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THE SPIRITUAL WORLD OF ALISHER NAVOI

Abstract: This article is based on historical sources on the spiritual world of Nizomiddin Mir Alisher Navoi, the great representative of Uzbek literature.

Key words: Navoi, Hussein Baykaro, Throne, Mourning's Mausoleum, Khorezmshahs, Works, Architectural Works, Scholars, Mysticism, Goodness.

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Introduction

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Many scientific and artistic works dedicated to the exemplary and meaningful way of life of the great son of the Uzbek people, a prominent scientist, poet and statesman Nizomiddin Mir Alisher Navoi have been created. Well-known orientalist and literature scholars - M. Nikitsky, VVBartold, EE Bertels, A.Yakubovsky, O.Sharshutdinov, M.Oybek, G.Karimov, P.Shamsiev, H.Sulaymonov, A. Hayitmeto v, A. Kayumov, SN Ivanov, S. Ganiyeva, B. Valihojaev and many others have made a significant contribution to the study of Navoi's life and scientific and literary heritage.

In the period when Navoiy lived and wrote his creative treasure his contemporary historians gave a significant part in their books to describe the great person's Excellency and unique personality, valuable commitments to spiritual, scientific, literary, social and political spheres. These include Davlat Shahrani (1435-1495), Abdurahman Jomiy (1414-1492), Mirkhond (1433-1498), Khondamir (1475-1535), Zahiriddin Muhammad Babur (1483-1430), Zaynuddin Vassifi (1485-1566), including Muhammad Haydar Ayozi (1499 -1551).

Mentioned above authors and historians of the XIV-XV centuries described the social and political process occurred in Movarounnahr and Khorasan

territories, meanwhile their works include a significant content devoted to the the great poet, his unique personal qualities, his rich and divine moral spiritual world.

Below are some of the masterpieces that illustrate the great human qualities and rich spiritual heritage of Navoi.

One of the most outstanding historians of his time Mirza Muhammad Haidar Ayazi wrote about Alisher Navoiy's great commitments in his book "History of Rashidiy". The author described Mir Alisher Navoi and his unique personality, about his generous, tolerant and supportive nature towards all people and scholars of his own time in particular, he writes:

“...Туркий шеърда булардин хоҳ илгари, хоҳ кейин ҳеч киши бу мартабада шеър айтмабдур. Булар шеър илмида устоддурлар. ... Ул навъеки ул миқдор аҳли фазллар ва беназирлар ул замонда халойиқдин пайдо бўлбдурлар, тўласи Мир Алишернинг саъи бирла жамъ бўлбдурлар. ... ҳосилу мулкларини хайроти охиратга сарф қилдилар. Аҳли фазллардин ҳеч киши йўқдурки, аз важеҳи улар мураббий бўлмогон бўлғай. Ҳамма кишини ўзлари ўхшаиш бўлмоқни хоҳиш қилур эрдилар. Тамом умрларини хайрот ишлари бирла ўтказур эрдилар.

Translation :

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"...In Turkic poetry not any poet could write better, in his excellency whether before or after rather than the great poet Alisher Navoi himself. This great artist in poetry is the master of all poets. ... The great virtues and the uniqueness of this great person were created at that time, and the whole was combined with the enthusiasm of Mir Alisher. ... and spent his strength and fortune for the sake divine commitments. There is no any person of science and education who didn't get knowledge from him. He wished everyone to have similar nature of behaviour. He spent his holy lifetime by helping people, donating them what was needed" [1].

In his book Tazkirat Ush-shuaro, Davlatshah Samarkand also reflected on the supportive commitments as his nature of sponsorship, charity and donations that Navoi made to the scholars. In particular, he wrote that during that period, Navoi spent about 5 hundred thousand amount of the money of those times on the constructions such as madrassah, mosque, rabat and hospitals, and he wrote giving full description of the good deeds of Amir Alisher was impossible as they were countless in amount, the author highlighted that he would only write the great deeds he had done in the capital Herat.[2].

The famous historian Mirkhond in his book "Ravzat us safo" described Navoiy as a knowledgeable politician of his time and very considerate observer of the development of the events, as a powerful statesman who could draw wise conclusions, and devoted personality who cared and served for the peace and benefits of Temurids Empire.

Another example of his diplomatic and strategic commitment, his peace supporting nature could be seen in his skill and attitude when the emperor Hussain Boykaro and his the eldest son of Mirza Badiuzzamon had a quarrel, with his father raised a number of tricks and Navoi could give solution to the issue without allowing to start up the burning fire of war.

For example, in 1497, Hussein Baykaro called his son Badiuzzamon from Astrobod the central city of Jurjan province, from his post as the governor of Jurjan province, and appointed him as governor of Balkh. However, Badiuzzamon Mirzo had come to Balkh leaving his son Mu'min Mirzo in his own post in Astrobod. On this day Hussein Baykaro appointed his another son Muzaffar Mirzo as a governor of Astrobod even though this son dissatisfied his father during the siege period of the city Kunduz.

The eldest son Badiuzzamon became so angry and disappointed with his father's decision in this regard, and ordered his son not to let Muzaffar Mirzo enter the Jurjan province and commanded to fight against him with the armed forces. When Hussain Boykaro became aware of those, he was in a deep sorrow and sent his ambassadors to Balkh where Badiuzzamon became the governor. However, all his attempts were resultless. At that time Hussain Baykaro

decided to start a war to Balkh, but Alisher Navoi comes to the Shakh (king) with a request "to bring back Shaykhzade (prince) to his (King's) serving from the world of his wrong opposition"

According to the decree of Hussain Baykaro, Navoi visited Balk as an ambassador of the Padishakh(king) and Badiuzzamon met and considered him as an honor and happiness, as result of Navoi's great communication and explanation skills Badiuzzamon was persuaded to come to agreement and serve his father, as well as to let Muzaffar Mirzo to Astrobod to be in his own appointed post.

Through this action, Navoi was able to end the war that could begin between the two sides, or to prevent the bloodshed of innocent civilians.

There had been many such experiences in the life of the great scientist. For example, in 1499 Navoi went to the city of Mashhad with the intention of heading for holy travel pilgrimage. At that time Sultan Hussain Baykaro was busy with military attacks and siege of the city of Marv, Navoi sent distinguished healer Abulkhay to Sultan Baykaro to get permission for Holy pilgrimage travel.

In respond to Navoi's letter of request for permission to go to Pilgrimage, his majesty Hussain Baykaro tasked Navoi with leading negotiations with Abulmukhsin who was the son of the governor of the city Marv and Baykaro requested Navoi to gain to make peace treaty. Hence Abulmukhsin demanded Navoi to be an ambassador to lead negotiation for peace treaty. After that Great writer went to the city of Marv and fulfilled the request, peace treaty was gained between fighting sides. The author in his works highlighted Navoi's skill of foreseeing, his wisdom and being a sharp-sighted politician. For example, in October, 1497 in Herat in the castle named Ikhtiyaruddin Mumin Mirzo was executed, hearing about the bad news Navoi defined it as an the extreme mistake and said "The execution of Muminmirzo can be equal to the execution of Sheikh Majduddin Bagdodiy". Because in 1217 Sheikh Majduddin Bagdodiy was also executed unfairly who was an apprentice of great Sheikh Najmiddin Kubro, later this execution caused the State of Khorazmshokh to be fragmented and abolished the territories of Movaraunnahr, Iran, Huroson were conquered by the Genghis Khan. Indeed, no sooner than the execution of Muminmirzo the state of Hussain Baykaro was conquered by the army of Shaybonids and his state was abolished. This had been predicted by Alisher Navoi earlier.

Zahiriddin Muhammad Babur in his book "Baburnoma" says about the care and support which Navoi committed for the wellbeing of the people science and manual work:

"For the man of virtue and craftsmanship, there is not known better than Alisherbek as a trainer, supporter and carer and he will always be there."

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In his work "**Khulosat ul-Ahbor**", Khondamir cites the names and descriptions of dozens of literature, science, art, architecture, and medicine representatives who became prominent personalities of his time under the patronage of the poet.

At the same time, in another of his works *Makorim ul-Ahl* which was written by the request of Navoi, Khondamir lists more than 30 works describing Navoi's good deeds. In addition, he mentioned more than a hundred architectural buildings that had been renovated or rebuilt by the initiative and support of Navoi.

The book also tells of many events that illustrate Navoi's spiritual world, his good morals, his boundless generosity.

In particular, Badiuzzamon Mirzo, during his reign in Astrabad, would go for a hike and cross the Khairabad village. He liked the character of the villagers and expressed his opinion that it would be better if he bought this village from Navoi. In the meantime, Giyasuddin Muhammad Dehdar, a lord of the family of Amir Alisher, said that he was very close to Hazrat Navoi, and that he had presented the village to the prince.

As soon as Navoi heard about what happened, he appreciated Giyosiddin highly, and to praise him Navoi sent to Astrobod special clothing and as much amount of money as the price of one horse of those times.

Here is another example. In 1500, Prince Muhammad Muhsin wanted to collect a certain amount of grain for some needs in the territory of the castle of Sabzavor. But there was not enough grain to collect. The officials then told that in the city in the storerooms owned by Navoi there were a lot of grain and advised to take some from it temporarily and to return it later. Then Muhammad Muhsin said that it

was not permissible to touch these grains, even to look at them.

When the news reached Alisher Navoi, he would present the grain to Muhammad Muhsin. At the same time, not only wheat, but every single grain of pearl in place, we would give it to the prince, meaning that he would send a letter.

Here is another example. In August 1500, Hussein Baykaro ordered a visit to the province of Mozandaran to collect 100,000 dinars of contemporary currency from the Herat population for public expenditure. At that same time, Alisher Navoi donated 50,000 dinars of tax from his own money. When asked why, he said that inadvertent taxes are unworthy of a great government.

It is not exaggeration to say that the description of Navoi in the sources of this period is a true assessment of its spiritual world. Such definitions as "the noble emir, the emir of mercy, the noble lord, openhearted emir, the leader of the great worlds, the source of good manners, the owner of generous space, the center of honor and glory" were attributed to Mir Alisher Navoi.

It is noteworthy that Hazrat Navoi as a great scholar of history wrote books devoted to history as well, such as "*Tarixi anbiyo va hukamo*" and "*Tarixi mulki ajam*". Consequently, the details of the death of Majiduddin Baghdadi and the description of the events thereafter show that he was unique in the scientific knowledge of history.

Alisher Navoi's book "*Nasayimul muhabbat*" contains valuable information about 770 prominent scholars and sheikhs in the Muslim world. After all, this work can be called an encyclopedic work that informs medieval scholars without any exaggeration.

In short, studying the contribution of Nizamidin Amir Alisher Navoi to the treasury of history is one of the noble deeds that historians face today.

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