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SHARQ MASH'ALI

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ALISHER NAVOIY VA UNING ADABIY MEROSI:
(UNING JAHON SIVILIZATSIYASIGA TA'SIRI)*Dr. Sayed Mohamed Ahmed Korayem**O'qituvchi**Toshkent davlat sharqshunoslik universiteti**Toshkent, O'zbekiston*

MAQOLA HAQIDA

Kalit so'zlar: Alisher Navoiy, Chig'atoy tili, buyuk shoir, mutafakkir, davlat arbobi, tasavvuf

Annotatsiya: Alisher Navoiy 1441—1501 yillar yashagan buyuk o'zbek shoiri va mutafakkir, davlat arbobidir. U hozirgi Afg'onistonning Hirot shahrida tug'ilgan va Samarqanda yashab tahsil olgan. O'rta Osiyo tarixidagi eng buyuk shoirlardan biri hisoblanadi. Alisher Navoiy qadimgi uzbek (chig'atoy) va fors tillarida go'zal she'rlar yozgan. Uning she'rlari ishqiy, falsafiy, insonparvarlik tusini olgan. Alisher Navoiy nafaqat iste'dodli shoir edi, balki u katta siyosiy lavozimlarda ish yuritgan. U bir necha hukmdorlarning maslahatchisi bo'lib, Temuriylar saltanatida bosh vazirga aylangan. Vazir bo'lgan davrida shoir ta'lim- ma'rifat va madaniyatni rivojlantirish uchun ko'p mehnat qildi. Alisher Navoiy ta'lim olib shaxsiy o'sish va takomillashuvni ijtimoiy taraqqiyot uchun juda muhim deb hisoblagan. U butun davlat bo'ylab maktablar, kutubxonalar va ta'lim markazlarini tashkil etdi. Uning sa'y-harakatlari odamlar orasida bilim va ma'rifat tarqatishga yordam berdi.

Alisher Navoiy ko'p asrlar oldin vafot etgan bo'lsa ham, uning adabiy merosi va ma'rifatga qo'shgan hissasi yashab kelmoqda. Bugun u O'zbekistonda milliy qahramon sifatida e'tirof qilinmoqda va o'zining hikmatli so'zlari bilan odamlarni ruhlantirishda davom etmoqda.

ALISHER NAVOI AND HIS LITERARY HERITAGE: (A STUDY ON HIS INFLUENCE AND CONTRIBUTION TO WORLD CIVILIZATION)

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ABOUT ARTICLE

Key words: Alisher Navoi, Chagatai language, great poet, thinker, statesman, mysticism

Abstract: Alisher Navoi was a great Uzbek poet, thinker, and statesman who lived from 1441 to 1501. He was born in Herat, in present-day Afghanistan, and later studied in Samarkand. He is considered one of the greatest poets in the history of Central Asia. Alisher Navoi wrote beautiful poems in ancient Uzbek (Chagatai) and Persian. His works carry romantic, philosophical, and humanitarian themes. Alisher Navoi was not only a talented poet but also held significant political positions. He served as an advisor to several rulers and eventually became the prime minister in the Timurid dynasty. During his time as minister, Navoi worked diligently to promote education and culture. Alisher Navoi believed that personal development and improvement in education were crucial for social progress. He established schools, libraries, and educational centers throughout the state. His efforts contributed to the spread of knowledge and enlightenment among the people. Although Alisher Navoi passed away many centuries ago, his literary heritage and contributions to the Enlightenment continue to endure. Today, he is celebrated as a national hero in Uzbekistan, and his wise words continue to inspire people.

His birth:

Nava'i was born in the city of Herat belonging to Khorasan in the year 9/2/1441 AD in the family of Ghiyath al-Din Kajik Bakhshi⁽ⁱ⁾. He died on 3/1/1501 in the city of Herat at the age of sixty years. Ali Shir Nava'i was one of the children of the calligrapher-Bakhshi Uyghurs who left for the new city of Herat after the destruction wrought by Genghis Khan in the heart of Asia⁽ⁱⁱ⁾

His original home:

There are various opinions in the original home of Ghiyathuddin Bakhshi⁽ⁱⁱⁱ⁾:
First: Ghiyath al-Din could have been a close relative of the karakhanid Uyghurs who lived in Ferghana.

Second: Ghiyath al-Din may have traveled to the Ferghana Grove from Kashgar with scholars such as Sayyid al-Din al-Kashgari because of the misfortunes that befell Prince Timur and his children to moghulistan (Turkestan).

Third: the surname "Bakhshi" of Ghiyath al-Din was a common surname among the Uyghurs in Turfan and in the city of Kashgar as well, and it is possible that Ghiyath al-Din was one of the children of the Uyghurs of the idyghut in Turfan. The word "Bakhshi" means writers who edit documents in Uyghur letters.

In any case, depending on the information contained in the book "history of Rashidi" Ali-Shir Nava'i was attributed to the Uyghurs for sure^(iv):

The famous historian and statesman al-Saidi(1500-1551) Mirza Muhammad Haidar mentioned in his book (Rashidi history):"the origin of Ali Shir is Nava'i from the Uyghur Bakhshi family, and his father was called kajkaneh Bakhshi"^(v).

This information was confirmed to Muhammad Mirza Haydar by both the well-known researcher Zaki Walid Dogan, a Tatar, and the well-known Russian researcher specializing in Turkish Studies A.Semenov in their compositions.

Researcher Professor Ezzat Sultan says about the Nava'i: "I have been very keen on Nava'i Studies, and I have studied many sources. I draw your attention to evidence that Ali Sher Nava'i's father Ghiyath al-Din kujak was from the Uyghur Bakhshi family in the city of Kashgar"^(vi) Noyai was mentioned in the Turkish encyclopedia published in Turkish as a "Uyghur poet"^(vii) It is also mentioned in the Turkish Islamic encyclopedia, "and Ali Sher Nava'i's father, kajkane Bahadur, was one of the famous Uyghur figures"^(viii).

The Chinese scholar Li guoshang, in his book "history of Uyghur literature", emphasized:"Ali Sher Nava'i is a great poet and a great thinker of Uyghurs"^(ix) The Chinese researcher in his book "The History of Uyghur literature" has quoted the opinion of the famous Russian researcher "Semenov", a specialist in Turkish literature, who pointed out and confirmed that the poet is a literary Nava'i affiliated with the Uyghur people. However, other scholars such as Kazuyuki Kubo disagree with this view^(x)

Soviet and Uzbek sources hold that Nava'i significantly contributed to the development of the Uzbek language and consider him to be the founder of Uzbek literature^(xi).In the early 20th century, Soviet linguistic policy renamed the Chagatai language "Old Uzbek", which, according to Edward A. Allworth, "badly distorted the literary history of the region" and was used to give authors such as Alisher Nava'i an Uzbek identity^(xii).

The Uyghurs are considered the first peoples of the Turks who knew the writing among the Turkic peoples, and they used the ancient Uyghur, the karakhanid Uyghur, and the jaghtai Uyghur, and made it a unified language among the Turkic peoples, where the Turkish jaghtai language is known among the turkistans in the Arab countries in the "Bukharian" language, and since there is no language called the "Bukharian" language, but it was called this name because of its association with the turkistans, therefore the language spoken among them is called "Bukharian". Uzbeks know its meaning, understand it, but they admit that they do not speak this rather ancient dialect, which developed and branched into Uzbek and Uyghur. A number of the Sons of the first generation of Turkestan immigrants have written in Gujarati, Sheikh Musa Turkestani has the book "Ulugh Turkestan vajeh SE", where he talks about what happened to the turkestans during the Communist occupation of their country, and Sheikh Yaqub yuldash Khoja has a book entitled "Tell yorugi" or "grammar of the Turkestani language", both written in the Arabic alphabet.

Literary books such as "qutadgobilik, the threshold of truths" in the Nava'i age were copied in Uyghur, and the Uyghur language was used as a living language among scientists and literati in Herat and Samarkand. Therefore, the books that Nava'i wrote in Turkish were written in Uyghur jaghtai, and Nava'i had benefited from Uyghur professors in Samarkand and Herat such as sadiddin Kashgari, poet Suhail, poet Lotfi, Maulana Sakaki, Atai, so Nava'i did not forget in his literary creations to express the culture and civilization of his Uyghur people, especially in his book "five."

His childhood:

Ali Sher Nava'i lived in his childhood with his father in the city of Herat, where he learned Arabic and Persian, memorized the Holy Quran, studied the sciences of the Quran, Hadith, literature and history, and also studied at the Royal School with Mirza Hussein baigre, and during this period, a close relationship arose between the two students so that they vowed that whoever becomes Sultan from them cares about the condition of his brother.

His prophecy:

Nava'i began writing poetry at the age of ten, and during his life he toured various countries of the Islamic East, met famous personalities of his time, and developed his poetic skills, and during 1464, 1465 Ad, he became famous for the nickname "two tongues" because he excelled in writing poetry in Turkish with the nickname "Nava'i", and writing poetry in Persian with the nickname "Fani", and fans of "Nava'i" poems have prepared his first poetry collection "Diwan", which indicates that he was a poet of inimitable talent and known since that time. In 1469, as a result of the internal wars between the Timurids, "Nava'i" was forced to move away from his homeland in Herat.

Ali Sher Nava'i and Hossein baigreh-Ye timuri:

A new stage in the life of Ali Sher Nava'i began when Husayn bayqarah timuri became the ruler of Khorasan in 1469 Ad, where Nava'i participated very actively in the political life of Khorasan, when his old friend, the new ruler Husayn bayqarah appointed him to the post of bearer of State seals "mehr-dar", and in 1472 appointed him minister, and through his post Nava'i provided great assistance to the men of culture, literature and intellectuals of the country.

During the Eighties of the fifteenth century, Sher Nava'i built at his own expense many schools in Herat and many other regions of the country, in addition to the construction of forty "places to stop travelers", seventeen mosques, ten shelters for the residence of Sufis "Khanqah", nine baths, Nine Bridges, in addition, he did many acts of charity and public benefit^(xiii), and all these positive activities carried out by "Sher Nava'i" for the benefit of his people did not satisfy."

As a result of those conspiracies that were made against Sher Nava'i, Huseyn bayqarah relieved him of his posts and sent him as governor to asterabad in 1487, and he stayed there for two years, but then Huseyn bayqarah allowed him to return to Herat, and offered him a government position, but Sher Nava'i refused, and regardless of his refusal, Huseyn bayqarah granted him the position of confidant of Hazrat Sultan "my confidant my ban Soltani", and through this position "Sher Nava'i" enjoyed the right to participate in all the state.

He was one of the main contributors to the architecture of Herat, which became, in the words of Rene Grosset " the Florence of what was really called the Timurid Renaissance(xiv) Moreover, he was a promoter and patron of scholarship and arts and letters, a musician, a composer, a calligrapher, a painter and sculptor, and such a celebrated writer that Bernard Lewis, a renowned historian of the Islamic world, called him "the Chaucer of the Turks(xv)

A new stage in the poet's life.

Ali-Sher Navai-led an ascetic lifestyle, never married, had concubines or children^(xvi).

With the assumption of his new position, a new stage began in the life of the poet Sher Nava'i, and he was more interested in Creative Works, and during that stage he wrote his most important works, and he lived and created during his last years under the Timurid rule during the period from 1370 to 1506 ad, and therefore his works were distinguished by the social spirit, and saturated with the problems faced by his time.

Literary works:

The Nava'i legacy was diverse in terms of themes and styles. His works have served the development of Uzbek literature from the 15th century to the present day. His works are considered a material for study and a source of inspiration through the centuries.^(xvii)

During the years from 1490 to 1501, Nava'i wrote his emotional, social, philosophical and scientific works.

Nava'i worked in Arabic and Persian and left us more than thirty books from the age of sixty^(xviii). The number of verses of the poet Nava'i reaches about 500,000 thousand shutters. And no one has written like him in the Islamic East, but in the whole world Zahreddin Babur in his time wrote about Nava'i the following lines: "Ali Sher was like no other. He wrote poems in Turkish to such an extent that no one could write as much or as well as him...»^(xix) The historian Muhammad Mirza Haydar, who lived half a century after the death of Nava'i, wrote in his book (history of Rashidi) about him and said: "Ali Sher was a sincere Nava'i, there was no one who wrote more poetry and no better in Turkish than him. Nava'i was a specialist in this field, and his Turkish poems are no less famous than the poems of the Persian poet Abdul Rahman Jami"^(xx). Navai arranged his poems written at different periods in one Divan according to his vision of the stages of human life, he called it "Divan Ali Sher Navai"^(xxi) and gave its four parts special designations, the first was entitled Little grape " wonders of childhood " for the stage between 17 and 20 years, the second was entitled " Navadir al-Shabab ("youth anecdotes or jokes") " between 20 and 35 years, the third was entitled " Masterpieces of the Middle Ages ("masterpieces of the Middle Ages" between 35 and 45 years, and the last fourth was entitled " Surpluses of old age The benefits of old age" for after forty-five. He also arranged the poems within each part according to weights and rhymes

The predominance of ghazal poetry of all kinds over the rest of the objects is noted in the entire Divan, but it did not deviate from the traditions established by Hafiz Shirazi except in terms of freshness sometimes, or sharpness at other times when he attacks the pretenders of piety and science and the sorcerers of mysticism. He is more inclined to the stanzas than to the poem. The size of the divan amounted to about fifty thousand lines. At the beginning of 1484, navaei began organizing and finishing his romantic epic "Farhad and Shirin", based on the Iranian-Turkish traditional tale about the sculptor Farhad and Princess Shirin, which the poet Nizami was the first to formulate as part of his epic work. As for Navai, he gave the tale its literary independence for the first time after the Turks Qutb (1341) and Yusuf Sinan garmiani (1430), and also enriched the two characters with new moral, emotional and intellectual traits. The poet explained the purpose of his new quote in the introduction to the epic, which consisted of five thousand seven hundred and eighty verses on the weight of satire, until his quote became a new tale, different in terms of motives, actions, emotional and social attitudes, the overlap of kingdoms and times. Nava'i tried his abilities in all the literary arts popular^(xxii) at that time in the Islamic world, and proved that he had his own voice and style. It should be noted that he wrote more than 120 poems in Oriental literature on the subject of "Layla and Majnun" In 1498 (the story that tells the tragedy of Qais Ibn al-Malouh al-Amiri, nicknamed Majnun Layla (24 Ah 645-68 Ah 688), an Arabic ghazal poet from the people of Najd, lived during the period of the caliphate of Marwan Ibn al-Hakam, and Abd al-Malik ibn Marwan in the first century Hijri in the desert of Arabia. He was not mad, but he was nicknamed that because of his obsession in love with Leila al-Amiriya, with whom he grew up and adored, and her family refused to marry her to him, so he sang poems on his face and sang his virginal love, and moved between the Levant, Najd and Hijaz until he died in the Open alone).

The number of its verses has reached three thousand and five hundred verses of the muthnawi, in which he relied on the Arab poet Qais Ibn al-Mallah, but in the form of Nizami with her Sufi interpretation, who became a role model.

At the beginning of 1486, Navai included five of his poetic compositions in one book entitled "Khamsa", following the example of his pioneer and friend Jami in the "Sabaa"; the author of "Hayrat ul-Abror (Wonders of Good People)", a study in the thought of Sufism, then added "Farhad wa Shirin (Farhad and Shirin)", "Layli wa Majnun (Layli and Majnun)" and "Sab'ai Sayyor (Seven Travelers)" in astronomy and astrology, and concluded the Pentateuch with a striking and new quote to the biography of Alexander of Macedon entitled Saddi Iskandari "The Dam of Alexander", in which he followed in the footsteps of Nizami, and Ahmadi (1390 ad), surpassing them in form and content in terms of the intellectual treatment of Alexander's personality, and the relationship between philosophy and life, between theorizing and application, until Alexander became in his poetic novel a model of a wise and visionary ruler seeking human happiness, such as Sultan Baigra^(xxiii)

In terms of the social and literary significance of the "five" Nava'i enjoyed a high status in Central Asia, many copied the "five", and at the moment there are many copies of the "five" or some of her poems in Uzbekistan. The Abu Rayhan Biruni Institute of orientalism of the Academy of Sciences of the Republic of Uzbekistan today keeps in its manuscript vaults 166 manuscripts copied during the 15th and 20th centuries, which included all the "five" poems or some of their poems, of which 84 manuscripts included all the "five" poems. The wide circulation and abundance of copies of the "five" proves that it enjoyed a special place in the intellectual life of Central Asia.

"Khamsa", written by Nava'i in Turkish, is considered the first work of this poetic style. He proved that it is possible to compose works of this magnitude in Turkish. In fact, Nava'i was trying to prove that it is possible to write works in shaghtai (the old Uzbek language), equal in value to the works of Persian and Tajik literature, which he actually proved with his "Khamsa" author.

In 1498, Navai finished organizing the poem "Lison ut-Tayr" the tongue of the bird", which he quoted from the Mantiq-ut Tayr. "logic of the bird" by Farid al-Din al-Attar, which left a deep impact on himself since his youth, so he returned to it at the age of Seventy, and began organizing about fifty verses daily, fearing that time would catch up with him. The story begins with the birds of the world realizing that they are far from their king and need to seek him. They begin the long and hard journey with many complaints, but a wise bird encourages them through admonishment and exemplary stories.

As for navaei's literary prose, it was distributed between the book "Muhakamat al-Lughatayn", in which he made a literary scientific comparison between Persian and Turkish, and the book "Magales Al Nafaaes", a classification of the translations of many Turkish poets, with ample information about his biography and experience at court, and the book "Mayzan Al Awzaan", in which he laid down the rules for performances of Turkish poetry. The exact date of authorship of these three prose books is not known

Navoi's last work, the arbitrator of the two languages ("Muhakamat al-Lughatayn") is a comparison of the Turkic language and the Persians and was completed in December 1499. He believed that the Turkish language was superior to Persian for literary purposes, and defended this belief in his work.^(xxiv) Navai has repeatedly emphasized his belief in the richness, accuracy

and adaptability of Turkish vocabulary rather than Persian^(xxv). The trials served as The Last Testament of the author.

Sher Nava'i's production was not limited to poetry, but he wrote in the scales of Turkish poetry, so he wrote his book "Mayzan Al Awzaan ", as he wrote in the biography, where his book "Magales Al Nafaaes" is a rich historical source in the biographies of four hundred and fifty of the writers and poets of the Timurid era. Nava'i also wrote Epic works, including: "Hayrat ul-Abror (Wonders of Good People) ", " Farhad wa Shirin (Farhad and Shirin) ", " Layli wa Majnun (Layli and Majnun) ", " Sab'ai Sayyor (Seven Travelers) ", " Saddi Iskandari (Alexander's Wall) " about Alexander of Macedon.

The book "hikmatli suzlar", i.e. "wise words", which is a wisdoms in the Turkish language written by Ali Shir Navai as the culmination of his literary works, as this wisdoms represents the experience of nations and the experiences of peoples in life, and the following:

Save your father's life with your life, and your head should be the price of your mistake on your mother, for they are the sun and Moon of your life, illuminating your path Day and night.

Generosity and kindness are the parents of loyalty and modesty.

A man without loyalty is a man without modesty, and a man without modesty is a man without Fidelity.

Science is growing little by little, as the river is formed drop by drop.

Leave the accompaniment of his words useless, and pay attention to your hearing to those who were of use.

If someone teaches you one letter, how to reward him even if you give him a thousand boxes of jewels will not fulfill his right.

A stone used to pave a road is more useful to people than a gem stored in a storeroom.

All people are mortal, and the happiest of them is the one who immortalizes his name with good deeds.

Good and evil do not combine, as if he put his legs in two boats, and drowning is his share.

Whoever humiliates himself to earn money, this money will not restore his self-esteem.

If you feel better, reduce your speech, and if you want health, reduce your food.

It is forbidden to describe a person as a human being, if his deed and heart are like a stone.

Who is to blame if the bat does not see the beauty of the sun, grass and trees?

The actions of the ignorant make the bad worse, and treat evil with the opposite.

A man is as dumb as a soul without a body.

Does a person remain a friend if he leaves you after his interest with you ends?

When Justice is the foundation of the King, goodness reigns throughout the country.

You'd better make a choice, if you want to consider yourself.

Minds do not work in one way, maybe one meaning came out in two different versions.

Even if you are the king of Kings, humility is for the poor.

An ignorant doctor is like an executioner, poison kills like a sharp sword.

Nava'i describes his point of view in Sufism in his book "Lison ut-Tayr ", following in the footsteps of Al-Attar in his book "Mantiq-ut Tayr. ", he also translated "Nafhat Al-Anas" by the Sufi poet Nour al-Din Abdul Rahman Jami from Persian to jaghta and called it the Nasa'em Al Mahaba.

"Nasa'em Al Mahaba" was the first published complete text of his mystical poetry, it contained information about 750 Sufi sheikhs. The book of Nava'i includes the "Al Arbaeen" mentioned his teacher Abdul Rahman Jami, who helped and guided him, and then mentioned the date of the latter's authorship of the " Al Arbaeen ", which is the year 1488, in which he gave people the best gift, where he read Sahih Imam Bukhari, and Sahih Imam Muslim, and selected forty hadiths from them, made them the basis for his message, which made it a message of reform and advice in education, and Ali Sher Nava'i gifted the book to the Sultan's friend "Hassan Baqra", and asked him to consider it and benefit from it, because he was known for serving religion, keeping the Sharia and respecting the words of the master of the apostles. Abdul Rahman Jami has chosen short hadiths that call for strengthening the bonds of love and brotherhood among Muslims, and pushing them to cooperation, love, solidarity, honesty, chastity, and tolerance...As if he wanted these " Al Arbaeen " to be a reform educational message for people of his time, and perhaps he wanted to draw attention to some of the drugs that infect people, so that they would be wary of them.

The Sufi Prince Ali Sher Nava'i was a poet, linguist, philosopher, reformer, painter and a Sufi who loved science and scientists, whom the Sufi poet Abdul Rahman Al – Jami (817-898 Ah) brought together with a strong friendship, so they met on the love of science, poetry, asceticism and mysticism, and Nava'i gave a wonderful example to the true Sufi, who does not exaggerate and does not write, he was far from the heresies of some Sufis and Their he conceded.

At the same time, in his poems, Nava'i addressed difficult humanitarian issues from a humanitarian point of view. He mentioned a. In his study "Sde iskandari" published in Tashkent in 1980, qayyumov stated that in his poems "SBE'i Sayari" and "SDE iskandari" in his work "five" he singled out the first place for issues related to the rulers. As is known, Nava'i was close to the Timurid court and tried to influence the ruler, his friend Husayn bayqarah. That is why, in the two aforementioned poems, Nava'i expressed thoughts addressed to Huseyn bayqarah, which included: that peace does not last, that the chair of the Royal government does not last; and that the ruler has duties towards his people... Among the traditions of writing poetic Pentateuch, Nava'i's style was distinguished in his poem "five" by a socio-political nature and individuality. Abdul Rahman Jamei (1414-1492), after reading the "five", gave it a high rating.

During his lifetime, Nava'i wrote a large number of lyrical poems. In 1498, he completed the work on his poetry collection, which included all his poems, and completed the work in four chambers that collected his poems under the name of "khazaaen El Maaney". The total number of verses of the poetic collection amounted to 50 thousand verses. Nava'i used 16 of the 21 poetic styles known in the literary styles of the Islamic East to write his poems.

Nava'i collected his poems written in Persian in collections he called "Diwani Vani", desiring to equal Persian poets. From reading the collection of poems that he wrote in the ghazal style in "Dewani Vani", which number up to 3150 pieces of poetry, it can be confirmed that Nava'i enjoyed an important position, even in terms of the number of his poetic verses. In addition, he collected his poems written in Persian in two poetic diwans, which he called "Setta Darwryei" and " Fusuli arba'a" (The Four Seasons)"

With his poems, Ali-Shir Nava'i contributed to raising the level of Uzbek literature (shaghtai) to a higher level. His emotional poems included a variety of themes and styles that are much superior to the Uzbek literature written before him. And in his sentimental poems, like his poems, he expressed the importance of mystical matters in life and faith. And the first religious poems published by him were: "Roubaay" and "Munojot - Mounagaat." In addition, Nava'i wrote books on historical topics, including Tarixi muluki Ajam "the history of the Kings of Ajam" and "the history of the prophets and sages" He collected it in his literary treatise Divan "manshaat" In the style of memoirs, he wrote: a description of the life of Abdul Rahman Jamei "the five chosen ones" (1494), "the case of said Hassan Ardashir", and "the case of Mahmoud Pahlavan "The author of Mahbub ul-Qulub "beloved of hearts" (1500) was the last work written by Nava'i, in which he presented his latest social and political views^(xxvi)

Alisher Navoi's creativity is still of interest all over the world, this is evidenced by the works of the great poet translated into English, French, German and many other languages. A deep philosophy of his work, rich in metaphor, a variety of poetic images attract lovers of literature. In other words, the secret of the eternal fame of Navoi's works lies in their high artistic level.

His disciples:

The influence of Nava'i's style extended from the borders of China in the east, to the far west of the Ottoman Empire, and one of the most prominent who was influenced by Baber Shah, the grandson of Prince Timur, and the founder of the Mughal Empire in India, where his influence appears clearly in his book "Baber Namah", which is considered the first biography of a Muslim ruler, and the writer delves into various kinds of life fields, from nature, society, politics and economics,

Among the most prominent of those who were influenced by her in the eighteenth century was "Sufi Allah Yar", and among the most important was what was written "the thabaat Al agezeen", and the poet Mashrab, who was born in andjan in the middle of the seventeenth century, and in the nineteen century Mullah Musa sermi from East Turkestan, who authored the book "The History of Umniah" in which he wrote the history of East Turkestan from Nuh (PBUH) to the time of its last rulers in his ERA was Yakub Bey, and at the beginning of the twentieth century he was influenced by Abdul Rauf Fitrat, Haji Moin, Hamza hakimzada Niazi, Mahmud Khoja.

His death:

Ali Sher Nava'i died on the third of January in 1501, in the city of Herat at the age of sixty years, and although more than five hundred years have passed since his death, Nava'i is still alive in the hearts of poets and writers, as well as the Uyghur people, where they read his poems at wedding ceremonies, comedy and others.

Zahreddin Babur wrote in his time about Shir Nava'i: Ali Shir Nava'i had no equal, and he wrote poems in Turkish to such a degree that no one could write as much or as well as him.

The historian Mohammad Mirza Haidar, who lived half a century after the death of Sher Nava'i, wrote in his book "history of Rashidi": there was no one who wrote more poetry and no better in Turkish than him, as "Nava'i" was a specialist in this field, and his Turkish poems are no less famous than the poems of the Persian poet Abdul Rahman Jami.

The poet is a high peak in the literature and poetry of the Turkic peoples after Yusuf khasib, a philosopher who conquered the kingdom of poetry as mentioned by Sultan Huseyn

bayqara. Its effects have spread terribly in almost all Uyghur cities, copied, investigated and commented. For example, his book (Jahar Darwish) was copied in full two months after the death of Ali Sher Nava'i in the Koga school.

More than one of the copies of Ali Sher-Nava'i's compositions used the surname Kashgari. The collection of Nava'i books (Kuliyat) was copied in 1824 by a Kashgari scholar. In the last century, only 700 manuscripts of Nava'i's works were discovered in the city of Yarkand. What is preserved in other cities is not limited. There are only 21 manuscript copies of his valuable book (khusma) in the Kashgar Museum. The 12 Uyghur manuscripts have selected in 39 of their texts texts of poetry and prose fiction... And the Uyghur people call the poet Nava'i Professor, Sheikh and Maulana. This indicates that Nava'i's compositions are better known to the Uyghurs than to other Turkic peoples

This was felt by literary people and poets from other countries, such as the Kazakh poet zhugan, likhanov, the Russian scientist S. V. Malofmo, who visited the Uyghur homeland in the middle of the last century and came to the conclusion that the Uyghurs consider the poet Nava'i a very talented and respected poet, and they read his poems at wedding ceremonies, comedy (play) and others first-hand

Conclusion, even 500 years after the death of Nava'i, Nava'i is still alive in the hearts of Uyghur poets and writers

His status among the Soviets:

In December 1941, the entire Soviet Union celebrated Nava'i's five-hundredth anniversary ^(xxvii). In Nazi-blockaded Leningrad, Armenian orientalist Joseph Orbeli led a festival dedicated to Nava'i. Nikolai Lebedev, a young specialist in Eastern literature who suffered from acute dystrophy and could no longer walk, devoted his life's last moments to reading Nava'i's poem Seven Travelers ^(xxviii)

His status among the Uzbek:

Uzbekistan paid special attention to the world literature Nava'i .in the first year of independence in 1991, President Islam Karimov dedicated that year to be the year of Ali Sher Nava'i, where detailed studies were made about him, and his complete poetic works were published in twenty volumes on a large scale, and a majestic monument was built in the middle of a vast park known by his name. in year 2016, on the occasion of the 575th anniversary of the birth of Nava'i, a grand celebration was held in the presence of the president of the Republic in Nava'i Park in the center of the capital Tashkent, as well as many international conferences, dedicated to for his works.

On October 19, 2020, president of Uzbekistan Shavkat Mirziyoyev decided to dedicate February 5 of each year to celebrate the anniversary of Prince Ali Sher-Nava'i, and the administration of Tashkent University Department of Oriental Studies decided to organize that conference under the title "Alisher Nava'i's view from the point of view of the orientologists of the world", on February 5 and 6

In 2021, an international spiritual event dedicated to the 580th anniversary of Ali-Shir Nava'i was held at the House of Friendship in Nur-Sultan, Kazakhstan ^(xxix)

Uzbekistan paid special attention to the detailed study of the poet and the publication of his works.

Many places and institutions in Uzbekistan and other Central Asian countries are named after Alisher Navai ^(xxx). Navoi district, the city of Navoi, the National Library of Uzbekistan ^(xxxi)

named after Alisher Navoi, the Alisher Navoi opera and Ballet Theater, the Alisher Navoi station of the Tashkent Metro, the Navoi International Airport – all named after him.

Many of Navai's Ghazals are performed in twelve maqams, notably in the intro known as Muqaddima.^(xxxii) She also appears in popular Uzbek folk songs and in the works of many Uzbek singers, such as Shirali Gu raev. The works of Alisher Navai were also staged in the form of plays by Uzbek playwrights^(xxxiii).

ⁱⁱ⁾(Subtelny, Maria Eva (2011). "'Alī Shīr Navā'ī". In Fleet, Kate; Krämer, Gudrun; Matringe, Denis; Nawas, John; Rowson, Everett (eds.) *Encyclopaedia of Islam* (3rd ed.). Brill Online. ISSN1873-9830.

ⁱⁱⁱ⁾(Subtelny, Maria Eva (1993). "Mīr 'Alī Shīr Nawā'ī". In C. E. Bosworth; E. Van Donzel; W. P. Heinrichs; Ch. Pellat (Eds.). *The Encyclopedia of Islam*. Vol. VII. Leiden—New York: E. J. Brill.

ⁱⁱⁱ⁾ See the meaning of the word "Bakhshi" "history of the Turks in Central Asia-Barthold, translated by D.Ahmed said Suleiman, P.: 233-236)

^{iv)} history of Rashidi P 431 in Uyghur

^{v)}Subtelny, Maria Eva (1979–1980). 'Alī Shīr Navā'ī: Bakhshī and Beg. *Eucharisterion: Essays presented to Omeljan Pritsak on his Sixtieth Birthday by his Colleagues and Students*. Vol. 3/4. Harvard Ukrainian Studies. p. 799. (See "history of Rashidi" P.: 431 in Uyghur). (See also the manuscript copy of the "history of Rashidi" at the Institute of orientalism of the Academy of arts of Uzbekistan, no.: 1410)

^{vi)} See the book of hearts of the Nawai - by Izzat Sultan, Tashkent printing 1973, p. 28 also Subtelny 1993, p. 90-93., Paksoy, H. B. (1994). *Central Asia Reader: The Rediscovery of History*. M.E. Sharpe. p. 22. ISBN978-1-56324-202-1., Kutlu, Mustafa (1977). *Türk Dili ve Edebiyatı Ansiklopedisi: Devirler, İsimler, Eserler, Terimler*. Vol. 7. Dergâh Yayınları. p. 37.

^{vii)}(See" studies on the Nava'i " by Gertjan Osman) in Uyghur

^{viii)}(See: (Islam Ansiklopedisi), Volume 2, Istanbul, 1989, p. 449.

^{ix)}(See the Chinese scholar's book on Page: 130 in Uyghur)..

^{x)}(Golombek, Lisa (1992). *Timurid Art and Culture: Iran and Central Asia in the Fifteenth Century*. Brill. p. 47. {{cite book}}: |work=ignored (help)

^{xi)} A. M. Prokhorov, ed. (1997). "Navoi, Nizamiddin Mir Alisher". *Great Encyclopedic Dictionary* (in Russian) (2nd ed.). Saint Petersburg: Great Russian Encyclopedia. p. 777. Also: Umidbek (9 February 2011). "Alisher Nava'i Remembered in Moscow". *Radio Free Europe/Radio Liberty* (in Uzbek). Retrieved 28 January 2012.

^{xii)}Allworth, Edward A. (1990). *The Modern Uzbeks: From the Fourteenth Century to the Present: A Cultural History*. Hoover Institution Press. pp. 229–230. ISBN 978-0-8179-8732-9.

cite 2002.{{–. 1987Tashkent18. –"Alisher Navoi".*Complete Works in 20 Volumes*. Vol. 1 ^{xiii)}(*encyclopedia*}}: CS1 maint: location missing publisher (link).

^{xiv)}(Subtelny, Maria Eva (November 1988). "Socioeconomic Bases of Cultural Patronage under the Later Timurids".*International Journal of Middle East Studies*. 20 (4): 479–505. doi:10.1017/s0020743800053861. S2CID162411014.

^{xv)}(Hoberman, Barry (January–February 1985). "Chaucer of the Turks".*Saudi Aramco World*: 24–27.

^{xvi}(Subtelny 1993, p. 92.

^{xvii}(Valitova 1974, p. 194–195, A. M. Prokhorov, ed. (1997). "Navoi, Nizamiddin Mir Alisher". Great Encyclopedic Dictionary (in Russian) (2nd ed.). Saint Petersburg: Great Russian Encyclopedia. p. 777., Also: "Alisher Navoi". Writers Festival. Archived from the original on 16 October 2013. Retrieved 26 January 2012., Also: Maxim Isaev (7 July 2009). "Uzbekistan – The monuments of classical writers of oriental literature are removed in Samarqand". Ferghana News. Retrieved 26 January 2012.

^{xviii}(The khotanese scientist nicknamed The Miraculous mentioned in his book (histories of musicians) that noai wrote 63 books

^{xix}(Zahreddin Babur

^{xx}(The historian Muhammad Mirza Haydar.

^{xxi}(Robert McHenry, ed. (1993). "Navāʾī, (Mir) 'Alī Shīr". Encyclopædia Britannica. Vol. 8 (15th ed.). Chicago: Encyclopædia Britannica, Inc. p. 563.

^{xxii}(Aftandil Erkinov (2015). "From Herat to Shiraz: the Unique Manuscript (876/1471) of 'Alī Shīr Nawāʾī's Poetry from Aq Qoyunlu Circle". *Littérature et Société en Asie centrale*: 47–49. {{cite journal}}: Cite journal requires |journal= (help).

^{xxiii}("Suyima Gʻaniyeva". Ziyonet (in Uzbek). Archived from the original on 16 January 2014. Retrieved 14 January 2014.

^{xxiv}(Subtelny 1993, p. 91.

^{xxv}(Ali Shir Navaʼi Muhakamat al-lughatain tr. & ed. Robert Devereaux (Leiden: Brill) 1966

^{xxvi}(Tawney, C. H. (1924). *The Ocean of Story*, volume 1. p. 118-n1.

^{xxvii}(Grigol Ubiria (2015). *Soviet Nation-Building in Central Asia: The Making of the Kazakh and Uzbek Nations*. Routledge. p.232. ISBN 9781317504351.)

^{xxviii}(Harrison Salisbury (2003). *The 900 Days: The Siege Of Leningrad*. Da Capo Press. p. 430. ISBN 9780786730247

^{xxix}(February 2021, Zhanna Shayakhmetova in Central Asia on 23 (23 February 2021). "Kazakh Capital Hosts a Poetry Event to Commemorate 580th Anniversary of Poet Alisher Navoi". *The Astana Times*. Retrieved 14 December 2021. {{cite web}}: CS1 maint: numeric names: authors list ([link](#))

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- Ali Sher nawaei Written by: A.Dr. Mohammed al-Bukhari Research written by him in Tashkent: on Thursday 5/9/2013

External links:

[A website about Alisher Nava'i](#)

[Alisher Nava'i on UzLib on-line library](#)

[Copy of Muhakamat al-Lughatain at Harvard](#)

[Mahbub ul-Qulub in Chaghatay](#)

["Chaucer of the Turks" by Barry Hoberman](#)

["Alisher Navoiy haqida" by Tafakkur](#)

You can read the "selections of Ali Sher Nawai's systems". Published on 12/2/2015 at the link:

<http://bukharimailru.blogspot.com/2015/02/blog-post.html>