



## ALISHER NAVOI IS A MASTER OF WORDS, A FOUNDER OF UZBEK-TURKIC LANGUAGE; PECULIARITIES AND MAIN IDEA OF HIS WORKS

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### Abstract

This article is about the contribution of Alisher Navoi, the sultan of ghazals and poetry, to the development of the Turkic language. Moreover, the peculiarities of his works are included. A brief description of the main idea, purpose and content of his historical and artistic works is also given in the article. In particular, the article contains the views and description of scholars about Alisher Navoi. The article provides information about Navoi's personality and his invaluable contribution to world literature.

**Keywords:** poetry, literary, devon, society, Turkic language, Persian, scholars, artistic episodes, composer, cultural life, scene, hero, quality, moral, philological character, fiction.

### INTRODUCTION

The whole image comes to mind as soon as we read his name. His works and good deeds are still recognized by the whole world. When we read the works of Alisher Navoi, the sultan of the great genius whose monuments were built in the most developed countries of the world, gazels and poetry, we understand and comprehend our language, culture, human qualities and national values fully. During his short life, Alisher Navoi left an incomparable scientific and literary legacy to his descendants. Our wise people say 'Wise man leaves a garden'. Indeed, Alisher Navoi, as a poet and statesman, did many good deeds, even he built beautiful gardens, schools and mosques at his own expense, helping the widows and the poor.

Alisher Navoi was born on February 9, 1441 in Herat during the reign of Shahrukh Mirzo, son of Amir Temur. His contemporaries often wrote about him as "Nizamiddin Mir Alisher". "Nizamiddin" is taken from a rule of religion, a title bestowed on wise men, and "mir" is from an amir. His mother was the daughter of Chang, whose name is unknown. Alisher's grandfather was a cousin of Timur's son Umarshaikh. So the great poet says in his works that he is proud of his closeness to this dynasty. Some information about this enlightened poet is given by his contemporaries in their books.



Alisher grew up with the special upbringing of his family from a young age and, despite his young age, had a love for poetry and literature. Information about Navoi came through the works of his contemporaries.

The environment in which Alisher grew up played a key role in his growing into a great person in the future. In particular, he spent much of his time on literary and artistic parties with his uncles and father. Alisher spent a lot of time in the circle of scientists and began to think better than even the smartest people before he became adult. At the age of three or four, he amazed the guests by reciting a poem by the famous poet of his time, Qasim Anwar. A year later he was sent to school with the future sultan Hussein Bayqara.

In 1447, Shah Rukh Mirza died and then a struggle for the throne began among the Timurid princes. Herat became restless for scholars, poets and wise people of the nation. Because of it, Alisher's family moved to Iraq and on the way, in Taft, he met Sharafiddin Ali Yazdi, a famous historian of Alisher's time and author of "Zafarnoma" and the scientist made prayer for him.

In 1452, Abulqasim Babur Mirza ascended the throne of Khorasan. Peaceful days began. Giyosiddin Muhammad was appointed governor of Sabzavor. After that, Alisher and his family started to live in quiet life. Alisher continued his studies at school where introduced young Alisher to the world of poetry and literature. The poet read "Boston" and "Guliston" with great enthusiasm, and memorized Farididdin Attar's Mantiq ut-tayr (The Speech of a Bird). [1]

## LITERARY REVIEW

Navoi is one of the most prolific artists in the world. More than 100,000 bytes of lyrics and his epic works have made an invaluable contribution to the treasury of world culture. The scientific and literary treasure Navoi left behind is astonishingly enormous. An epic work of the poet "Khamsa", "Khazayn-ul-Maoniyy", a philosophical work containing four lyrical devons, "Lison-ut tayr", historical "Historical prophets and rulers", "Historical property of Ajam ", " Mezon-ul avzon " on literature," Majlis-un nafois ", "Muhokamat-ul lug'atayn" on linguistics, moral-philosophical work "Mahbub ul-qulub", "Nasayim-ul Muhabbat" on the history of mysticism, "Nazmul ul-javohir", " Arbain " on religious themes," Siroj-ul Muslimin ", " Khamsat-ul mutahhayirin ", " Holoti Sayyid Hasan Ardasher ", "Holoti Pahlavon Muhammad ", a collection of letters "Munshaot", "Vaqfiya" about the work of the foundation and a number of others are invaluable treasure of Uzbek and the world literature. His works are the spiritual and cultural property of our people. Alisher Navoi, not only with his works, that is, with his spiritual heritage, but also with his position in government and society, considered it a high value for Navoi to serve the people in every way. There is a lot of interesting information about this in his works, as well as in the works of contemporary historians.



As Alisher Razzokov, Doctor of Philosophy in Philology, Associate Professor said:

“In particular, Alisher Navoi in his book "Vaqqifiya", which is a summary of his financial work, gave a list of facilities built at his own expense, such as mosques, madrassas, hospitals, bridges, rabot. According to sources, every day more than a thousand poor people entertained at the Khalosiya Hotel built by Navoi. It is noteworthy that some of the specifics of the educational system in the madrassas founded by Alisher Navoi, as well as scholarships and salaries for scholars and students, are described in his work "Vaqqifiya". It states that in each class of the madrasa, eleven students were educated, and that they were divided into three classes according to their acquisition - excellent, vasat (middle) and adno (lower), and on the basis of this criterion. They are entitled to a stipendium. It's very similar to the current university system.[3]

Mahfuza Davronova, Doctor of Philology, Associate Professor:

“No creation can be perfected without studying and nurturing the works of its predecessors. Especially, when it comes to the great classical poet Navoi. The attitude to his works has been at the level of follow-up and sympathy for centuries. No matter what period the artist lives in, of course, he repeatedly refers to the works of Alisher Navoi. Alisher Navoi's work is such a pure spring that it allows artists not only to find peace and pleasure, but also to keep their name indelible and immortal. In our opinion, the work of the only Azeri poet Fuzuli is an example. When it comes to twentieth-century literature, the same mood, the same harmony is evident. Erkin Vahidov in his work "Poet and Poetry" states the following: "We cannot imagine Uzbek culture today without the name of Alisher Navoi. His radiant poetry, his radiant image, permeates our souls. The poet's work, which is rich in high art and full of deep human ideas, still captivates us for centuries, enriches our hearts with feelings of joy and pride, enriches our minds with the idea of goodness. It calls for justice, for the eternal freedom of the human soul." [3]

As Erkin Vahidov rightly points out, in Alisher Navoi's poetry there is a great power, a divine miracle. That is why the creators always feel this divine power as they refer to his works. In the face of his words, you need to find the strength to speak and think.

While creating prose works, Alisher Navoi, mastering the unique features of oriental prose of his time, paid special attention to the creation of such works in his native language, the further development of their advanced traditions in the new land. Therefore, in the creation of Navoi's prose works there is a certain influence and role of well-known authors of prose in Persian-Tajik literature, such as Awfi, Nizami Arozi, Saadi and Jami. At the same time, the slow development of fiction in the Turkic language at that time compared to the Persian language, the low status of the ancient Uzbek language, the infrequent creation of prose works in the Uzbek language were not the only problems for such a great artist as Navoi.



As a result, 13 works of various genres and genres appeared, which were of exceptional importance both in the works of Navoi and in the history of Uzbek prose.

## **METHODOLOGY AND EMPIRICAL ANALYSIS**

First of all, it should be noted that among Navoi's prose works there are few works that can be considered as an example of pure fiction. However, there are many works that are very close to fiction, very rich in elements of fiction. Prose works of Navoi's scientific and philological character "Muhokamat ul-lug'atayn", "Mezon ul-avzon", "Risolai mufradot" (written in Persian), "Majolis un-nafois" were created in the second half of the XV century. It is a great example of literary prose. In these works there is a direct reflection of reality, the use of more vivid and realistic elements (in this sense, "Majolis un-nafois" stands out). Comparative analysis of a number of issues of language and thinking, peculiarities of ancient Uzbek and Persian languages, vocabulary, phonetic and methodological features of Turkic language, Uzbek language and Persian language in "Muhokamat ul-lug'atayn" There is such information. Navoi uses the elements of art in connection with the historical conditions, socio-political realities in the analysis of their interrelated aspects, taking into account the issues of language and literature as a whole in proving the issue raised in the work. As a result, the reader learns that the main scientific intention of the author is that his creative heritage is based on the rich traditions of literature in ancient Uzbek and Persian languages, the true assessment of the rich achievements of literature in Persian.

Navoi wrote in this work that he understood very clearly and well the true value of his work and activity, his duty to the people and the Motherland: If the Turks enjoy the latayif and the dakryikidin ... I have high hopes for the career of each of them, and I think that the career of my words will not fall to the bottom of the avjdin, and that my composition will not start anywhere else. The passage in the prose, which is widely used in this prose, is very vital and has a real basis, and such ideas are common in Navoi's scientific prose. "Mezon ul-avzon" and "Risolai mufradot" are aimed at completing the theory of aruz and this theory on the basis of Uzbek poetry, generalization of formal rules of Turkish (ancient Uzbek) poetry, problem art and methods of its formation and solution. In contrast to the existing manuals, there are few scientific works dedicated to the strict order of expression, and they have few names written in prose. However, even these times testify to Navoi's perfection in prose, showing that he has fully achieved a certain idea, logical sequence, stylistic brilliance in the expression of the content, the argument. Majolis un-nafois stands out from Navoi's works in this series. This is evident, first of all, in the extensive use of artistic components of prose in the play, the depiction of life, portraits, and even the creation of characters, artistic episodes, films.



It is known that the role of "Majolis un-nafois" in Navoi's literary-critical views, its satirical and humorous characteristics, episodes, plates, images, Persian translations of this work, carefully studied by scholars, general analysis of tazkira and other tazkira comparative analysis with. In interpreting a number of issues raised in the Majlis, he brought this traditional genre to a new stage of development due to his humanistic views and high artistic intellect. The author's skill deserves special mention. [3]

For example, an article dedicated to the poet Hafiz Sharbati in the tazkira states that he was a humane, polite person and a man of good talent, a good man, a hafiz and a skilled composer. A small excerpt from his life is then quoted below. One day, Abulqasim Babir Mirza met Hafiz Sharbati while he was drunk with the Mufti of the city, Rindvash Mavlonozodai Abkhari, and offered him to weave a byte accordingly. Hafiz Sharbati reads such a verse:

The king of the narrow period, Atobakhshu Churmposh,  
Hafiz arobakash shudu mufti piyolano`sh

("That is, in the time of the king, who closed the sins of mercy, Hafiz became a drinker and the mufti became a drunkard).

This story gives a very brief, but at the same time holistic idea of the personality of Hafiz Sharbati's talents (innocence, cheerfulness, quick-wittedness). Navoi clearly demonstrates his skills of portraiture and character creation.

Another example: Mawlana Osafi has the ability to describe, and his memory is very strong. But he does not use his abilities and memory. He wastes his time with bullying, stubbornness and arrogance. According to Navoi, the poet has many other ugly qualities and misdeeds. On top of that, he no longer listens to advice at all. That is why he is "extremely careless." But he has good poems in both Persian and Turkish.

Alisher Navoi wrote very beneficial and informative historical works and they include "Hamsatul-mutahayyirin", "Haloti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad". Alisher Navoi was the son of famous scientists and cultural figures who played a significant role in the cultural life of his time, his closest people - teachers and coaches, colleagues – Abdurahmon Jami, Sayyid Hasan and Pahlavon Muhammad. To a certain extent, he creates creative and social biographies, describes his cooperation and communication with them in all areas, based on convincing examples, life stories. In content, these three works are on the same level. But along with their general features, they also have very specific features.



"Haloti Sayyid Hasan" and "Haloti Pahlavon Muhammad" are very close works. Navoi also creatively uses the genre of "manoqib", which has an ancient tradition in Eastern literature. In stark contrast to his works, Navoi is not about the adventures, miracles and prophecies of deified saints or religious figures, but about the works of real people who took an active part in the cultural life of the time. and writes about his activities. These works contain the first defining elements of fiction, which is especially evident in Navoi's mastery of artistic portraiture. The image of Navoi Sayyid Hasan Ardasher and Pahlavon Muhammad reveals the inner essence of his character on a psychological basis. According to the author, these two people are active in real life events, have contradictions in their lives and worldviews, have a number of qualities and advantages in their personalities and artistic activities. rises to the level of the generalized image of the images. Navoi tries to reveal in detail the spiritual world of both heroes, who are "more worthy of the nature and virtues of the times."

Alisher Navoi, first of all, emphasizes their human qualities, knowledge in all areas, substantiates and proves their spiritual appearance, their nature, revealing them with characteristic examples, interesting scenes. Navoi does this with great artistry. He cites, for example, such a plaque, which testifies to the progressive thinking of Sayyid Hasan.

## RESULTS

Alisher Navoi considers the pursuit of knowledge to be one of the most essential qualities that serve to ensure human perfection. He describes science as a factor that saves a person, a nation from ignorance. He encourages people to be knowledgeable and enlightened through the ideas put forward in the content of his works. The thinker recognizes that the study of science is the human duty of everyone. After all, the purpose of the study of science is to contribute to the well-being of the people, the prosperity of the country. Educated and wise people always believe that they will work for the benefit of their people and the development of their country.

In this regard, he emphasizes that Mirzo Ulugbek was one of those people with such a character, and believes that his name will forever remain in the pages of history. The perfect man that Alisher Navoi dreamed of is not satisfied with just being educated. To describe him as a mature person, he is also required to have the qualities of patience, generosity, generosity, honesty, truthfulness, humility, decency, fidelity, and so on.

The thinker considers etiquette to be the most important criterion of morality. Being polite and moral helps a person to gain a certain position and respect among those around him. Pointing out the role of etiquette in human life, Alisher Navoi expresses the following thoughts: Politeness instills the love of the little ones in the hearts of the great, and that love stays in the heart forever. ”



Positive heroes in the works of Alisher Navoi, such as Farhod, Shirin, Layli, Dilorom, Qays, Shopur, are brought up on the basis of universal upbringing, humble, polite, honorable people. It encourages young people to learn from them through heroes.

## CONCLUSION

All the works of Alisher Navoi are an important treasure for the education of young people. He was able to use every word effectively and appropriately in his work. Every wisdom is exemplary for us. The life and legacy of Alisher Navoi will serve as a model for us in cultivating universal qualities in young people. The great poet made a great contribution to the upbringing of a harmoniously developed generation with his views on education, and his views on universal qualities are important for our time. In the end, I want to write one of the best verses of the poet Muhammad Yusuf that is truly devoted to such an enlightened scholar – Alisher Navoi:

If he dies, his words will not die,  
Always alive the genesis of poets.  
There is no grave of a real poet,  
A real poet is buried in the heart.

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