

THE WORKS IN PERSIAN AND ARABIC WRITTEN BY ALISHER NAVOI AND HIS FAMOUS WORK NAMED “HAMSA”¹M. Kurbanova, ²O. Akbarov, ³F.AbdulkhaevaDoctor of Philosophy in Philology (PhD) ¹, Candidate of Philological Sciences, Docent², Teacher of FerSU³**ANNOTATION**

In this article given information about Alisher Navoi's works written in Persian and Arabic, and even today, in world literature, a unique and well-known, famous, unique “Hamsa” is devoted to the history, essence and problems of writing these works.

Keywords: *Persian, Arabic, spirit, logic, philosophy, problem, genre, poem, rule, poetry, classic, rule, solution, method, theory, basis, dictionary, treasure, universal, epic, sympathy, “pandnoma”, exhortation, holistic, life, content ...*

АННОТАЦИЯ

Эта статья о произведениях Алишера Навои, написанных на персидском и арабском языках, и даже сегодня в мировой литературе уникальная и всем известная, популярная, неповторимая «Хамса» посвящена истории, сути и проблемам написания этих произведений.

Ключевые слова: *персидский, арабский, дух, логика, философия, проблема, жанр, стихотворение, правило, поэзия, классика, правило, решение, метод, теория, основа, словарь, сокровище, универсальный, эпос, симпатия, “панднома”, увещание, целостное, жизнь, содержание ...*

On the basis of Alisher Navoi's poems written in Persian, “Devoni Foni” was composed, which was preceded by a collection of Persian poems “Sittai zaruriya” (Six necessities) and “Fusuli arba” (Four seasons). The poems in the Sittai Zaruriya collection are: Ruhul-quds (Holy Spirit), Aynul-Hayat (Fountain of Life), Tuhfatul-Afkor (Gift of Thoughts), Qutul-Qulub (Consent of Hearts), Minhojun-najot” (Remembrance of Salvation), Nasimul-Hulq (Paradise Nasimi). They are in the spirit of the works consists of Haqqani, Dehlavi, Salman Sovaji, Abdurahman Jami, and in the philosophical-logical “Fusuli arba” they are described as “Spring”, “Summer”, “Khazan” (Autumn) and “Day” (Winter) after the black hymn of Sultan Hussein Boy.

In his Persian-language scholarly work Mufradot (15), devoted to the rules of the problem genre, he demonstrated the theoretical foundations of classical poetry. He argued that the problem and the genres that represented it meant the attitude towards rubai, qita, tuyuk, and in some cases ghazal. He gave 121 examples along with teaching problem-solving techniques.

It is known that Navoi wrote a dictionary in Arabic in the religious-mystical spirit “Sabatul-abhur” (Seven Seas). However, this work has not been published and studied enough. Alisher Navoi's Persian Legacy Fitrat, H. It has been studied in depth by such writers as Sulaymon, N.Mallaev, Sh.Shomuhamedov, R.Vakhidov.

Thanks to Navoi's genius, the Turkic peoples living in different parts of the world have been isolated in the history of mankind, and the nation's spiritual heritage has taken a firm place in the world treasury.

In independent Uzbekistan, the understanding of Navoi has risen to the level of state policy.

Today it is one of the largest regions of the country and its center, the State Prize of Uzbekistan, the Institute of Language and Literature of the Academy of Sciences of Uzbekistan, the Academic Theater of Opera and Ballet, the State Library of Uzbekistan, Samarkand State University and hundreds of other cultural and educational institutions. named after the poet.

When we talk about Navoi's epic works, first of all we think of "Khamsa". Hamsa means five. Consequently, it consists of five independent epics, and each epos sheds a specific theme, an event, in a broad and comprehensive masnavi way. The first Azerbaijani poet in Eastern literature was the great Azerbaijani poet Nizamiddin Ganjavi.

Between 1173 and 1179, he wrote an exhortation to Makhzan ul Asror (Treasure of Mysteries) dedicated to Fakhriddin Bahromshah, the governor of Arzinjan. In 1180-1181, at the request of the Iraqi ruler Togrul II, he created the epic "Khusraf and Shirin", which expresses love and heroism. Thus the tradition of Hamsaism appears in Eastern literature.

Accordingly, so that each work is called "Khamsa", they should be :

1. that it consists of five epics;
2. The first epic is educational, moral, historical, philosophical in the didactic spirit;
3. The second epic is dedicated to the conflicts of Husraf and Shirin;
4. The third epic is based on the love of Layli and Majnun;
5. The fourth epic was to be written about Bahrom, and the fifth epic was about Iskandar.

Navoi's "Khamsa" is a mirror of the spiritual development of our people in the XV century, it reflects the social life of the time, the people's well-being, customs, religion, morality. Navoi's "Khamsa" is a complete work. The great poet writes about all the current issues of his time.

He seeks answers to them. All five epics are inextricably linked. For example, in Hayrat ul-abror, the poet asks questions about life and its content, society and man, nature and man, and in subsequent epics, certain destinies try to reveal them in the example of events.

Following the tradition of the time, Navoi, like other centuries, gave his poems an Arabic name and called the first epic in "Khamsa", "Hayrat ul-abror". It means "amazement of good people" in today's Uzbek language. The volume of the epic is 3988 bytes, consisting of 64 chapters and 20 articles.

It is written in the sea of dreams. The work begins with the traditional preface "Hamd" and "Naat". In "Hamd" the praise and attributes of Allah are given, and in "Naat" the praise of our Prophet is given.

Navoi's views on the world are reflected in this preface. According to him, Allah is the beginning, the end, the creator and the observer of the world. Two chapters are devoted to the definition of teachers. Then there are dedications to Hussein Boykaro, his great saints Bahovuddin Naqshband and Khoja Ahror.

Finally, Chapter 22 begins with an article. The first article is about Islam, the second article is about the Imam, the third article is about the kings. At the end of the article, the story of Shoh Ghazi is given.

The epic contains a number of etiquette articles. For example, the fifth article is about "Karam", that is, showing kindness. The meaning of cabbage is very broad and they mean kindness, generosity, charity. Generosity is the greatest of human qualities, and greed is the lowest. But there is a norm to everything. Being overly generous also means wasting money.

Waste is the same as greed. In addition, there is a certain order in any generosity. For example, it is not generous, or even insane, to squander wealth just for the sake of fame. The poets and scholars who lived and worked during this period considered "Ahsanahu-akzabahu" to mean "the best poem is the most false poem".

Nizami Ganjavi's "Mahzan ul-asror" contains more than 40 verses. Only three of them are in Chigatoy language. One of them is "Hayrat ul abror".

Alisher Navoi's dreams of a perfect man are reflected in the second epic of "Khamsa", in the person of Farhod. This theme is actually old and has been linked to certain historical figures. He used to be more popular in the

form of “Khusrav and Shirin”. The love of the king of Iran Khusrav Parvez for the beautiful Shirin, who ascended the throne in 590 and was killed in 628, is recorded in many historical works.

According to Nizami, Khusraw was the desired son of the Persian king Hormuz. One of his close friends, Shopur, informs Khusrav about Shirin. This is from Nizami's “Khusraf and Shirin”.

Navoi called his creativity and love in “Khusrav and Shirin”, “Epic of the East”. He sees love as the essence of two human lives. This love is not just love; it is divine love.

In Navoi, it is difficult to distinguish between the two concepts. Often one of them is different from the other and complements each other. The poet points to this in the preface. Navoi mentions his name in the introduction to Farkhod and Shirin. In the play, Farhod embraces grief. Seeing this, his father builds towers for him in four seasons. Royal feasts begin for each season.

However, there will be no change in Farhod's psyche. His father also gifted the throne for his transformation. According to the charm of the events described in the epic of Farhod and Shirin, remains one of the most beautiful examples of our written epic, even in terms of its passionate writing. The popularity of this work is extremely high, especially because the events in the epic are dedicated to the issue of water supply to arid areas, in line with the age-old dreams of our people.

Thus, the number of places and addresses named "Farkhod and Shirin" will increase.

In fact, the epic of Farhod and Shirin is like works written on this subject. At the end of the play, Farhod dies, showing his parents a strong sense of vitality.

Among the epics written about love in Eastern literature, one cannot find such a sad and sorrowful as “Layli and Majnun”. The sadder he was, the more fame he gained. It is considered by experts to be more popular than Romeo and Juliet in the West. The sadder and more popular this story is, the more ancient it is. Poems and epics have been written on this subject in the world of literature since the 13th century.

The source of the story goes back to the events related to the life of the ancient Arabs. Some say that Majnun, a historical figure, whose real name was Qays ibn Mulawwah, fell in love with his cousin's daughter when he was herding camels from a young age, while others say that he was a woven figure.

In Navoi's “Layli and Majnun” special attention is paid to the image of the soul. The story of the work begins with the image of a terrible night. “Layli” also means “night”.

One of the most impressive parts of the saga is that Majnun is taken to the Kaaba. At the end of the epic comes a chapter in the “Definition of Love”. In it, the poet interprets the content wrapped in a legend about the fate of Layla and Majnun. Navoi's “Layli and Majnuni” has become a special stage in the history of this plot. It was this epic that gave Navoi a high rating. The story spread widely among our people. On its basis, a folk epic emerged. An example of this is the epic of the same name, written and published in the language of Fozil Yuldash oglu.

“Sabbai Sayyar” is Hamsa's fourth epic and is in the nature of a romantic adventure.

The protagonist of the work is Bahrom. Bahrom is the name of the star Mars in the East, Arabic - Mirrix. Bahrom often comes as a symbol of war - strife, conspiracy - lies. Historians associate the name with the Sassanid ruler of Iran, Barakhan (reigned 420-438). Bahrom was popularly known by the nickname “Go'r”. They called the grave a grave. Bahrom was first described by Firdavsi in his Shahnama. Sabbai Sayyar consists of 38 chapters and 5,000 bytes, and the events of the work begin with Chapter 12.

Bahrom meat is the king of climate. On the hunt, he meets Moni, who is looking for him. Moni reports on Dilorom, the beautiful daughter of a Chinese merchant. In the epic, Bahrom is with Dilorom. Bahrom loves

her very much. When he goes hunting with Dilorom, he kills him in a drunken state and orders Sahroi to throw him into the grave. The reason for this is given in the work itself. When he returns from his drunkenness, Bahrom thinks about what he has done, asks his maids and orders them to find him. The maids, who could not find Dilorom in the Sahara tomb, suspect that she was eaten by some beast.

After that, Bahrom is sad. Dilorom joins the traders going to Khorezm from this desert and tells all her troubles to one person. Bahrom builds “Seven Towers” in the color of the rainbow. The first tower is black stuff, dark. The latter leads to good by signifying the purity of white things. When Bahrom hears about Dilorom in the seventh castle, he finds her and they go hunting together again.

When they chase after a deer and enter a thicket of mud, they are all swallowed up by the mud. Cause Planetary flesh means planet. The reason is the well-known epic of the planet.

“Saddi Iskandariy” is dedicated to Alexander the Great, one of the most famous figures in the West and the East, and is the concluding epic of “Khamsa”. Alexander is the historical name of Alexander the Great (356-323).

Books about Navoi Alexander say that he built a huge wall to avoid the cannibalistic pilgrims. It’s hard to say anything about how clear and accurate this wall is historically. But it has a big formal meaning. He is the wall between goodness and light. This wall will be built by all nations together. In this way, Navoi focuses on Alexander’s humanity, not his bravery.

“Saddi Iskandariy” is the greatest epic in Navoi’s “Khamsa”. It consists of 89 chapters, 7215 bytes. The events of the work begin with the birth of Alexander. Since ancient times, scholars have expressed differing opinions about Alexander's lineage. Some refer to him as the son of King Darius II of Iran, while others link him to the Egyptian pharaohs.

Reflecting on Alisher Navoi and his priceless works, we can emphasize that the national and universal ideas, which are deeply expressed in them, have an invaluable role in increasing the intellectual potential of the younger generation.

Raising the status of the Turkish language throughout his life, recognizing the potential of Turkish literature in the world, the fact that almost all the information about our compatriot, who is devoted to the determination of the criteria of justice and truth in society, has been preserved, also invites unequal observations, giving equal peace to all thirsty souls.

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