

Alisher Navoi's Human Heritage

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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*

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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 Temurids ruling circle. For many years he served in high positions in the Temurids 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 shahrukh 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 "Wakfiya" 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].

1 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 appetite 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].

The content of the continuation of the text reads as follows: dekhkans deserve the blessings of Allah. But while the grain sown by the farmer grows, while it ripens, while the hirman collects and threshes the wheat, the worms and birds feed on grain, the steppe animals gorge themselves on it. The nest of ants from him is landscaped, wild donkeys are happy with

him. This crop provides food for the birds, and the harvesters and grain harvesters use them. The farmer's product is important both for his life and for the existence of the shah and the beggars. The baker's tandoor is scorching, the allaf bazaar is hot. Thanks to the farmer, the people have whole bread, and the beggars have enough food ... [Alisher Navoiy 1998: 35].

The pen of Navoi wrote such praise to farmers, their work is highly praised.

According to "Vakfia", Alisher Navoi was the owner of 540 fertile land (about 415 hectares - T.G., T.T.) Part of the land was vineyards and orchards. This property generated a lot of income. To present the entrepreneurial activity of Navoi, we will cite a small excerpt from the book "Vakfiya", which demonstrates how he managed the economy of that time, his vineyards and orchards:

"In Olinjon buluk (buluk - vilayata; big village -T.G., T.T.) eight jerib, then two jerib vineyards Asia Bodga is famous, and one continental land - four jeribs and one biblical bulukidin Garden in Murghan - four jeribs cling to one - twelve tears, another garden - four acres, how many orchards (sady - T.G., T.T.) in Sifliy mahalla, about sixty acres, twenty-six acres of vineyards and four acres of land in this neighborhood, eighteen acres of land on another continent, twelve acres of orchards in the mountains , again continent - nineteen jerry. Another garden is ten acres, another continent is a vine, four acres is another, and another garden is a river (seventy-four acres), thirty-four acres is a vineyard, and another is a continent. the land is twenty-four jeribs, another continent is land and the vine is five and a half jerib ... "[Alisher Navoi 1998: 270-271].

Thus, Navoi points to the lands, orchards and vineyards that belong to him, and this listing takes a significant place in the book.

For him, gardening is not only a profession, but also an art. In the works of the poet, images of gardens and a gardener are often found. The dastan "Lison ut-tair" ("Language of the birds") gives the following story:

Once upon a time there was a gardener who did not know the art of gardening, but he had a high opinion of himself. He didn't know how to look after, or plant trees, or plant seedlings. I was only engaged in cleaning the garden, removing litter. Despite fruitless, fruitless work, the instructions of the sages did not work on this person's ignorance. So, once, while pinning, he died from an accidental snake bite. [Alisher Navoi 1998: 67-68].

Gardens intended for harvesting must be distinguished from gardens designed for recreation. By the era of the Timurids, certain canons were developed in the creation of the charbagh garden, and in 1515-1516. they have already been set forth in Herat in the treatise "Irshad-az Zir'a" dedicated to the builder-patron Alisher Navoi [Uralov A. 1991: 30]. "According to the recommendations of the treatise, in a rectangular, walled garden with the correct orientation to the cardinal points, two axes were distinguished - paths with a channel, and a reservoir was arranged at their intersection. On the main axis leading from the entrance portal into the depths of the garden, there was a residential building, which is the main high-rise and monumental dominant of the charbag. A paved courtyard was arranged in front of the building - "peshgoh", to which the said pool was adjacent. The perimeter of the garden was surrounded by a ditch and a row of poplars. Each of the two quarters of the plot was divided in turn into four more parts, forming the so-called "charchaman". The rest of it was planted, according to the recommendations, with certain varieties of fruit and ornamental trees and flowers. Thus, the Garden of Eden - paradise was created "[Yusupova M. 2000: 13]. In 1506, Babur Mirza stayed with the sons of Sultan Husayn Mirza in Herat, who in his work describes his visit to such gardens as "Bog'i Jahonoro" ("Jahonoro garden"), "Bog'i Nay" ("Nay garden"), "Bog'i Safid" ("Safid garden"), "Bog'i Zagon" ("Zagon garden"), "Bog'i Zubayda" ("Zubayda garden"), "Bog'i Khiyabon" ("Khiyabon garden") and Alisherbek's garden.

Of interest is the following narration by Alisher Navoi in the work "Hamsat ul-mutahayyirin". It says that gardeners were highly regarded in aristocratic circles. The work provides the following:

In the year that Hussein Baykara took the throne in Herat, he himself drew a plan for the Jahonoro garden. Once, when Alisher Navoi and the Sultan were walking in the vicinity of Gozurgah, a beautiful place called Hiyobon, Said Giyos, the manager of the garden, met them. He was on his way to "Jahonoro" with a cart loaded with cypress saplings from other gardens. When the gardener greeted, the shah with a supportive smile, jokingly asked: "Are there still cypresses?" The gardener, looking with satisfaction at the saplings transported, replied: "According to the calculations, it came out 104". Then Alisher Navoi, comparing the camp of the cypress with the slender silhouette of his beloved, correlated the Arabic word with the numerical value of each letter of the Arabic alphabet (abjad), it turned out that the number 104 was obtained. The poet pointed out the coincidence and said that this is a worthy number, since it coincides with the word "kad" (stan). For this, the poet was praised by the Shah. [Alisher Navoi 1999: 18].

Mirak Said Giyos mentioned in this passage was a famous agronomist in Khorasan in the field of horticulture. Probably, in the period from the Timurids rule to the Shaibonids, Said Giyos was invited by the Shaybanid authorities to Bukhara [Hasankhoja Nisoriy 1993: 29].

Alisher Navoi and his mentor Abdurahman Jami were in close relationship, like father and son. Their mutual respect and friendship was endless. Their closeness is reflected in their work. According to Alisher Navoi, Jami allocated a part of the land in his yard and presented it to the poet. Navoi built a kindergarten "Fanoia" for himself on this place and settled in it. A gardener named Darwish Hodge was assigned to look after the garden. Various saplings and basil were planted in the spring. When gardening works began, sometimes Hazrat Jami himself came. Here he received inspiration for further creativity, showed where to plant the trees he had chosen. Darvish Hoxha was an obstinate and seemingly holy fool. Sometimes he argued with the Hazrat, but he liked this feature and amused Jami. One day he showed the gardener a place to plant a tree. The possessed gardener obstinately replied: "I will not plant here." The sage politely asked: "Why won't you?"

To this the gardener replied that it was beyond the intended plan. Mir Shaikh is an expert in horticulture and can make claims tomorrow. The gardener did not pay attention to Jami's words: "This garden is not a sheikh, but Alisher Navoi, he will not mind". Returning to the city, he laughingly told about the altercations of the gardener [Alisher Navoi 1999: 13-14].

Who is this, the aforementioned Mir Shaikh? Why was the gardener so afraid of his judgments? It is known that Mir Shaikh Suhaili, the story of which is found in the works of Alisher Navoi "Majolis un-nafois" (Graceful meetings), is a well-known person. He was close to Alisher Navoi for a long time, was the attorney of the state of Hussein Baykara, the successor of participation in the economic affairs of the Sultan, before and in all other important meetings. At the time, he was a renowned poet and knew about gardening. The gardener was embarrassed by the thought that people like Mir Shaikh, who came to the city on business, would be unhappy with unscheduled work. This in turn, according to Babur, is evidence of the high culture of the reign of Hussein Baykar in Herat. This is the time of flourishing of moral culture, crafts, high standard of upbringing, which was demonstrated by their personal self-improvement - people like Alisher Navoi.

Navoi in his work "Wakfiya" shows that, having gained faith, reading five-fold prayer, fasting in the month of Ramadan, expelling sunset, he dreams of performing the Hajj. With the permission of the Shah, he drove to Mashhadi. Hussein Baykar sent a messenger for him with a message in which he asked the poet to return in connection with important state

affairs, and to postpone the hajj to a later date. Despite the fact that Alisher Navoi could not achieve his dream, his life is filled with noble deeds. In the couplet:

*Kimki bir ko'ngli buzug'ning xotirin shod aylagay,
Oncha borkim, Ka'ba vayron bo'lsa obod aylagay –*

*Whoever rejoices in the memory of a perverted heart,
If the Ka'bah is destroyed, it will-*

we find confirmation of this [Alisher Navoi 1987: 559].

The poet's call "Keep your language in harmony with your soul" is fully reflected in his life. Language and soul, words and deeds, their unity - the measure of his genius creativity. "The Sultan of the Word" not only with immortal works, but also with charitable deeds left a mark on the soul of the people.

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