



## MIR ALISHER NAVOI IS THE SULTAN OF THE WORD ESTATE

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**Abstract:** This article talks about the life of Mir Alisher Navoi, one of the greatest representatives of Uzbek classical literature, and provides information about some of his works.

**Key words:** president, Herat, Khamsa, epic, divine love, poem, study issues, literary studies.

"One of the great people who had a strong and effective influence on the formation of the spiritual world of the Uzbek people is our grandfather Alisher Navoi. We are always proud of his honorable name, the immortality of his creative heritage, and his artistic genius knows no boundaries of time and space" [1; p. 29]. In fact, when talking about the Uzbek language and Uzbek literature, it is impossible not to remember our grandfather Mir Alisher Navoi, the literary legacy he left for the present time is a great source of knowledge for us young people. Alisher Navoi, who used the most words in world literature and was the first to write Khamsa in Turkish, was born on February 9, 1441 in the central part of present-day Afghanistan. Alisher Navoi was the owner of an extraordinary talent, he began to impress his parents when he was three or four years old. At the age of seven, he memorized Fariddidin Attar's work "Mantiq ut-tayr" and amazed his contemporaries. He went to school at the age of four of his own free will. From the age of five, he independently read poems and practiced writing poems himself. Alisher considers Navoi Lutfi to be his mentor. Lutfi notices that Alisher Navoi is the owner of a sharp talent and writes the following two lines that he is ready to share his poems with everyone: When I close my eyes, every moment tears fall in my eyes, I think that the star will appear, the sun will disappear. Alisher Navoi's masterpiece "Khamsa" is the first masterpiece written in Turkish. The author created this work in 1483-1485. But according to scientists, it took six months to create this work. The work is composed of the following epics: "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", "Sabai Sayyor", "Saddi Iskandari". This "Khamsa" is also composed of five elements according to the mother of writing, and the first epic "Hayratul-Abror" consists of sixty-three chapters and twenty articles. As in all of Navoi's works, this work also consists of praise to creation and nat. The second epic is "Farhad and Shirin". In this epic, a great divine love is sung. In the epic, the love of two young people who have reached divine love is sung. The third epic is "Layli and Majnun" and through Arabic fairy tales, a certain plot finds its complete form, in which the philosophy of love is expressed in a unique way. The fourth epic is called "Saba'ai Sayyor", it tells about the events of the seven planets and glorifies divine love. The fifth epic is called "Saddi Iskandarii" and the great love is sung in the person of Shah Bahram. The work is revealed through the image of king Bahrom and Dilorom, who are considered the main characters.

Several Uzbek scientists, such as Fitrat, I. Sultan, V. Zohidov, A. Qayumov, T. Jalolov, Sodir Erkinov, S. Nazrullaeva, A. Abdugafurov, M. Hakimov, S. Hasanov, U. Dzhorakulov, related to the work "Khamsa". conducts scientific research. In addition, many scientists from foreign countries were interested in studying the work of "Khamsa" and conducted scientific research, they are the following persons: A. Vamberi, J. Malokolin, F. Richard, L. Vari, Y. Ekman, E. Partele; I. Krachkovskiy, V. Bartold, E. Bertels, Konrad, B. Zhirmunsky, A. Yakubovsky, A. Semyonov; F. Koprulu, A.S. Levend, K. Eraslon; Ozar scientists H. Arasli, G. Aliev and others. He studied under teachers such as Sayyid Hasan Ardasher, Pahlavon Muhammad, and collaborated creatively with Abdurahman Jami. Navoi was forced to leave Herat until 1469 due to internal disputes between the Timurids. After Husayn Boygaro ascended the throne of Khurasan (1469), a new stage in Navoi's life and work begins. Husayn Boygaro gives Alisher Navoi the title of 'muqarrabi hazrat sultanyi' ('the closest person of his majesty'). According to him, Navoi could interfere in all affairs of the state.

Admirers of Navoi's work collected his poems and compiled "Ilk devan" (1464-65), then "Badoyiul-bidoya" ("Beginning of Beauty"), "Navodirun-nihoya" ("End of Rarities") (1470s). The total volume of his lyrical heritage is more than 50,000 verses and is concentrated in four divans (1491-1498) called "Khazoyinul-maoniy". The peak of Alisher Navoi's work is the work "Khamsa" (1483-85), the poet was one of the first to create a complete "Khamsa" in the Turkish language and proved that it is possible to write such a large-scale work in the Turkish language. "Khamsa" includes epics such as "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", "Sabai Sayyor", and "Saddi Iskandari". Although Navoi's mystical views permeated the spirit of almost all his works, especially in "Lisonut-tayr" epic (1499), "Nasoyimul-muhabbat" manqabasi" (1495-96), "Tarihi anbiyo va hukamo" (1485-8), "Arbain" It is reflected in works such as Munojot. After the independence of Uzbekistan, the study of Navoi's works in terms of religion and Sufism expanded, they are receiving objective and scientific evaluation. Works such as 'Arbain', 'Munojot' were published.

A significant part of Navoi's heritage consists of prose works. They are socio-political, moral-educational and scientific-philosophical. "Mahbubul-qulub" (1500-01) is the last major work of Navoi, in which the great thinker's observations during his life, the rich experience he has accumulated are reflected at the highest level. This work, which consists of three parts, presents the issues of "Mood of Soriun-nos" (1), moral problems (2), "mutafarriqa benefits and image of metaphor" (3). Indeed, Alisher Navoi's scientific legacy is huge. There is no artist left in the world literature that has not been fully studied, but Alisher Navoi's creative heritage has been six centuries, and the study of Navoi's creative heritage has not yet been fully completed. that's why our first president Islam Abduganiyevich Karimov did not give such a great definition to this person: "If we call this person a saint, he is a saint of saints, if we say a thinker - a thinker of thinkers, if we say a poet - he is a sultan of poets" [3]. To conclude the article, Alisher Navoi left an immortal scientific legacy to mankind despite his short life. His writings are a great treasure not only for today, but also for future generations, in a word, Alisher Navoi is unique!

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