



Journal Website:  
<https://theusajournals.com/index.php/ajps>

Copyright: Original  
content from this work  
may be used under the  
terms of the creative  
commons attributes  
4.0 licence.

## HISTORICAL WORKS OF ALISHER NAVOI

**Submission Date:** November 20, 2024, **Accepted Date:** November 25, 2024,

**Published Date:** November 30, 2024

**Crossref doi:** <https://doi.org/10.37547/ajps/Volume04Issue11-26>

**Radjabova Burobiya Tangirovna**

Uzbek Language and Literature, Academy of Sciences of the Republic of Uzbekistan, Candidate of Philological Sciences and a leading researcher of the Institute of Folklore, Uzbekistan

### ABSTRACT

The article examines the work of Navoi as a classic historian of the Timurid Renaissance, and also talks about such historical works as “Tarihi Muluki Ajam” and “Tarihi Anbiyo wa Hukamo”, which he skillfully wrote. The names and works of famous historians of the East who lived in the past and in their time are mentioned, or “Rauzat us-safo”, VII book of Mirkhond, written under the auspices of Navoi. Navoi’s book “Tarihi anbiyo va hukamo” analyzes the verdicts dedicated to Hakim Lukmoni and Hakim Fizogurs. Tarihi Muluki Ajam is said to cover the history of Peshdadi, Kayani, Ashkan and the Sasanian rulers of ancient Iran. Among the historical and geographical terms used in Navoi’s works, an explanation of Yasi and the history of such ethnonyms as Uygur, Chigatoy, Kungiro, Kiyat is also revealed in a certain sense.

### KEYWORDS

Historian, historical works, style, rulers, skill, history of ethnonyms.

### INTRODUCTION

Alisher Navoi is not only a great poet, writer, statesman of the Timurid Renaissance, but also a classical historian who made a significant contribution to the development of historical science. We can study his

historiographical work by classifying it in the following directions.

As a classical historian of the Timurid Renaissance, Navoi wrote historical works such as "Tarihi muluki



Ajam" and "Tarihi anbiyo va hukamo." These two works demonstrate Navoi's mature specialization in the field of historical science. From this perspective, "Tarihi anbiyo va hukamo" and "Tarihi muluki Ajam" are rare examples of Uzbek (Turkic) historiography. These two historical works are also important documents in the study of the history of socio-political relations in Mawarannahr and Khorasan, which were under the control of the Timurids in the second half of the 15th century.

2. In his time, Navoi sponsored the creation of many historical works. For example, he gave a house to a famous historian to Mirkhand to write the work "Ravzat us-safo" consisting of the 7th book. He also established material support. Mirkhand's grandson, Khondamir, wrote in "The Conclusion of the News" about how his grandfather Mirkhand created such a great historical book as "Ravzat Us-Safo" (Volume VII):..."Amir Alisher gave the room allocated for his pleasure in the "Khalosiya" monastery to him and ordered him to write "Ravzat Us-Safo." My grandfather, relying on the support of the owner of honor and blessing and the benevolence of Amir Alisher, who was a guide, made a great effort to write that valuable book and in a short time completed the writing of the VII volume of the book that has no equal in these seven climates. In short, Mr. Amir, the admirer, honored Mr. Makhdum grandfather both during the

writing of that book and afterwards, gave him valuable gifts and honored him" [1, 21].

3. In his works, Navoi mentions and acknowledges the names of famous historians of the East, and we see that he took great interest and great respect for their historical books, or emphasized the description of a historical person or events written by them in certain images and excerpts of his works. In "Tarihi anbiyo va hukamo" and "Tarihi muluki Ajam," he mentioned Tabari, Jafari, Banokati, Kazvini, Juvayni, Ali Yazdi, in the tazkira "Majolis un-nafois" he wrote separate fiqra dedicated to Ali Yazdi, Abdurazzak Samarkandi, Mirkhond, and Khondamir, and in "Nasoyim ul-muhabbat" he wrote another fiqra for Ali Yazdi. In his writings in the form of fiqh, zikr, message, reminder, Navoi not only briefly touched upon the life and historical activities of these historians, their historical works, but even tried to illuminate that some of them, for example, Ali Yazdi, were not only a great historian, but also a poet, writer, sheikh, and statesman [2, 27-42]. The famous historian Abdurazzak Samarkandi's "Matla'i sa'dayn wa majmai bahrayn" is the first historical work in which the name of Alisher Navoi is mentioned.

4. Navoi dedicated separate poetic excerpts and prose narratives in his works to the history of rulers of the Pashtadid, Kayani, Ashkani, and Sasanian dynasties of ancient Iran, as well as to Timurid rulers and princes such as Amir Timur, Mironshah, Shahruh, Ulughbek



Mirza, Abulqasim Babur, Abusaid Mirza, Sultan Husayn Boykaro, Badiuzzamon Mirza, Shahgarib Mirza, and the Little Mirza. For example, the 7th chapter of "Majolis un-nafois" is mainly dedicated to Amir Timur and 21 Timurid princes, their contribution to the development of literature and art of their time, their own taste in poetry, some of them even composed divans from works, and gives examples from ghazals, couplets, and verses. The 8th chapter of the tazkira is entirely dedicated to Sultan Husayn Baykara. The poet analyzes many of his poems from an artistic perspective, which are a product of his talent and mastery. In his work "Muhokamat ul-lughatayn," dedicated to the comparison of Turkic and Persian languages, Navoi mentions Sultan Husayn Boykara and with a sense of pride calls him "Rustami Dastan," comparing him to the legendary hero Rustam.

It is known that Navoi's first major prose work after "Khamsa" is "Tarihi muluki Ajam." Navoi also mentioned this historical work in "Muhokamat ul-lughatayn" and named it "Zubdat ut-tavārikh." It contains information about the names, activities, intellectual and manual inventions of the rulers belonging to the four dynasties of the Ajam kings, as well as their innovations in state affairs, their attitude towards justice, their rules and regulations related to the development or decline of the state, battles, conquests, and works in the form of fiqra. In particular, honoring Nushiravani's high attention to justice as a

ruler, Navoi cites his three wills written for humanity in his work "Tarihi muluki Ajam": "Va aning soyir salotin uchun vasiyatnomasi borkim, ne dastur bila saltanat qilğaylarkim, bu muxtasarda ul gunjoyish yo'qturkim, borhasin bitilgay, iki-uch kalima bila ixtisor qilindi. And it is a firm citadel, which neither falls by water, nor is burned by fire, nor is destroyed by fire. And the just is that the more you get, the more you get, and the less you spend, the less you spend. And he is a genius that does not act secretly, that he cannot reveal, and that no one can say a word about him, that he cannot tell his face. In war, it is not necessary to be ignorant because a little enemy burns a little wood.

Navoi also noted that he used the books of historians such as Banokatī, Juvaynī, Tabarī, and Yazdī to prove his thoughts. S. Ganieva and O. Zhuraboev provided information about the historical sources he used in their research [4, 5-17]. In some fiqrahs, he also gives advice to the Timurid rulers. Or he boldly expressed his scientific and theoretical views, dreams, and aspirations related to issues of statehood. Navoi concluded each fiqah with a rubai, masnavi, qit'a or couplets, which were an expression of his views.

In his "History of Prophets and Judges," Navoi briefly illuminates the history of prophets and doctors. He began the work with the history of Adam and concluded it with the history of Jirjis. He viewed the history of the prophets as part of human history. Providing information about the guidance of their



time, nation, people, nation, and their beliefs, he also reflected to a certain extent the unique way of life, justice, mercy, mercy, and the role of the prophets who were the owners of the heavenly books and the prophets who acted as caliphs, messengers, and rulers in the history of statehood. Although Navoi did not write a separate fiqh or zikr about Muhammad (peace be upon him) in "Tarihi anbiyo va hukamo," he mentioned it in some excerpts. And in the "Khamsa" epics, separate naats and me'rājnāmas are written.

The second part of "History of Prophets and Judges" is the history of the doctors. In the part of "Hukamo zikri" [5, 194-194] Navoi mentions physicians such as Luqmon, Fisoğurs, Jomosb, Bukrat, Bukrotis, Socrates, Plato, Arithotolis, Balinos, Jolinus, Batlimus, Sodiq, Buzurjmehr and cited examples of hikmats spoken by them.

In literary studies, "Tarihi muluki Ajam" and "Tarihi anbiyo va hukamo" are highly valued as Navoi's prose works, and the question of the existence of artistic texts and poems in these works was studied by S. Ganieva, N. Mallaev, A. Khaitmetov, L. Khalilov, and Sh. Sirojiddinov. K. Ergashev wrote a monograph on the style and mastery of Navoi's prose entitled "Issues of the style of Alisher Navoi's prose" [6, 235].

In Navoi's works, firstly, the history of dynasties such as the Peshdodi, Kayani, Ashkani, and Sasani, secondly, the history of Turkic khans and sultans, and thirdly, the

history of Sahibkiran Amir Timur and the Timurids is illuminated in both historical and poetic scenes. His works also contain scenes related to the name and history of Genghis Khan. For example, the poet-genius, writing about the transience and infidelity of the world, used the words "Where is the worldlord Genghis Khan? Where is the world khan Temur Kuragon?" [7, 253] have also been written. Or, in the chapter "Vaf'a" of "Hayrat ul-Abror" and in "Saddi Iskandariy," writing about the greatness of the virtue of loyalty and the quality of forgiveness, Amir Timur and Genghis Khan skillfully poetically interpreted the life event related to the abolition of the death penalty imposed on them by submitting to the death of two loyal friends and two loyal lovers.

In general, Navoi, illuminating the history of prophets, doctors, and rulers, presented his life lessons, conclusions, and teachings to the rulers and contemporaries of his time, as well as to future generations. For example, in the chapter of "Farhad and Shirin," dedicated to Shahgarib Mirza, Navoi, under the pretext of the Timurid prince, set the enlightened Shah Mirzo Ulugbek as an example for the rulers of his time and future generations.

If Navoi skillfully used saj in his historical works, then he skillfully used verbal and spiritual poetic arts in his poems, which he presented as symbols at the end of fiqh and zikr.



As proof of our above thoughts, below we want to dwell on the information given by Navoi in "Tarihi muluki Ajam" about Lukmoni hakim, Fisogurs hakim, as well as the historical geographical term Yassi in "Nasoyim ul-muhabbat" and some ethnonyms used in the text of other works and their history.

Luqmoni hakim is mentioned in the "Anbiya" section of the work "Tarihi anbiyo va hukamo" with a separate fiqra. Referring to the fact that Navoi saw many historical facts related to him, he said: "Some people in history did this in a certain way." And most people call him a prophet," he writes and mentions him in the name of both prophets and judges. In a certain sense, the information and stories about Lukmoni hakim, quoted by Navoi, are traditional in nature. For example, Lukmoni hakim, being a slave, gives the following traditional story about how he was freed from slavery by his intellect: "Another one is bo'kim, xo'ja anga buyurdikim, kunjid ek! He planted barley. How can you plant barley and find sesame? I said that because you did an unwise thing and desired mercy and paradise from the Almighty, I also said: if we plant barley, we will find a sunflower garden. Khoja mutanabbih bo'lib, ani ozod qildi.... aning so'zlaridaninkim, to'rt ming so'z bitibdurlar va to'rt so'z bila ixtisor qilibdurlar. Two must always be remembered, and two must be forgotten. One of the former two is the good he has done, and the other is the evil he has not done."

In his lyrical works, Alisher Navoi also referred to the wisdom, wisdom, and intellect of Lukman Hakim through the art of talmeh.

Phi-saghur hakim (Pifagor) was an ancient Greek mathematician and philosopher. He lived from 530 in Krotone, Southern Italy, and later in Metapont. A pre-Socratic philosopher, he was considered the father of mathematics and the founder of the philosophical movement of Pythagoreanism. He founded a philosophical school in Kroten, formed a political party and a union of Pythagoreans. According to Navoi, Pisagurs was a disciple of Luqmoni hakim. He lived during the reign of one of the Mashhad rulers, Gushtosb. He preached on the science of music. He elevated the science of music to the level of science and discovered new methods. ..."Lukman is a student of the doctor. Some say it was in Gushtosb's time. The science of music is its essence. We don't know who invented this science before. And the sound is also its summary and is fully independent of the definition. In his words, if a person says his own hymn, if it is true, it is disgusting, and to swear by idols is a sign of lies, and to endure misfortune is the misfortune of the shamotator" [9, 191]. After that, he quoted two hikmahs of the doctor in the fiqrah.

In "Saddi Iskandariy," the image of physicians such as Aristotle, Socrates, and Luqmani hakim was widely interpreted as Alexander's advisors. But in history,

compared to them, the name of Physagur hakim has lived for a long time as the father of mathematics.

In the text of Navoi's works, there are many historical and geographical terms that express the history of a certain city, country, address, and place. One of them is Yassi. Yassi (originally - Saksi) is the ancient name of the city of Turkestan. Information about Yassi as a historical and geographical toponym is found in historical and literary sources. Ahmad Yasawi's great name, his work "Devoni Hikmat" and the majestic mausoleum built by Amir Timur in Yassi in his honor (1396-1397) made Yassi famous to the world in a certain sense.

In the tazkira "Nasoyim ul-muhabbat," Yassi is also mentioned as a historical and geographical toponym. It is mainly found in fiqra dedicated to Ahmad Yasawi and some of his followers, and in some places Yassi is written in the style of "Turkestan, in a place called Yassi," from which it can be understood that Yassi and Turkestan are one historical and geographical toponym. For example, in his fiqh "Khoja Ahmad Yasawi": "Sheikh ul-mashaikh of Turkestan property. "His status is high and famous, his prophecy is holy and unknown," - writes the author, and again in this opinion:..."A'ning mozori Turkistonda, Yassi degan joyda, aning mavlid va mansha'dur, voqe' bo'lubdur va Turkiston ahlining qiblai duosidur," - he mentions in the form of Yassi.

In Navoi's works, we see information about the names of many nations, peoples, tribes, that is, about the history of ethnonyms. Specifically, the Uyghur language is an ethnonym of one of the ancient Turkic-speaking peoples living in Central Asia. Historical sources and documents related to Central Asia and China contain information about the language, culture, bakhshi, nature, literary and diplomatic relations of the Uyghur people, and Uyghur khagans. The poet's works also contain little information about the Uyghurs. There is such information in the "Waqfiya." That is:..."Uyghur" qualified bakhshi and "Uyghur" chargalik yaxshilar and...boyrilik ayyomida xizmatkorlik qilgan jonsiporlar" [8, 183].

Chagatai is a Turkic tribe, clan name, ethnonym. Historical and literary sources and documents provide extensive information about the Chagatai people. There are also accounts in Navoi's works as the names of Turkic peoples and tribes. The poet used them for various purposes. Navoi used Chagatai in the form of words and Chagatai words, Chagatai ulusi, Chagatai writers. This ethnonym is found in the text of his prose works such as "Navodir un-nihoya," "Majolis un-nafois," "Khamsat ul-mutahayyirin," "Holoti Sayyid Hasan Ardasher," "Nasoyim ul-muhabbat." It is found in the form of a chigatai word in the ode of a seven-bayt ghazal from the divan "Navodir un-nihoya," which begins with the matla "Muhandise topayu egnima qanot yasatay, Uchub havosida qushlar aro uzumni

qotay." In "Mezon ul-avzon" it is given in the form of the Chagatai people: "Yana turk ulusi, bataxis chagatai xalqi aro shoyi' avzondurkim, alar surudlarin ul vazn bila yasab, majolisda ayturlar" [11, 69].

Speaking about the interlocutors of Sayyid Hasan Ardasher in "Kholati Sayyid Hasan Ardasher," Navoi's teacher "conversation and words are good" Sayyid Hasan Ardasher mentions the beks of the Chagatai Ulus along with the scholars and dignitaries and imams of his time: "The scholars and dignitaries of the century always discussed and the highest number of beks of the Chagatai Ulus were great and great and equal, they bowed to their honor according to their nafs [12, 96]."

It is known that Navoi began his tazkira "Majolis un-nafois" with a fiqra written in honor of Qasim Anwar. Speaking about Qasim Anwar's departure and his return to Herat, his students and admirers, he emphasized that among his admirers there were also Chagatai scribes: "Going to Balkh and Samarkand, they became eternal, and once again they made a high rank, and again the Chigatai princes, perhaps the pure people of the nation, became murids and began to attack. Their lips were pure and their breath was flaming.

Kungrad is the name of a Turkic tribe, ethnonym. Historical and literary sources mention and report the name of this tribe. In his work "Waqfiya," written in both literary and historical directions, which is

considered a document in a certain sense, Alisher Navoi listed the term Kungrad among the names of Turkic tribes and clans such as Barlos, Qiyot, Arloti, Tarkhan, and Uyghur. In the expression of this term, the "Kungrad" hassalik mutamakkinlar" [8, 183-184] mentioned, who achieved a high position not by nasab, but by hasab.

Qiyot - a Turkic tribe - name of a clan, ethnonym. Many historical and literary sources and documents contain information about the Qiyat. It is also used in the works of Alisher Navoi in this sense. Qiyot is found among other clan names in the poet's works. He used the term qiyot in the verse of his ghazals in the divan "Navodir ush-shabob":

Men tilab husn vale shoh tilab aslu nasab,

Menga lo'li bila hindu, anga qo'ng'irotu qiyot [12, 46].

One of the characteristics of Alisher Navoi's style is that he uses the names of clans and tribes almost side by side, and in this verse he also used the qiyot together with the Kungrad.

The conclusion is that Navoi, as a classical historian, not only wrote historical books, illuminated the images of famous historians, but also wrote historical and geographical terms, names of Turkic tribes and clans, information, notes, and excerpts related to the history of ethnonyms, expressing the history of a specific village, city, country, address, and place in the text of



his works. If we turn to the genius's works again, we read about music, chess, medicine, and the history of books.

12. Alisher Navoi. Navodir ush-shabob. MAT. Volume 4. - Тошкент: "Фан," 1994.

## REFERENCES

1. In memory of Navoi's contemporaries. - Tashkent: G. Gulyam Literature and Art Publishing House, 1986.
2. Rajabova B. About Navoi Ali Yazdi \ Common literary phenomena. - Тошкент: "Муҳаррир," 2019.
3. Alisher Navoi. Tarihi muluki Ajam. MAT. Vol. 16. - Тошкент: Фан, 2020.
4. Ganieva S. Works recalled by Navoi. - Tashkent: Tashkent State University, 2019, p. 36; O. Zhuraboev. Navoi and history. - Тошкент: "Тамаддун," 2016.
5. Ergashev K. Issues of the style of Alisher Navoi's prose. - Тошкент: "Муҳаррир," 2022.
6. Alisher Navoi. Hayrat ul-Abror. MAT. Volume 7. - Тошкент: "Фан," 2020.
7. Alisher Navoi. The history of prophethood and governance. MAT. Vol. 16. - Тошкент: Фан, 2020.
8. Alisher Navoi. Waqfiya. MAT. Volume 14. - Тошкент: Фан, 2020.
9. Alisher Navoi. Mezon ul-avzon. MAT. Vol. 16. - Тошкент: Фан, 2020.
10. Alisher Navoi. Holoti Sayyid Hasan Ardasher. MAT. Vol. 15. - Тошкент: "Фан," 1999.
11. Alisher Navoi. Majolis un-nafois. MAT. Volume 13. - Тошкент: "Фан," 1997.

OSCAR  
PUBLISHING SERVICES