

ALISHER NAVOI – A GREAT REPRESENTATIVE OF TURKIC LITERATURE

Student of the 2nd year, National Ideology and Foundations of Spirituality and
Law Education program, Faculty of Social and Applied Sciences,

Andijan State Pedagogical Institute

Ismoyilova Oynur Jumanboy qizi

Annotation: Alisher Navoi is a great poet, thinker, and statesman who holds a special place in the history of Turkic literature. He lived and created in the 15th century and made a great contribution to the development of the Turkic language and literature through his rich literary heritage. In his works, Navoi promoted the ideas of humanism, justice, love, and spiritual purity. The work of Alisher Navoi is very diverse: he created ghazals, epics (dastans), rubai, and scholarly works. One of his most famous works is the Khamsa, which includes five epics. In these works, the poet deeply reveals themes such as human virtues, love, loyalty, and justice. Navoi's epics such as Farhad and Shirin and Layli and Majnun had a great influence on the development of the romantic epic genre in Turkic literature. These works became a source of inspiration not only in his time but also for many poets and writers of later centuries. Navoi demonstrated the wide possibilities of the Turkic language and raised it to the level of a high artistic language.

Keywords: Alisher Navoi, Turkic literature, creativity, ghazal, epic, Khamsa, development of the Turkic language, literary heritage, spirituality, artistic language.

Personality, unique talent, and invaluable legacy make him worthy of being a role model in any era. The works he created—his beautiful Khamsa and poetic collections (divans), as well as his scientific and critical views expressed in Muhokamat ul-Lug'atayn, Mezon ul-Avzon, and the tazkira Majolis un-Nafois, which is the focus of our research—together with the ideas and perspectives presented in them and the simplicity of language and style, serve as a school of mastery for all Turkic peoples. In the struggle for the high artistic and ideological quality of literature, Navoi holds a very progressive position. He understands the creative and moral character of a poet as closely interconnected.

Therefore, when he attempts to describe the creative qualities of poets, he simultaneously highlights their moral character as well. In this way, he expresses his own attitude toward artistic creativity. From the tazkira Majolis un-Nafois, which we have analyzed, it becomes clear that Navoi highly values and expresses a positive attitude toward poets who are humble, self-

demanding, fair, humane, thoughtful, and wise. On the other hand, he associates the characteristics of the works of morally weak poets with their ethical character and shows a negative attitude toward such representatives of literature. In the work, Navoi considers the writer's status, skill, personal character, and morality as interconnected elements. According to him, a writer's actions that harm society inevitably affect their creative work as well. For example, although the poetry of Mawlana Abdullah was "extremely popular among the people," Navoi emphasizes its "lack of true development." The main reason for this, according to him, is Mawlana Abdullah's arrogance and his disregard for great figures such as Nizami, Khusraw, and even Jami in his masnavis. Despite the fact that Mawlana Abdullah composed numerous masnavis and even attempted to imitate the Khamsa, Navoi evaluates his творчество and talent negatively due to this moral flaw, stating: "How can we rightfully praise the poetry of such a person?" He even considers it preferable to turn away from his works altogether. In the example above, the unity and harmony of morality and творчество are clearly reflected in Alisher Navoi's aesthetic views. The great writer emphasizes that moral purity, respect for great predecessors and their works, and humility in artistic creation—just as in everyday life—are essential values.

These ideas remain instructive for today's generation as well. As a result of scholarly research conducted in Turkey, valuable academic studies have been produced on Navoi's works, their manuscripts, and their literary influence. These studies have made a significant contribution to the international recognition and analysis of Navoi's legacy. In particular, the scientific works and dissertations written by Turkish literary scholars help to better understand the essence of Navoi's творчество. The well-known Turkish literary scholar F. Köprülü, in his book "Studies on Turkish Language and Literature" published in Istanbul in 1934, discussed Alisher Navoi's творчество in detail and conducted a separate study titled "Alisher Navoi and His Literary Influence." Among Turkish scholars of Navoi studies, Professor Kemal Eraslan is also highly regarded. His major contribution lies in defending his doctoral dissertation in 1970 titled "The Text and Linguistic Features of Navoi's 'Nasayim al-Mahabbat min Shamāyim al-Futuwwat'." In addition, he published the treatises "Holoti Sayyid Hasan Ardasher" and "Pahlavon Muhammad." There are many manuscripts of Navoi's works preserved in Turkish libraries. Of particular importance is a manuscript copied by Muhammad Darvish Taqi in Herat in 1496–97, during Navoi's lifetime, which is currently kept in the Topkapi Palace (Revan Pavilion) Library.

This of references:

1. Mamatqulova, Feruza. The Influence of Alisher Navoiy's Works on General Turkic Literature. Teacher of Uzbek Language and Literature, Academic Lyceum under Uzbekistan State World Languages University.

2. Raximova, Yulduz Dilmurod qizi. On the Study of Alisher Navoiy's Works in Turkey. 2nd-year Master's student, Samarkand State University.

INTERNATIONAL JOURNAL OF EUROPEAN RESEARCH OUTPUT (IJERO)