



## THE PLACE OF ALISHER NAVOI'S WORK IN HISTORY

*University of Business and Science*

*Student in the Uzbek Language Program*

*Umataliyeva Odina Komijon kizi,*

*Scientific supervisor: Doctor of Philosophy (PhD) in History,*

*Mirkhakimova Feruza Xoldorjon kizi*

**Annotation:** *This article was created based on scientific foundations. The article describes the life and creative work of Alisher Navoi, as well as the place of his work in history. The article also discusses such themes as justice and humanity in Navoi's work and his invaluable contribution to the development of the Turkic language. The influence of Navoi's work on language and literature and the importance of his works in educating the younger generation are discussed. The article serves as an important source for all those studying Navoi's life and work.*

**Keywords:** *language, literature, creative role, history, importance, ghazals, religious and moral works, divans, the work "Khamsa", governor, minister, advisor, writer.*

**Introduction.** Alisher Navoi is a great figure who has occupied an invaluable place in the literature, spiritual thought and cultural development of the Uzbek and all Turkic peoples. He left his name in history not only as a brilliant poet and thinker, but also as a highly spiritual statesman. Alisher Navoi, who lived and worked in the 15th century, strengthened the position of the Turkic language as a literary language, raising it to the level of a language of science and artistic thought. His work marked a new stage in Eastern literature and had a strong influence on the literature of subsequent centuries.

Navoi's rich literary heritage is of particular importance for its promotion of the ideas of humanity, justice, moral purity, enlightenment and the ideal of a perfect person. The poet's works contain deep philosophical observations on the issues of



society, man and existence. At the same time, he actively participated in the socio-political life of his time and was notable for his creative and public activities.

This article analyzes the life and creative work of Alisher Navoi, his contribution to the development of literature and language, as well as the place of his work in history based on scientific sources. The importance of Navoi's legacy in the education of today and the future generation is highlighted.

**Main part.** Alisher Navoi is a great poet, thinker, statesman of the Uzbek and Turkic literature, born in Herat. He spent most of his life here. Alisher's childhood years coincided with the last years of the reign of Shahrukh. He was brought up with the Timurids, in particular, the future king Husayn Boykaro. At the age of 4, he went to school, quickly became literate, and began to read and memorize poems in Turkic and Persian. Along with the Uzbek language, he also mastered Persian perfectly. His father, Ghiyosiddin Bakhodir, was close to the Timurid dynasty. His love for poetry and talent for poetry awakened early. As a child, he memorized Fariduddin Attar's "Mantik ut tayr". He gained recognition from Kamal Turbati and Mevlana Lutfi.

He studied with such masters as Sayyid Hasan Ardasher, Pahlavon Muhammad, and collaborated with Abdurakhman Jomi. Navoi lived far from Herat until 1469 due to internal conflicts among the Timurids. The biography of Alisher Navoi was reflected in the works of historians and statesmen of his time, such as Khondamir, Vasifi, Husayn Boykoro, and Babur. Uzbek scholars Ozod Sharofiddinov, V. Makhmud, Oybek, Yahyo Gulomov, Izzat Sultan, A. Zokhidov, V. Abdullaev, A. Qayumov, S. Ganieva, and other researchers created works about Navoi's life path. In 1947, Komil Yormatov filmed the film "Alisher Navoi".[1; p. 12]

Alisher Navoi began writing poetry at the age of 10-12, and at the age of 15 he became known as a poet. After the death of Navoi's father, Abulkasim Babur took care of his upbringing. But soon Abulkasim Babur also died. For Navoi, this was the second cruel loss after the death of his father. One of the most frequently mentioned



figures in Navoi's works is Huseyn Boykara. Boykara is described in many of Navoi's works as a king, Alisher's friend and penman. Huseyn Boykara highly respected Alisher. He showed great interest in his work.

Boykara is also mentioned as a ruler who raised his contemporary poet to the skies. (We know that Huseyn Boykara himself was a good Turkic poet, created a divan and wrote under the pseudonym Huseyn). The ruler even wrote a treatise dedicated to the great poet. In the treatise, he says that he and Navoi have been friends and comrades since childhood, and that he "breathed life into the dead body of the Turkish language with the breath of Christ," that is, he breathed life into the dead body of the Turkish language with the breath of Jesus Christ. [2; p. 23] Then, he praises Navoi for his creativity in various genres in the Turkish language. It can be said that the king's writing a work dedicated to his contemporary poet is a rare occurrence in world literature.

Navoi also dedicated a separate chapter in each epic poem of "Khamisa" to his friend and the king of the country. The 8th session of the "Majolis un-nafois" commentary also contains a description of the ruler. The "Hiloliya" ode, dedicated to the poet's accession to the throne of Baykara, is also very famous. Almost all of his prose works are dedicated to Sultan Hussein Baykara, and Navoi emphasizes the patronage and encouragement of the contemporary ruler in their writing. Hussein Baykara made a great contribution to the development of the country of Khorasan. The importance of peace, tranquility, and prosperity in Herat in the development of Ulug Jome and Navoi's creativity should not be denied. [3; p. 43] This is especially due to Hussein Baykara's reign on the throne. Navoi rendered great service to Baykara not only as a creator, but also in state administration. Navoi has been in the service of Sultan Hussein since childhood, proving his loyalty to him on many occasions. As a result, he is entrusted with all the main tasks of the state, thus he is given the honorable title of "Mukarribi Hazrati Sultani".

Navoi served the king and the people as a seal in 1469, a minister in 1472, and a khokim of Astrobad in 1487. The historian Khondamir Navoi gives precise



details of some of the buildings built by him. Among them were 52 rabota, 18 mosques, 3 madrasas, 16 bridges, 19 pools, 9 baths, and other buildings and structures. Alisher Navoi's creative activity was based on his deep worldview and was characterized by humanity, patriotism, and goodness. Navoi also encouraged his contemporaries, even the heroes of his works, to be creative. During the reign of Alisher Navoi, more than 12 thousand various buildings and structures were built in Herat and other regions of the country of Khorasan. [4; p. 45]

Navoi also carried out painstaking work, such as restoring and repairing many previously built public buildings that were destroyed as a result of wars, conflicts and earthquakes. He repaired the Gavharshod Mosque built in Mashhad in 1405-1408, the Kabus Minaret built near Gurgan at the beginning of the 11th century, the Arslanjoziba Rabat built between the cities of Merv and Herat in the 11th century, and many other buildings and structures.

The place of Navoi's works in Turkish literature:

It is no secret that Navoi gained fame not only for his creative work, but also as a great thinker and philosopher. His completed epics, ghazals and treatises are famous all over the world. When it comes to Alisher Navoi's work, it is worth noting its diversity and the fact that it covers a wide range of topics. It reflects human feelings, love, friendship, spiritual and philosophical thoughts, social phenomena in society. His works raise such topics as achieving perfection, educating oneself, adhering to secular and moral values. Alisher used the pseudonyms Navoi (Turkish) and Faniy (Persian) in his work. He was glorified under the name "Nizamiddin Mir Alisher". [5; p. 10]

The list of works written by Alisher Navoi includes "Khamsa", "Khazoyin ul-maoniy", "Majolis un-nafois", "Makhbub ul-qulub", "Lison ut tayr", as well as historical works "Tarixi mulki Ajam", "Tarixi anbiya va hukamo" and biographical works "Holoti Sayyit Hasan Ardasher", "Khalati Pakhlavon Mukhammad", "Khamsat ul-mutahayyirin".

"Khamsa": Includes five epics:



“Khairatul-abror” (The Wonder of Good People)

“Farhod and Shirin”

“Layli and Majnun”

“Sabbai Sayyor” (Seven Planets)

“Saddi Iskandariy” (The Wall of Alexander)

This epic consists of 52 thousand verses and is the first Khamsa in the Uzbek language, written in 1483-1485. Navoi’s creation of the Turkic Khamsa was received as an extraordinary joy and happiness for the people of Khorasan in the 15th century. The admiration and high recognition of the two poles of the era - the spiritual leader Jami and the great Sultan Baykara - are evidence of this fact. Through this work, the author demonstrated the power of the Uzbek language to the world. This work has been translated into 64 languages of the world. [6; p. 56]

“Khazoyin-ul-maoniy”: (“Treasure of Meanings”). A collection of four divans of the poet. This great collection, known as “Chor divan”, contains about 45 thousand verses of short and medium-length poems, called “Garoyib us-sig’ar” (“Wonders of Childhood”), “Navodir ush-shabab” (“Rarities of Youth”), “Badoye ul-vasat” (“Discoveries of Middle Age”), “Favoyid ul-kibar” (“Useful Reflections in Old Age”). These four volumes contain more than 3000 poems of 16 genres, including 2600 ghazals, 210 qut’a, 133 rubaiy, 86 fard, 52 mishap, and others. [7; p. 60]

“Majolis un-nafois”: It is considered one of the first literary and critical works written in the Uzbek language.

“Mahbub ul-kulub”: It is considered the last work of the poet, reflecting his social and political views. In 1492, he created the treatise “Mezon ul-avzon” (“Measurement of Weights”), dedicated to the science of aruz. “Lisonut-tayr”: This work is also one of Navoi’s famous works. Navoi tried his hand at almost all genres of literature and was able to show that he had his own voice and style. In addition to his works in the Turkic language, Alisher wrote more than 12 thousand poems in Persian, the treatise “Mufradot” on the problem genre, the series of stories “Sittayi



zaruriya”, “Fusuli arbaa”, and created a separate divan under the pseudonym Foniyy. Navoi brought Uzbek literature to a new level through his poetry. Navoi’s poetry surpasses previous Uzbek literature in terms of the breadth of its subject matter and the diversity of its genre.

Ghazals and odes are considered the most perfect examples of the poet's work. In his ghazals, the writer glorifies human qualities and promotes love, friendship, justice and enlightenment. His ghazals deeply illuminate mystical concepts and show the path to spiritual purity through divine love. [8; p. 33]

Ghazals captivate the reader with their richness of imagery, calmness and melodiousness of language. The collection of ghazals created by Navoi, “Khazoin ul-maoniy”, is evidence of his poetic talent and literature being recognized worldwide. This collection is an invaluable treasure of oriental literature. His works have strengthened the position of Turkic literature all over the world and have become an integral part of world literature. It is not for nothing that Alisher Navoi has been described by world scholars as “The Sultan of the Ghazal Property” and “The Owner of the Property of Essays”. [9; p. 20]

He went down in history as the first person in the world to write in the Turkic language.

His works and creativity have been studied by world scholars and translated into many languages, including Persian from the 16th century, and into Russian, English and other European languages. Today, they are being translated, finding their place in Eastern and Western literature. Navoi even conquered the universe with his name. In 2009, a crater on the planet Mercury was named after Alisher Navoi. Monuments dedicated to him have been erected in cities such as Moscow, Tashkent, Samarkand, Osh, Baku, and Tokyo.

Conclusion: In conclusion, the works of Alisher Navoi are considered the pinnacle of Uzbek and world literature, a masterpiece of world culture. His creative path left an indelible mark on history. Those who “understood Navoi’s taste” recognize what a great figure he is. All of Navoi’s works occupy a place in the



reader's heart with their delicate depiction of the diverse states of the human soul. Discovering Navoi brings us endless joy.

## REFERENCES:

1. Alisher Navoiy. **Xamsa**. — Toshkent: G'afur G'ulom nomidagi nashriyot, 1989.
2. Alisher Navoiy. **Xazoyin ul-maoniy** (4 jildlik). — Toshkent: Fan, 1990.
3. Alisher Navoiy. **Muhokamat ul-lug'atayn**. — Toshkent: Fan, 1988.
4. Alisher Navoiy. **Mahbub ul-qulub**. — Toshkent: O'qituvchi, 1991.
5. Oybek. **Navoiy** (roman). — Toshkent: Sharq, 2000.
6. Izzat Sulton. **Navoiyning adabiy merosi**. — Toshkent: Fan, 1972.
7. Vohid Abdullayev. **Alisher Navoiy ijodi**. — Toshkent: O'qituvchi, 1985.
8. Najmiddin Komilov. **Tasavvuf va Navoiy**. — Toshkent: Ma'naviyat, 1996.
9. Sadriddin Ayniy. **Alisher Navoiy**. — Toshkent: Fan, 1974.