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UNIQUE TRADITION OF ORIENTAL CLASSICAL WRITERS IN XII-XV CENTURIES. "KHAMSA" BY ALISHER NAVOI IS THE GREAT WEALTH OF UZBEK NATION

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ABSTRACT

The countries in the East have always been creative and they have always had their poetic mind and ability. The whole world is aware of the wonderful literary works of the Magic East. Rumi and Khayyam, Firdausi and Fuzuli created the categories of international humanity politeness, the behavior of supreme mankind in their literary heritage. One of the most admirable and wealthy legacy of the attractive Oriental Literature is "Khamisa" writing tradition in XII-XV centuries. This unrepeatable quintuple work was created in the East and flourished in this territory in the time of Muslim Renaissance. This article informs about this unique creation which is still accepted as the codes of humanitarian superior gentle behaviors. Literature is the instruction to the people not to lose their way on the rough and smooth paths of life. The real literary heritage never becomes useless yet its value increases from centuries to centuries. The article discusses about unique literary wealth of Turkic nations named "Khamisa" and its role in the history of Uzbek Literature.

KEY WORDS:

- Quintuple, didactic-spiritual character, epic, plot, personage, poetry, poesy, Zulqarnayn

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Literature is a miracle that touches your heart. Sometimes it makes you cry, sometimes it makes you laugh and enjoy your life in the world. Whenever you read a product of the literature, you are proud of being the best creature of the world,

whenever you read a piece of the literature you improve and refresh your inner worldview. Therefore, the society of the humanity cannot imagine their lives further from the literature. There are very many genres in the current field we are talking about. Poesy and prose, novels and stories, comedy and tragedy, tales and fables, folklore and creativity of the nations – are all the products of the literature. The literary imagination of Eastern nations stimulated them to create new tradition in the Muslim renaissance period. “Khamisa” – quintuple writing tradition was the most valuable invention of that centuries. “Khamisa” writing tradition was originated in the East and flourished in this area. The attentive point of this new creative product was having five conditions which must be followed by the poets and writers of that period. The literary work which was not obeyed to these five sequences was not considered as khamisa. Let’s see what were these sequences:

1. “Khamisa” must be consisted of five works and the first one should have didactic-spiritual character;
2. The second epic is acceptable to be about Khisrav and Shirin⁹⁷;
3. The third poem should be about Maj nun and Layli;
4. The fourth one should be allowed to write about the king Bah ram;
5. The fifth epic was demanded to be written about Alexander the King⁹⁸ [Shuhrat Sirojiddinov, 2018-66]

Firstly, the tradition of writing quintuple in the Eastern Literature, began in the XII century by Azerbaijani Poet Nizami Ganjavi. He wrote his sequence of quintuple in 1170-1204. These five epics were collected together and named “Panj Ganj” – “Five Treasure” and later this collection became famous with the name- “Khamisa” (Shuhrat Sirojiddinov, 2015;48). All the epics of the first quintuple had a various plot and personages however, instruct the readers to be well-mannered. The effect power and the volume of “Khamisa” by Nizami Ganjavi stimulated not only poets and writers but also many and many fans of the literature.

Khisrav Dekhlavi was the second quintuple-writer in “Khamisa” history. He followed his ancestor’s tradition, plot and personages yet he approached to some details and points “in Dekhlavi style and language”. But you know, if Nizami Ganjavi finished his “Khamisa” all in all thirty-four years, just three years were enough for Khisrav Dekhlavi.

Thirdly, well-known Persian poet Abdurrahman Jami did his great job in “Khamisa tradition in 1481-1483. Although the common group of scientists accept five epics by Abdurrahman Jami as perfect “Khamisa”, there are some differences as compared with the previous two prominent khamisa-writers. For example:

- I. According to the tradition, the second epic should have been dedicated to the heavenly love of Khisrav and Shirin. However, Jami creates a philosophic-didactic epic instead of this love story;
- II. The third epic should be about Layli and Maj nun. Yet Abdurrahman Jami writes the love story of Yusuf and Zulayho;

⁹⁷ Khisrav Pervez and Shirin – they both historical personages lived in Iran and Armenia

⁹⁸ Alexander the King is famous for with the name Iskandar in Turkic nations

- III. The fourth is dedicated to Layli and Majnun. But in the previous writers' 4th work was about the king Bahram.

Abdurrahman Jami just follows the initial and the latest criterion of khamisa writing. Therefore, it would be very acceptable that Jami could not create a perfect khamisa, in my mind. What is more, later Jami wrote two epics and added them two his quintuple and named all epics "Xaft avrang" – "Seven thrones". On the accordance with this fact, Jami didn't write quintuple but another literary work consisting of seven works in my view. May be this difference creation of Abdurrahman Jami stimulates to be done researches and new scientific invention in the field of Persian or Eastern literature.

These three great specimen-poets perpetuated their names in the history of Classical-Eastern literature by their five deeds in Persian language. But no one didn't try to create this "Great Five" in Turkic. Because Persian used to be the language of poets and writers. Every creation or product of literature from the biggest genre to the least one used to be created in this language for having its attractive, tender, delicate and tuneful rhythm. However, Turkic-born Poet, the Sultan of the Word Property [Maksud Shaykhzoda, 1935:59] – Alisher Navoi came to the territory of literature. While writing mostly in Turkic, Alisher Navoi did his best to show and prove the mighty magnetism, elegant effect power and poetical harmonious tunes of Turkic language. Therefore, he wrote his great favorable creation "Khamisa" in Turkic too. His quintuple was accepted welcomingly in his period. However, it had great complicity and difficulty on the ways of his purpose. He had already noticed this responsibility therefore, while writing his epics he says:

Emas oson bu maydon ichra turmoq,

Nizomiy panjasiga panja urmoq.

Kerak sher ollida sheri jangi,

Agar sher o'lmasa, bore palangi [Navai, 1880:35]

These are the words He said in Turkic:

Too heavy in this field to be and to dive,

Responding Quintuple to Nizami's "Five".

Should be fought bravely opposite Lion,

At least, be Leopard and then would be fine.

Navai shows here a wonderful word game, exactly, he saw some similarities between Ganjavi and himself. Therefore, he calls Nizami Ganjavi "Lion" and says himself at least "A leopard". This resemblance increases the rate of the prodigious

poet. The wonderful word games in the poetry, the society educated such model and specimen proves the high-developed culture of our wide-spread Turkic-speaking countries, without doubt.⁹⁹ Let's look through the epics of "Khamisa" by Navoi.

- The first epic was titled "Hayrat ul-abror" – "The wonders of good people". It has didactic-spiritual character which instructs and shows the people the right way. It consists of 20 articles and 20 stories at the end of the articles.
- The second epic "Farkhad and Shirin" is about heavenly love of this couple which has tragic ending. The previous ancestors wrote about Khisrav and Shirin. Farkhad is episodic character in their works. But Navoi increases his role and creates the symbol of perfect human by the personage of Farkhad. The readers love the heroes of the epic and live in the plot with them together. Farkhad has sensational physical power and uses this energy for goodness.

He says:

Hunarni asrabon netgumdir oxir,

Olib tuproqqamu ketgumdir oxir.

That is to say:

For what should I keep the craft as a brave?

If not used shall I take it to the grave?

Eastern male beings are not only physically powerful, but spiritual well-powered too.¹⁰⁰

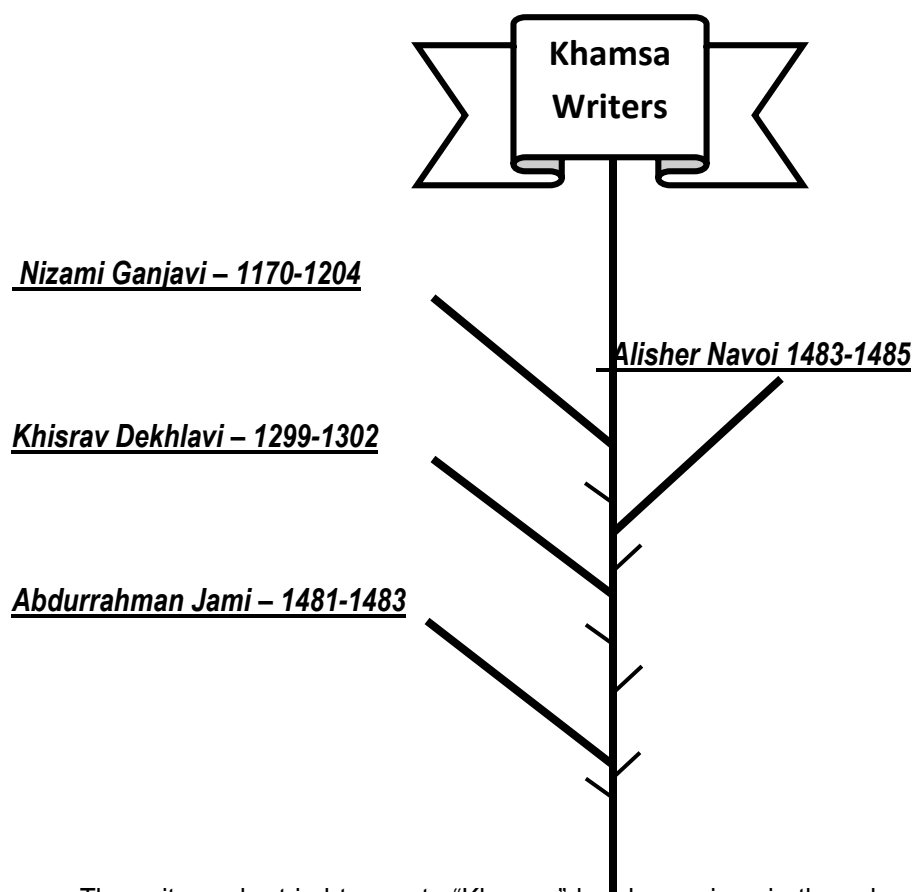
- The next epic is named "Layli and Maj nun". It is dedicated to tragic-ending heavenly love of Layli and Maj nun. There are hundreds of stories among the nation about this couple. Though the third epic of "Khamisa" is about fervent love of humanly love as the second epic, they have quite differences. "Farkhad and Shirin" has rather elation and cheerfulness, the life is shown here with the colorful sceneries however, in the dedication of Layli and Maj nun reigns rather dark and black atmosphere like pessimism more than positivity.
- The fourth epic is about a king named Bah ram who loves hunting most. He feels in love with Dilorom who has a perfect beauty and perfect mind. One day Bah ram bring his beloved Dilorom to hunting together and hunts a deer so skillfully that he expects a compliment by Dilorom. Yet the beauty just says that, it is just for the result of training a lot. Bah ram ordered her to death in the middle of the desert in his temper. Yet he comes to his mood, he regrets for his decision. The official men of the kingdom have seven castles built for their king. Bah ram listens to seven stories there. The seventh night a traveler tells him about Dilorom. Immediately, he finds the girl and dive into entertainment again. One day they go hunting and Bah ram hunts countless animals in mercilessness. At last his life comes to an end among the blood of the animals. Alisher Navoi shows here that improperness and inappropriateness brings not only one's life to end but also brings fatality to the nation. The poet warns the kings of his life to be righteous and fair king by showing the unhappy ending life of the king Bah ram.
- The fifth poem is about a justice king Alexander the Great. He is famous for the name Iskandar Zulqarnayn in the Eastern Lands. According to the legends, the term "Zulqarnayn" has two meanings: two-horned man and the king

⁹⁹ «The description and harmonization of Uzbek Nation's culture in Alisher Navoi's literary heritage, 2021

¹⁰⁰ «Poetic difficulties in translations of Alisher Navoi's works from Uzbek into English"

of sunrise and sunset lands. Alisher Navoi described Alexander as a justice and fair king who lives with the thought of the nation and always worried about them. In the poem he builds a wall protecting humanity from the Ya'juj-Ma'juj nation¹⁰¹ and survives the people from the calamitous nation.

Of course, there were countless poets who wrote “Khamsa” in their lives in the East. But most of all were forgotten in the literature. Only four great representatives' works were accepted by the auditory of readers. Here the famous authors of “Khamsa” has been given in the following scheme:



The writers who tried to create “Khamsa” has been given in the scheme as small branches in the scheme. Many others were stimulated and tried to create their “Khamsa” however, Literature didn’t accept them. Creating the whole “Quintuple” according to the criterion done by their ancestors were not so easy as it was seen. Therefore, these four prominent poets perpetuate their names by their perfect “fives” in the pages of the not only Eastern, but also the literature the Whole World. The four poets increase and prove the power of the Persian and Turkish language around

¹⁰¹ Ya’juj-Ma’juj is a nation endangers to the whole population of the Earth. It is one of the signs before the Judgement-Day.

the world. Among them, Alisher Navoi has the immense role for showing the delicacy and power of poesy of the Turkic language. His golden literary legacy always spreads everybody and everywhere, from generation to generation, from territory to territory. And the whole nationalities of the world admit that Uzbekistan is the Land who educated such a Hero of the Nation forever.