



THE LIFE AND HERITAGE AND A. NAVOI

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ABSTRACT

The article provides basic information about the personality of the great Uzbek poet Alisher Navoi. His human legacy to the people - his kindness, help, generosity, creative work - is all based on the research of historians and modern scientists of his time. It is stated that the poet's thoughts on kindness, humanity, humanism are in practice combined with creative work in the field of entrepreneurship

KEY WORDS: Alisher Navoi, Hussein Baykara, humanity, heritage, entrepreneurship, generosity.

The great Uzbek poet Zakhiriddin Mohamed Babur wrote: "Alisherbek was an incomparable person. Since poetry has been written in the Turkic language, no one else has composed so much and so well". [Zakhiriddin Babur 2011: 249]. There is no exaggeration in these words written in "Baburnama" and this truth will surely be unanimously recognized by everyone. The invaluable heritage of our great ancestor is irrefutable proof of this. Navoi succeeded not only in creativity, but also implemented great deeds. He did so "much and well", doing good, showing humanity, generosity and creativity, that during this period very few people were able to achieve. As Babur admits: "Few have managed to build as many useful buildings as he did." [Zakhiriddin Babur 2011: 250]. It is known that Alisher's father Giyasaddin Muhammad (Giyasaddin Kichkin) was a close person of the Timurids ruling circle. For many years he served in high positions in the Timurids palace.

Navoi inherited a large land property from his father. When Abusaid Mirza seized the throne of Khurasan, the close people of Hussein Baykar were subject to persecution and oppression. In view of this, the father's property of 24-25 year old Alisher was confiscated, and he himself was exiled by Abusaid to Samarkand. Hussein Baykara, who seized power in Herat at the beginning of 1469, sent a letter to Samarkand and called Alisher to him. He serves as the keeper of the seal (1469-1472), the vizier (1472-1476) in the Baikara palace, and rules Astrabad (1487-1488). According to the provisions of that time, Alisher Navoi was returned his father's property, as an official and a close person of the padishah was given an estate (estate) by Khusain Baykara. Thus, Navoi became a large landowner. Navoi has always used this property for the benefit of humanity. He organizes farming and receives a large income from it. Leaving the necessary part for himself, the rest - he spends on the





construction of buildings for the needy, on helping the poor. In the work of the historian Khondamir “Makorim ul-ahlok” (“The Code of New Morals”), the following information is given: “In one of the most beautiful places in Herat, on the bank of the Injil Canal, on the initiative of Navoi, the Ikhlosiya madrasah rose. Near it, the Chalosia prayer house took its place. Opposite was ... the Dorishshifo hospital, on the one side - the Dorul Khuffoz reading room, on the other - Masjidi zhome ... In the middle – the Injil canal, whose water tastes like sherbet. Before "Dorishshifo" there is a hauz, like a heavenly spring. There healers and doctors were engaged in the treatment of patients. The flow of students with whom the mudarris (teachers) had conversations did not stop here. In the "Halosia" prayer house, prayers from the Koran were read every day, food was distributed to the poor and needy. Annually, about 2000 pieces of fur coats, chekmeny, underwear, skullcaps, galoshes were distributed” [Khondamir 1981: 95]. In this book, Khandamir gives a detailed list of 52 rabats (caravanserai, inn), 20 hauz (pond), 16 bridges, 9 baths, numerous dams and mosques that were built in Herat and other places of Khurasan at the expense of Alisher Navoi.

The number of such structures and buildings is more than three hundred. The hero of Navoi's work Farhad, arriving in Armenia in search of his beloved Shirin, paving a ditch, reaches the water, which thereby ends the torment of the population from lack of water. In fact, such great deeds and benefits are encountered many times in the life of the author himself. A breakthrough of an irrigation ditch with a length of 70-80 km from the Gulast spring, located beyond the Tus region, Navoi brought water to Mashhad. ... He himself paid a large tax imposed on the population. There were many such good deeds on his part. So, every day from all the estates of Alisher Navoi came income of 18 thousand shahrakh dinars, the bulk of which was spent on good deeds. In the book "Vakfiya" Navoi gives detailed information about the property belonging to him and the buildings he built. In Baburnama, as the author rightly wrote: “Alisherbek is known for his delicacy. It was thought that his sensuality came from the seduction of power. This is not true. He had a similar quality by nature. When he was in Samarkand, he also had such a delicate disposition”. (Zakhiriddin Babur 2011: 149). The work "Wakfiya" put an end to the misconceptions manifested among the people, that Navoi, from the abundance of wealth, became an arrogant person with a refined nature. Alisher Navoi bequeathed the properties listed in the book "Vakfiya" in favor of teachers and students of madrasahs, employees of mosques and other benefits. The "Wakfia" provides information on salaries, food expenses and material assistance to ministers and users of charitable buildings built by Alisher Navoi. For example, in the month of Ramadan, fifteen batman of wheat, five batman bekmes





(molasses) or thirty pages (large deep earthenware cup) of raisin juice were given out every evening, as many consumers - as many products, necessary things. At the festival of uraza, there are 100 batman cakes, 50 batman halva. On the eve of Eid al-Adha, one bull and five rams were sacrificed and distributed to the people and the needy madrasah and prayer service, as well as to passers-by. The next day, halim (porridge made from peeled grains of wheat and meat) was distributed from 20 batman wheat with 50 batman cakes. The twelfth day of the month Rabiulavwal (the name of the third month of the Muslim lunar year - T.G., T.T.) was considered the Hatmi of the Prophet. On this day, pilaf from the meat of five rams was prepared for the people and 20 batman halva were distributed. On the day of isiftah - in the middle of the month of Rajaba (the name of the seventh month of the Muslim lunar year T.G., T.T.) 20 batman halva, 50 batman flat cakes. On the day of Barot - in the middle of the month of Shaban (the name of the eighth month of the Muslim lunar year), since this day was celebrated in the Muslim world, 30 batman chalpaks (thin flat cake fried in oil), 30 batman halva were distributed. During the four months of winter (from November to March), 100 cakes were distributed every day, 20 batman of meat dishes were prepared, if there was no meat, pilaf was prepared from fat tail fat. In the remaining eight months of the year, every day 29 batman cakes were distributed to the people [Alisher Navoi. 1998: 272-273]. batman is a measure of weight equal to 8 pounds [NATIL 1983: 318 b.]. Considering that 1 pood is equal to 16 kg of weight, then this is a clear indicator of how high the generosity of the great Navoi is. The humane ideas and deeds of Navoi were artistically reflected in his poems: Muruvvat - borcha bermakdur, yemak yo'q, Futuvvat - borcha qilmakdur, demak yo'q. [Alisher Navoiy. 1987: 675]. All to give yourself away is generosity from above, To do the same, only silently is an example of courage. [Alisher Navoi. 1969: 417]. According to the poet Muruvvat (magnanimity), humanity is a manifestation of generosity, beneficence, generosity to poor, needy people.

Futuwat is a manifestation of goodness to everyone without demanding absolutely nothing in return, not pursuing profit, self-interest. Futuwat has broad meaning and content. He is also called Zhuvonmardlik (noble). Always remember Allah, win the love of people with your good deeds and good behavior, be generous, keep a promise, do not put yourself above others, do not allow yourself to be arrogant, moderate your apitet and desire to serve the people - these are the requirements of futuwata. The great Navoi personifies all these positive qualities of futuwata. He is one of the greatest futuwata people, the most advanced person in his class. Navoi especially values generosity as one of the qualities of futuwata conditions. According to the poet, "a donated old chapan, when it is a necessity, is a generosity, a donated brocade robe,





when there is no need for it, this is corruption” [Alisher Navoiy. 1998: 80]. Navoi believes that charity for the sake of bragging is not generosity, but shamelessness. Even to show generosity when a needy person asks for it, also does not belong to the category of generosity: Oni dog‘i dema sahiykim, kishi To tilamas, bermak emasdur ishi. [Alisher Navoiy 1991: 155]. I.e: Not a shedr who does not give anything, Until they pray for his help. [Alisher Navoi 1968: 74]. Navoi wrote: “Pull up your belt tightly for the service” (“Khizmatka belingni rust bog‘la”) and he himself was always ready to serve the people until the end of his life. It should be emphasized that Husan Baykara was the guarantor in the performance of many good deeds of the poet, friendship and closeness between them contributed to the implementation of the great deeds of Navoi. Navoi writes in “Vakfiya” that by decision and invitation of Khusain Baikari, he was engaged in agriculture. Navoi himself has deep respect for dekhkans, in general, for agriculture. This respect is reflected in the words of the great writer, in particular, he writes in his book "Mahbub ul-kulub" ("Beloved of hearts") about farmers: “The peasant plows the land in order to sow it, and at this time he opens the way for his daily bread ... Thanks to the peasants, the world is well-organized, thanks to them people can have a feast. Their every action and every step is the cause of abundance and all benefits. ” [Alisher Navoi 1970: 34].

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