

**"BOUQUET MADE BY NAVOI"**

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Literature named after Alisher Navoi.**Annotation**

This article discusses not only the Uzbek, but also the "Majilis un-nafois" and "Nasoyim ul-muhabbat" by Alisher Navoi, the king of poetry of the whole Eastern world. Navoi's anthology "Navoiyning nigohi tushgan" co-authored by literary scholar Begali Kasimov, which gives a broader idea of these sources about 15th-century literary figures, sheikhs and saints, was analyzed.

Keywords: Tazkira, literary-critical views, types and genres, sheikhs, anthology, "Navoiyning nigohi tushgan", Begali Kasimov, historical-biographical method.

INTRODUCTION

The great cash of the word art, the incomparable poet of the word, who was able to pick pearls and pearls from the depths of the spring of fiction, left himself a rich literary heritage, our grandfather Mir Alisher is Navoi. Navoi's creativity is a broad ocean of okisoli. This ocean, of course, did not appear on its own. Various tributaries were formed into it-it was formed by the water of the seas. Rare examples of Navoi's heritage are the works of Majolis unnafois and Nasoyim ul - Sevgi. These works have been researched by many scientists and researchers. In particular, the Jadid scientist Begali Kasimov, referring to Navoi's work, also conducted scientific research within the framework of our classical literature. He also published in co-authorship the anthology "Navoi's gaze fell", which contains information and examples of creativity related to the life and work of poets and writers presented in the works "Majolis un-nafois" and "Nasoyim ul-love". The study of these sources, the discovery of its unopened edge is also one of the important tasks of literary scholars of today. The works "Majolis un-nafois" and "Nasoyim ulmuhabbat" are important and important sources of information about his predecessors, poets, writers, scientists who lived in Khorasan and neighboring countries in the 15th century, and people with high knowledge and talent of the era. In the work "Majolis unnafois" on the life and work of poets, writers and literary figures data will be given. And the work "Nasoyim ul-love" was created with the free translation of Jami's work "Nafohot ul-uns". This work mainly reflects the views of the sheikhs, Saints, Sufi and orifona of mystical manifestations, and their role in fiction is explained and supplemented by stories of educational value. Navoi "Majolis un-nafois" ("elegant meetings") tazkira is the first example of Turkish tazgiracy. The work is composed of eight "assembly", that is, "Assembly" (the definition is ours). At the 1st meeting, the author's teachers, his predecessors-tazkira about non-life poets at the time of writing, at the 2nd - 3rd meetings about contemporary poets, at the 5th-6th meetings about Khurasan, Movarounnahr, Samarkand, Karshi,



Badakhshan, Qazvin, Sheroz, Kirman, and other pen people who grew up from the cities, at the 7th meeting about poets belonging to the temurians, at the 8th meeting In the work, the author not only gives information about Turkic-speaking poets, but also mentions representatives of other nationalities and Persian-speaking poets. The main thing is to approach each information objectively. Proves his thoughts with evidence. In particular, he gives examples of the work of many poets such as Ahmad Yugnaki, Lutfi, Sakkokiy, Haydar Khorezmiy, Yaki, who lived in the period from the 13th century to his own. The interesting thing about these works is that the poet does not only give information about the famous poet of the era-he, his writers, whether he is an ordinary peasant or a craftsman if Navoi, who noticed a small target of high talent in their thinking, also expresses objective opinions about those people. With this, it becomes clear about the people of nazm who are not known to us. For example, in the 3rd meeting of the work "Majolis un-nafois" about a man who called Mevlona Muqliliy: "...Nadimvash and hakimvash bring many idols and Nazir in kishidur, majolis. Walk in the image of Dervish" - attributes the poet and brings the following Matla from his work. Bu matla aningdurkim:

Muhtasib mego'f day az ro'yi hol

Boda arzon shud kujon zar halol .

he also cites his above Matla. With this, the poet, whom we do not know about the Navoi period, introduces important information about the people of nazm and, citing the lines written by them, will interest our readers. Because every literary critic who reads only one matlah of the gazelles where those poets ended up looking for his continued lines is appointed. That's what Navoi's tazkiranavis maho rati is. Looking at Navoi's work "Nasoyim ul-love" ("the breezes of love"), we witness that it is also unequal in the translation chapter. Describing the work of the poet Jami "Nafahot ul-uns min hazarot il-quds", he says that his level of artistry is high, that he will give spiritual food to the person who reads the work. But since it is written in Persian, the Turkish people argue that the intention to translate it into Turkish has arisen so that there is no fail from this treasure. While Jami's work "Nafahot ul-uns" was written in 1476-1477, Navoi's "Nasoyim ul - love" comes to the square 20 years later, namely, in 1495-1496. The poet is not limited to simply, directly translating this work. We can also find critical opinions regarding the work of Jami. Including, "...Tengri Ta'wiiqi birla used this great work and I applied this sacred pen and the Lord Sheikh Fariduddin Attor q.s. some kibor mashoyikhhkim of the "Tazkirat ul-Saint" religion, "Nafahot ul-uns" did not become a genius – each of which I kept in a decent neighborhood, and the Indian mashoyixi comment also made little talk, wish there is possible, and found hazrat Qutb ul-saint Sheikh Farid Suganganj q. a. religion I made a annex to the last mashoyikh, and the mention of the Turkish mashoyikh also melted a little, oni dođi Hazrat Sheikh ulmashoyikh Khoja Ahmad Yassavi r. religion has found that there is a possibility of this ancient church, and I have published in its own skill of remembrance and some holotu words. At this point, let's dwell on the work entitled "Navoi's gaze fell." This work was published under the co-authorship of the literary scientist Begali Kasimov, laureate of the State prize of the Karakalpakstan ASSR named after Berdaq Mohammad Ali and Rasno Nurmatova. It is not for nothing that we have cited two famous works by Navoi above. Because it was in this anthology that the poet's works collected



information about the poet-he is a scientist-he is a poet of the era, and samples of purma'no verses were given and commented on their "Navoi gaze". It means that the naming of the anthology is also not simply named in itself. Negaki Navoi also touches on theoretical issues as a worthy literary critic about the pen people of our classical literature. In particular, in "Majolis un-nafois", when mavlono gives information about Lutfi, he writes that he has more than ten thousand verses of masnavisi in his translation of "Zafarnoma" as a translator, but is unpopular for not writing it in bayoz. As you read Wushu's thoughts, the question arises at this point, does it mean that only the poems collected in the Bayaz were popular in that period, or were there strict regulatory requirements for the introduction of masnavians into the Bayaz? The lexical meaning of the word Bayaz is called "collection of poems" as a term of literary studies, which means "whiteness" in Arabic. Early bayozes were composed of lyrical works by two or more famous poets. So, mavlono Lutfi could fully reach us when he wrote his Masnavi not in the translation of "Zafarnoma", but in a separate verse. As we read similar information, we recognize the bot-bot that Navoi was also a benazir as a philological researcher of his time. The words of the people's poet of Uzbekistan, academician Gafur Ghulam, are the impetus for the arrival of the anthology "Navoi's gaze" in the preface to the book mentioned by Begali Kasimov and Muhammad Ali. At the seminar of young writers in Tashkent in 1965, the words of the poet Gafur Ghulam, who spoke in full swing about Navoi, became a great science in the heart of professor Begali Kasimov among all young creators. Awakens the intention to do research ... "In some of his works, Alisher Navoi brings the names of poets who create in the Uzbek language, verses from gazelles. I wish we could gather the poems of these poets, give each of them the word Navoi and make a complex! It would be a great book... When there is an opportunity, I myself will be able to do this work... " "...Gafur brother kamoli spoke with pleasure. The pleasure also went to those in the Hall. Unfortunately, there was no opportunity, the notorious death took our father-poet among us. It is the duty of the disciples to make the dreams of the teachers clear to us. We set out to build a complex with the intention of passing this duty and fulfilling the master's dream. This is how "Navoi's gaze fell" came into the world... "Indeed, the study of Navoi's creativity, the research of his works, firstly, serve as an important source in the study of the stages of evolutionary development of our classical literature, and secondly, as a high example of our fiction, the mystery of nazm Gulshan, unknown to us, comes from those centuries.

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