created in difficult conditions, in various sufferings. Despite the fact that the poet "was the target of the attacks of the hawkers" and was hurt by the poisonous stings of these gazandas, and went through a thousand different hardships, in the eleven years he spent after resigning from the ministry, he did great creative work for his beloved people. At the same time, he performed important tasks of the state without having any official duties. He helped Sultan Husayn in the fight against the country's enemies, internal wars and rebellions. He fought to establish order and peace in the country, to eliminate oppression and injustice.

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