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VIEWS ON SCIENCE IN NAVOI'S "KHAMSA".

Abstract: The article analyzes the science and technical considerations of some poems of Navoi's "Khamisa". Alisher Navoi lived and worked in the second half of the 15th century. It was a time when science and technology were not developed.

Key words: the power of science, geographical and geometric descriptions. Science, Zaid Zahkhob - engineer, human-like iron statues.

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Introduction

Alisher Navoi is one of the great thinkers who lived and worked at that time (1441-1501). Navoi's creativity is the highest peak of Turkish literature. Navoi lived at a time when the science and technique were not developed. But "Farhad and Shirin," "Sabai Sayyar" especially in the poem "Saddi Iskandari" we find some science-related, even technical examples. The second half of the 15th century and the 16th the century was a time of prosperity of Uzbek literature and culture.

Main part: In Navoi's works, names are not just names that describe heroes, good or bad, but also mean the reality and reflect the hero's future destiny. Particularly, the name of the poem - the "Sabai Sayyar" ("Seven Planets") and the names of some of the heroes connected with the names of celestial bodies. For example, *Bahrom* is the name of the Mars star in the East. Intermediate - Mirrikh. Mars / Mirrikh / - One of the nine great planets in the solar system. We can understand that the author is aware of the subjects of the sky, in general, the science of astronomy while writing this part of the work.

Chapter XXIII of the "Sabai Sayyor" tells that the king Bahram heard the story about a roman jeweler master Zaid Zahkhob in a gray-colored castle on Sunday (1.156-161) Zaid Zahkhob is a sculptor of the royal palace. He is an engineer, also he is a unique gold-picker, a physician, and a master of the skill. But

he was a very quiet person. Zaid Zahkhob makes an automatic throne for the king. The steps of the throne also move up or down.

The poem "Farhad and Shirin" describes "statuettes of ironlike objects", that is, "iron people". When we read these, we imagine robots.

First of all, about the term "robot". The robot was originally from the Czech word "free work" and was first used by the Czech writer K. Chapek.

Robot- is a machine that resembling a human being and able to replicate certain human movements and functions automatically in dangerous situations, in people's difficult life situations. Robots are a machine that runs on special software, similar to human looks and behavior.

How did Navoi describe these things? Farhad and Shirin, Chapter XXIV, describes Farhad's opening of the Sukrot mountain. Alexander the Great had hidden the wealth he had gained with the hardships in the Mount Sukrot. The Khazr teaches Farhad the secrets of the opening of this tramp. The epic poem about how the castle gate opens:

*Bo' lur bir darvoza ichra oshkoro,
Temur jismiki qilmish paykaroro.
Erur odamga monandu mushobih,
Iligida temurdin yo qilib zih. (.2.110.)*

(The meaning: A sculpture of iron is seen in the cave, the sculpture resembles a man, and he had an iron axle in his hand.)

Aning ko'ksida bir oina bog'liq,

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Safo ichra quyosh ko 'zgsi chog'liq.(2.110.)

(The meaning: The glass in his chest hangs like a mirrored mirror.)

Farhad climbed a stone on the gate, as Hizr had said and hit hard at the castle. In the castle, there are voices repeated. Then a sculpture/statue in a cuirass with a bow comes out. With this sculpture, there are hundreds of statues on the top of the castle. All of them were wearing armor in their hands. Farhad fired at the glass with his bow. As soon as Farhad's arrow hit, the iron statue fell. As soon as Farhad's arrow hit, the iron statue fell. When it collapses, other hundred statues of the bow will also be destroyed. Looking at the examples, people like iron sculptures resemble robots (!). In the castle, Alexander's hidden treasures were hidden. Of course, a large amount of treasure needs to be strongly protected. Such protection requires a strong fortification and strong protection. Building a solid fortification and a strong defense has always required strong knowledge and skills. It is no coincidence that the name of the Mount Sukrot is associated with the name of Alexander the Great. Among the epic poems of "Khamsa", there is also a picture of science fiction in the epic "Saddi Alexander".

Navoi repeatedly recited in the epic "Saddi Iskandari" that Alexander was a disciple of higher education, that he had learned from the wise, and that he was with scholars and philosophers, the basis of his greatness and power. Navoi wrote: "Fifty hundred scholars who knew the wisdom of the world and who lived in the world of science, were always accompanied by Alexander":

Bilikdin erur har biri bir jahon,

Jahon hikmati har birida nihon. (3.214.)

It also gave power to Alexander's power.

Chapter XXXV of Saddi Iskanadariy's epos describes Alexander's occupation of Kashmir. The people of Kashmir hid in a castle, and the goal of two thousand magician master was to keep track of no one coming to the castle. If someone moved closer to the castle, there would be no force in his feet. Everyone is surprised at this. The wise scholars say, "We will destroy it with science and wisdom, even if it were a hundredfold trickery" and those who made a huge ball of guns from mercury, tin and copper were depicted in the poem. Malloo realized that he was too weak in front of Alexander the Great and also knew that he was too weak before the power of science:

Hakim olida hech jodu so'zi, Nechukkim Skandar qoshida o'zi. (3.218.)

Chapter XXXIX describes Malloo's hiding of fire and air with the help of his magic ability. But Plato and Alexander find the solution to sorcery by using science and their scientific knowledge. By the request of Alexander, the astronomers/ scientists invented the mirror that displays the sun and the stars (*sturlob*), and the mirror of the whole world.

In LXXIII of the poem, Alexander asked the scientists: "How is the sea on the earth?" Scientist Socrates says that the earth is circular the earth is in the water and that its outer waters are called the world.

Vale ul kura suv ichinda nihon,

Ochuq qismi uldurki, derlar jahon.

Ki ma'murau tog'u homun erur,

Ki oti aning rub'i maskun erur. (3.426.)

By the end of this chapter, geographical interpretation of land and water data is given.

Alexander made three thousand ships and traveled to the ocean floor and bottom. Geodata, geographic information is provided on images of ocean travel, landscape, mountain deserts. Such unexpected or fantastic images require the writer to be aware of science and technology. This is the another ability of the genius Navoi.

Modern science firmly confirms that a special role in this belongs to literary exchange, and has greatly succeeded in studying the issues of such phenomena. For, as noted in theoretical generalizations in this direction, each specific national literature does not seem to accidentally appear entirely in a foreign national environment. It successively penetrates into it, as a rule, in the process of social development with its rare pearls, creations of ingenious, unique thinkers, gradually replenishing the pages of the history of this process, melt providing and defining, each with its own influence of creativity, the dynamics of the development of literary contacts of national parties. It is these factors that determine the content of national-literary relations, contribute to possible scientific searches about yourself in a "perceptible" environment.

The study of the life and work of Alisher Navoi by foreign (also domestic) scientists, of course, has a different degree of objectivity. Only the availability of a proper methodology corresponding to the subject of research can provide a correct explanation of the essence of the study of approaches in different historical periods. Therefore, the author of the dissertation used the historical and comparative research method, dictated by the specifics of the chosen topic, combining the scientific study of the topic "Study of the life and work of Alisher Navoi in Western European Oriental Studies", which indicates that the cultural relationships of Western Europe with Central Asia, the history of which goes back to antiquity, covers vast strata of spiritual wealth of the peoples of both continents and is characterized by multifaceted relationships. In particular, the formation of Western European Navo-science, which occurred, as a rule, under various historical conditions as a result of the synthesis of progressive achievements of national cultures, is one of the significant results of intercultural contacts of this kind. Of course, this, in the first place, was facilitated by the peculiarly artistic, multifaceted scientific works of Shvoi, which reflect advanced humanistic ideas, their universal human

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strength, which consciously "participated" in the reconstruction of human souls, in enriching the moral, spiritual world of society, caused a special interest in Western Europe for over 400 years.

Conclusion: Science has always been appreciated, and scientists have been greatly praised, and even the great inventions of some scientists have been recognized by generations. We see this in our country again and again in the case of respect and reverence for scientists. Modern science firmly confirms that a special role in this belongs to literary exchange, and has greatly succeeded in studying the issues of such phenomena. For, as noted in theoretical generalizations in this direction, each specific national literature does not seem to accidentally appear entirely in a foreign national environment. It successively penetrates into it, as a rule, in the process of social development with its rare pearls, creations of ingenious, unique thinkers, gradually replenishing the pages of the history of this process, melt providing and defining, each with its own influence of creativity, the dynamics of the development of literary contacts of national parties. It is these factors that determine the content of national-literary relations, contribute to possible scientific searches about yourself in a "perceptible" environment.

From this point of view, studying the problem of perceiving and interpreting the work of such ingenious

classics, including Emir Nizameddin Aliter Navoi, in foreign, in particular, Western European oriental studies, is of particular relevance. Since it is (as deeply appreciated in the science of West and East) one of the leading representatives of world literature, whose contribution to the overall history of the development and improvement of cultural relations between Central Asia and Western Europe is significant. Of course, such relevance is also due to the wide popularity of Navoi in the codes and reviews that set forth the history of various literatures within the framework of the general history of the culture of human society, where his name is steadily listed along with the names of Dante, Shakespeare, Rustaveli, Nizami, Zhvfiaa, Jami, etc. As the poet's bibliographers testify, to this day Bavok's life and creative biography has created more than a thousand books, dissertations, and articles on a global scale, in particular in Western Europe (9. 64). Naturally, and now not only in Uzbekistan, but also outside its borders, interest in researching his life and work is constantly growing, and the range and range of translations of his works into many languages is expanding. Of course, all this suggests that, along with such classics of world literature as Homer, Dante, Shakespeare, Firdousi, Visami and others, continues to provide rich material for modern science and literature.

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