

## CREATIVE HISTORY OF ALISHER NAVOI'S WORK "NAZM UL-JAVAHIR"

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**Abstract.** The article examines the tradition of artisticizing wisdom in Eastern literature and the creative history of Alisher Navoi's work "Nazm ul-Javahir".

**Key words:** Eastern literature, history of creation, wisdom, rubai, responsorial work, grave, mausoleum, influence.

Before starting the study of each work, it is important to study the history of its creation. Because any research carried out without knowing the author's purpose for creating the work will not have a strong foundation. Information about the history of the creation of a certain work can be obtained from the work itself, from the writings of the author's contemporaries, and from the works of artists of the later period.

In particular, in the preface of "Nazm ul-Javahir", Navoi himself specifically touched on the history of the creation of this work, and after learning the Qur'an and hadith from his childhood, he also got acquainted with the wisdom of Hazrat Ali states that the intention to perform the honorable work in Turkish has arisen:

*"Va parishon xotirg'a va oshufta zamirg'a bu orzu ko'p dag'dag'a solur erdikim, turkiy tili bila men ham ul laolini orasta qilg'aymen va bu muddao ko'p taraddud yetkurur erdikim, mo'g'ul uslubi bila men ham ul javohirni pirosta etgaymen, ... to andin turk ulusig'a ham hazzi shofi va bahrai vofi muyassar bo'lg'ay. Ammo mashaqqat va mehnat kasratidin, balki bizoat va farog'at qillatidin bu murod etagiga ilik ura olmas erdim va qo'lumni bu maqsud zaylig'a yetkura olmas erdim". [1.98.]*

According to the above information, Navoi has been thinking about doing this good work for a long time and has been making good plans in this way. However, due to various reasons, he cannot work for a long time. Finally, in 1485, a historical event took place that motivated the realization of the intention born in

Navoi's heart: Husayn Boykaro finished the work "Risola", in which he recognized Alisher Navoi's great contribution to the development of the country's prosperity and science and culture, and praised the services of the great poet in the development of the Turkish language and literature. specifically states:

*“Turk tilining o‘lgan jasadiga Masih anfosi bila ruh kiyurdi va ul ruh topqanlarga turkiyoyin alfoz tori pudidin to‘qulg‘an xulla va harir kiydurdi... Aning nazmi vasfida til qosir va bayon ojizturur”.* [2.12-13.]

Also, in "Risola" the cabinet of the great poet is highly valued and compared to a big ship full of jewels. Husayn Boykaro calls Alisher Navoi "The master" and emphasizes that whoever sends an army of talents to any closed fortress, that fortress will definitely open, and he will undoubtedly conquer any country he sends a minister.

*«Ne devon, olloh, olloh, jungekim sofiy alfozdin to‘la gavhar bo‘lg‘ay va sipehr avroqikim, pok maoniydin mamlu axtar bo‘lg‘oy... Nazm iqlimida qaysi berk qo‘rg‘onga kuch kelturdikim, eshigi aning yuziga ochilmadi va qaysi azim kishvarga tab‘ cheriki bila turktoz soldikim, fath qilmadi. Bu kun nazm arkonining rub‘i maskunida qahramon ul turur va mamolik fathiga sohibqiron ani desalar bo‘lur.*

*Erur so‘z mulkining kishvarsitoni,*

*Qayu kishvarsiton, xisrav nishoni.*

*Dema xisrav nishonkim, qahramoni,*

*Erur gar chin desang, sohibqironi».* [2.14.]

Of course, the great poet also intends to prepare a gift worthy of the Sultan as an example of gratitude for this praise and appreciation, and the work "Nazm ul-Javahir" comes to the field as a practical result of this intention. It is no coincidence that "Nazm ul-Javahir" was chosen as a response to the work of the King. Husayn Boykaro's great passion is comparable to the rank of Hazrat Ali, who is highly respected in the Islamic world, and the king's contribution to the development of Islam is comparable to the contribution of the caliph in the same matter. In this regard, the preface of the work says:

*“Alhamdu lillohi taoloki, bu rub’i maskunda shohning chahor bolish saltanati soldi va chahor bolish saltanat uzra to’rtunchi falakning gird bolishin muttako qildi, ya’ni bu ruboiylar shoh alqobig’a nazm silkida intizom toptilar va bu taronalar shohi xusravi jam joh otig’a sharoiti ixtimomi o’zlarig’a toptilar, chun “Nasr ul-laoliy”ni nazm silkig’a tortildi, otin “Nazm ul-javohir” qo’yuldi”.*  
[1.105]

Literary scholar Ma’rifat Rajabova, in her candidate's dissertation entitled "Sources and Art of Nazm ul-Javahir" notes the information that Khondamir's work "Makorim ul-Akhlaq" was written in response to Husayn Boykaro's "Risola" of Nazm ul-Javahir, and the work appeared as the first reason for his arrival, he shows the encouragement and desire of Sultan Husayn Boykaro [4.13.].

However, the above evidence shows that the response to Sultan's "Risola" was not the main reason for writing the work, but an impetus. Therefore, as the main reason for the creation of the work, it is good to point out Hazrat Navoi's intention to apply the tradition of writing Arabic wisdom in Persian language to Turkish literature as well. The famous Navoi scholar Suyuma G'anieva also connected the history of the creation of the work with the tradition of versifying hadith in the Eastern poetry in the form of qit’a or rubai. [3.210.]

At this point, it should be noted that M. Rajabova, while focusing on the important information about the creation of "Nazm ul-Javahir" in her research, along with the two reasons given above, also gives the third reason, which is the discovery of Hazrat Ali's grave in Balkh and the establishment of a mausoleum there by Alisher Navoi personally attended. In doing so, the scholar provides detailed information on this subject, referring to the work of the Afghan scholar Hafiz Nurmuhhammad Kahgadoi, published in Kabul in 1325/1944 and serving as the basis for many studies, "Tarikhi Mazori Sharif" (the work was called "Tarikhchai Mazori Shah Avliya" in later editions) [5.72-75.]

Summarizing the results of our research in this direction, the main reason for the creation of the work "Nazm ul-Javahir" is that despite the fact that there is a tradition of writing the wisdom of Hazrat Ali in poetry in the East, since no poet

has yet artistically interpreted these wisdom in the Turkish language, in the poet's mind, a work in Turkish is based on these wisdoms. It can be shown that the intention to finish has been awakened. Also, in connection with the completion of Husayn Boykaro's work "Risola" and his high respect for Alisher Navoi, as well as the rediscovery of Hazrat Ali's grave in Balkh, the fact that the great poet himself personally participated in the construction of a mausoleum there was a serious impetus for the realization of this intention.

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