



NAVOI TRADITIONS IN THE WORK OF ABDULLA QODIRIY

Axrrova Mahina Avazovna

Samarkand State University Pre-School and
Teacher of the Primary Education Faculty

Annotation

Since our country gained independence, large-scale, effective work has been carried out in all fields. A lot of work is being done on the rich content of our centuries-old classical literature, on the deeper understanding of mysterious artists, as well as on modern artists whose activities are not fully or insufficiently studied by literary traditions. Today, interest in the work of representatives of Jadid literature is increasing. In this article, the traditions of Alisher Navoi in the work of Jadid literature writer Abdulla Qadiri are studied. It analyzes the ideological and artistic aspects of the works of Qadiri and Navoi. Their similar aspects are cited with examples from their works. The fact that both writers Qadiri and Navoi are enlightened persons, their creativity is given on scientific grounds.

Keyword: Jadid, image, national language, tradition of poetry, novel, adab, science, enlightenment, rubai, wisdom, mastering science, learning science, talent, classical literature.

We believe that classical literary studies have unique, masterpiece characteristics that can be explained by the historical path of each nation's culture and literature. These features are preserved as eternal traditions and are developed over the years by new generations. The representatives of modern literature also continued the traditions of representatives of classical literature. The poets and writers of modern literature took a lot from the advanced ideas and artistic skills of classical literature and mastered it. The struggle of our classical literature for the people to acquire knowledge, creating a certain image, showing its "good" and "bad" qualities to the people, and educating them worthy of their time was also clearly manifested in the works of the creators of the literature of this period. When it is said that the representatives of modern literature continued the traditions of classical literature, it is impossible not to mention the influence of Alisher Navoi's works. The reason is that Navoi is an artist created by a real school of literature. At that time, and even to this day, no one has written "As much and as good as Navoi". He was able to create a real school of art, creating in different ways of artistic genres.





During the period when Alisher Navoi lived and worked, mostly the population used Turkish as the national language, but the official language was Arabic, and the artistic works were written in Persian-Tajik. Although the national language was Uzbek during their time, the official language was Russian. Continuing the traditions of Navoi, the moderns also faced high tasks such as increasing the value of the national language, increasing love and affection for the national language. In his time, Navoi should have appeared on the field as a "lion battle". The main goal of this battle was to prove that the Turkish language is not inferior to the Persian language. For this purpose, he was one of the first to finish his "Khamsa" in Turkish. The genre of hamsa, which first appeared in the 12th century, has had hundreds of epics for nearly eight centuries. The first person to write "Khamsa" in Eastern literature is the great Azerbaijani poet Nizami Ganjavi. Between 1170 and 1204, he created 5 epics one after the other, after the poet's death, these epics were combined into a single collection, called "Panj Ganj" ("Five Treasures"), and later known as Khamsa. it has been. The following rules must be followed for writing "Khamsa".

1. It should consist of five epics;
2. The first epic must be educational, moral, philosophical in the spirit of instruction;
3. The second epic is dedicated to Khusrav and Shirin conflicts;
4. The theme of the third epic is the love of Layli and Majnun;
5. The fourth epic had to be written about Bahram and the fifth about Iskandar.

Alisher Navoi also followed the tradition of Nizami Ganjavi in this regard. However, Alisher Navoi wrote his "Khamsa" in Turkish-Uzbek language. It was made possible for Turkish-speaking readers to enjoy it. About this, Navoi was told that "the shortcoming of your work is that it is written in Turkish." Then, Navoi wrote "Khamsa" in Turkish, which is his achievement, his main goal is to prove that the Turkish language is not inferior to the Persian language, and in some places it is superior to it, and especially that Turkish people can enjoy "Khamsa". If Nizami Ganjavi wrote "Khamsa" in Persian language in 27 years (1174 - 1201), Navoi finished "Khamsa" in Uzbek language in more than two years (1483 - 1485). It was a real, huge gift for Uzbek literature. The representatives of Jadid literature also tried to open the attractive side of the native language and raise it to the level of other languages. The view of the Jadids was that "those who are awakened must awaken the rest."

Kelingiz yoshlar, ziyolilar bu kun g`ayrat qiling,

Uxlaganlarni agar qodir esak uyg`otamiz.

If Alisher Navoi had the task of showing all the wealth, charm, and power of the Turkish language, modern enlighteners aim to ensure its beauty and purity. Unlike





Navoi, they replace the Arabic-Persian words deeply embedded in our language with words from the old Turkish language. Through their works, they inform the public about the attractive and juicy dialects of the Uzbek language. Abdulla Qadiri also wrote the novel "The Past Days" in Uzbek literature, showing the attractiveness of the Uzbek language and the uniqueness of the Uzbek nation. A person who has read the work once will think that the love story of Otabek and Kumush is depicted in the work. However, if you read it more than two or three times, you will understand that the pain of the nation lies in it. Through Otabek and Kumush, Qadiri described the lifestyle of the whole nation at that time. Writer Tahir Malik also writes about this: "I killed Kumush," they cried. In my opinion, the writer was not crying because of the death of a beautiful young man named Kumush, but because of something else." Those who cried thinking about the almighty people, the pain of the nation and its tomorrow.

Yuz jafo qilsa manga bir qatla faryod aylamon,
Elga qilsa bir jafo yuz qatla faryod aylaram.

Qadiri, like Navoi, used to cry out a hundred times about an insult to the people. Otabek called on our people to unite at that time, saying that it was when the power of the Russians was united. He even describes the worst dark day that befell Uzbeks through each of his works. The difference from the time when Navoi lived and worked was that Jadidists could not write freely. Every word that came out of their pen was scrutinized. If the government did not like it, it would never be printed and the writer would be destroyed. That's why the representatives of modern literature had to say everything they wanted to say "wrapped in paper". They were not afraid of execution, but that their works would not reach the masses. Qadiri came to such a field as a "lion battle". He founded the school of novel writing in Uzbek literature. Our president Shavkat Mirziyoyev says about this: "The masterpieces created by the artistic genius of our great writer, the founder of the school of Uzbek novelist Abdullar Qadiri, are still of great importance in understanding our national identity." The novel "Otkan Kunlar" begins with the image of winter and darkness. The writer describes this and says that the darkness reigns in the life of Uzbeks during that period. At the end of the work, he says that Uzbekoyim, given to "the dream of his parents", wears black, that is, he describes the black clothes of the people who believe in lies. Similarly, we can see giving through such images in Navoi. The king who is given to pleasure is swallowed up by the earth. With this, Navoi says that at that time, his friend and colleague Husayn Boygaro also started drinking, and through this work, what will be the consequences of these things. In addition, in the novel, through Otabek's speech,





we see the manners of Uzbeks. Before ordering work to Otabek Hasanali, he asked, "Are you okay, father?" he asks.

“-Ba’zi ishlarni buyursam...

-buyuringiz, o`g`lim.

-rahmat, ota bo`lmasa bizga choy qaynatib bersangiz-chi.

-xo`b, begim...”

Through this short question and answer, we can see Otabek's upbringing. In this regard, Navoi's hero, Farhad, even though he was the only son of the king, learned several trades, even when he went to a difficult job, such as mountain work, or he did it with Khusrav, even though Farhad was in a difficult situation. we can see it in his question-and-answer manner.

Dedi: “Qaydinsen ey Majnuni gumroh?”

Dedi Majnun: “Vatandin qayda Ogah?!”

Dedi: “Nedur sanga olamda pesha?”

Dedi: “Ishq ichra Majnunliq hamisha.”

Alisher Navoi commented on science and enlightenment in all his works. They think that intelligence and knowledge are one of the most beautiful qualities of a person, and it is the important duty of every person to acquire knowledge. According to Navoi, in order to master science, one should read and study from a young age. Qadiri also says in his poetic works that it is necessary to learn and teach science. The poem "Our condition" contains the following verses:

O`g`limizg`a na adab, na fan, na yaxshi so`ylamak,

Na xudoni buyrug`i bo`lgan ulum o`rgotamiz.

According to him, every father should first learn science himself and then teach his child. He says that studying science is "God's command". During his time, Navoi built mosques and madrasahs for the people, and created conditions for the education of the youth of that time. Qadiri called all the people to build schools and learn together.

Ayashmay kumush-oltunni hamma boyonlar aslo,

Solib dorilfununlar ham makotiblar hazor o`lsun.

O`qushsun millat avlodi bizni doim duo aylab,

Qilib tahsil ulumlarni fununa yaxshi yor o`lsun.

Ochaylik jami`atlar, ko`p yig`aylik ham inoyatlar,

Ki toki yatim va bechora bekasg`a mador o`lsun.

It can be seen from this passage given in the poem "Millatim bir razez" that Qadiri wants the children of the people to learn, and they also want to study in medicine. He



says that everyone should work together for this. To sum up, Alisher Navoi is a great talent of the 15th century, who has had a strong influence on literature since the time he lived and worked until today. All famous poets, without a doubt, representatives of modern literature also drank water from Alisher Navoi's creative river. Inspired by the waters of this river, they created their springs. In this, they followed Navoi, not blind copying or copying, but became his true disciples and continued his traditions. Alisher Navoi is regarded as the founder of the Uzbek language, the creator who brought it to the highest peak, Abdulla Qadiri, together with his friends Fitrat, Cholpon and Hamza, founded the new Uzbek literary language. However, at the same time, the works of the writer have many characteristics typical of the language of classical Uzbek literature. This allows us to observe the formation process of the new Uzbek literary language on the example of Abdulla Qadiri's works. Navoi built robots and schools with his own funds, while Qadiri and his comrades opened schools at their own expense, created textbooks, updated the teaching-learning system, and launched a theater. The establishment of the theater was the need of the hour. At that time, the general public did not know how to read. They proved that an uneducated person does not benefit not only himself, but also the entire nation. Both Navoi and Qadiri were philanthropists, poets and writers who thought about the fate of the country and the nation, tomorrow. Both artists, who created in two different eras, think about the future of the nation, the country, and dream of seeing it independently. Such a dream existed in all eras of representatives of literature. Navoi gave the image of a dream king in his epics, rubai, wisdom and ghazals.

To hirs-u havas xirmani barbod o`lmas,

To nafs-u havo qasri baraftod o`lmas.

To zulm-u sitam jonig`a bedod o`lmas,

El shod o`lmas, mamlakat obod o`lmas.

Jadids also tried to open the eyes of the people for the freedom of the country through lyrical, epic and theatrical works. The representatives of Jadid literature, in particular, Abdulla Qadiri, mastered classical literature and was able to understand the new (jadid means "new"). He continued the traditions of Navoi and made a new turn in Uzbek literature.





References:

1. Karimov Bahadir Jadidlar. Abdulla Qadiri [Text]: pamphlet. Tashkent, Youth Publishing House, 2022, p.160. The role of other Khamsa writers in the creation of Alisher Navoi's "Khamsa"
2. Tajikhon Sobitova. Academic research in educational sciences journal. Volume-2, 2021.
3. O. Madayev "Conversations of Navoi", Teacher, T., 2018.-p. 158.
4. Nodira Ofoq Jadid and Navoi "Tafakkur" magazine, 2020, issue 3
5. Poetics of Nodira Afokova Jadid's poetry. Tashkent, "Fan" publishing house of the Academy of Sciences of the Republic of Uzbekistan, 2005.
6. Abdulla Qadiri Past days. Tashkent, "Sharq" publishing house, 2004.

