

## GLORIFICATION OF "GOODNESS" IN THE WORKS OF ALISHER NAVOI

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### ABSTRACT

This article is devoted to Alisher Navoi's responsible approach to words. How great the career of the word is is shown separately.

**Keywords:** articles, word, poem, Hamsa epic, poem, goodness.

### Hayrat ul Abror (Amazement of good people)

Alisher Navoi is known as a poet who wrote the first "Khamsa" in the Uzbek language. The first epic from this set of five epics is "Khairatul-Abror" of philosophical and didactic content. In the work "Muhokamatul-lugatayn", Navoi himself emphasized "Khairatul-abror" in response to the epic "Mahzanul-asrar" by the great Azerbaijani poet Nizami Ganjavi (1141-1203), who was the first in the East to write "Khamsa" in Persian. But a comparative study of epics of this type shows that Navoi plays a big role in this work. For example, as Navoi tells in the XIII chapter of "Khamsa", he directly read the epic of Jami "Tukhfatul-Ahrar", was under his influence, took a pen and inspiredly began to write this epic of his "Khamsa".

The work consists of 7976 verses (3988 stanzas), 64 chapters and 20 articles. Of these, 21 chapters are an introduction, 40 chapters - 20 articles and 20 stories and parables, and the last three chapters are the conclusion of the work. "Khairat ul-Abror" was written in 1483, on the eve of Aruz, and it begins with the traditional introduction - "hamd wa na't". The first two chapters are devoted to the definition of teachers, and two chapters are devoted to words and their meanings. After that, dedications come to Hussein Baykur, his great-grandfathers Bahauddin Naqshband, Khoja Akhror. Finally, the articles start at chapter 22. Each article deals with a specific topic and also presents the corresponding story: 1 - an article about faith, 2 - an article about Islam, 3 - an article about sultans (which introduces the hilviati "Shah Gaoiy"), 4th article about hypocritical sheikhs, 5th article about khair ehsan (cabbage) (in it the story "The Wedding of Hotami" is taken from the 5th article about article 1-about fidelity (in which the story of "Two faithful lands" takes place" in India) 9th article on the grass of love, 10th article on honesty and truthfulness (in which "Durraj with a lion", condemns the evil of greed. In it, Navoi says: "In words, Navoi, everything you say, not true, R ost navo is not a compliment to the song", 11 article about the high rank of the sky of knowledge, like stars, 12 article about the feather and people of the feather, 13 article about people who are beneficial like clouds, 14 article - a description of the structure of the sky, 15 article - the world about Maya, 16 article about the character of poets, 17 article about the purity of spring youth, 18 article about the guardian of the sky, 19 article about description the province of Khorasan without relatives (Khorasan and Herat are described), the 20th article about the goal of o'yalgau. "Makhzan ul-asrar" by Nizami Ganjavi has more than 40 verses. Only 3 of them are in Chigatai. One of them was Khairat ul-Abror. The second chapter of the epic is dedicated to Khaliq, that is, the praise of Allah.

Chapters 3-6 (four chapters) of the epic are devoted to prayers.

The 12th chapter of the saga is dedicated to the anthem of the great predecessors Nizami Ganjavi and Amir Khusrav Dehlavi.

Chapter 13 contains the anthem of Nuriddin Abdurrahman Jami.

Chapters 14-15 of the epic are devoted to the definition of the word.

The 16th chapter of the epic contains the anthem of the modern Sultan Hussein Boykara.

The remaining three chapters of the introduction (chapters 18-20) are devoted to the definition of a miracle.

The last 21st chapter of the introduction is dedicated to the anthem of Khoja Bahauddin Naqshband and his caliph Khoja Ubaidulla Akhror.

“The beginning of *Khairatul-Abror* consists of several introductory chapters. In other words, the first few chapters of the saga constitute its introduction. In the first chapter of them, Navoi gives a poetic interpretation of the famous introductory sentence of the first chapter of the Koran, which is the main book of Islam, "Bismillahir rahmanir rahim" ("I begin with the name of Allah, Gracious and Merciful"). Moreover, each letter of the word in this Arabic sentence is of great importance. According to Navoi, Allah and his name are closely connected with the entire universe and existence. In Eastern poetry and Sufism, giving meaning to letters was sometimes raised to the level of a special philosophical direction, and the supporters of this direction were called "khurufis". This is especially evident in the work of the great Azerbaijani poet Imodiddin Nasimi. In this place, Navoi used the art of writing as an artistic tool for the vivid expression of his religious and philosophical views.

Definition of words in *Hayrat ul-Abror*.

The article talks about the responsible approach of Alisher Navoi to the word. It is said that the poet emphasized the high rank of the poem.

The chapter is devoted to the definition of the word in "*Hayrat ul-Abror*", the first epic of Navoi "*Khamsa*". In the prose title of this fourteenth chapter, the poet emphasizes that the word is a bright star illuminating the human body, and if the human body is a mineral, then the word is the gem of this mineral:

He describes how kind people draw closer to each other by their kind words, and the pleasant words of virtuous people are a means of mutual respect: After that, Alisher Navoi proceeds to describe the gift of speech given to man by the Creator. He compares the word with a precious stone, then turns away from this thought and says that the precious stone is not even suitable to be a shell - a vessel for the word, how high and high is the honor of the word:

So‘z guhariga erur oncha sharaf,

Kim bo‘la olmas anga gavhar sadaf.

Because it would be unfair to the word to keep the pearl of the word, coming from the heart of a person, inside a lifeless, bloodless, insensible stone. That's why Latif Zot made space for the human heart and white paper face to preserve this gem. Books, that is, paper, keep treasures of words from the hearts of great writers and poets for hundreds of years and thousands of years and pass them on from generation to generation. Alisher Navoi recognizes this great blessing of the Creator and thanks the person. And thanksgiving ensures that the same blessing will be multiplied on the one who gives thanks.

Describing the life-giving quality of the word, Navoi notes that it also has a destructive quality:

So'zdin o'lukning tanida ruhi pok,  
Ruh dag'i tan aro so'zdin halok.

The writer expresses the same content in "Mahbub ul-Kulub" as follows: "A person who plays with the tongue becomes a classical animal, and a person who plays with it becomes a sarafros." Language is an instrument of speech with such reverence and speech that if it's disrespectful, it's a disaster for the language.

Ain ul-Kuzat was glorified by the Messiah, and Hussein Mansur was glorified by the speed of the language ... "

He says that in order to know the beauty of the heart of a person with a beautiful appearance, you need to talk about him, and if this person, no matter how handsome, lacks the gift of speech and eloquence, if he sits quietly, there will be no between him and the wall differences:

Tengriki, insonni qilib ganji roz,  
So'z bila hayvondin anga imtiyoz.  
G'uncha og'izlik sanami no'sh lab,  
So'zdin agar aylasa xomush lab...  
Surat ila bo'lsa mahi osmon,  
Surati devor hamon, ul hamon...

Husnu describes how beautiful the words of a perfect lover are, and every word spoken with eloquence and maturity, measured by the criterion of reason, reaches the heart of a person like this:

...Oytza bu husnu malohat bila,  
Nuktani oyini fasohat bila.  
Solg'usi jinsi bani Odamg'a o't,  
Ne bani Odam, bari Olamg'a o't...

After that, Navoi says that what has been said so far in the definition of the word was about the word in prose, ordinary speech, now let's talk about the word in verse. He emphasizes that the basis and rank of the word in the poem are completely different:

Munchaki sharh etdi qalam so'zga hol,  
Nasridadur, nazmda bor o'zga hol...

The poet continues his speech and uses various allusions to compare poetic and prose words. He says that no matter how beautiful the teeth are when they are in their place in the mouth, there is no trace of this beauty when they are pulled out of the mouth. He compares the rattling of teeth in the mouth to the sequence of words in a poem. He points out that roses and beautiful trees look good when they are in order in the garden, but when they grow disorderly on the mountain, they are considered firewood:

O'rnida tishlar duri manzum erur,  
Chun sochilur qiymati ma'lum erur.  
Vardu shajar shohid erur bog' aro,  
Lek o'tun silkidadur tog' aro...

But the poet always focuses on the fact that the meaning of a word in a poem is its origin, essence, level side. He says that in order to be noticed by significant people, a poem must be beautiful in appearance, but also in its content and core.

Nazmki ma'ni anga marg'ub emas,

Ahli maoniy qoshida xo‘b emas.

Nazmki ham surat erur xush anga,

Zimnida ma’ni dog‘i dilkash anga...

Alisher Navoi adhered to the above ideas about the word throughout his life and throughout his entire work. He looked with particular responsibility at every completed verse, at every sentence he composed.

At one of the conferences held on the occasion of the birthday of Alisher Navoi, one of the great masters of the word of our time said: “Usually, like in music, there is a beginning in a poem, a gradual rise to a climax and a gradual decline to the top. the end. This feature is characteristic of almost all poems of poets. But Hazrat Navoi begins his poems with a climax, continues at a climax, and ends with a climax!”

From Alisher Navoi's reflections on the responsibility of speech, the following general conclusions can be drawn:

Speech is the greatest gift given to man, thanks to which man is better than an animal. Words, like other blessings, are wasted. Avoid wasting it. Virtue and the spiritual level of a person are revealed through words. The rank of a verse, that is, a poem, is higher than a prose word. If the image of the poem - form and content are beautiful in accordance with each other, it rises to the level of a mature artistic word. This balance is preserved in all Navoi's poems.

Alisher Navoi perfectly understood the high artistry and level of his poetry. His following words in “Muhokamat ul-lug‘atayn” are true: “My hope is great and only it occurs to me that the career of my words is not inferior...”

Alisher Navoi combined literary creativity with politics throughout his life. Being a person with a high position, he made a great contribution to the socio-economic improvement of the country's life; sponsored the development of science, art and science; He always tried to bring peace and harmony.

As you can see, Navoi's heritage is diverse in terms of themes and genres. His works have served the development of Uzbek literature from the 15th century to the present day. For centuries, his work has been a source of imitation and inspiration.

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