

THE HISTORY OF THE CREATION OF PROSAIC WORKS OF NAVOI***Pardaeva Iroda Mamayunusovna,****Samarkand State Institute of Foreign Languages,**Associate Professor (PhD)****E-mail:*** pardayeva_im@mail.ru

Abstract: *This article examines the history of creation, time and study of the historical works of the great thinker Alisher Navoi, "Tarixi anbayo va xukamo" and "Tarixi muluki Ajam".*

Key words: *historical epochs, palace, officials, historical works, Iranian shahs, prophets, Nabiis, monks, judges, historical cream.*

<https://doi.org/10.5281/zenodo.7222035>

INTRODUCTION

The creations of Alisher Navoi, "Tarixi anbayo va xukamo" and "Tarixi muluki Ajam" are associated with certain historical periods and processes. It is well known that Navoi was highly appreciated by Husain Boyqaro, ruler of Khurasan and his closest friend, according to creating the famous "Hamsa" in the Turkish language in 1483-1485. The growing position of Navoi in the royal chamber began to alarm the group of officials in the palace of Husain. They began looking for a way to send Navoi away from the ruler. At the same time, the emptiness of the treasury created favorable conditions for officials to fulfill their evil intentions. In "Baburnama" of Zahiriddin Muhammad Bobur, it is said that at that time Husain Boyqaro needed a certain amount of money. Since none of the officials could solve this problem, Majididdin, a prominent figure in the palace, promised to extinguish the treasury if Husain Boyqaro makes his wishes. When the king agreed, Alisher Navoi was dismissed from state affairs, and in 1487 became governor of Astrobod. The presence of Navoi in the royal palace did not allow the taxation of people through injustice, oppression and violence. For this reason Navoi was removed from government work and sent to other countries. Secondly, Astrobod was one of the bounded areas of Khurasan, where maintaining peace and tranquility was of political importance. Alisher Navoi, as the closest friend and trustee of the king, was sent there for political purposes. Navoi, who lived with longing for his homeland, was able to return home only two years later. When fraud and crookedness were discovered, Majididdin was expelled from the palace and was replaced by Nizomulmulk.

METHODOLOGY

In those difficult times, Navoi created his own historical works. You can find a few details about the connection of the book "Tarixi muluki Ajam" since 1488. Nevertheless, the date of writing the book "Tarixi anbayo va xukamo" is unknown. The date in which the work was written refers to the years 1485-1498. Some sources suggest that it was written in 1496. Scientists can draw conclusions based on the "Kulliyot", which was duplicated by Darvish

Muhammad Taki in the Topkapi Palace Museum in Turkey [1]. This is due to the fact that the translation of works goes back to the life of Navoi (1496-1497). In the "Book of history", which is part of the "life cycle", it also provides information about the "Tarixi anbayo va xukamo." It should not be confused that the time of duplication of "Kulliyot" and the time written by "Tarixi anbayo va xukamo". There is a big difference between the time of its duplication and the time of its creation.

After writing the famous "Hamsa" in the Turkish language of Navoi, his first work was devoted to historical prophets and historical figures. When Navoi finished writing Hamsa, he began to create historical works.

Navoi called those works in the "Mukokamat ul-lugatayn" under the general title "Zubdat ut-tavorix" ("The cream of history"): "Bu "Xamsa" shug'lidin chin farog'at topib men taxay yululgetin avardin salotin ta'rixi dashtig'a chopibmen, chun noma savodi zulmatidin "Zubdat ut-tavorix" adosin tuzurmen, salotin o'lgan otin bu hayvon suyib ilatir guzupmen"[2].

This means that these two historical works should have been formulated as one series in the eyes of Navoi and be named after the common name. "Tarixi anbayo va xukamo" is the first of this category, the second part of which is "Tarixi muluki Ajam"

Most of these books are referred to as two separate historical works of Navoi. However, after Alisher Navoi's book "Tarixi anbayo va xukamo", published in the book "Kulliyot", which was preserved in the manuscripts of the Fund of the Academy of Sciences of the Republic of Uzbekistan and in the Topkapi Palace Museum in Turkey, which during the lifetime of Navoi (1496-1497) was duplicated by Darvish Muhammad Taki is the fact that the "Tarixi anbayo va xukamo" is not separated by a separate paragraph and indicates that this is a common history. Thus, the work was originally part of the whole, and then began to be studied as separate works.

It can be said that the compositional construction of works is based on the above sources, based on the traditions of Eastern culture. Since the traditions of the Eastern history of the introduction, in turn, required the following conditions:

1. Each book of history should begin with the advent of Adam (a.s) and be related to the subsequent events of the prophets;
2. Then the history of the legendary dynasties of Iran and, ultimately, events that will be described by the author himself.

This was traditionally observed in the middle Ages. As for the works of Navoi, the book "Tarixi anbayo va xukamo" began with the creation of Adam (peace and blessings of Allaah be upon him), after which he told about Nabiis, Obids and judges, in history about the legendary dynasties of Iran.

Academician Boturxon Valixo'jaev classifying and characterizing Alisher Navoi, commented: "The prose works of Alisher Navoi can be divided into the following groups: scientific, holot, social-ethical. This book, known as "Tarixi anbayo va xukamo" - "The History of Prophets and Philosophers", is in fact the first part of Abdurrahman Jami's book, called "Zubdat ut-tavorix". It is assumed that the date of writing the work is from 1485 to 1498.

The book "Tarixi muluki Ajam" is the second part of the book about the general history of the Turkic language written by Alisher Navoi in the form of "Zubdat ut-tavorix", in which the history of the Ajama kings was mentioned. Although the third part of the book "Zubdat ut-

tavorix" provides that the Turkish kings existed before Husain Boyqaro, but it does not seem to be written.[3]

The literary critic Qobiljon Tohirov wrote in his article "Alisher Navoi - author of "Tazkiras": "... Two more works by Alisher Navoi are similar to the Tazkira. One of them is "Tarixi anbayo va xukamo", which can be considered as a story of prophets and judges. It cannot be said that the story of "Tarixi muluki Ajam" is the history of the Iranian kings. In all four of them historical, philosophical and literary data were collected, each of which was specially designed for different spheres: "Tarixi anbayo va xukamo" - Theology, "Tarixi muluki Ajam" - statehood and politics. Another story of the writer Alisher Navoi as "Tarixi muluki Ajam" remained un-written. Navoi began with Yofas, as well as with Alexander the Great and the next four Khakans and Sultans, Amir Temur and Temurids, and eventually tried to turn to the history of Husain, but, unfortunately, this intention was not fulfilled."[4]

The collection of these historical works of Navoi was not complete, i.e. the story of the rightful ruler of time Husain Boyqaro was not written, and in this respect the work is not completed. He wrote in both of his works that he would write a book about Husain Boyqaro if God forbid. Navoi wanted to complete a great historical work on Husain Boyqaro and thereby enlighten the history of the Timurids dynasty. But for some reason the work did not end.

Navoi wrote his historical works with the help of books of the following historians: "Nizom ut-tavorix" of Jalal, "Zafarnoma" by Sharofiddin Ali Yazdi, "Jome ut-tavorix", "History of Banokiy" by Banokati, "Nasihah ul-muluk Muhammad G'azoliy", as well as the works of Salman Farsi, Ibn Abbas, Vahbbinni Muhabbihi. Navoi, proving the facts of the gospel in his works, quoted some excerpts and texts from these literatures.

RESULT AND DISCUSSION

According to "Experience of creative biography of Navoi" of E.E. Bertels in the list of his scientific and theoretical works "Tarixi muluki Ajam" after "Tarixi anbayo va xukamo", according to the tradition of the Soviets, "Historical affection" was the first book on the list. However, the earliest information about the "Tarixi anbayo va xukamo" belongs to the Turkish scientist Ogah Sirri Lavand. He gives a general description of the work of "Tarixi anbayo va xukamo" on the first and fourth volumes of the book "The World of Alisher Nevai", published in Istanbul in 1965. In the first chapter of Ogah Sirri Lavand wrote: "This work consists of two parts, and in the first part there it is written about the prophets and followers of Jesus, about Jurjis and Obids and the judges are given an assessment in the second part." Section 4 provides general information on "Tarixi anbayo va xukamo" and a list of those mentioned there.

Alisher Navoi called his historical works "Zubdat ut-Tavorix" as "The cream of history". Literary scholars: B. Valikhojaev and K. Tohirov, in the title describe it as "a work describing a character" and "a great history"[6]. Obviously, the Samarkand edition of "Tarixi anbayo va xukamo" has certain advantages over previous publications in terms of scientific and critical text. In this publication, the authors attach great importance to the event of transliteration in Cyrillic from Arabic.

Thus, the historical works of Navoi "Tarixi anbayo va xukamo" and "Tarixi muluki Ajam" have a unique scientific and artistic value and are still studied by scientists.

First of all, it must be stressed that these two works were created in full accordance with the traditions of the east, that is, the beginning of the history of the prophets, then the passage of the message, chronological sequence and historical scientific principle.

Secondly, from the human history these two works reflect theology and then the history of statehood and politics; it should be regarded as a historical work in this sequence. In addition to the historical and chronological content of these two works, they also complete each other from spiritual, didactic and enlightening views.

Third, in essence, the work requires in-depth study and accurate research in two specific fields of science: history and literature.

The discoveries and coverage of historical works that we do not know in these processes open up new studies on this issue.

USED LITERATURE:

1. Алишер Навоий. Куллиёт. Тарих нухаси фото конияси. Инв-1758. – 533 бет.
2. Бертельс Е.Э. Навои. Опыт творческих биографий. – Москва – Ленинград, 1948. – 271 с.
3. “Макоримул-ахлоқ”да Навоий // [/www.e-adabiyot.uz](http://www.e-adabiyot.uz) URL: <http://www.e-adabiyot.uz/kitoblar/maqolalar/188-makorimul-ahloq-navoiy.html>
4. Abduraximovna, A. H. (2021). Reflection of mystical-educational ideas in Gadoi lyric. *Thematics Journal of Social Sciences*, 7(5).
5. Salohiy, Dilorom Isomiddin Qizi (2022). ARAB YOZUVIDAGI O’ZBEKCHA MATNLARNI O’QISHDA ALISHER NAVOIY DEVONLARINING AHAMIYATI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2 (Special Issue 24), 33-39.
6. Давронова, М. И., & Холова, М. А. (2014). РОЛЬ И ЗНАЧЕНИЕ ХУДОЖЕСТВЕННОЙ ДЕТАЛИ В ПОЭЗИИ. *СОВРЕМЕННАЯ ФИЛОЛОГИЯ: ТЕОРИЯ И ПРАКТИКА*, 59.
7. Рахматова, Д. (2021). Сайқалланаётган “Ўткан кунлар”. *Общество и инновации*, 2(3/S), 173-179.
8. Botirxon Valixo’jayev. Nizomiddin Mir Alisher Navoiy (davri, zamondoshlari, hayoti, faoliyati, merosi). To’rtinchi qism. // kh-davron.uz URL: <http://kh-davron.uz/kutubxona/alisher-navoiy/botirxon-valixojayev-alisher-navoiy-davri-4.html>
9. МУҲОКАМАТ УЛ-ЛУҒАТАЙН // navoi.natlib.uz URL: http://navoi.natlib.uz:8101/uzb/muhokamat_ul_lugatayn_mazon_ul_avzon_tarixi_anbiyo_va_hukamo_tarixi_muluki_ajam_arbain_siroj_ul_muslimin_munojot_risolai_tiyar_andoxtan_un_oltinchi_tom/muhokamat_ul_lugatiyn/
10. Alisher Navoiy. Tarixi muluki ajam // n.ziyouz.com URL: <http://n.ziyouz.com/books/mobile/epub/AlisherNavoiy.Tariximulukiagram.epub>
11. Tarixi-muluki-ajam // fayllar.org URL: <http://fayllar.org/tarixi-muluki-ajam-bismillohir-rahmonir-rahim.html?page=2>