

## **The Researches About Navoi “Khamisa”**

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**Annotation.** In the article analyzes the study of Alisher Navoi’s “Khamisa” piper and talks about the studies of literary critic Abdukadir Khayitmetov on this topic.

**Key words:** literary studies, studying Navai, interpretation, research, poem, lyrics, scientific heritage, method of analysis.

The epic poem “Khamisa” is a great product of Navoi poetic talent. The past five centuries have shown that "Khamisa" is one of the most important events in the history of our culture. Therefore, the genesis of this work, the writing process, the image system, and the study of artistic features are of particular importance in the study works of Alisher Navoi. Literary scholar Abdukadir Hayitmetov had also repeatedly appealed to the “Khamisa”, studied it from various angles, and appraised the work of Navoi in the field of the study of Khamisa. A special place in the scientific activity of the scientist is devoted to the study of “Khamisa”. The special peculiarities of A.Khaitmetov's research in study of “Khamisa” appeared in this direction of literature. A.Haitmetov, in his large study: “The Lyric of Navoi" considers "Khamisa" as the culmination of a genius poet's work, emphasizing that the great poet “has gone through lyricism to these great epic works” in every possible way during prosperous period of Lyric. The literary critic during analyzing "Khamisa” considered: "Khamisa" and period", "Creation of Khamisa", “ The symbol of the aesthetic of Navoi”, " Navoi and legend of Alankuvo", “Conditional imagery in the poems of Navoi”, “ The valley of Dreams” . He wrote a number of articles on “The New Social Theory in Khamisa”, “Navoi and Natural Sciences”, “Navoi and Imagination”, “The Light of Islam in Khamisa”. He analyzed Khazrat Navoi's "Khamisa" in various ways. In these

researches he described not only specific peculiarities of Navoi's "Khamsa" in different approaches, but at the same time were showed the dynamics of changes and evaluation of viewpoint of researcher. From his first research in the literary criticism of Navoi, the scientist views "Khamsa" as a major scientific and aesthetic source. He bases his scientific conclusions on the literary views of the great thinker on the basis of Khamsa's compositional structure, plot motives, image system, ideological and artistic features. According to the scientist, "Khamsa" is a means of understanding and explaining aspects of Navoi's personality and art. He believes that "Khamsa" reflects the high essence of the genius of Navoi. The emergence of "Khamsa" is a great event not only in the history of Uzbek literature, but also in the history of world literature, and it is epopee according to its structure: "On the base of this epopee we can see the unique peculiarities of great Uzbek national poetry"<sup>2</sup>. By this way scholar describes the character of the national, artistic power on person. A.Haitmetov notes that the traditional image and plot in Navoi's "Khamsa" did not prevent these poems from being original from every side of viewpoint. Because, according to the tradition of study of "Khamsa", the development of plots and images from their predecessors was a very important process, and it can be analyzed in works of Khusrav Dekhlavi, Abdurahman Jomiy and other writers. On the base of it A. Haitmetov wrote: "During analyzing Alisher Navoi's "Khamsa" as product of literary traditions, it was never possible to put literary factors in the foreground"<sup>3</sup>. The scientist's view is based on the fact that Khamsa's fundamental work was not simply a result of the continuation of literary tradition, but rather a means to fulfill the great artistic intentions of the genius poet. Because in this great work the thinker brought to the literature the most important, most complex socio-political, economic and cultural problems of the poet's time, and turned literature into the mirror of life<sup>4</sup>. Prof. A. Khaitmetov emphasizes that Navoi tried to write non-existent literature in writing this magnificent work, collecting stories and myths that had not been heard by others, and that was to say something new, finding new heroes and not repeating the mistakes of his teachers. Navoi examined written and oral sources and historical information on the poem "Farkhod and Shirin", noting that he selected carefully and studied deeply the epic poem "Farkhod mazun". According to Prof. A. Khayitmetov this work gives Navoi the opportunity to portray Farhad as a protagonist. A. Khayitmetov pays special attention to the fact that the ancient Turkic literature had a certain influence on the emergence

of the Navoi “Khamsa”. On this issue, which was never paid for in the field of Navoi studies: “Navoi's reference to the legend of Alanuko on the "Sabai Sayyor" proves that the great poet also knew and respected the stories and legends in the Altai Territory<sup>7</sup>” said Prof .A. Khaitmetov. This shows that the scientist studied the subject in details meticulously. The scientist relies on Mirhond, the author of "Ravzat us-safo", to express this view. Prof Khayitmetov demonstrates that Alisher Navoi took artistic colors and meanings from the ancient Turkic epics to the epic "Khamsa"<sup>8</sup> . The scholar points out that Khazrat Navoi had a very serious attitude towards writing “Khamsa”, noting that he didn't want to repeat his predecessors' works and not only portray Turkic description of the current plot, but that each of the five poems was completely original. The scientist notes that Navoi took on a very heavy burden in the creation of “Khamsa”: “At a time when in literature absurdity and formlessness were growing, Navoi focused on the creation of epic works that reflected important social issues.” The magnificent possibilities in comparison with other genres, and the fact that it was possible to broadly and deeply cover the great artistic intentions of the artist by using literature style "masnaviy", which was specifically emphasized by Navoi in the poem "Sab'ai Sayyor" - was noted by A. Haitmetov. Prof. A. Haitmetov notes that in the poem “Saddi Iskandari” the lyrical genres of “Ushoq” are narrowed to reflect his “great ideas”: “Vale qone' o'lmay ushoq ishga hech Dimog'imda erdi ulug' pech-pech”. . These observations confirm that the scientist is a very intelligent scientist and has been able to properly grasp the essence of the matter.

A.Haitmetov emphasizes that the first philosophical and didactic characteristic work among five epic poems was “Hayrat ul-abror”, in which the most important peculiarity was that Navoi paid special attention for communicating with reader directly not by using images which are supplemented with Islamic spirit, philosophical, socio-political and moral viewpoints. In this poem, the scientist reflects the poet's firm beliefs, his views on all important life and moral issues, and says that these ideas are completely Islamic: “Navoi in his activity ....relied on "Karan" and "Hadisis" and his reached the peaks of his career by using them, so that his poetic lines were full of deep meaning and beauty”<sup>10</sup> - he emphasized. Hayitmetov shows that in the poem “Hayrat ul-abror” can be seen close relationship between the author's ideas and the ideas of the Karan, and this influence of the artistic effect was illustrated by using the illustrations of ayats of "Karan" in the poem. Abdukodir

Khayitmetov in his investigation pays special attention to the interpretation of social issues in the poems of Alisher Navoi "Khamsa". His article, "The Problem of the Relationship of "Khamsa" and heroes to the Social Environment," is a comprehensive research in this regard. Each of the events in the fiction, the behavior, the fate, and the character of the heroes is formed and arose within a particular social environment. Noting that Alisher Navoi's attitude to the real environment of his days was vividly illustrated by the poems "Farhad and Shirin", "Lailey and Majnun", the litterateur paid his attention to the portraying the question of the conflict between the environment and the individual at that time was influential and popular in the stories. The scientist emphasizes Navoi's genuinely innovative creativity and sees his innovation as a whole reworking the plot of Nizami's, Dekhlaviy's works, and radically renewing the characters of the poems. The notion of innovation has not always been the same in all literary history, and it is necessary to create innovation without ignoring tradition and ruining tradition in the time of Khazrat Alisher Navoi. Innovation at that time was not about creating a new piece of work, but rather successfully transforming, developing, correcting, refining and creating a new work based on it. In this way, the works, which were in sharp contrast to the previous work, were created by a lot of great artists only one time for a hundred years or two hundred years "Prof. A.Khaymetmetov considers the work of "Khamsa" not simply a work by a highly talented author, but a great historical event in the life of Turkic peoples. The scientist believes that in this phenomenon, as well as the high intellectual and creative potential of our nation, such facts as the infinite power of our language have emerged. The emergence of "Khamsa" was a major historical event in the fifteenth century. It testifies to the level of world literature the tradition of the Uzbek people, to the level of maturity of the Uzbek intelligentsia." The scientific articles of Abdukadir Hayitmetov "Islamic light" in "Khamsa", "Khamsa" and world literature" are noteworthy that the novel has a new look at the essence of the great poets. The scientist wrote: "Islam, Karan and the hadiths of the Prophet Muhammad were the basis for forming and developing Alisher Navoi's creation. However, in Navoi studies this issue is rarely studied. Islam and its books had such a great effect on the emergence of the works of the great poet that it is difficult to replace it with anything else<sup>12</sup>". In poems of "Khamsa", the views of Islam, belief in Allah and its existence, acknowledgment of its infinite power, recognize it as the creator of heaven and earth

and all living things, as well as the devotion of man to his obligations and duties, which are praised in "Khamsa", are shown perfectly in scientists works. The scholar thoroughly and consistently examines the praises in "Hayrat ul-abror". All five quotations in the philosophical-didactic poem are followed by a comparative analysis of Hayitmetov's conclusions: "If Navoi did not deepen the philosophical heights in this sacred book, deep philosophies and sympathies in his poetry would be so high." In the years of independence, the glory Alisher Navoi's " Khamsa" is largely attributed to the fact that it is enriched by the Islamic light, and that the ideas reflected in it are connected with the universal and lifelong ideas and the purest traditions of art. . This evolution in the eyesight of the scholar allowed him to look at the works of Navoi, in particular, "Hamsa" and to come up with a radically different perspective. This evolution in the eyesight of the scholar allowed him to look at the works of Navoi, in particular, "Hamsa" and to come up with a radically different perspective. As the scientist studies deeper the Islamic layers in his work, he concludes that he could not have come before:" Navoi made a great contribution to the promotion of Islam and Islamic studies with the using praises in "Hamsa". This is one of the vivid proofs that his creations, worldviews and personality are inextricably linked to Islam and the Islamic world<sup>14</sup> ".Professor A. Khaitmetov emphasizes in his researches that one of the most important issues in Navai's "Khamsa" was the language problem. He considers that Navoi's intent was to create "Khamsa" in his native language not just an artistic act, but also a major political phenomenon that didn't lose its significance in the 15th century, but even today. Professor A. Khaitmetov emphasizes that Navoi, who understood that language could play much more important role than any other means for preserving and unifying the ethnic identity of the Turkic nation, underscored the unparalleled dedication to all Turkic peoples, especially Uzbeks, to create such a difficult language in their language exactly in native language, which was great event for Uzbek people.The scientist emphasizes another aspect that is evident in Navoi's aesthetic in the book "Khamsa" - the problem of how to portray a person in a fiction, particularly in a poem. The professor emphasizes Navoi's uniqueness in this regard, considering it as a complex phenomenon that can only be explained in different ways.Clearly, Haitmetov's research about "Khamsa" has shown that this epic work is a work that has a special significance not only for Alisher Navoi and Uzbek literature but also for the development of world literature and thinking.

The most important features of this work are the artistic features, style of expression, and system of thought.

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