

## WORKS OF ALISHER NAVOI-THE BASIS OF LIFE

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**ANNOTATION:** This article presents scientific-theoretical views on the meaning and order of writing of the word "Khamsa", the definition of the word thinker, the writing of Alisher Navoi Khamsa, the analysis of certain proverbs of the epic "hayrat ul-abror", the definitions of the Nawab to the qualities of humanity, the scientific - theoretical views of the people of true humanity, anger and grace analyzed.

**Key words:** thinker, Hamsa, generosity, spirituality, humanity, decency, anger, bounty, patience, ibo-hayo, vices, conscience.

Islam Abduganievich Karimov, the first president of our country, said : “ the whole life of the Lord Nawab, who glorified man as the flower of the universe, in the life of his whole creation, high feelings such as goodness, justice, elegance make the world prosperous and prosperous, and a firm belief that mankind will be saved from spiritual destruction“. Alisher Navoi is the founder of Uzbek classical literature. He was born on 9 February 1441 in Herat ( in what is now Afghanistan). From an early age, Nawab Sharafiddin came into the eyes of Ali Yazdi, Mavlono gave high marks to the talent of a Lutfian young poet, gained the recognition of a mature Turbati. Sayyid Hasan Ardasher, educated from mentors like Pahlavon Muhammad, a.He worked creatively with Jami. We glorify Alisher Nawai as a thinker poet. A thinker means a person who has a talent for contemplation, for yturitation in a broad and deep philosophical observation. This work is beyond the reach of any talented pen man. Therefore, the poet in the world-although he was a writer a lot, only a very few of them

were worthy of this honorable name. The works of Alisher Navoi look like the whole of life. Because each life issue, the values and feelings inherent in a person, penciled all the qualities and vices. As an example, Navoi gave information about the qualities found in humans in the epic “ Hayrat ul –abror”, which is part of the work “ Khamsa“. The rest of his works cover the same aspects as well as issues of divine love. Let’s get acquainted with the definition of the word Khamsa before we dwell on the Navoi “ Khamsa“. Khamsa is an Arabic word derived from the meaning of (five). Khamsa is a major work of five Epics by one author in the classical Adabo of the peoples of the East. Writing Hamsa has its own conditions. These are :

1. 5 formation from Epic;
2. 1st epic pand-to have an educational, moral vision in the spirit of exhortation;
3. 2-Epic dedication to the conflict of Khusraw and Shirin;
4. 3-taking as a basis the love of epic Lacy and Majnun;
5. Dedication of the 4th epic to Bahromshah;
6. 5-The Epic should be about Alexander. Let these senses be embodied

khamsa was calculated. Early Khamsaism was initiated by Nizami Ganjavi of Azerbaijan. Alisher Navoi began this complex work in 1483, and in two and a half years created a Khamsa, consisting of the epics “ Hayrat ul - abror“, “ Farhad and Shirin“, “ Layli and majnun“, “ Sab’ ai sayor“, “ Saddi Iskandari“. In the Times of Khamsa’s writing, Navoi Husayn was a kezlari who worked under Bayqaro. Husayn Bayqaro says that “if I had not given many assignments, tasks to Hazrat Nawai, he would have completed the work earlier in bundan“. As proof of this, we can say that Navoi is oppressed by the fact that at the end of almost every epic he cannot sit and work peacefully, even one day, in the process of writing his work in question. Navoi is so wise, so great that he finished writing a large work for 2 and a half years. Nizami Ganjavi, on the other hand, worked on his Khamsa for 30 years. Navoi studied historical, scientific , literary books before writing Khamsa, studied them, compared them with each other and made conclusions to himself. The First Epic of Navoi

Khamsa is "Hayrat ul-abror". This saga can be described as a magical mirror for mature and good people. The person who reads it evokes a grandiose and sleepy conscience, showing the professional and morally diverse nature of the children of the universe. After reading this epic "Who Am I?" we begin to ask ourselves the question. Since birth, a person strives for wealth and action – career. And it lends itself to morality. It is unfortunately true that even at this time, only wealth, career, unable to devote time to the upbringing of children, when they grow up, they go into bad, Qing'ir –crooked streets. One by one, Navoi man – chin spreads the characteristics inherent in a person : the most high-says generosity. The good, the gift, and the burden on the needy are donations made in the way of Allah. Nawai himself was a generous man. He donated 30% of his earnings to El. Indeed Allah has blessed the Qur'an in Karim, saying, "those of you who have retired are in your favor.

The second good behavior pattern is imagination. Prayer is a sign of chastity, purity. Evil and fisqu - fujur begin with obscenity. Of course hayo and andisha are one of the important conditions for maintaining order in the world. In our people, a girl is considered to have a full - fledged Husn with manners and embodiment. Unfortunately nowadays, there are changes in the behavior, chatter, etiquette of some girls as a result of their worldview following the West. It is a gozal feeling that motivates a person to keep himself from following selfish dreams and getting into bad deeds, interfering with insanity – inducing situations. The most perfect quality for a girl is ibo-hayada. So it is necessary to stop imitating the Western nation and be embellished with our own nation.

The third of good manners is decency. Etiquette is a criterion of humanism. Is an external sign of a person's identity. Etiquette is manifested in the fact that a person can behave appropriately in the family, the labor community, in the Jamiyat, exchanging information with others.

"The owner of these three qualities is a morally competent person."- explained Navoi. The personal life of a person who possesses these three qualities expresses his orientation towards the happiness of others. Live for Zero el, El-shylik to service-before. God and his knowledge of what he created.

In Nawai's Epic "Hayrat ul-abror", the people of anger and Bounty are formed into a contradictory group. Angry people-ignorant people are incredibly colorful: priceless from science, salinity, badmash person, violent officials, tamagirs, robber soldiers, military gang chiefs, day and night guards accompanying thieves, false fateful muftis, judges who truthfully tell lies, cruel kings, dishonest ministers, thieves and Pirates, envious, carriers and other hundred different villains. In the epic, the activity of each of these is described and analyzed-it is interpreted. The falsehood of the people of anger is demonstrated and proof is also made. All this says that they are the losers. The people of the second group are fazl: students who lick the soil of madrasa, forgiving saints like Ayyub, imaginary kings like Noshirvan, Jahangir Iskandar, who, after his lifetime, left the world with his hands open, devoted two friends who plundered death together, alloma Imam Fakhr Roziy, qanat Jomard, bunyodkor, generous King Ghazi-Husayn Bayqara. The supreme, moral quality in each of these is to indulge others, to do good, to be imbued. Proverb 7 of the epic "Wonder ul-abror" is called the chapter of contentment. Alisher Navoi says that "whoever is economical will not need good - bad." What is the benefit of a golden goblet in his hands for a thirsty man who wants water in the desert? When a solid nonnii is straightened into dry water, let the water be obi-life-it, the bread is the sun. The messenger (PG. a. v. they said, "a happy person is one who avoids mischief and persists in adversity. "To prove the point, patience is the guide that leads a person to his goal most quickly. When a person comes into the world, his destiny is fulfilled. Only a person must wait patiently for him. Patience is such a rope that you think will break, it will strengthen more and more. You suspect it will end, and it will increase. It is necessary to live to be content. Contentedly, patience is an interrelated sentence. Be content with what is in your hands. A person often does not thank what he has. Assess how many are those who cannot achieve what you have. Maybe you are a simple worker now, you will definitely get the result if you do not stop developing satisfied with what you have. A person cannot easily achieve everything at once. Even when climbing a normal building, you cannot climb stairs 5 without stepping on stairs 1. You

run through each staircase with difficulty and then go up. Do not understand the concept of being wingsy only in a narrow circle. Of course everything, the result depends on your action. We drew the conclusions we needed from a single proverb from the epic “ Wonder ul-abror”. When this epic is read by a complete person, his verbatim changes, and good morals become vital. This epic is a mirror in the way the human being sees his qualities. Alisher Navoi’s “ Khamsa ” is a work that serves as an example for several generations over the centuries in spirituality and decency, humanity and courage, popularism and generosity.

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