

## **Alisher Navoi's book called “Majalis al-Nafais” as a classic source of medieval literature and analyzing poets’ chronology**

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**Abstract:** In the article the poets that Navai calls himself as his teacher are mentioned in the work of “Majalis an-nafais”. In addition, the chronologies of poets whom Navai calls himself as a teacher are presented by concrete facts and emphasized the coverage of the unique role of this work in literature. In addition, Alisher Navoi followed the cultural life of the whole country, using the knowledge gained from the great people and teachers of his time, worked with them to the best of his ability to develop literature and science, art and creative work in general. At the same time, this article mentions the teachers whom Navoi considered to be his mentors.

**Keywords:** Creativity of Navoi, a great literary heritage, Poet's Chronology, method of description, history, scientists, The image of the teachers, literature, research, cultural life.

"Majalis al-nafais" (in some places Majlis also acceptable) - commentary by Alisher Navoi, the first example of Turkic tazkira example. The play provides a brief account of the work of poets, writers and scholars who lived in Khorasan and neighboring countries in the 15th century. The data are based on years, geographical locations, and dynastic order.

It consists of 8 garments - "assembly (chapters)". In the 1st and 2nd chapters are mentioned the author's predecessors are poets who did not have a life at the time of writing the tazkira, and in the 3rd chapter there is given some information about a few contemporary poets. At the 5th and 6th chapters, about the kalam covenants from Khorasan, Samarkand, Khorezm, Karshi, Badakhshan, Kazvin, Sova, Kirman, Shiraz

and other places; At the 7th meeting, the poets of the Timurids were discussed. The 8th session was dedicated to Sultan Hussein Boykara.

Navoi is at the forefront of posting tazkira information, defining the duty of poets, and fighting for the high artistic and ideological value of literature. The most important feature of Navoi's tazkira is that it is mainly dedicated to his contemporaries. It was in this context that the Majlis un-nafois soon began to attract the attention of poets, historians, and scholars of the East. The fact that the Majlis un-nafois was translated into Persian three times in the 16th century alone shows the great interest in tazkirah in Movarounnahr, Iran and Turkey.

A closer look at Majalis al-nafais reveals that Alisher Navoi followed the cultural life of the whole country, using the knowledge of his contemporaries and teachers to develop literature and science, art and creative work in general. we will see that he did his best. Indeed, in Navoi's tazkira " Majalis al-nafais " the mention of teachers is of special importance. Alisher Navoi's work is based on the rich literary traditions of Eastern literature and, in turn, has had a significant impact on the development of later literature.

Navoi first compiled the Majalis al-nafais in 1491. As Suyima Ganieva, the author of the scientific-critical text of the Majalis al-nafais noted, Navoi introduced many innovations and additions to the Majlis, creating a second, revised copy in 1497-1498. The Tazkirah highlights the characteristics of the poets, such as level of knowledge, ethics, worldview, attitude to work. The classification given to each poet is based on an example from his work. Eliminated some biographical inaccuracies. The play also deals with theoretical issues that determine the basis and essence of artistic creation: ideas about the content and form are put forward, in assessing the work of poets, along with the ideological content of the works, attention is paid to artistic skills. Navoi showed a vivid picture of the literary environment of his time, the diversity of poetic genres and types in literature. Majlis un-nafois was a new and very valuable work in tazkirism and became the basis of Uzbek tazkirism. Majlis un-nafais begins with the praise of the Oneness and Glory of Allah and the praise of

Muhammad (peace and blessings of Allah be upon him). A valuable aspect of Navai's tazkira is that it contains rich literary samples of that period. The works of most of the poets included in the Majlis have not reached us, and we have only information about them and their works provided by the Majlis. Navoi says that because of the disappearance of many poets in his time, he wrote down examples of their work by word of mouth. Because not everyone was able to reproduce the works written at that time. Even the era of Timur's son Halil Sultan did not reach Navoi. Navoi called him: "... but he was not found." In this regard, the Majlis is an important document for our literary criticism. Not all the members of the Majlis are poets and have pursued the poet. Among them are people from every category. For example: craftsmen, secretaries, scholars, soldiers, merchants, scribes, various officials, students, etc. In the rich and multifaceted work of the great poet and thinker Alisher Navoi, the master poets mentioned in the work "Majlis un-nafois" ("Assembly of Exquisite Tablis") are of special importance. This work is one of the most famous works in the East. Such commentaries usually contain brief biographies of poets who lived in a particular period, or some important facts and events in their lives, as well as a couple of bytes or a couple of continents from their work. But in the play, in the remembrance of the teachers, the deep respect and reverence for the teachers is so strong that the descriptions are different from each other, the verses from the Qur'an are recited in memory of the deceased master poets, prayers are made for them or written by the teachers. Manifested in the citation of examples from the poems of Sarah. Thus, Navoi aims to pass down the names and examples of literary figures of his time to future generations, to immortalize their memory, and to present the first commentary in his native language in a unique artistic style, combining scientific and artistic facts he creates with great elegance through.

In his memoir Majalis al-nafais, Navoi named a total of 15 poets as his mentors, according to our research. They are: Hazrat Amir Kasim Anwar, Mevlana Yahya Sebak, Sharafiddin Ali Yazdi, Khoja Fazlullah Abullaysi, Khoja Abdulvafoyi Khorezmi, Darvesh Mansur, Mawlana Jawhari, Sheikh Kemal Turbatiy, Hodja Yusuf

Burhan, Sayyid Hasan Ardasher, Hafiz Ali Jami, Mevlana Mevlana Lutfiy, Nuriddin Abdurahmon Jami, Pahlavon Muhammad Kushtigir, Mir Atoullakh.

<b>No</b>	<b>Name and surname of Navoi's teachers in Tazkira</b>	<b>In what science did Navoi consider them his teachers?</b>	<b>On which part of the Majlis mentioned their names</b>
1	Khazrat Amir Kasim Anwar	In Sufism	In the first Majlis
2.	Xoja Abdulvafai Khorezmi	In mysticism, music and science of "adwaar"	In the first Majlis
3.	Mevlana Yah'ya Sebak	In "Aruz"	In the first Majlis
4.	Sharafiddin Ali Yazdi	In Sufism	In the second Majlis
5.	Khoa Fazlullakh Abullaysi	In Fikh	In the second Majlis
6.	Darvesh Mansour	In the science of "Aruz"	In the second Majlis
7.	Khoja Yusuf Burkhon	In the science of music	In the second Majlis
8.	Sheikh Kamol Turbatiy	In Poetry	In the second Majlis
9.	Sayyid Khasan Ardasher	Tasavvufda	In the second Majlis
10.	Mevlana Javhariy	In Aruz and literacy	In the second Majlis
11.	Khafiz Ali Jami	In the science of reading	In the second Majlis

12.	Mevlana Lutfi	In the science of the Kalaam	In the second Majlis
13.	Mevlana Nuriddin Abdurakhman Jami	In Tariqa	In the third Majlis
14.	Pakhlavan Mukhammad Kushtigir	Image in musicology (taught Navoi as a father).	In the fourth Majlis
15.	Mir Ataullakh	In the genre of muamma and art, Navoi called him a "master."	In the fourth Majlis

Navoi in Majalis al-nafais mentioned below:

*“Bas nazm ilmi qoyillari va she’r fani komillarikim, daqoyiq durri pokining bahri ummoni va maoniy la’li otashnokining koni bo’la olg’anlar, bas sharif xayl va aziz qavm bo’lg’aylar, bu jihatdindurkim, alarning nomin otlari va kiromiysifotlari zamon sahoyifidin va davron safoyihidin mahv bo’lmasun deb tasnif ahli a’liflarida va ta’lifxayli tasniqlarida fusuli orosta va abvobi piyrosta qilibdurlar va o’z kitobatlarig’a bu jamoat zikridin zeb beribdurlar.*

**Translation:** “Those who are perfect in the science of poetry and the science of poetry, those who can be the source of the ocean of pure purity and the source of the fire of meaning, may be the noble and the noble people. In order not to destroy author’s point and classifications of the people in the book, they have decorated this book with the dhikr of that community.

*Ul jumladin biri hazrati mahdumi, shayx ul-islomi mavlono Nuriddin Abdurahmon Jomiy (madda zilli va irshodahu)dur.*

**Translation:** One of them is Hazrat Mahdumi, Sheikh ul-Islami Mawlana Nuriddin Abdurakhman Jami (Madda Zilli and Irshodahu).

*Mundoq buzurgvor oliy miqdor "Bahoriston" otlig' kitobidakim, sekkiz ravza ochibdur va sekkiz ravzai jannat alar xijolatindin el ko'zidin ixtifo pardasig'a qochibdur va oni Sultoni Sohibqiron otizevari bila muzayyal va alqobi gavhari bila mukallal qilibdur, bir ravzasini bumavzun navoliq balobilva matbu' sadolig' anodil gul bongidin rashki nigorxonai Chin va g'ayrati firdavsi barin qilibdur va Amir Davlatshohkim, Xuroson mulkining asl mirzodalari orasida fazl va donish zevari bila bahramand, faqr va qanoat toji bila sarbalanddur, ham Sulton Sohibqiron otig'a "Tazkirat ush-shuaro" otlig' kitob bitibdur, voqean base zahmat tortibdur va bu toifani yaxshi jam' qilibdur.*

**Translation:** In the precious book called "Bahoriston", he opened eight windows and escaped from the embarrassment of heaven to the veil of confusion. Sadolig 'anodil gul bongidin rashki nigorkhonai Chin va ghayrati firdavsi barin didur and Amir Davlatshakh, among the original lords of the Khurasan realm, enjoyed the ornaments of grace and wisdom, crowned with poverty and contentment, and Sultan Sahibkiran's name "Tazkirat" He has finished the book, the story was written carefully, and he has put this category together well. There are more messengers and books in this chapter. In the above sentence, Mawlana Abdurahman Jami's deep respect for the teacher when he mentions his name can be explained by the words "Madda zilli wa irshodahu" means. In addition, the nickname "Sultan Sahibkiran" (strong sultan) in the sentence was given to the great, heroic kings, referring to Hussein Boykaro. Science refers to a child born when two planets collide. It is believed that he had a great position, on the basis of which the poet used the art of talmeh, one of the spiritual arts. After all, talmeh is an art that allows the writer and poet to express deep meaning with a single gesture. According to the tradition of the time, Navoi states that he began the Majlis un-nafais "with the dhikr of Khoja Kasim Anwar" from the sheikhs "in order to bless." In particular, in the description of Khoja Kasim Anwar, Navoi describes it as follows:

*"Ul jumladin, soliki atvor va koshifi asror, ya'ni Hazrati Amir Qosim Anvor (quddisa sirruhu)dur. Har necha alarning rutbasi shoirliq poyasidin yuqoriroqdur va*

*valoyat ahli zumrasida vasfdin toshqariroq, ammo chun haqoyiq va maorif adosida nazm libosi dilpazirroq uchun iltifot qilur ekandurlar, tayammun jihatidan bu muxtasarni alarning sharif ismlari bila ibtido qilildi”*

**Translation:** “*In particular, the tax collector and the discoverer is Asrar, that is, Hazrat Amir Kasim Anwar (quddisa sirruhu). Although the rank is higher than that of the poet, and is more exalted among the people of the province, but in the name of truth and enlightenment, the dress of poetry is a compliment for the more eloquent..*

The word "Jerusalem mystery" used in reference to the poet above means "sacred secret" in Arabic and is a prayer for the dead. As for the words "truth and enlightenment", "the love of truth and enlightenment" is applied to writers in a real and enlightened context, and the author in his definition is a beautiful proof of beauty. He used his name effectively. According to the description, Sheikh Kasim Anwar wrote poems under the pseudonyms Kasimi and Kasim, was one of the famous mystical sheikhs of the time, and Kasim Anwar was born in 1356 in the village of Sarob in Tabriz and died in 1433 in the town of Harjerd in Jam Province. The information about the achievement is given in a manner typical of the official style. Following the main descriptions, the following line from the sheikh's work served to enhance the art of the work:

*Rindemu oshiqemu jahon so ‘zu joma chok,*

*Bo davlati g ‘ami tu zi fikri jahon chi bok.*

*We're crazy, but we're very smart, we're in love, we're destroying the middle of the world, what's the use of the world when you're worried.*

In conclusion, according to our research in the Majlis un-nafois, Navoi mentions a total of 15 poets as his mentors, and the method of describing them, although at first glance, seems to belong to the artistic style. However, based on the facts presented in it, we can see that science has also taken the lead.

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