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Sayfiddin Rafiddinov

Institute of Uzbek Language, literature and folklore
Uzbekistan Academy of Sciences PhD, Senior researcher

IMAGES OF SOME CITIES IN NAVOI

Abstract: This article talks about several cities mentioned in the works of Alisher Navoi. In particular, the artistic interpretations of the cities of Turkestan, Tashkent, Karshi, and Khorezm described in the poet's poems were studied. It has been proved that the famous names mentioned increase the historical value of the poet's works.

Key words: city, toponim, Kesh, Nasaf, Xorazm, Shosh, history, artistic image, historical reality.

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Introduction

Alisher Navoi's works mention the names of many countries, their political and social life, literary and educational environment, traditions, professions, art and literature, poets and virtues, scientists and saints. Of course, when the great poet mentions the name of a province, city or village in his work, he mentions it with a certain reason and purpose.

That is, in the development of the events in the work, in order to more clearly reflect the character and characteristics of some characters, he refers to the geographical, cultural and lifestyle of the people of the mentioned city or country, directly or through hidden allusion. For example, when Navoi describes the romantic situations of the lyrical hero, his dreams, and his pursuit of love, and the love of his lover, when he refers to India, he certainly refers to the heat of this country, the blackness of people and the dark spots of beautiful woman and so on. Therefore, in order to deeply understand Navoi and to clearly observe its purpose, it is necessary to know well the history, values and customs of the people of the places mentioned by the poet. Below, we will briefly touch on some cities and countries mentioned in Navoi's works and expressing certain meanings in the works.

Turkestan is revolt in every melody...

TURKISTAN (Turon) - countries inhabited by Turkic peoples. It includes now Central Asia and Kazakhstan, as well as the part of Central Asia inhabited by the Turkic peoples. In connection with

the demarcation of national states in the ex Soviet Union republics in Central Asia, the name Turkestan has fallen out of use and has been replaced by the term Central Asia (Kazakhstan). In Navoi's works, Turkestan refers to the countries inhabited by Turkic-speaking peoples. Turkestan's rise to fame was due to the fact that the great poet and philosopher of the Middle Ages, Khoja Ahmad Yasavi, was buried there, and the luxurious mausoleum built for him by Amir Temur in 1398-1404 became a famous place of pilgrimage. Navoi also noted that Khwaja Ahmad Yassavi gained fame in all the lands of Turkestan and wrote: "Khwaja Ahmad Yassavi is the sheikh-ul-mashoyikh of the property of Turkestan... His grave is located in the place called Yassi in Turkestan, and it is the qibla of the people of Turkestan". In his preface to "Badoe' ul-Bidaya" divan, Navoi also referred to the place where the Turkic peoples live when he wrote that "Shirin abyoti ishtikhori Turkistanda baghayat" of Sakkoki and Lutfiy, and the poet used Turkestan in the same sense in the epic "Sabi Sayyor". While praising Sultan Husayn Boygaro's party in the epic, he draws attention to the fact that the singers from both sides lined up and sang Turkish and Persian songs:

*Ikki yondin mug'anniy ikki xayl,
Jong'a tandin chiqorg'a solib mayl.*

Then the singers on the right will sing such Turkish songs that the people of Turkestan will burst into tears due to their pleasantness and cuteness. Tears flow from people's eyes from Turkana nagmayu songs.

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*O'ngda turkinavoz urub doston,
Qo'zg'olib har navoda Turkiston.*

*Tortqon turk nag'masida surud,
Oqizib xalq ko'zlaridin ro'd.*

Those on the left, singing Persian tunes and songs, entertain themselves to such an extent that they fascinate the Iraqi Ajam:

*So'l sori forsi surudu nag'am,
Fitnai Fors, bal Iroqu Ajam.*

In the past, the term Turkestan was often shortened to Turon. For example, Navoi writes in the epic "Saddi Iskandari":

*Ham Eronu Turon, ham Aqsoyi Chin,
Anga tegrukim, haddi Mashriq zamin.*

When Navoi mentions Turonzamin in "Tarihi anbiyo va hukamo", he first of all refers to all the Turkic peoples, especially Turkestan. He wrote that according to the narrations, after the flood, all eighty people who were with Nuh alayhissalam in the ark will perish, and there will be no descendants of them. Noah's children were with him. Then he will give the land of Turan to Yofas and Iran to Somga and India to Homga. He also notes¹ that the people of this region are the descendants of these three people and that they called Yofas Abut-Turk, Samni Abul-Ajam, and Homni Abul-Hind.

Navoi mentions the word Turon 22 times in Tarikhi Muluki Ajam. It gives information about the events related to the history of Turan country, the kings who came to the throne, the wars between Afrosiyab, the king of Turan country and the Iranians, and even some borders in between. For example, during the time of King Gushtosb, who adopted the Zoroastrian religion, Samarkand was a border that acted as a barrier between Iran and Turan. Navoi informs about this: "And from the time of Gushtosb, the Samarkand fortress and wall were drawn between Iran and Turan"².

In Navoi's works, the terms Turk, Turan, and Turkestan are significant because they always teach the reader a lesson of high pleasure and patriotism as a unique historical and poetic symbol.

Their birthday is Toshkandur...

TASHKENT (Tashkand) is a city called Choch, Shosh, Shoshkent, Bankat in ancient times. The first information about the city of Tashkent can be found in the works of Abu Rayhan Beruni, Mahmud Kashgari.

Wrote that about the regions Babur Umar Shaikh Mirza's under control: "Tashkent region - in the books Shosh called, sometimes Choch called, and "kamoni chachiy" is included.

When Navoi reports that Sheikh Kamal Khojandi's father was buried in Shosh in his work "Nasoyim ul-Muhabbat", it is known that the term Tashkent is actively used in the form of Shosh: "how long will there be people in a place called Shosh, and their fathers are quiet now". In the "Majolis un-nafais" magazine, in the information about the biography of Khoja Ubaidullah Ahror, he noted that he was born in Tashkent: "Their birthday is Tashkandur, and their father is a dervish, and on their mother's side, Sheikh Tahirki, a prominent shaykh in the region, is enough for them, and they have the opportunity to do this work".

In addition, when Navoi writes about Darveshbek in his tazkira, he mentions the name of Tashkent: "There was no such person in the family of Abnoyi. It's a shame and a shame that he was lost among those who were lost in the Tashkent march". In this, the poet referred to the events of Mongol Khan Yunus Khan's capture of Tashkent, who took advantage of the struggle for the throne between the Timurids.

I went to Nasaf and served Mir...

NASAF is the ancient name of the city of Karshi, the center of the present Kashkadarya region. Today's Karshi and its surrounding areas have a history of more than 2700 years and were called by different names in different years. There are many sources of information about the history of Nasaf and the life and work of scholars who came from this country. One of them comes in the book "al-Ansab" (Genealogies) by the versatile scholar Abdulkarim as-Sam'ani (1113-1167): "Nasaf is from Movarounnahr cities. The previous name is Nakshab. I stayed in this city for almost two months and learned from many scientists there. Many specialists of their field have come from this city. It is difficult to count them".

In fact, science was very developed in this country before the invasion of the Mongols. During the Mongol invasion, the city was largely destroyed, manuscripts were burned and some scientists were executed. Some of them left Central Asia and found refuge in foreign countries. Mongol rulers Kepak Khan and Kazan Khan built a palace for themselves near Nasaf. Russian orientalist and historian V.V. Bartold writes in his two-volume monograph entitled "Turkistan during the Mongol invasion": "The current name of the city arose from the palace built two farsakhs away from the city. Because "Karshi" means "palace" in Mongolian language. And Zahiriddin Muhammad Babur expresses his opinion about this word in his work "Baburnoma": "They also say that it is Karshi region, Nasaf and Nakshab. "Karshi" is the Mongolian ottor, and the tomb is called "Karshi" in

¹ Алишер Навоий. Тўла асарлар тўплами. 10-ж.ли. 8-ж. Т., 2011, 543-б.

² Мазкур асар. 614-б.

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the Mongolian language. This name became the winner after Genghis Khan's conquest".

Today, the world's libraries contain the spiritual heritage left by the Nasafis, and they are studied by our scientists and foreign researchers. According to Navoi's work "Nasayim ul-Muhabbat", Abdulkhalig Gijduvani priest gave a series of instructions and bequests to Bahauddin Naqshband and ordered him to go to the service of Amir Sayyid Kulol in Nasaf. Bahauddin Naqshband says: "I went to Nasaf and served Amir Sayyid Kulol". Navoi also writes about Khoja Muhammad Porso in his work, in the year 822 (AD 1419), in the month of Muharram, he left from Bukharo with the intention of "visiting Bait ul-Haram and the Prophet's visit, peace and blessings be upon him" and mentions that he set out to visit the holy shrines of Herat.

Both Shahrisabz Erur and Kash...

SHAHNISABZ is one of the ancient cities of Central Asia located on the south side of Samarkand. Initially, Shahrisabz, called Kesh, Kash, was the district center of the present Kashkadarya region, and in the past millennia it was one of the largest cities of Samarkand - the capital city.

Shahrisabz means green city. That's why Navoi in his epic "Saba'i Sayyor" connected the story of a tourist from the 3rd climatic route who visited Shah Bahram, who was a guest in a green palace matching the color of the moon, to the city of Shahrisabz. In it, the poet describes Shahrisabz in the language of the characters of the work:

*Dedilar: Kishvari durur dilkash,
Oti ham Shahrisabz erur, ham Kash.*

*Xizr monand sabzadin rangi
Sabzasi suyi ko 'zgusi rangi.*

Vivid images of Shahrisabz in verses indicate that Navoi, who lived in Samarkand in 1465-69, may have seen this city with his own eyes. When Musafir finished the story and revealed that he was from Shahrisabz, one of Sa'd's descendants, Shah Bahram appointed him the governor of Shahrisabz.

Navoi reports in the 6th Majlis of "Majolis un-nafais" that a person named Abulbaraka was a judge in Shahrisabz for some time. He also wrote in "Nasayim ul-Muhabbat" that famous Kesh ota and Umar ota were from the city of Kesh. It is known that Shahrisabz was also known as Kesh in ancient times.

There is a place called Khorezm...

Khorezm is one of the ancient and permanent capital cities. It is located in the northwest of Movarounnahr, on the left banks of the lower reaches of the Amudarya, and borders with Karakalpakstan from the north and northeast, and Turkmenistan from the south and southwest. It was especially developed in the 10th-12th centuries, during the time of the

Khorezmshahs. In Navoi's works, the presence of the Khorezm state is referred to in dozens of places. Khorezm occupied an important place in the history of Timurids because it is geographically located between the states of Movarunnahr and Khorasan. For example, when Navoi discusses the sultans and their justice in chapter 3 of the epic "Hayrat ul-Abbar", and in chapter 27 shows Husain Boykara's example of courage and justice, it is known that these events took place in Khorezm before he ascended the throne.

*Yuz, iki yuzcha kishi birla qazoq,
Gah yeri Xorazm edi, gah Adoq.*

Also, in the 43rd chapter of the saga, it is clear that the events took place in the land of Khorezm, in the touching story of the poet Sultan Muhammad Khorezmshah meeting Imam Fakhr Razi in the bathroom, giving up his arrogance due to the imam's words and becoming friends.

*Qildi chu Xorazmni oromgoh.
Ko 'rmagiga kelmadi Xorazmshoh...*

*Ichsa kishi bo 'lg'ay anga xokiroh,
Aytma Xorazmki, Xorazmshoh...*

It is known that "Saddi Iskandariy" is one of the most important works of Navoi's work. In the composition of this work, it is known that the term Khorezm is one of the names of places that attract attention. For example, he states that this traveler who brought Dilorom's message to Shah Bahram came from the 7th climate. So, the Khorezm region is one of the 7 climates on the world map, and its historical and political position was extremely high:

*«Menki, tushmish buyon guzor manga,
Mulki Xorazm erur diyoy manga...
Qildi Xorazm ahli istiqbol,
Fahm qilmoqqakim nedur ahvol.
Chun yiroq erdi kishvari Xorazm,
Qildilar ul taraf azimat jazm...*

In particular, the knot of events will be resolved with the discovery of Dilorom, who lived in Khorezm.

*Ul taraf jazm qildi azm etmak,
Toki Xorazm haddig'a yetmak.
Kim: «Bu yanglig' xabar eshittuk jazm
Ki, bor ermish makoningiz Xorazm.
Yana Xorazm shahig'a yozdi misol,
«Buki Xorazmdin bir illiq mol,
Xojag'a zodi roh yetkursun,
Xoja mahmilni bu taraf sursun».
Chunki Xorazm shahig'a yetti misol,
Vajh berdi xizonadin filhol.*

It is noted in the epic "Saddi Iskandariy" that Khorezm was one of the important strategic centers from the political and social point of view even in the centuries before Christ. Khorezm is listed among the countries conquered by Alexander. For example, after conquering the northern lands, Alexander first moved towards Khorezm.

Chu mulk olg'ali da'bu xo' razm etib,

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Tavajjuh bila fathi Xorazm etib.

In this work, it attracts our attention that together with the Kipchaks of the steppe, the people of Khorezm in white clothes lined up in the ranks of the troops of Darius who went to battle against Alexander:

Bu kofurgun saf aro razm eli,

Kelib Dashti Qifchoqu Xorazm eli.

Navoi skillfully infuses this aspect into his epics, having a deep sense of the brilliance of colors and their effect on the work. In the epic "Saba'i Sayyor", when Dilorom's tree came out of Khorezm, he emphasized the white color and its connotations in the description of this country, and in "Saddi Iskandariy" he describes the soldiers of Khorezm who joined the army of Darius in white clothes. In general, in the "Khamsa" epics, the Khorezm term performed a certain artistic-aesthetic, literary-historical function and served to ensure the overall compositional integrity of the five epics.

The name of the world-famous scientists, saints, poets and statesmen who grew up here confirms that science has been progressing in the land of Khorezm since ancient times. In the epic "Lison ut-Tayr" of Navoi Najmiddin Kubra emphasizes that is from Khorezm and mentions a mystical story about the sheikh, and in "Nasayim ul-Muhabbat" he emphasizes that he is extremely pious and a great sheikh. In "Majolis un-nafais", the poet gives a place to many Khorezm sheikhs and people of Sufism. Khoja Abulvafa q.s. (may Allah sanctify his secrets) in the fiqra dedicated to, he is described as one of the

arrogant saints. Then he emphasizes the qualities of the people of Khorezm by saying, the people of Khorezm used to call Khoja an "angel of earth" because of his angelic qualities. In "Nasayim ul-Muhabbat" this Khorezm saint is mentioned again. He also applauds Maulana Husain Khorezmi's commentary on the "Qasidai Burda" written by Ka'b ibn Zuhayr in Khorezmian Turkish. Navoi Haydar Khorezmi, Nursaidbek, Muhammad Salih, Darvesh Khusami, Sultan Husayn, Maulana Bagai, Maulana Khairy and other poets who have good taste of Khorezm poetry are also mentioned.

The great poet touched on famous Sufi sheikhs such as Khoja Ali Romitani, Majiddin Baghdadi, Shaykh Raziuddin Ali Lolo in the poem "Nasayim ul-Muhabbat" and emphasized that they were born and raised in Khorezm. Navoi also mentions Zamakhshari, who lived in Khorezm and has a world-wide name, and his famous work "Kashshof" in "Mahbub ul-Qulub": "... suspect the "Pioneer" finished by Jorullah". Also, Navoi emphasizes that the verses of the Qur'an are the divine word, and if a person interprets Zamakhshari's interpretation of "Kashshof" and does not follow a verse, then it is said that his work and belief are "nothing":

Amal bir oyat ila aylamas, chu yo'q taqdir,

Biravki aylasa «Kashshof»da o'zin shorih.

Later, great generals, kings and poets came out of Khorezm, which was always in Navoi's attention, and performed worthy services for the prosperity of this country.

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