

Reflection of The Image of Alisher Navoi in “Boburnoma”

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Abstract

The names of two great poets in the history of classical literature - Alisher Navoi and Zakhiriddin Muhammad Babur - are mentioned in many places nearby. After all, Alisher Navoi proved to the whole world the high position of the Turkish language with his diwans and epics, and Babur won attention and recognition not only in Turkic-speaking countries, but throughout the world with his charming ghazals and treatises like “Boburnoma”. The article gives analytical judgments about the reflection of the image of Alisher Navoi in “Boburnoma”.

Keywords: Alisher Navoi, Zahiriddin Muhammad Babur, knowledge-enlightenment, Navoi's letter, Timurid state, Samarkand, Herat, Turkish literature.

Introduction

Today “Boburnoma” has been translated into 31 languages. According to an impartial opinion about Babur, published in the authoritative book “The Cambridge History of Islam”, “...he was a great poet of the level of Navoi, not only in prose (vakoe'), but also in poetry (nazm)¹. This is also mentioned in Tarihi Rashidi, another rare work of eastern literature: “King Babur was such a king who was full of virtues and victorious in courage. And after Amir Alisher, may Allah bless him and grant him peace, no one could write a poem on his level except him in Turk. There is his book in Chigatai language. Very good. They named him "Mubayin"².

Unfortunately, Alisher Navoi and Zakhiriddin Muhammad Babur were not lucky enough to meet face to face, since there is no information about this in historical sources, but the correspondence between them is given in “Boburnom”. When Alisher Navoi received a letter (kitabati) to Babur, Navoi wrote the tazkira “Majolis un-nafais”. It is known that one of the main ideas in the work of Alisher Navoi is the idea of a just king; this idea was one of the poet's eternal dreams.

Navoi argues that the prosperity of the country and the well-being of the people depend on a just ruler, and a high noble feeling is determined by the people's love for the ruler. His ideas found expression in the works “Farhad and Shirin”, “Saddi Iskandarri”, “Hiloliy”, “Sokynama”, “Vakfiya”. The great pain for Navoi was that constant wars and disagreements between the Timurid princes led to the decline of the great state built by Timur.

¹ The Cambridge History of Islam. 2 B...p.686.

² Мирзо Мухаммад Хайдар Аъзизий. Тарихи Рашидий. Нашрга тайёрловчи, сўзбоши, таъдил, изоҳлар ва кўрсаткичлар муаллифи т.ф.н. О.Жалилов. – Т.: О'zbekiston, 2011. – Б. 239.



A particularly valuable city for him was Samarkand, which was the capital of Timur's state and played an important role in the life of the poet. The cities of Herat and Samarkand had incomparable significance in the life of Navoi and were considered a real homeland. The poet describes Samarkand as having no equal and prays that the dust of death will not settle on it ("olturmasin anga gardi fano"). It is not surprising that he saw the prospect of the Timurid state in Babur, who took the Samarkand throne. Maybe that's why Alisher Navoi initiated the conversation through mutual letters.

In "Boburnome" the following is written: "When I took Samarkand in this second phase, Alisherbek was alive. One day I received his letter (kitobat). I also sent a letter with Turkish verses at the end..." "Until the answer came (from Herat), he writes: confusion began."

It is worth noting that on the first pages of "Boburnoma" we find information about Alisher Navoi. Babur mentions Alisher Navoi when describing information about the city of Andijan. To show the influence of the Turkish language, Babur admits that it is the language of Navoi's works, Alisher Navoi's ghazals spread the fame of the Turkish language throughout the world. The name of Alisher Navoi is mentioned in "Boburnom" in 16 places. "Boburnoma" describes the events of 911 AH (1505-1506 AD), among the viziers of Sultan Hussein Mirza Navoi is mentioned and important information is provided: "...Again, there was Alisherbek Navoi. He was not a vizier for him, but an interlocutor, they studied at school together..." At this point, Babur admitted that, as is known, there were close relations between Alisher Navoi and Sultan Hussein Mirza, as well as the fact that they were close friends.

In fact, the poet spent his entire life praising Hussein Boykar, extolling his virtues. Alisher Navoi was clear as day, the mistakes made by Hussein Boigaro, he succumbed to alcohol, refused public prayers, signed the execution of his grandson, left most of the management in the hands of his wife Khadija Begum. He failed to raise his children and followed the path that led the Timurid kingdom to the abyss.

Babur criticized in "Baburnome" Hussein Boykaro even though he was an experienced king of "karimut tarafain" for his laziness, greed and ambition.

Hazrat Navoi's devotion and respect for Hussein Boykaro, his close friend, did not leave him until the last moment. The Sultan's respect for the Turkish language and literature further strengthened Navoi's respect for him. For this reason, the poet dedicated the eighth session of the tazkir "Majolis-un-nafais" to Hussein Boykaro.

Babur's description of Navoi in "Boburnny" represents a high assessment of the poet: "Alisherbek was a man with no equal. He wrote poetry in Turkish, which no one wrote so much and so well." He wrote six Masnavi books, five of them in the Khamsa style and another in the Mantiq-ut-Tair style called Lison-ut-Tair. He wrote four divans: "Garaib us cigar", "Navodir-ush shabbab", "Badai-ul wasat", "Favoid-ul kibar". He also wrote a book called Mazon-ul-Auzon, which has no equal. Babur notes that Navoi understood music and composed melodies himself.

Babur says that Navoi was a hardworking, generous and generous person, especially about the kindness and care that he showed to creative people, poets, artists, people of music, he said: "Virtuous people and people of art do not know such a mentor and moralist as Alisherbek. Ustoz Kulmuhammed, Sheikh Noyi and Hussein Udayin, who were well versed in music, achieved great success and fame due to the training and piety of the teacher. Ustoz Behzad and



Shah Muzaffar became famous in the world thanks to the efforts and capabilities of Navai. "He did so many good things that few others did," he says.

In "Boburnom" Babur approaches the issue of Navoi's expulsion from Herat to Samarkand: "I don't know why, Abu Said Mirza sent Alisherbek to Samarkand." When Abu Sa'id Mirza sat on the throne of Herat, the property of the Nawai family was confiscated.

In fact, the reason why Abu Sa'id Mirza did not hire Alisher into the palace was because his father was a member of the court of Abul Qasim Babur. Abul Qasim Babur was gathering an army to seize the throne. Unlike his custom, Babur did not delve into this issue, perhaps out of respect for his grandfather Abu Sa'id Mirza.

Тадқиқотчилар Бобурнинг "Фоний" тахаллуси билан ёзилган ғазаллар ҳақида айтган танқидий фикрларига икки хил ёндашадилар. Э.Шодиев Навоидан бошқа фоний тахаллусли шоирлар ҳам борлигини айтиб, Бобур ўшалардан бирининг девонини кўрган бўлса керак, деган фикрни айтади. «Мажолис-ул нафоис» тазкирасида 12 та фоний тахаллусли шоир ҳақида маълумотлар бор.

Researchers take different approaches to Babur's criticism of the ghazals written under the pseudonym "Faniy". E. Shodiev says that there are other poets with such pseudonyms, besides Navoi, and believes that Babur must have seen the sofa of one of them. "Mazholis-ul Nafais" has information about 12 dead poets with the pseudonyms "Faniy".

Б.Жалиловнинг фикрича бунинг сабабини тил имкониятларидан қидириш керак. Туркий тилнинг сержилолиги, ифода имкониятларининг бойлиги форс тилидаги лирик меросининг бўшроқ кўринишига ва юқоридаги Бобур баҳосига сабаб бўлган.

According to B. Jalilov, the reason for this should be sought in language capabilities. The beauty of the Turkish language and the wealth of expressive possibilities led to a more critical look at the Persian lyrical heritage of Navai and the above assessment of Babur.

"Boburnome" contains the following information about the death of the poet on the last day of Navoi's life: "When Sultan Hussein Mirza retreated from the Airabad army, and before meeting Mirza he wanted to get up and could not, he was carried." Doctors could not make a diagnosis at all. By the grace of God, he passed away at dawn.

The information presented above is only part of the information that has been studied so far and requires further study. The work "Baburnome" by the great king and poet, commander Zakhiriddin Muhammad Babur remains a valuable source for scientific research in assessing the work of the great poet Alisher Navoi and his personality.

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