



## HISTORIOGRAPHY STYLE AND FEATURES IN THE WORKS OF ALISHER NAVOI

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**Annotation:** This article is written about the historiographical work of the great thinker Alisher Navoi, who is left out of the scope of scientific research. In addition to the artistic-figurative interpretation of historical events, historical figures and historical geographical place names, a number of other works of The Thinker give statements of real historical data, which still require in-depth scientific research.

**Keywords:** Alisher Navoi, history, historiography, historical figures, historical-biographical data, historical-geographical place names.

In this article, the great thinker Alisher Navoi found it necessary to comment on the common features and problems inherent in the history of the peoples of the world, historiography and Resource Sciences before entering the study of the features inherent in historiography.

Because the statements of historical events were interpreted in one way orally in the way of asotirs, legends, narratives, in the peoples and Rovi of different regions, in another they were stated in another in a different way. Of course, there are different reasons for such a problem: First, the appearance of differences in understanding and interpretation due to linguistic features of the past period and social way of life until the description of historical events reaches another from the peoples of one region;

Secondly, the fact that cases of adaptation to their own benefits due to their historical and ideological interests caused confusion and misunderstandings in these data;

Thirdly, historical events differ chronologically, historical place names and linguistic differences in the names of historical figures;

Fourth, in the process of moving written historical sources from one source or narrating historiographies, linguistic discrepancies and errors by hattots;

Fifth, the calculation of the historical year, the discrepancy of the annuals(calendars). In particular, even so far there are about 20 chronicles in the world, their sharp differences from each other.

Chronicles and calendars to Time originally came from the priority of religious-mystical ideology, and it was a tradition to connect time with their gods, prophets, saints, political leaders tavalludi, important events in their activities. For example, the Gregorian calendar is Jesus in the Christian world. a. while the birth of S (mavlud-milod-miylo) began with respect

to Di, the account of the Hijri year in the Muslim world, the Prophet Muhammad s.a.it began at the expense of the year from the emigration (emigration) of V, and in the new world from the birth of the genius of the nation Kim Jong-IR in North Korea. In Japan, however, it was announced that a “new era” had begun in connection with the arrival of a new emperor to the throne 2 years earlier. In other words, there are trends that are similar to making time “your own”. For example: the Jewish calendar, the Tibetan calendar, the Julian calendar, the now – current Christian (grigoryan) calendar, the Muslim yearbook are generally carried out according to two types-the solar and lunar yearbook. This case leads to a chigalik, which is not an accuracy in time accounting at all. The popular scientific publication “Wikipedia” on the social network shows the difference in the time of the annals[1].

Sixth, due to the great differences in the periods when historical events took place in written historical sources in the periods in which the narrating historiography lived, historical events, confusion in the names of historical and geographical names and historical figures, mistakes made;

Seventh, the fact that daslabki historical sources are created mainly in an artistic-figurative style, etc.

In addition, the coverage of the history of mankind in the history of the primitive period is concluded on the basis of large assumptions based on archaeological, poleontological, anthropological sources from primitive settlements found in completely different regions. In terms of these sources and the conclusions on which they are based, it cannot be said that there are unanimous scientific conclusions between the world's historian scientists.

Apparently, the above cases in the coverage of the history of the peoples of the world are not only inherent in the history of the peoples of one country or region, but also one of the problems of a global nature.

The study of the work of Alisher Navoi has a history of almost six hundred years, during which thousands of scientific works were created in Eastern and Western countries, and the role of the scientific creative heritage of the great poet and thinker in the history of world culture was highly appreciated. With special recognition, it is necessary to note that in his works The Thinker recorded in his works the famous historical figures, cities, their religions and other achievements of the pre-World regions, countries, people of the same country, the same peoples, both in an artistic figurative way and in a scientific and historical way. In particular, information on the history of Ancient Greece and other countries of the west, which are considered the cornerstone of ancient eastern Egypt, Iran, China (Khito, China, Chin or Chinmo-Chin), Indian Arabia and Western Tamaddun are described.

At this point, we have cited the following features of historiography in the works of Alisher Navoi:

First of all, the fact that historiography in the works of Navoi is interpreted in divine and secular features;

Secondly, the fact that the history of mankind began with Adam;

It began in the style of Adam(Abulbashar – the father of mankind), as well as in Nawai's two works on the science of history, “Historia anbiyo and hukamo”, “Historia muluki ajam”. In particular, the” history of anbiyo and hukamo“, - begins with the phrase” Adam salawatullah alayhilqati Adam's diary is bulbous, and his nickname is Safiyullah". Navoi proved this divine wisdom with the divine Kalimas of Karim, the Qur'an. In particular, “Khammartu thiynati

odama biyadayya arabina sabahan“, i.e., Allah's calamity is quoted as saying,“ I have darkened Adam's body and thiyinati's clay with my own hands for forty days " [2].

Third, theological priority in historiography;

Fourth, the beginning of the works of all praise Allah to the prophets, in particular, our Prophet Muhammad s.a.v.ga starting with Naats;

Fifth, duoi-tributes to Dear Saints in a historical and legendary way;

Sixth, the blessing of the predecessors (the rice and the master)I;

Seventh, the fact that historical events were compared to the era of prophets and major podishahs;

The Thinker's" Historia anbio e hukamo " is a similar work. The work is in two movements:

1. Anbias (prophets) is the history of the prophets.

2. Hukamo (doctor-scientist)– the history of Doctor breeds.

The work details the lives and translations of more than sixty generations of prophets and prophets. The Thinker also gave brief accounts of thirteen Greek and Persian scholars. These include: Lukmoni hakim, Fishogur (Pythagoras), Jomosb, Buqrot (Hippocrates), Buqrotis, Suqrot (Socrates), Plato (Plato), Aristotilis (Arastu), Balinos, Jolinus (Galen), Batlimus (Ptolemy), loyal, Buzurgmehr[3].

Eighth, scientific justification is not materialism (materialism), but pantheistic or theological in nature, and the history of mankind is a miracle of God, grace, the history of prophets, as well as an analogy with the Times of famous kings who passed down in history;

It should be noted that absolutely all the works of The Thinker begin with praise to Allah and naught to the prophets. For example:

The chapter of the" pre-munojat "saga of "Wonder ul-abror" is in the manner of a munojat to Allah:

*Ey senga mabda'da abaddek azal,*

*Zoti qadiming abadiy lamyazal.*

*Ne bo'lub avvalda bidoyat sanga,*

*Ne kelib oxirda nihoyat sanga[4]*

In the first chapter of the epic "Saddi" Alexandria:

*Vujud ahlining komi judung bila,*

*Kelib jud qoyim vujudung bila.*

*Vujudung qachon qilsa zohir qidam,*

*Bo'lub borcha ashyo vujudi adam[5]*

the bytes began with the praise of Allah, who created the whole universe and the Earth. Content: the body of all things in the universe appeared thanks to your body and generosity. The original incarnation, that is, being, is inherent in you, the rest is only your manifestation, and they simply have a form. The body of other things turns into Adam – absence. Sengina mangu means that you will remain the absolute qoyumi. Saga "Layli and Majnun":

*Ey ilmingg'a g'ayb sirri ma'lum,*

*Mavjudsen, o'zga borcha ma'dum[6].*

Ninth, that it is not based on material sources such as archaeological, atropological, poleontological;

Tenth, historical chronicles and chronological sequence of events, lack of a system of consistency;

Eleventh, the fact that historical events are taken mainly in relation to the name of the prophets and rulers of the pre-Hijri period;

The twelfth, the beginning or completion of the writing of works, is given in the abjad method and based on problem art.

For example, at the conclusion of the "Mahbubul qulub", the date of completion of writing the work is indicated in Nazmi by the numerical expression of the letters used in the word "Khush", problem art with numbers reflected in letters in the abjad account 906/1500-1501:

*Tarixi chu "Xush" lafzidin o'ldi hosil,  
Har kim o'qusa, ilohi, o'lg'ay xushdil*[7].

Thirteenth, more artistic(poetic) style priority in the description of historical events, historical figures, historical-geographical place names;

In addition to his works in the nazmite style, his works in prose also show the poetic genius of The Thinker while being written with a high artistry. With the main style of "Historia anbio and hukamo" being a prose work, the poet quotes the main chapters in it, the wives of major historical events, and makes conclusions. For example, in the case of some historical events, the presence of a lot of discord in the history of historical and divine sources is assumed as follows:

*Tarix ahlining ixtilofi ko'pdir,  
"Shahnoma"ning ul nav'kim lofi ko'pdir.  
Ba'zi mutaassib el g'azofi ko'pdir,  
Sen yozg'ali ham nuktai vofi ko'pdir*[8].

The fact that the Fourteenth, The Thinker, is written as a work in the style of a historical narrative typical of the tradition of that time – Marcia, manoquib, hol( case or translation of hol), munshaot (essay or letters), memorabilia;

Alisher Navoi created three memorabilia – manoqib, dedicated to his three teachers. One such work is the work "Khamsatu-l-mutahayyirin" ("five exclamations"), dedicated to the memory of Nawai's piri, his teacher Abdurahman Jami[9].

Another such work is "Holoti Sayyid Hasan Ardasher" manoqibi[10].

Another work on the Manoqib genre is "Holoti Pahlavon Muhammad" [11]. It should be noted that Pahlavan Muhammad and Sayyid Hasan Ardasher were among those who were in the status of both friend and father and mentor to Hazrat Alisher Navoi, these individuals were very dear friends of the father of The Thinker, and their youth were great and wise, creative people. In the case of these works and the persons named in them, we will give detailed information depending on the place during our study.

The fifteenth, with its statement in the style of real voqaeas for the purpose of scientific study of historical voqeas can be listed in the epics as distinct features in the statement of artistic and figurative style.

It should also be noted in this aspect that Navoi, in the case of interpreting the names of historical figures and the information contained in them from a scientific historical point of view, also cited them artistically and figuratively in the content of epics. For example, a vivid example of this was given by Alexander in the form of a real historical person in the "historical muluki Ajam", while the epic "Saddi Alexander" interpreted it as an artistic statement. Also, the name of the historical person, timurius shahzoda and the great scientist Mirzo Ulugbekni is given in the "Majolisun nafois"[12] as timurian Princes in the style of a memoir, while In

“Farhad and Shirin”[13] a chapter separated in the style of exhortation to Shahgarib Mirza, the name of the scientist, was given high marks to his merits in the science of falakiyot.

The Sixteenth, the great thinker himself noted personalities of his time, in particular, Sultan Husayn Boyqaro, his children, other Timurid Princes, correspondence with officials in charge of the affairs of state and religion, works of historical importance in the style of letters. The work "Munshaot" [14] is a collection of Alisher Navoi's letters to various persons at different times, and is considered to be one of the High examples of Muslim SHarqi essay Art Made in Turkic. The "Munshaot" itself contains 107 letters known so far.

### **Conclusion**

At this point, it should be noted that since Alisher Navoi himself, as a major historical figure, has left a name and place in the history of mankind, his social and political activities, Historical Services in the Timurid dynasty and historical works created by him are also major historical realities.

It is also desirable that, as basharti, Alisher Navoi is the founder of Uzbek classical language and literature, his historiographic k activity should be studied and promoted with special attention and respect, as well as a special part of the history of the Uzbek people and Uzbekistan and a part of Navoi activities.

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