



THE REFLECTION OF ALISHER NAVOI'S IDEOLOGICAL AND ARTISTIC VIEWS IN STORIES.

Otayarova Umida Bolibek qizi

Lecturer, "Silk Road" International University of
Tourism and Cultural Heritage
Samarkand, UZBEKISTAN
e-mail: umida.bolibekovna@gmail.com
phone number: +998973921291

Annotatsiya: Ushbu maqolada Alisher Navoiyning hikoyatnavis sifatidagi mahorati "Saddi Iskandariy" dostonidagi bir nechta hikoyatlar misolida olib beriladi. Shoirning durdona asarlari tarkibida fikr tasdig'i, g'oya va badiiy niyat ifodasi o'laroq ko'plab hikoyatlar keltirilgan bo'lib, ularning barchasi shaxs ma'naviy kamoloti uchun xizmat qiladi.

Kalit so'zlar: hikoyat, ikki do'st, sodiqlik, vafo, safar, vatanparvarlik, ilm.

Abstract: This article reveals Alisher Navoi's skills as a storywriter on the example of several stories from the "Saddi Iskandari". The masterpieces of the poet contain many stories that express thoughts, ideas and artistic intentions, and all of them serve for the spiritual perfection of a person.

Keywords: story, two friends, loyalty, fidelity, travel, patriotism, science.

Alisher Navoi, as a great creator of Eastern literature, produced masterpieces in both epic and lyrical genres. We can assert that the stories incorporated in the poet's epic works and poems, serving as confirmation of ideas, became an important source for the development of storytelling in subsequent periods.

The genre of prose storytelling, which emerged in Turkic literature with Rabghuzi's work "Qissasi Rabghuzi," reached new heights in Alisher Navoi's prose and poetic works. Notably, in the author's epic "Saddi Iskandariy," 18 stories are presented in harmony with the plot development, which, in terms of origin, belong to historical, fictional-allegorical, and folk oral traditions. Specifically, Alisher Navoi dedicated Chapter XXV of the epic "Saddi Iskandariy" to the tale of two friends. This story was widely known among the people, and the poet refined and embellished it before incorporating it into his epic.

This narrative is widely circulated among the people, and the poet refines and artistically enhances it, incorporating it into his epic. The fact that the story begins with the word "Eshitdimki" (I heard that) proves that it is not the poet's original artistic creation.

Eshittimki, Chingiz-u Xorazmshoh,
Adovatqa chun bo'ldilar kinaxoh..¹

¹Alisher Navoiy. Saddi Iskandariy. T.: G'.G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006. 119- b

The war between Genghis Khan and Khwarazmshah did indeed take place in history, when the Mongols stabbed everyone to death, turning cities and villages into ruins. At that time, in the land of Sham, two friends were captured by an infidel. When that man tried to kill them, the first one said, "Kill me first," while the second said, "No, first put a blade on my neck, then you'll cut him down." While each of them was grieving for his friend, Chingiz was asleep, and the events that occurred before him appeared in his dream. Then one of the witnesses told Chingiz the following words:

Ki: "Kechgil xaloyiqqa ozordin,
Vafo o'rgan ushbu iki yordin.
Sanga kinavar bo'lsa Xorazmshoh,
Ul ishtin jahon ahlig'a ne gunohg"²

Upon awakening from sleep, Genghis Khan immediately granted amnesty to the people. This conflict between two friends and the murderer became a symbol of goodness among the people. The news reached the infidel's ears, softening his heart, and he waved his hand dismissively, untied the two friends' hands and feet, and set them free.

The plot of this story later became widespread in literature. In Abdulla Avloni's work "The First Teacher," it is reflected in the form of a tale about two friends drowning in the sea. In the folk epic "Kuntugmish," part of oral folk tradition, when Kuntugmish's sons are driving the cattle and horses of the city of Zangar to the land of Nogai, they are caught and brought back. The ruler of that time, Kuntugmish (not recognizing his own children), sentences Mohiboy and Gorkiboy to death. This story from the epic "Saddi Iskandariy" comes to mind when Gorkiboy pleads to the executioner, "I am older, kill me first," and Mohiboy laments, "No, I did this deed, kill me first."

Alisher Navoi cites this story as an example before the battle of Alexander and Darius. He mentions that grudges, hostility, and resentment, regardless of their form, can always lead to bad consequences, and, reflecting on humanity, he says: "In this age, people will never see each other." As the saying goes, a beggar is the enemy of a beggar, and everyone has their own grudges. But if this conflict falls between high-ranking sultans, it's like a flood that has descended into the world, for it will destroy the people of the world. At this time, even the tribes in the steppes and mountains will be drowned in the sea of swords, and peace will be lost from the countries of the world. The peoples of this country will be deprived of peace and tranquility.

In Chapter XXXVI, Hazrat Navoi discusses the journey, and in Chapter XXXVII, he describes how the two friends achieved happiness through the journey. The two Khorasans were friends, and they were very kind to each other. One, unable to part from his home and homeland, didn't go anywhere, while the other set off on a journey. That who stayed in his homeland endured many hardships. Embracing his foreignness and embarking on a journey, he would see extraordinary things during the journey, and fate would pull him in all directions. Finally, his path led him to Greece, where he immersed himself in learning. Through his conversations and efforts with scholars, he acquired much knowledge. Having acquired extensive knowledge, he became a world-renowned philosopher in the field of science and wisdom. Thanks to the

² Alisher Navoiy. Saddi Iskandariy. T.: G'.G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006. 120- b



journey, he also acquired a lot of knowledge, but he did not stay in one place and continued to travel. Now he journeyed towards the Indian lands. At that time, the Indian king became blind, so he announced that if anyone healed his eye, he would give his daughter in marriage to him. Taking advantage of the opportunity, the young man heals the king and marries the princess. When the time came and the Shah of India died, he took his place and ruled the state.

Upon learning of this, his poor friend also set out on a journey, came to him, and the king promoted his friend to the rank of vizier. Whoever travels from his own country and suffers hardship, God blesses him. There are two ideas in this: first, the benefits of travel, and second, not wasting life on travel and learning knowledge.

In many of his works, Hazrat Navoi encourages people to seek knowledge, travel, and enhance their intellect. In particular, the 108th admonition of the work "Mahbub ul-Qulub" is about the benefits of Safar, which he proved on the basis of real-life evidence.

Safar is the one who leads those who are separated to their goal and brings the deprived to the house of desire. Safar is the one who cooks raw people and absorbs food. Travel brings people to enjoy the wonders of the world and informs them about the world of wonders, says Hazrat Navoi. So, the journey has many benefits.

Therefore, in "The Tale of Two Friends," he endured hardship during the journey, learned knowledge, and in exchange for his knowledge, he treated the king and became king in his place. All of this is from the journey. Unable to leave his homeland, he suffered from humiliation and oppression, lived in poverty while hearing reproaches from people, and achieved great status only when visiting his friend. However, leaving one's homeland is not an easy task; in nature, all living beings created by God love their homeland, and when they go to distant lands, they live yearning for it. We can see proof of this in "The Tale of the Dove Who escaped the King's Palace and Found Peace in Its Ruins" (LXX). There was a pigeon carrying letters, which fell into the king's trap and suffered many injuries to its wings and tail. The wheel of fate oppressed him and kept him in a cage for many years. One day this captive bird escaped from its cage, soared joyfully into the air, ascended to the sky, looked around carefully, and set off for his homeland.

This fortunate bird flew with enthusiasm, covering the many-day journey in a short time. However, the tyranny of time had brought many changes and ruined the house where he lived. Having reached it, the pigeon flew around it, although it could not find its home. Many people tried to catch it by scattering grain on the roof, flying pigeons. The pigeon, paying no attention to all this, flapped its wings in search of its roof. After much wandering, he finally found his ruins and achieved his goal.

Ki, ma'nus erur garchi vayronadur,
Netay shoh qasrinki, begonadur.
Yerur qushqa xushroq chu boqsang ayon,
Murassa' qafasdan tikan oshyon.³

There's a saying among our people: East or west, home is best. Navoi's famous
G'urbatda g'arib shodmon bo'lmas emish,

³ Alisher Navoiy. Saddi Iskandariy. T.: G'.G'ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006. 377-bet

El anga shafiq-u mehribon bo‘lmas emish.

Oltin qafas ichra gar qizil gul bitsa,

Bulbulga tikondek oshiyon bo‘lmas emish. The rubai also reveals the true essence of this theme.

One of the famous figures in our history who achieved happiness through travel is the great commander Zahiriddin Muhammad Babur, who was a king and poet. Although Babur established a great empire in India, we know well through his work "Baburnama," ghazals, and rubaiyat that he lived his entire life with homesickness. For example, in one of his rubais, he writes half-jokingly, half-truthfully:

Hajringda bu tun ko‘ngulda qayg‘u erdi,

Vaslingga yetishmadim, jihat bu erdi:

Ko‘zim yoshi bilan ohim tutunidin

Yo‘l balchiq erdi, kecha qorong‘u erdi.

The reason he couldn't reach his homeland was that the whole world was foggy from his constant sighs, and the night was dark, while the roads turned muddy from the flood of tears. In the works of Alisher Navoi, stories served as a source of inspiration for the creators of the later period in terms of form and content. We can cite many such stories. Each of them serves the spiritual development of a person, calls people to goodness, and purifies their soul.

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