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## MAVIZA IN THE WORKS OF NAVOI

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### ABSTRACT

This article delves into the significance of pand, nasihat, and ogit, specifically in the form of maviza, within Alisher Navoi's works. It encompasses an analysis of numerous compositions attributed to the poet. In this article, we have made efforts to illuminate our interpretations under the title “Maviza in Navoi's Creativity,” based on the insights of prominent Navoi scholars.

### KEYWORDS

Maviza, admonition, advice, sermon, word of advice, knowledge, Islam, faithfulness, salt, cabbage, saxo, justice, definition, description, classification.

### INTRODUCTION

Alisher Navoi, a genius poet, a great thinker, a connoisseur of Eastern classical literature and philosophy, used the term maviza in the text of his lyrical and prose works in the form of maviza or pand, exhortation, or sermon. In more than thirty lyrical and prose works created by the poet, he expressed his thoughts and gave recommendations. The subjects he

created correspond exactly to the definitions given to the subject in the dictionaries. Although the phrase “Navoi's doctrines” is not used in Navoi studies, there are opinions of our republic and foreign scholars about Navoi's education and didactics. In particular, Uzbek scholars who studied Navoi's works such as O.Sharafiddinov, S.Ayniy, M.Shaikhzoda,



A.Hayitmetov, A.Qayumov, S.G'anieva, I.Hakkulov, Sh.Sirojiddinov, M.Muhiddinov, M.Asadov, B.Rajabova in their research in the form of pands, advices, wisdom, verses, words, phrases, poet's intention has done some research. In this article, based on the opinions of the older generation of Navoi scholars, we have tried to highlight our interpretations under the name “Maviza in the works of Navoi”.

Based on the content and form of Alisher Navoi's works, the themes created by him are:

1) topics in lyrical form;

2) we classified them in the style of prose-style topics.

If we refer to the works of the genius poet on this topic, the work titled “Mahbub ul-Qulub”, which he wrote in the last days of his life, is based on themes, and in the “Khamsa” epics, he also artistically interpreted his themes in special chapters, chapters, and articles, such that science, Islam, loyalty, it is enough to remember the chapters and articles related to salt, cabbage, saxo, adl.

Alisher Navoi's subjects can be separately classified as traditional and Navoi style subjects.

The characters of Navoi's subjects is very wide.

1. Mavizas told by the Prophets, from Adam Ato, called Abulbasha, to Muhammad (peace be upon him).

2. Mavizas from the language of judges. Like Luqmoni Hakim, Fisoghurs.

3. Topics mentioned in the speeches of great figures such as sheikhs, sages, and Sufis. The most vivid evidence of this is the 770 sheikhs (35 women saints) mentioned in his work “Nasayim ul-Muhabbat”. In the work, Alisher Navoi, in separate verses dedicated to Abo Ya'qub Harrot Asqalani, Abulabbas Dinavari, Sheikh Abu Ali Formadi, Korqut a.r., presented in the language of the sheikhs, or emphasized the aspects of them that they heard or learned from. He spoke about his subjects in his own style.

For example:

“Abo' Ya'qub Xarrot Asqaloniy q.s. U debdurki, Abulhusayn Nuriy xizmatig'a yettim va mening bila mihbarayi erdi.

Manga dedi: Ey o'g'ul, tilarsenki, nima bitigaysen? Dedim, bale! Necha bayt badihada imlo qildi va dedikim, biti! Bitidim. Abyotning hosili ma'nosi bu erdikim, har ne siz bu avroqda isbot qilursiz va bitirsiz, biz alarni mahv qilibbiz. Lojaram siz ul isbot sababidin ulcha maqsuddur, aning idroku fahmidin mahjub bo'ldungiz. Va bizga ul mahv sababidin maqsud idroku fahmining avvobi beintiho va inqito' ochildi. Va bizga: bu mav'izat boisi sizning nekhohligingizdur. Necha ko'rgaybizki, siz avroqqa nima bitigaysiz va o'zunguzni bu jihatdin ulcha maqsuddur, andin mahjub qilg'aysiz”.

Translation: “Abu Ya’qub Harrot Asqalani q.s. He said that he served Abulhusayn Nuri and was friendly with me. He said to me: O son, what do you want to do? I said, yes! He spelled out a few verses in Badihada and I said, biti! I’m done. The meaning of the harvest of Abiot is this, whatever you prove and finish in this avroq, we will destroy them. Lojaram, you are very happy with the reason of the proof, you are surprised by his perception and understanding. And the door to understanding the purpose of the cause of destruction was opened to us. And to us: this privilege is due to your good will. Let’s see how much you can do to the Europeans, and how much you will be embarrassed in this respect”.

Or Abulabbas Dinavari q.s. of tazkira. In his paragraph, he wrote about the words of the sheikh to the people:

“Abulabbos Dinavariy q.s. Beshinchi tabaqadindur. Oti Ahmad b. Muhammaddur. Yusuf b. Husayn va Abdulloh Xarroz va Juririy va Ibn Ato bila suhbat tutubdur va Ruvaym Bag’dodiyni ko’rubdur. Nishoburg’a keldi va muddate anda bo’lub, elga mav’izat qildi, ma’rifat tili bila xo’broq bayon bila. Va Nishoburdin Tirmizg’a bordi...”. Yoki Shayx Abu Ali Formadiy q.s. fiqrasida Navoiy uning mav’izadagi ustozlari xususida to’xtalgan: “Oti Fazl b. Ahmaddur. Xurosonning Shayx ush-shuyuxi erdi. Tazkiru mav’izatda ustod imom Abulqosim Qushayriyning shogirdidir va tasavvufda intisobi ikki jonibdadur. Biri Shayxi buzurgvor Shayx Abulqosim Gurgoniy q.s.g’a va yana biri Shayx ul-mashoyix

Abulhasan Xaraqoniy r.g’aki, o’z zamonining qutbi erdi”...

Translation: “Abulabbas Dinavari q.s. It is in the fifth class. Oti Ahmed b. It is Muhammad. Yusuf b. He had a conversation with Husayn and Abdullah Harroz and Juriri and Ibn Ato and saw Ruwaym Baghdadi. He came to Nishoburga and was in the middle of the day. And Nishoburdin went to Tirmizg...”. Or Sheikh Abu Ali Formadi q.s. In his paragraph, Navoi spoke about his teacher in the field: “Oti Fazl b. Ahmaddur. The Sheikh of Khorasan was busy. Tazkiru is a student of master imam Abul Qasim Qushayri and has two sides in Sufism. One of them was Shaykh Buzurgvar Shaykh Abul Qasim Gurgani q.s.g. and the other Shaykh ul-Mashayikh Abulhasan Kharakhani r. g., who was the pole of his time...”.

It is known that Alisher Navoi included more than ten paternal Turkish sheikhs in “Nasayim ul-Muhabbat” as a separate fiqra. In a short essay about Father Korqut, he emphasized that his words and sermons are meaningful:

“Qo’rqut ato a.r. Turk ulusi arosida shuhrati andin ortug’roqdurki, shuhratqa ehtiyoji bo’lg’ay. Mashhur mundoqdurki, necha yil o’zidin burunqini, necha yil o’zidin so’nggi kelurni debdurlar. Ko’p mav’izomiz mag’izliq so’zlari aroda bor”. [2]

Translation: “Father Korqut a.r. Among the Turks, his fame is greater than ever, and he has a need for fame.



It is a well-known saying that they say how many years will last, how many years will last. Many of our subjects contain meaningful words”.

4. Speeches spoken by poets, writers, historians. As a proof of this, we can cite the tazkirah “Majolis un-nafais” written about 459 people of Kalam. In the 2nd part of the work, Maulana Toti's introduction to Maulana Kotibi and the ode of the subject matter are discussed:

Maulana To'tiy is a native of Turshiz region. He was educated under the care of Babur Mirza. He was a young man with good looks and good manners. In the qasida, Maulana used to pray to the Secretary. The theme of his ode is as follows:

Agar ba chashm aqolim sab'a ganji zar ast,  
Chu nek dar nigari ajdahoi haft sar ast.

Translation: Although in the mind's eye the seven climates [appear] to be golden treasures, if you look closely, they are seven-headed dragons.

Yaxshi javobi bordurkim:

Jahonki, hujrai shash toqu xonai du dar ast,  
Zi chor rukni bisotash fig'oni alhazar ast.

Translation: The garden of the world is a room with six floors and two doors. His four sides “Alhazar!” (Be careful! Be careful!) is heard. His ghazals are good».

Or we can see that Navoi highly appreciated his subjects in the fiqra dedicated to the poet Hafizi Yori, who was one of his good interlocutors: “Hofizi Yoriy – xush suhbat va shirin kalom kishi erdi va qiroat ilmin yaxshi bilur erdi va ko'proq avqot tilovat qilur erdi va hamisha faqir bila musohib erdi. Mav'izada insof bobida bu bayt aningdurkim:

Garam bar sar hazor oyad balo shoyistai onam

Ki, hastam badtarin az xalqu xudro nek medonam.

Translation: «Hafizi Yori was a man of good conversation and sweet words, and he knew the science of recitation well, and he recited more and more, and always met the poor. In the chapter on fairness in the chapter, this verse is covered:

If a thousand calamities befall me, I deserve this. I am the worst of people, [but] I consider myself good.

It is known that the 8th meeting of the tazkira is dedicated to Sultan Husayn Bahadirkhan (Boygaro). It is defined and described. A beautiful speech of the ruler was presented at this meeting:

Oshiqona kinoyat bila husn ahlig'a elni shaydo qilur ma'nida nasihat qilibdur va olamg'a rasvo qilur ma'nida mav'izat etibdur, base g'aribdur:

Ba'd azin, ey husn ahli, elni shaydo qilmangiz,

Bevafoliq aylabon olamg'a rasvo qilmangiz.



Translation: With love sarcasm, he is giving advice in the sense of making the people of good people laugh, and in the sense of bringing shame to the world, he is giving advice, so he is a stranger:

Bad azin, O good people, do not fool the people,

Do not dishonor the unfaithful world.

Alisher Navoi in “Majolis un-nafois” does not emphasize that such and such a poet's poem is a poem, but he gave an example of verses with the character of a poem.

Speeches from the language of rulers. Speeches spoken in the language of Peshdadi, Kayani, Ashkani, Sasanian rulers described in “Tarixi Muluki Ajam”. Tips and advice from the Navoi language. A vivid example of this is the chapter dedicated to his brother Darveshali in “Saddi Iskandarii”. In the title of the chapter, the great poet himself said that “Mavizaumuz Kalam” is over.

## CONCLUSION

The conclusion is that there are a lot of sermons, lessons, and advice in the text of Navoi's lyrical and prose works. It can be seen that they are spoken in the language of the author and the characters of the work. We can evaluate them as wise pictures of the work created by the poet skillfully.

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