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Burobiya Radjabova

Institute of Uzbek language, literature and folklore of the Academy of Sciences of Uzbekistan
Candidate of Philological Sciences, Leading Research Fellow

ALISHER NAVOI AND DAVLATSHAH SAMARKANDI

Abstract: The article deals with the book “Tazkirat ush-Shuaro” by Amir Davlatshah Samarkandi and the issue of recognition and appreciation of the author of the work, Alisher Navoi, and in the tazkira the analysis and interpretation of the idea dedicated to the great Timurid Renaissance genius artist Amir Alisher Navoi.

Key words: Timurids Renaissance, literary source, tazkira, fiqra, poet, author's personality, word, skill, image, tazkira-recollection.

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Introduction

It would be expedient to study the sources of the Alisher Navoi period by classifying them into historical and literary sources. Alisher Navoi's “Risola” (1485) and Abdurahmon Jami's “Bahoriston” (1487) are studied as separate studies from the literary sources that mention the name of Alisher Navoi and his creative activity, high role in the cultural uplift, samples of lyrical poems [1, pp. 257–263; 2, pp. 60-65].

According to our study, the first historical work in which Alisher Navoi's great name is mentioned is the magnificent Matlai Sadayn and Majmai Bahrain by the classic historian of the Timurid Renaissance, Abdurazzaq Samarkandi. The events of the book “Eight hundred and seventy-four (1469–1470). The description of the important events described in the chapter “The situation in the country of Khorasan” of the “Remembrance of the death of the mother of Mirzo Sultan Hussein” contains the following message about the name of Alisher Navoi: “At the same time, with the sincerity and specialization, as well as the high level of will and attention, the correctness of the verse “No one has the fame and status of this Turab” came to study the condition of the citizens of Amir Nizamiddin Alisher Herat, as if it were dedicated to him. The sign he brought to calm the people was read on the pulpit on Friday...” [3, p. 655]. In general, the content of the report focuses on the important political movement associated with the

stability of the rule of Alisher Navoi Sultan Hussein Boykaro, that is, the events of 1469. Scholars such as O.Sharafiddinov, S.Ayniy, P.Shamsiev, V.Zohidov, H.Sulaymon, N.Mallaev, I. Sultan, B.Ahmedov, A. Kayumov, A.Hayitmetov, S.Ganieva, I.Haqqulov, M. Muhiddinov, Sh.Sirojiddinov, D. Salohiy, Q.Ergashev, E.Ochilov and B. Rajabova in their research on the period of Alisher Navoi emphasized the abundance of historical and literary sources. In particular, B. Akhmedov included in his book “In the memory of Navoi's contemporaries” translated from more than a dozen valuable literary and historical sources mentioning the honorary name of Alisher Navoi. It has also provided these texts with the necessary explanations to make it easier for the reader.

The main findings and results

In this article, we will focus on the figure of Amir Temurshah Samarkandi, a prominent representative of the Timurid Renaissance, dedicated to Alisher Navoi in the introductory part of the tazkirat “Tazkirat ush-Shuaro” (The work consists of an introduction, seven chapters, and an introduction - B.R.). In fact, in the cultural environment of Herat and Samarkand, Amir Davlatshah Samarkand is one of the penmen recognized by Alisher Navoi. In this commentary one can also see the traditions of Samarkand and Herat style. The reason is that Navoi gave detailed information about his personality, activities and mazkurtazkira in the preface to his tazkira “Majlis un-

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Nafois”, and again began the meeting of this tazkira “I am in the dhikr of the nobles of Khorasan and some of the land, and the nobles of that tribe; the health of the tab and the direction of the mind will be the cause of those, but they will not continue” with his honorary name and finished it with a special opinion. He called the finished tazkira “Tazkirat ush-Shuaro” and “Majma ush-Shuaro”.

It is known that Nuriddin Muhammad Afiy's (1172 - 1233) tazkira “Lubob ul-Albob” was as popular in Persian literature as “Majolis un-Nafois” in Uzbek (Turkish) literature.

Amir Davlatshah Samarkandi wrote “Tazkirat ush-Shuaro” in Persian in 1485. The book contains valuable information about more than 150 writers and poets who lived and worked in the X-XV centuries (The work begins with a figure dedicated to the great poet Rudaki - B.R), historical or poetic plates of educational and pedagogical significance are also described, with the knowledge of important historical events of the period in which they lived, the names of rulers who paid attention to literature and art, science, and the people of the pen.

Alisher Navoi praised his hard work and valuable information: “... Amir Davlatshohkim, among the noble lords of the Khorasan dynasty, enjoyed the ornaments of grace and wisdom, was crowned with poverty and contentment, and wrote a book on the horse of Sultan Sahibkiran called “Tazkirat ush-Shuaro”. There is another mountain of rasoil and kutub in this chapter. But the name of the master of eloquence and eloquence, which preceded all, is this, and his adjective is mastur ...” [4, p. 8]. So, if we pay attention to the information written by Alisher Navoi, first of all, this tazkira was written with the advice, guidance and help of Navoi. Second, it was written in honor of Sultan Hussein Boykaro, the ruler of his time. Thirdly, he mentioned the creators known as “Malik ul-Kalam” and “Malik ul-Shuaro”, who lived and worked from ancient times to their own time. Third, examples of the character of the Shahs are depicted as an example of the name or creativity of their famous works. Fourthly, the author has written very important information about his famous contemporaries Nuriddin Abdurahmon Jami, Nizamiddin Alisher Navoi, Khoja Afzaliddin Muhammad Amir Ahmad Suhaili, Haji Shahobiddin Abdullo Marvorid, and Khoja Osafi.

Alisher Navoi spoke in detail about the personality, genealogy, talent, maturity, death and memory of this author in the fifth session of the Majlis un-nafois in a column entitled “Amir Davlatshah”. For example: “Amir Davlatshah is the son of Firuzshahbek's cousin Amir Alouddavla Isfaraini. Firuzshohbek's majesty and greatness are clearer to the people of the world; there is no need to describe him. Amir Alouddawla was a mountain man. But his temper flared and he was lost. And yet Amir Davlatshah is a handsome and dervish and a young

man of many potentials. Obo and his forefathers were historically great and noble, and he was content with poverty and poverty, and lived with the economy of grace and perfection. In this context, it is a short bit, I have classified it as “Majma ush-Shuaro”, and if anyone reads it, it will reveal the talent and perfection of his musannif. But I recently received a message that the fan world has passed away. By the way, thank God.

This proverb is:

*Zihi az oftobi orazat chashmi jahon Ravshan,
Zi chashmi ravshane karda dilamro xonumon
Ravshan* [4, p. 143].

“How bright the eyes of the world are from the sun of your face! This bright eye also filled the house of my heart with light”.

Navoi is the father of Amir Davlatshah Sasarkandi, the family environment in which he grew up, his profession, and his retirement from military service at the age of fifty. , fiction, reading valuable, interesting information about the word from each other, and concluded that this tazkira was skillfully completed.

Amir Davlatshah wrote a special poem “Nizamiddin Alisher Navoi” [5, pp. 188-197] in honor of the great poet. We begin with the following valuable information about the great poet, who began his thought with the words:

1. The author emphasizes that the honorary name of Alisher Navoi is a blessing for the tazkira in an uplifting spirit, with aesthetic pleasure.

2. It is said with pride that the great Amir Alisher's generosity and generosity spread beyond the Khorasan state, which was ruled by the Timurid state in the Jubilee period, that is, it spread all over the world.

3. Information about the great father of the famous and high-ranking emir and important information about his father as a statesman during the reign of Sultan Abul-Qasim Babur was close to the Sultan in the administration of the country of Khorasan and his diligent work for his blessed son. The fact that the author pays special attention to Alisher Navoi's father Giyosiddin Bahodir is also a golden letter for us, because Navoi's father's actions related to the upbringing and education of his son are almost not found in other sources. We think that in one of the conversations, Alisher Navoi himself excitedly told the author about his father. It is known that the great poet in his work “Munshoat” honors fathers as “Razzaq ul-Kayyum”, and in all his works, the image of fathers of a positive character, which is associated with the radiant image of his father, can be read.

4. In the time of the enlightened Timurid ruler Sultan Abulkasim Babur, Alisher Navoi spoke with enthusiasm about his zeal for virtue and his high ability to write eloquent poems, his poetic dewans that benefited literary gatherings.

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5. His spiritual courage to write in two languages skillfully in his youth and later to raise the official status of the Uzbek language; that is, in Uzbek (Turkish) he is known as a master of science, and in Persian as a master of virtue, and the author quotes a mulamma poem about it: “Kamina has a mulammah verse recited by the author in this Amir's hymn, some of which is in Turkish and some in Persian. Because the dhikr of the Sukhanvars was mentioned in this tazkirah, and he did not have the strength to include himself in the list of honored people. (Therefore) this great emir sang the hymn” (194–196).

6. The author has a special honor in the play as Sultan Abulqasim Babur as a coach and a secular king who cared for talented young people described his attention to Alisher Navoi as follows: “He always praised the great emir for his kindness and intelligence. Sometimes he would read poems in Turkish or Persian written by the great emir and marvel at the power of his nature and the sweetness of his words. He benefited from his blessings and was a good help” (189).

7. The author also mentions that Alisher Navoi was a great man, a strong social figure, a just statesman and politician in his time in his house in Herat, known as “Unsiya” – “Citizens' Appeal”; tried to dwell in detail on the fact that he had built many buildings of a social character at his own expense, his various relations with the people, with the nation, with Sultan Hussein Boykaro, with the real and movable property of the genius poet, with the perfection of his financial worship, with his unparalleled level of mentorship and resilience. To give an example from the figure, the story of the provision of drinking water to the people of the holy city of Mashhad seems to be addressed to the great Navoi, the saying of our wise people: That is: “(Again) By the grace of God, the water of Chashmai Gil above the Tus province, from

the famous springs of Khorasan, which has opened the world, has been brought to the holy city of Mashhad by the efforts of those whom He has chosen as representatives. He saved the people of Mashhad from the scourge of drought. It is such a gift that the kings and nobles of the world are powerless to do so. The length of this ditch is about twelve miles, and all the places are uneven. This bounty of the (Great Amir) exceeded all the bountiful bounties. Because of this ditch, the holy city of Mashhad, God willing, will bring the jealousy of paradise, the zeal of the Chin nigorkhana. We cannot describe all the buildings built with the charity of this great emir, because (they) are more than counting and counting” (184).

8. From the information in the figure, we also know the mulamma poem written by Amir Davlatshah himself dedicated to Navoi. This is because he also gave examples of Navoi's work in the form of ghazals and verses, and also quoted a poem that he skillfully wrote to prove his knowledge, which further increased the value of the figure.

According to our readings, this readable opinion of Amir Davlatshah about Navoi in a sense served as a basis for the opinion or information about Navoi written in the books of Fakhri Hiravi, Babur, Mirzo Haydar, Hasankhoja Nisari, Mutribi Samarkand.

Conclusion

The conclusion is that the study of the literary and historical sources of the Alisher Navoi period, first of all, clarifies the places associated with the life and work of Navoi. Secondly, the study of specific figures dedicated to the great Navoi in books such as “Tazkirat ush-Shuaro” to some extent contributes to the development of Navoi studies. Thirdly, we are also aware of the life and work of some of Navoi's contemporaries in the above-mentioned sources.

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