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INTERPRETATION OF KINGS IN ALISHER NAVOI'S «HISTORY OF THE PROPERTY OF AJAM»

Abstract: The article reveals the ancient kings of Iran, their history, personalities and peculiarities in Alisher Navoi's "Historical Property of Ajam". There is information about the historical and cultural significance of Navruz in connection with King Jamshid.

Key words: Alisher Navoi, "Historical property of Ajam", Kings, Hushan, Tahmuras, Jamshid, Faridun, Afrosiyob, Navruz holiday.

Language: English

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Introduction

Alisher Navoi is an author who left an indelible mark on Turkish literature not only with his charming lyrical poems, but also with his unique prose works. A significant part of Alisher Navoi's work is his prose works. It is noteworthy that the great writer created them (with the exception of the "Vaqfiya", created in 1481-1482) during the last decade of his life. As a great poet and thinker of the time, Navoi, knowing the peculiarities of prose and understanding that its possibilities are wider than poetry, in a sense, turned to prose for certain purposes. The purpose of each piece of prose is to explain the purpose for which it was written and the nature of the issues at stake. This is on the one hand. On the other hand, Navoi's late approach to prose can be explained by the tradition of poetry that prevailed over prose.

BODY PART

The general picture of Alisher Navoi's prose is as follows:

1. Scientific philological works: "Muhokamat ul-lughatayn", "Mezon ul-avzon", "Majlis un-nafois", "Risolai problema" (Persian).
2. Memoirs and biographical works: "Hamsat ul-mutahhayirin", "Holoti Sayyid Hasan Ardasher". "Holoti Pahlavon Muhammad".
3. Socio-philosophical and didactic works: "Mahbub ul-qulub".
4. Works on the history of history, mysticism and religion: "Vaqfiya", "Tarihi muluki ajam", "Nasoyim ul-muhabbat", "Tarihi nabiyo va hukamo".
5. Example of essay art-epistolary prose: "Munshaot".
6. "Debocha" written on the devons, introduction to "Nazm ul-javohir" and titles in epic works, continents.
"Tarihi muluki Ajam" is one of the least studied works of Alisher Navoi, but it deserves serious study.

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He has several manuscripts in foreign and domestic libraries. In 1841, the famous French orientalist Cathermer published this work in Paris. But so far no one was able to send in the perfect solution, which is not strange. When Navoi ruled in Astrobod, he tried to return to Herat every minute, for which he repeatedly asked Sultan Hussein Bayqara for permission. When Navoi returned to Herat, from 1488 to 1501 he created more than a dozen important, scientific and literary works. After his arrival from Astrobod, his first work in 1488 was "Tarihi muluki Ajam". This means that Navoi paid a lot of attention to the creation of this work in his creative plan. "Historical property Ajam" is dedicated to the history of the kings of Iran. However, even before Navoi, the history of the Iranian kings was covered by many historians and poets in some places more extensively than in Navoi's work. In creating his work, Navoi made full use of such works as "Tarihi Banokatiy", "Qazi Bayzoviy", "Jomeut-tavorix", "Nizam ut-tavorix", "Nasihat ul-muluk", "Tarihi Jalaliy", mentioning their names. passed and leaned on them¹. That is why he narrates many facts not on his own behalf, but on behalf of those historians, and uses words such as "who say", "who says". The "Historical Property of Ajam" differs little from the work of other historians in terms of facts about the kings of Iran. So what was Navoi's purpose in writing this work? The question arises. Did Navoi, who wrote all his works for a specific purpose, deviate from his principle in creating "Tarihi muluki Ajam"? Of course not. The great poet and thinker, scientist and statesman Navoi wrote this work with very important socio-political and literary goals in mind. First of all, by writing "Tarihi muluki Ajam", Navoi systematized the chronicle of the ¹kings of Iran. Navoi, no doubt, knew very well, perfectly, the legends and historical facts about the kings of Iran. He wrote "Farhod and Shirin" before "Tarihi muluki Ajam". He also wrote epics such as Sab'ai Sayyar and Saddi Iskandariy, making extensive use of historical chronicles about Iranian kings. In particular, in "Sab'ai Sayyar" Navoi gives a significant place in the history of the kings of Iran. In "Tarihi muluki Ajam" Navoi pays special attention to this issue and identifies a number of confusions, ambiguities and contradictions in the works of historians and seeks to eliminate them. Among the books written about the kings of Iran, Navoi considered "Tarihi Tabariy" and Abulqasim Firdavsi's "Shohnama" to be the most authoritative and detailed works, and relied more on these sources in writing "Tarihi muluki Ajam".

In the play, Navoi embodies his progressive ideas not in the future, but in the past, objectively

contrasts the just kings of the past, their time with his time, and calls on the rulers to learn from them. The play promotes the theory that the establishment of peace, tranquility and truth in society depends on just, people's kings. However, the author of "Tarihi muluki Ajam" set himself the main task not to cover the private lives of kings, but to show their attitude to society in the interests of the people and the country. This positive evidence shows the tendency to objectively understand the history of Navoi and is of great importance in the study of its history.

Navoi describes Hushang, the second king of the Peshdadi dynasty, as "a just and wise king." According to the author, he was the first to try to rule the country with science and law. He was the first in history to write a book, extract iron from stone, build doors to wooden houses, find mines, saddle horses, build ditches and improve the country. , used animal skins as clothing, reigned for forty years, did not forget prayer. After Hushang, his son Tahmuras became king. During the reign of Tahmuras, the cities of Marv, Isfahan, and Nishapur were built, and the people were actively involved in construction and defense. Navoi writes: "Fasting is now circumcised." Many scholars believed that fasting came to Central Asia from Arabia with Islam. According to Navoi, "he invented the Persian book-finishing, gray weaving." During this time, idolatry arose. Navoi says: "And in his time there was a severe plague. If everyone had a lover, they would make a picture of him and rejoice with him until idolatry vanished. In what sense does Navoi understand ²idolatry here? It is known that pre-Islamic fire-fighting was widespread in Iran and Central Asia. Navoi also speaks of idolatry, and from Navoi's words one can understand various images of people made of stone and wood. In our opinion, Navoi refers to Buddhism here, because there were many images of Buddha. Buddhism was once widespread in Central Asia and Iran. This is confirmed by recent archeological excavations. Thus, the original lexical meaning of idolatry was Buddhism, which later gained a broader meaning. But Navoi does not explain the origin of Buddhism on a scientific basis.

After Tahmuras, his cousin Jamshid became king. Navoi also describes Jamshid as fair, "beautiful in beauty and unique in perfection." He also paid great attention to weaving, invented dyeing, making military weapons, built cities between cities, and "created a lot of law and order."

Thinking about Jamshid, Alisher Navoi writes that one of his great discoveries was the invention of Navruz: "And they call it a chihil minor. When the building was finished, the world gathered salotin and ashraf and akobirin and celebrated. At that time, the

¹ www.ziyouz.com kutubxonasi, 1-bet.

² www.ziyouz.com kutubxonasi, 2-bet.

³ www.ziyouz.com kutubxonasi, 2-bet.

⁴ www.ziyouz.com kutubxonasi, 2-bet.

⁵ www.ziyouz.com kutubxonasi, 2-bet.

⁶ www.ziyouz.com kutubxonasi, 3-bet.

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sun turned to the pious ruby, he sat on the throne in the building, proclaimed justice to the world, and celebrated Navruz that day. ”

During the reign of Shah Jamshid, several great buildings were erected. When these buildings were finished, there was a big party and that day was called "Navruz". We have already mentioned why and how he was killed. Hoshang ruled for forty years, Tahmuras for thirty years, and Navoi said, "The reign of Jamshid lasted for seven hundred years." At the same time, Navoi does not change the legend about Jamshid. In fact, Navoi himself did not believe that a man could rule for seven hundred years. Navoi Faridun writes about the king: "Faridun was a good moral, learned and just king." This opinion indicates that Faridun is a very good statesman. Another king who shook Navoi's heart was Manuchehr. Navoi: "He was a righteous king, he dug the river Euphrates and brought water to Iraq and planted gardens and orchards and planted in the orchards of ashjar and flowers and basil, and more agricultural ornaments were planted there He describes. After Manuchehr, Landavur became the king, and after Navdar, Afrosiyob became the king. Instead of improving the country's economy and people's well-being, Afrosiab escalates wars of aggression. In his time, "there was little administration left. He cut down trees and demolished buildings and buried gardens with sewers," Navoi wrote. Zab bin Tahmosp, who succeeded him as king, was "a just king. For a long time in Iran, Afrosiab was engaged in the reform of the degraded lands, and put a hundred beauties. I would say that the citizen did not pay tribute for seven years ... " Here we got acquainted with the characteristics given by Navoi to several representatives of the first class of the kings of Iran. Navoi describes other kings in the same way. From these examples, we can see what issues Navoi focused on in the history of kings.

What did Navoi do to improve the economic situation of the country, improve the material well-

being of the people, develop science and culture, strengthen the country's defense, or did he carry out destructive actions like Afrosiab instead? Did he rule the country with justice or with injustice? based on important social issues. The role of Navoi kings in history is not measured by their bloody wars and destructions, but by the fact that they finished books, made iron out of stone, built wooden doors, found mines, dug ditches, built cities and towns, invented textiles. He built high-rise buildings, created gardens and orchards, paid attention to the development of agriculture, handicrafts, and so on. Navoi attributes all the inventions and events in the history of mankind to kings and connects history with kings and heroes. However, he puts forward the idea that in the history of the development of society, it is not the wars and moods of kings that are important, but their importance to the economy, science and culture. This is undoubtedly a progressive aspect of Navoi's approach to history. Such a solution by Navoi was of modern importance. Because Navoi considered the constant wars between the Timurids for the throne in the second half of the XV century to the detriment of the people and the country, and encouraged the Timurid rulers to develop the country's economy, science and culture.

Conclusion

Alisher Navoi is an artist known in world literature for his lyrical, epic and scientific prose works. Navoi also created a prose example of writing a historical work in the Uzbek language by writing "Tarihi muluki Ajam", which has a deep socio-political meaning. We do not know of any similar historical work written in Uzbek before Navoi. With this work, Navoi emerged as an original historian who connects history with the socio-political issues of his time, the interests of the people and the country in the coverage of history.

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