



OPPORTUNITY AND TALENT

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ANNOTATION

The article highlights the impact of Alisher Navoi on his creative legacy as a statesman and public figure, the social hypothesis that the Haj pilgrimage might not have occurred, and the historical and artistic inscription on the Turkic Kings.

KEYWORDS: *statesman and public figure, golden ring, the last pillar of Islam, "Makorim-ul-morality", "Siraj-ul-muslimin", Turkic rulers, the history of Yafas, ruling of Hussein Baikhar, Joseph's image, statehood, the Temurids' government, architecture and building, a unique statesman.*

DISCUSSION

Amir Nizomiddin Alisher Navoi as a poet and thinker has reached unprecedented heights, and his work as a statesman and public figure has become a golden page in the history of our nation. But most of his life was difficult. He has failed to fulfill some good intentions of improving the statehood of the Middle Ages and introducing the criteria of justice to society. We can retrieve some of his autobiography, not reflected in the scientific and literary works devoted to the life and work of our great ancestor, either through his own works or by events mentioned in some historical sources.

For example, the loss of his mother in her childhood and his father in the adolescence as a teenager made him feel wholehearted throughout her life. Therefore, in his lyrical works and epic poems, he encouraged others to appreciate and cherish their parents. After all, he has always felt that family is the golden ring of society, and that family prosperity, peace and prosperity are important factors in the development of society. For example, in the Leyli and Majnun story, Kays' father portrays his son, who was wandering in the wilderness, to his sick mother, and unwittingly pours out his misfortune on the following lines:

...To tutti junun yo'lin Navoyi,
Kim bo'ldi vatang'a rahnamoyi?
Majnundek otosi dog'i yo'qtur,
Maskang'a havosi dog'i yo'qtur!

Being a perfect Muslim, Navoi fulfilled all of the fard and sunnahs recommended to the people of Islam. But he did not have the right to perform the hajj, the last pillar of Islam. According to the memories of his contemporaries, in particular, according to Giyasuddin Khondamir's book "Makorim-ul ahlok", the emir has made three holy pilgrimages. But every time the townspeople and people of the country were forced to leave Alisher Navoi, even if they were temporarily out of the country, they feared the rise of chaos and oppression. The scholars insisted that the poet's work for the prosperity of the country and for the peace of the country was not less than the reward of hajj. But Alisher Navoi lived his dream of a holy journey until his last breath, in his book "Siroj-ul muslimin" ("The Lamp of the Muslims"), a heartfelt pilgrimage to one of the pillars of Islam.

The great poet and thinker had even more glorious creative plans. As he wrote in his book "Historical Mulukki Ajam" he wanted to create a poem of the "Shahnameh" type and to tell the story of the Turkic people in detail. For this purpose, it has

learned from historical sources and has collected enough facts and information. According to the plan, the history of the Turkish rulers should continue from the history of the son of Noah to the "abutturk", the history of Yofas, the father of the Turks, to Hussein's Baikarah rule. In our opinion, the disagreements, cruelties in the kingdom of Hussein Baikarah, the last Timurid states, and the execution of Mumin Mirza, the most promising of his grandfather, disappointed Alisher. As a result, another huge literary monument was lost.

In his work, "Historical Prophets and Judas", he intends to create a poem "Yusuf and Zuleiho" in the East, known as "qisasul ahsan" - the most beautiful story. In the eyes of the great poet and thinker Joseph, he intended to create not only a love and selfless person, but also a leader of justice and justice, a progressive ruler. But the work, which could be another flower of the poets created by the poet, did not see the whole world.

The poem "Lison-ut-tayr" aims to create a love story that is not inferior to the story of Sheikh Sanaan. When the poet's dream came true, many aspects of Alisher Navoi's life would be darkened to us. In particular, we would be aware of the attitude of the great scholar to the problems that are relevant today, such as personal freedom and freedom of thought, human dignity and religious tolerance.

His poems, written during the three years since 1998, in the order of the "Khazayin-ul-Maoani", might have produced another devon in the form of an end. After all, recent studies have shown that even in the last days of his life, the great poet has not ceased to exist. This means that the poems created during the last three years of his life are either lost or not reached today. It is well known that when we observe the stages of the poet's creative activity, we find that his poems have become increasingly social and philosophical. Perhaps, as reflected in his recent work, "Mahbub-ul-Qulub", it was natural that his poems, based on his life experiences, were reflected in his poems.

Navoi, Mevlana Lutfi and Abdurahman Jomiy plan to spend their lives on the true path and to engage in creative activities. To do this, before he started writing the great work of Khamsa, he had donated his property to mosques and madrasas, retired from state affairs, and even officially entrusted himself to Hoja Ansari's tomb in Herat. But he could not get rid of worldly affairs and worldly affairs. After all, he could not be indifferent to the fate of the demolished Timurids as statesmen.

Mir Alisher Navoi has a deep knowledge of architecture and construction as well. He was often personally involved in the construction work. The great patron of culture and enlightenment headed the construction of mosques, mausoleums, educational institutions and living spaces not only in Khurasan, but also in Iran, Iraq and Khorezm. The plans of the great poet and thinker are enormous, and according to some sources he intends to build 1001 cultural

monuments and structures for future generations. However, according to the historians of Khondamir, Davlatshahi Samarkand and other historians, about four hundred of them have been built according to historical conditions and circumstances. Nevertheless, cultural and educational buildings erected by Alisher Navoi's hard work, initiative and patronage have had a positive impact on the countries of the East for many centuries.

As it turns out, careful study of literary heritage and historical sources does not limit the possibility of adding new lines to the image of Alisher Navoi, created in folklore and Uzbek and foreign literary works, to more clearly show the exemplary aspects of this great person. After all, in the Middle Ages, Alisher Navoi is not only a great figure of the word art, but he will live forever in the history of humanity as a leader of religion and world affairs, a unique statesman and a great mentor.

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