

Description Of Historical And Geographical Places, Names Of Historical Persons In The Works Of Alisher Navoi. (On The Example Of "Majolis Un-Nafois")

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Annotation. This article was written on the historical activity of ulugmutafakkir Alisher Navoi, who was left out of the sphere of scientific research. In addition to the artistic and figurative interpretation of historical events, historical figures and epics of historical and geographical place names, the article provides statements of Real historical data in a number of other works of The Thinker, the information of which still requires in-depth scientific research. We briefly explained the historical data presented in this article in the famous work of The Thinker "Majolis un-nafois".

Keywords: Alisher Navoi, history, historiography, historical figures, historical and biographical data, historical and geographical place names, "Majolis un-nafois".

Introduction

Relevance: the life, socio-political and creative activity of the founder of ulugmutafakkir Uzbek classical language and literature Amir Alisher Nizamiddin Navoi (1441-1501) began to be studied with great attention and recognition even when he was alive. This means, firstly, that the Thinker himself is a major historical figure, and secondly, and the main thing is that Navoi, during his work, in the process of creating genial artistic, figurative-philosophical works, in the statement of the events of Hamsa and a number of other unique works, also wrote down in a number of other scientific works such important historical information as In addition to his works, Navoi's Highness and artistic works are devoted to the statement of the history of the world, the East and the Muslim East: scientific and historical works such as "history of anbiyo and hukamo", "history of muluki Ajam", "Munshaot", "Waqfiya" Majolis un-nafois", "Nasoyim ul-Sevgi", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad "are among the sentences of such works. The relevance of the topic lies in the fact that Navoi's creative heritage in most cases has been studied in such specialties and topics as literary studies, literary history, artistic skills, source studies, textual studies, linguistics, analysis of poetry, and the work of The Thinker's

historiography has not been directly studied. We will touch on the statement of historical and geographical place names, historical personality, historical information about them, which is presented in the work "Majolis un-nafois" by ulugnavoi. Although, in Navoi's heritage, historicism is as broad as the Great Ocean, and they require serious research.

Methods and level of study: In the process of covering the topic, the following methods were used: historicity, historical consistency, historical analysis, comparative analysis, generality and specificity, the main methodological principles of historical thinking, objectivity, systematic methods.

The life and creative activity of the great thinker began to end with great recognition during his lifetime. For example, one can list such authors as Sultan Husayn Boykara, Abdurrahman Jami, Zahiriddin Muhammad Babur, Mirkhand, Khondamir, Zainiddin Vasifi, Sadiqbek Sadiqi, Abdurazzaq Samarkandi, Fasih Khavafi, Muyinidin Isfizari.

Navoi's life and work, the above works of historical value written about him were later researched by major orientalist and Navoi scholars. At this point, it should be mentioned

that great achievements were made in the field of narcotics in the 20th century. In particular, during this period, a number of scientists, while studying Navoi's work, conducted research on the socio-political life of his time and Navoi's place in it. Among them, V.V. Bartold, E.E. Bertels, A.A. Semyonov, V. Zohidov, I. Sultan, I. Mominov, V. Zohidov, N. Mallaev, V. Abdullaev, M. Khairullaev, N. Komilov, M. Oripov, H. Alikulov, I. Haqqul, S. Olimov, Q. Ergashev, S. Karimov, B. Eraliev, M. Muhiddinov, M. T. Oybek, A. Hayitmetov, A. Qayumov, I. Sultanov, M. Koshjanov, S. Ganieva, S. Erkinov, E. Rustamov, T. Ahmedov, P. Shamsiev, S. Ainiy, O'. Sulaiman, Sh. Shomuhamedov, A. Abdukadirov, A. Rustamov and others can be listed.

An educational approach to the interpretation of existence, its creation, existence, changes, processes, philosophy of existence, artistic imagery, metaphorical description can be seen in the researches of V. Zohidov, I. Sulton, M. Oripov in the example of the Eastern Renaissance.

Sufologist scientist I. Hakkulov has touched on Navoi's position in Sufism in many of his works, including his doctoral dissertation, on the thinker's views on existence.

Research results:

Before starting to cover this topic, we believe that it is very important to mention the valuable historical information of Alisher Navoi, which has a biographical nature, as a great historical figure. The thinker himself in the preface of the work "Badoe' ul-Bidaya" refers to how much he belongs to Timur and the Timurid dynasty and says:

Otam bu ostonning xokbezi,
Onam ham bu sarobo'ston kanizi,
Manga gar xud bo'lay bulbul va gar zog'
Kim, ushbu dargah o'lg'ay gulshanu bog'[2.17].

Also in the prose text of this work "...agarchi's father-in-law seven pashtag is a servant of Rafi'dudmon's successor and the birth of Vasi'oston's mawrusi, that is, this khanazoda's khanavoda and this khanavoda's khanazoda erdim"[2.17] he writes that he is the one belonging to this tabarruk Astana, that is, - the

Temurid household. Here, the meaning of the words of The Thinker "in khanavo" and "in khanazo" says that in khanazo - both in terms of zodi, and in khanavo - in terms of social affiliation and service were people characteristic of this dynasty.

If Navoi himself noted that up to seven pucks belonged to the Temurid household, then his school affiliation with the Timur Prince Hussein Boykaro was not a tasoddifi case. It is a clear matter that not everyone will be taught with the Timurids. But neither in the works of Navoi, nor in the authoritative sources with historical value written to him, do not say anything about the question of the degree of zod, pedigree, blood-brotherhood to the timurians.

In our opinion, Navoi's "from the agaric parents to seven pugs ..." it can be assumed that Amir Temur was a loyal cooperation with his ancestors even during the period when he was still fighting life and death for power in the Kashkadarya Oasis. As a result of this long and devoted service, Navoi's ancestors operated in influential positions of power during the Timurid Kingdom. In particular, his grandfather was the governor of Kandahar, his father was the governor of vegetable and a number of other influential posts, Navoi's brother Behlulbek served in prestigious positions in Khorezm, his brother was the governor of Darweshali Balh, and he himself served as the spiritual and moral support of the kingdom, an influential Emir of not only the state of Hussein The prestige of Navoi in the Timurid Kingdom is very high, and the attitude towards it with great attention and respect is reflected in many sources. As figuratively expressed by our scientists, who conducted research on topics related to the creative and socio-political activities of many Navoi scientists and thinkers, representatives of the Navoi household were perceived as "self-man" to the timurians and were based on high confidence.

Professor Sh. Based on Sirojiddinov's "Ravzat us-Safa", "Haqani Mansur (Sultan Husayn Boyguro) in correspondence with Alisher Navoi, in the letters sent to him, wrote the nicknames of the gentleman as follows: "The owner of guidance, the place of return of honor and respect, the palace of religious and statesmen, the property of the nation

"Amir Alisher, the leader of the owners, the founder of charity, the founder of charity institutions, the pillar of the kingdom, the leader of the kings, the hope of the khagan state, the close friend of His Majesty the Sultan, the emir of truth and religion" [5.18] can be seen.

Navoi's father Ghiyasiddin Kikhiny was the Governor of Sabzavor during the time of Abul Qasim Babur, a fact proven by the language of his works and historical sources. Husain Mirza's father, Ghiyaziddin Mansur, had very friendly and loving relations with Navoi's father. Therefore, the Timurids had a strong trust and long-term affection towards the representatives of this house. Navoi himself says about this, "the king of the property sent my father to Sabzavor with the official picture"[1.29].

Navoi's brother, Darvesh Alibek, was also the governor of Balkh, who resigned after the poet's death. There is information that Darvesh Alibek joined Babur's service in 1511[3.218].

Abdurazzaq Samarkandi writes about the fact that Ghiyaziddin Kikhiny, an intellectual of his time, devoted all his attention and his state to the education of Alisher: "He spent all his efforts to decorate his child with various qualities, and he did not stop the action of the corrupter, as a result of which he killed his son on the throne of honor and greatness." [4.42-43].

When talking about the historiography in Navoi's works, it should be emphasized that in the thinker's works, information related to historical events, historical figures, names of historical-geographical places, famous works written on history and other topics are often expressed artistically. In addition to this, in scientific and biographical works dedicated to the description of specific historical events, it is also presented as reliable information. Among such works: "Tarihi anbiyo wa hukamo", "Tarihi muluki ajam", "Munshaat", "Waqfia", "Majalis un-nafais", "Nasayim ul-muhabbat", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavan Muhammad" includes the like.

In this article, we will focus on the work of The Thinker "Majolis un-nafois" and the historical information described in it. According to the structure of the work, it consists of a preface and eight chapters, that is, eight sessions.

The work dates back to the Navoi period and its tradition, when the preamble of the work began with praise to Allah, na't to the Prophet, the mention of the Angels of Allah, in particular the name of Gabriel, duoi-bye to the Saints. It is noteworthy that the work provides such information as the description of Navoi large and famous historical figures, rulers, large and famous scientists, their works, heroes of famous works.

Previous (first) session of the work: It was called "My dear people and dear ones, at the end of the sharif era of these poor people, I did not become a guest for the honor of my husband and relatives", Navoi described some scientists and artists who lived before his time as his older predecessors (priests-teachers) and said that he was in their time. He mentions that he lived at the end and that he could not be a guest in honor of their relations [1.10-30]. In this chapter, the names of 42 historical figures are directly mentioned, dozens of other persons related to these persons, names of places, names of famous works of creative persons are given, they are briefly described, and some examples of their works are given.

In this historical work, the thinker also left valuable information about famous historical figures, famous scientists, artists and their famous works. However, as the name of the work suggests, "Majolis un-nafois" i.e. "Elegant Meetings" is mainly dedicated to the statement of issues related to artistic heritage. These include information on many historical figures. The first chapter directly talks about 42 historical figures, but there are dozens more names of major historical figures, nicknames in artistic creations, such as the teacher or student, father or child, elder or murid of the mentioned persons, during which ruler they lived, and in some way related to the rulers. , the homelands of these people, where they lived, the names of the places of burial and some additional information are mentioned. In particular, in the chapter, it is said that among other works of Hazrat Amir Qasim Anwar and his famous work "Anis ul-ashiqin", the work was written in the weight of Jalaluddin Rumi's works. It is stated that Mir Mahdum was the caliph and son of Qasim Anwar[1.11]. Also this boda, Hafizi Sa'd, Khwaja Abdulwafai Khorazmi, Mawloni Husayn

Khorazmi, Sheikh Azari Mawlani Katibi, Mawlano Ashraf, Khwaja Ismatillo, Mawlano Khayoli, Mawlano Bisoti, Mawlano Yahya Sebak, Mir Islam Ghazali, Said Ali Hashimi, Mawlano Muhammad Olim, Mawlano Qudsi, Maulana Ruhiy Yaziri, Maulana Sahib Balkhi, Maulana Siimi, Maulana Ali Ohiy, Maulana Ali Shihab, Muhammad Ali Shugani, Maulana Tole'i, Maulana Tusi, Bobi Savdai, Maulana Zahidi, Maulana Amiri, Maulana Badakhshani, Maulana Talib Jojarmi, Maulana Burunduk, Maulana Jununi, Maulana Arifi, Maulana Sulaymani, Maulana Qadimi, Maulana Masihi, Maulana Khoja Abdulhasan, Maulana Qutbi, Maulana Naimi, Maulana Zain, Maulana Muhammad Jami, Mir Shahi, Maulana Mushtari, Maulana Ali Dardozt, Maulana Tole'i, Maulana Muhyi[1.10-30], the names of historical figures and basic information about them are recorded. In this chapter, the names of some individuals whose activities have not been studied until our time are given, and information is given about their relations and connections with big and famous people. For example, Maulana Muhammad Olim was a colleague and interviewer (interlocutor) with Ulugbek Mirzo, a scholar of Samarkand...and there is information that Maulana is also madfun (buried) in Hiriyd[1.19]. Or another person - Mir Islam Ghazali - is informed that Hujjat ul-Islam is a descendant of Imam Muhammad Ghazali (may God bless him and grant him peace)[1.20].

The second chapter of the work contains the names of 91 persons. As Navoi himself admitted, he knew some of the great people in this chapter from childhood, and talked with some of them when he was a young man. It is regrettably said that they were much older than Navoi and therefore "most of them preferred the world of the rest". Another noteworthy point is that this chapter states that the work was written in 896 AH (1490-91 AD) [1.31-69].

In this chapter, there are several histories such as Sharafuddin Ali Yazdi, Khwaja Avhat Mustawfi, Mustawfi, Maulana Abdulwahab, Khwaja Fazlullah Abulaysi, Uloi Shoshi*, Muhammad Tabadghani, Sheikh Sadriddin Ravasi, Mir Haydar Majzub, Muhammad Arab, Mir Muflisi, Soghari, Sheikh Kamal Turbati. Historical

information is given about persons and related events, places, and their works. For example, it is said about Sharafuddin Ali Yazdi's works such as "Zafarnama", "Hulal" and "Munozara" and "Muntakhab". It is also said that he wrote a commentary on "Qasidai Burda" and "Asmullah", which are famous sources in the Muslim East.

Maulana Atoiy used to be in Balkh. Father Ismail was among his children, a dervish and a good-natured, humble man. Turkigoy erdi. In his time, his poetry was very famous among the people. This mat is yours:

Ul sanamkim, suv qirog'inda paridek
o'lturur,

G'oyati nozuklugidin suv bila yutsa bo'lur.

There is a fault in the rhyme. But Maulana used to talk a lot. He did not pay attention to the rhyme. His grave is in Balkh.

Maulana Muqimi was a nobleman. Dervish, mashrab person. Sufism had its roots, according to this category, it was Turkic.

Sensen asli vujudi har mavjud,

Sendin o'zga vujudda ne vujud.

Maulana Sakkakiy - Movarounnahrindur: The people of Samarkand have a lot of faith in him and praise him a lot. However, in poor Samarkand, I have talked about many of his authors, but I did not understand anything about his results, and what they described did not appear. These are the words of Barkadin: I know that all the good poems of Maulana Lutfii have been stolen and used for their own purposes. There is no equivalent of this kind in those places, sometimes tasteless fights happen. Some of the readers have described it, and I attribute this matla to him:

The third chapter of the work The Thinker left historical information about several of his contemporaries. This chapter provides 175 historical figures and information on them[1. 70-114].

In particular, the names of more than a hundred people such as Abdurakhman Jami, Khoja Muhammad Tayabadi, Amir Sheikhim Suhayli, Mawlani Sayfi, Khoja Majdiddin Muhammad, Komi, Mawlano Olim, Darvesh Mashhadi, their births, activities, names of their works, creative nicknames, death and burial places historical information such as names are given. It is

noteworthy that in this chapter, information is given about another famous person, Mavlon Binai, who was imagined as Navoi and his ideological opponent, and the anecdotes about their relationship are preserved until now. But from the following information, it can be seen that Navoi's attitude towards Kamaluddin Ali ibn Muhammad Sabz-Binayi was positive:

"Mavlana Binai is an avsoṭ un-nasḍindur, the mulladi is from the city of Hiri. He has a lot of talent. At first, he was engaged in studies, then there was a lot of rush, then he left. Khatga fell in love. It ends well in a short time. Andin later turned his knowledge to music. After studying the science of adverbs and classifying various works, a treatise on adverbs was finished. But Mojib and his imagination were not accepted by the people. Because of the negative quality of this quality, poverty made him want tariqah, and he also drew riyazat, because he destroyed his piri and murshidi, and he did not give any benefit to the one who did it on his own. El Tanu Tashniidin could not stay in Hiri and went to Iraq. In Andin, this color sent voices. But because he is a young man, he is capable and has suffered a lot of hardships and injuries, I hope that he will be humble and humble. He cites a verse of Binayi saying that this matla' is yours with every destiny.

In the fourth chapter, Pahlavon Muhammad Goshtigir, Mir Sarbarahna, Maulana Burkhaniddin, Mir Ghiyassidin Aziz, Maulani Mas'ud, Hafiz Sharbati, Khoja Kamaluddin Udi, Mir Otaullah, Ali Karmol, Mir Mumtaz, Husayn Vaiz - Koshifi, Muin Vaiz, Mirkhand, Mavloni Khondamir Mavlano Kasim, Names of famous historical figures such as Hafiz Jalaluddin Mahmud, Mir Haidar (Navoi's nephew, raised as a child), Sultan Husayn (son of Navoi's brother Behlulbek) and information about them are given [1. 114-142].

In the fifth part of the work, there is information about such persons as Amir Davlatshah, Mir Husain Ali Jaloyir, Abdulvahhab - nicknamed "Suhoi", Mir Haydar, Sultan Husain - nicknamed "Khatmi", Ibrahim Muhammad Khalil. Their total number is more than a hundred [1.143-150]. In this chapter, information is given about another historical person, creator, poet, historian, famous

for his famous historical work "Shaybaniynoma" - Muhammad Salih. M u h a m m a d S o l i h is nicknamed "Salih" due to his name. I am the son of Nur Saidbek, for many times he ruled from Chahorjoi district to Adaq district, and at the door of Sultan Abu Said Mirza, at the door of Ulugbek and Jogi Mirza, he was the owner and governor. But Bagoyag was a bad and bad person. He is a polite guy. His father has no relation to his father. I also made a strange mistake, Sultan Sahibgiron wanted to gossip about his servant...[1.146].

In the sixth chapter, the names of more than fifty people, such as Ahmad Hajibek - alias "Wafai", Khoja Khurd, Baba Khudoidad, Abulbaraka, Khoja Khovand, Amir Muhammad Barlos, Darvesh Shuhudi, Arif Farkati, Maulona Nasiruddin, Khoja Afzal, Khoja Alaviddin, are given and general information about them. [1.153-162].

The "Seventh Assembly" chapter of his work is dedicated to the Great Master Amir Temur and the Timurid princes. As a poet, in this meeting, i.e. chapter, Navoi emphasized the qualities of Amir Temur and other Timurid princes, such as their personality, behavior, some special aspects, their aptitude for artistic creation, especially poetry, and examples of their creativity. This information is a unique example of Navoi's historiography, and an invaluable example of the history of the Timurid kingdom [1.163-172].

In covering this chapter, we paid attention to give the information about Amir Temur, Timurid princes and Timurid people as much as possible in the Navoi language, and we will make comments and additions related to these people as much as possible with the information about them and the information in other works of the thinker.

In this section, we tried to speak mainly in the Navoi language. We ask readers and analysts not to rush to accuse us of plagiarism. Because it is more useful and effective to read the information in its original form than to interpret it, and besides, we have used Navoi's words to pour out his words.

Naturally, the historical information in this chapter begins with Amir Temur, the founder of the kingdom and dynasty. In particular, it says: "The master of the capital of Muluk and the ocean of the jewels of Salatin, the king of the world, that is:

Temur Koragon - if they do not appreciate reciting poetry, but who read poetry and prose in such a good place and position, one verse reciter like him can recite a thousand good verses. "Tabarruk haysiatidinkim, ul hazrat's blessed name will be in this abbreviation and ul latoyifdin will be shortened with one."

Then, it is said about the Timurid prince Mironshah Mirza: Mironshah Mirza - Chogirga showed a lot of occupation. His demeanor and temperament began to deviate from the norm, and he began to take a lot of pictures. In Samarkand, they made this variety for His Highness, I have three varieties, and they are excited to drink mufrit beer. My verdict is that the tawachi should run with the mid and kill all three of them.

Mironshah - Jalaluddin Amiranshah (1368-1408) is the third son of Amir Temur. Ruler of Iran, Iranian Azerbaijan and Iraq. The ruler of Azerbaijan was killed in a clash with Kara Yusuf. His tomb was brought from the burial place near Tabriz to Shahrisabz and then moved to Gori Amir[1.163].

Khaqani Saeed Shahrukh Mirza, who, among his descendants and ancestors, had the status of his father. He didn't study poetry, but he used to say a lot of good verses and good words. It is not surprising that a son of your father is stupid like you.

"Abobakr Mirza will be a grandson (Amir Temur). Bahadirlugi and sword forging are popular in Chigatoy ulus. He is a man who has a poem under his belt. Hamul is famous for this kind of behavior. ...if some of his words are more Turkic, but he has found his tajni well"[1.163], it is recognized that this Timurid prince was a great warrior and, at the same time, he created more in the Turkic language in terms of his ability to write poetry.

Sultan Iskandar Shirozi is also a grandson. Some people say that the crown of the kingdom is a small deed. During his reign of seven or eight years, he allegedly found three treasures. Maulana Haydar is a Turkic, his modihi. This is his masnavidi...and I call Sultan Iskandar, and he was blessed. And those who recite this lesson: (examples from poetic exercises are given)

Khalil Sultan reigned on the throne of Samarkand after the incident of Us-Salatin. There

was a crowd at the Zurafo and Shuaro meeting. I am famous for reciting poetry. Andokkim, in the definition of the book, Khwaja Ismatullah mentioned the qasida, but the wish was not found, except for this matlaiid:

Ey turki pari paykarimiz, tarki jafu qil,
Komi dilimiz, la'li ravonbaxsh ravo qil.

Ulugbek Mirzo is a wise king. He matured a lot. Majid memorized the Qur'an with seven recitations. He loved life (astronomy) and mathematics. And that's it, it's over and done with, and now it's still a shoe. In fact, this perfection sometimes tends to the poem. This mat is yours...

The great name of Timurid sultan Mirzo Ulugbek, who made a great historical contribution to the science of astronomy, is proudly mentioned in Navoi's works. For example, in some of his works, the name of Mirzo Ulug'bek is mentioned in connection with the events, while the chapter of "Farhad and Shirin" named after Shahgarib Mirzo mentions the historical service of Ulug'bek in the field of great science:

Temurxon naslidin sulton Ulug'bek,
Ki, olam ko'rmadi sulton aningdek.
Rasadkim bog'lamish — zebi jahondur,
Jahon ichra yana bir osmondur.
Bilib bu nav' ilmi osmoniy,
Ki, andin yozdi "Ziji Ko'ragoniy" [6.360]
famous lines are written in this chapter.

Boysungur Mirza is a kind and generous, drunkard and craftsman king. Calligrapher, painter, musician, and singer, I am a very unique person, he was brought up, I don't know, he did not appear in the time of the king. Ulcha has a lot of opportunities, he spent the world happily. ...attention and mental alertness. He is a young man from Fanonandesha, who is poor on the throne and rich on the throne. He is fond of arts and crafts and devoted to the piety of people of virtue. In the month of Nazm, it is acceptable and sometimes it is subject to thought.

Babur Mirza (Abul Qasim Babur) was a dervish and a man of noble qualities and morals. Gold, silver, stones, and clay disappeared from Himmati. Among Sufism treatises, "Lama'ot" and "Gulshani Roz" were very popular. Naturally, he was gentle with the poem. If I would have recited Turkish poems, everyone would have accepted it. But that verse is also yours:

Abdulatif Mirza is a mercantile customer and a meticulous and crazy person. I used to have other kinds of immorality than you, and you need to be sober. Otar killed the sage and king's father for the advice of the world. Every mirror, the kingdom was loyal to Shiruya. But he had a taste for poetry and recited poetry well. This mat is yours...

Jahanshah Mirza used to recite poetry. This praise is yours:

Az lutfi do'st yoft haqiqi murod dil,
Be jiddu jahdi toatu be minnati amal.

Ya'qub Mirza is a young man in Turkmen culture who has the same quality and quality as you. Dervishsifat and fanyvash erdi.

Syed Ahmed Mirza was a man of good health and pure mind. Khili has famous poems. There is a divan in both ghazal, masnavi, Turkish and Persian ghazal style. And "Latofatnama" is yours in Masnavi style. This Turkish matlai is a good thing...

Sultan Ahmad Mirza is a dervish, good morals, kind in his heart, and a good man. Congratulations from the father's side to him. For many years I ruled on the throne of Khurasan, and no one complained and did not confess. And the Sultan is in the position of a master father, and he has the discretion and property of the two devans, and he is the owner of the house and the army, and he is the leader, and sometimes he recites nazm. This verse is yours...

Boykara Mirza was the eldest son of Sultan Sahibgiron. Years reigned in Balkh (qubbat ul-Islami). But he was a man of modesty and modesty, and his jurisprudence was excellent. Nazm Hulyasidin was not a muarro of nature. This mat is yours...

Little Mirza was a young man with good knowledge, quick perception, great intelligence, strong memory. In a short period of time, he became a good student of knowledge and created a foundation with his reading of more ulama and funundin. He used to remember poems and problems, and he could even say them if he wished. Bovujudi became inclined towards the Dervishes and became a Musharraf in honor of the Pilgrimage to Mecca. But there was a very strong man. I will be, the pleading of the poor will be free. This is Rubai's aningdurkin...

Little Mirza - Mirza Muhammad Sultan, from the Timurids. He was also engaged in poetry. Son of Okobegim, Hossein Boygaro's sister. He was in the service of his uncle. Navoi devotes a special article to Kichik Mirzo in the seventh session of this work. According to Khondamir's "Makorim ul-Akhlaq" (Good Manners), Kichik Mirza laid the first brick when a madrasa named "Khusraviya" was built in the city of Marv with Navoi's initiative. The construction history of the building, 881 (1476-1477) with the calculation of "abjad" from the word "abjad" when the building was finished. was released.

Sultan Badiuzzamon Mirzo is a handsome young man with a beautiful face and a beautiful character, with a beautiful appearance and a perfect interior. The spirit of the image is full of hearts, and the party equipment is full of drinks and gifts. Tabi is also polite in the style of poetry. This mat is yours...

Shah Gharib Mirza is a young man of great education and a generous intellect, delicate imagination and meticulous attention to detail. In verse and prose, naziri madum and mutahanyila and hafiza are unknown. The memory of the hunt and the bird is dear to the heart and the bird is dear to the heart. This matla' aningdurkim... Devon also collected. Good matlas are not enough for this summary, unless another book is finished.

Faridun Husayn Mirza - Faridun Hasablikh and Husayn Nasablikh. His breed is bowing and dignity, and his behavior is polite and respectful. Prone to obedience and piety. He is a young man engaged in zikr and recitation. He has a good nature and a gentle mind. This mat is yours...

Muhammad Husayn Mirza is often described as a man of justice, bravery, and kingship, but it has become apparent that there is a lot of vagrancy and alienation in his breed.

Muhammad Husayn Mirza is the son of Husayn Boykara. Faridun Hussain was born together with Mirza. His mother was Minglibi from Uzbeks. He participated in conspiracies and battles against Babur. But when Babur falls into his hands, he forgives his blood and sends him free. Then Babur writes with regret that he sought refuge from Shaibani Khan and gossiped about Babur. Soon, Shaibani Khan executed Muhammad Husayn Mirza.

Sultan Mas'ud Mirza is an active young man with a clear mind and mustahasan tabliq and clean health. Loyalty and cheerfulness are his motto, generosity and dervishness are his character. The estate is well-established in its development and discipline. Nazm zeb and zeynat is intended for sex. This is Turkish matla' aningdurkim...

Sultan Mas'ud Mirza is the grandson of Abusaid Mirza, the eldest son of Sultan Mahmud Mirza, his mother is Khanzada Begim. He ruled Hisar during his father's time. As a result of feudal wars, Khusrawshah Sultan Masud blinded Mirza, after this incident Husayn Boykara gave him his daughter Begum Sultan. Sultan Mas'ud Mirza was executed by Shaibani Khan.

Sultan Ali Mirza is still on the throne of the kingdom of Samarkand. They say that his taste is inclined to poetry.

Sultan Ali Mirza is the younger son of Sultan Mahmud Mirza, his mother is Zukhrabegim. He sat on the throne of Samarkand in the middle of 1499 after his uncle Boysung'ur Mirza. After Shaibani Khan captured Samarkand in 1500, Sultan Ali Mirza was executed by his order.

Abu Sa'id is one of the Timurids in the chapter "The First Assembly" of the book. Son of Sultan Muhammad. In 1451-1458, he was the governor of Movarounnahr, and in 1458-69, he was the supreme ruler of the Timurid state; He was very strict and oppressive compared to his predecessor, Abdul Qasim Babur. Navoi and his uncles, Mir Said Kabuli, Muhammad Ali Gharibis, supported Husayn Boyguro's actions against Abu Said, and Abu Said treated them very coldly, and because Abu Said was a ruler who did not appreciate the people of science and art, it seemed easier for Navoi to leave Herat than to improve relations, and he went to Samarkand. had gone Nawai's dissatisfaction with Abu Said was reflected in his poetic letter to his "Masnavi" - Sayyid Hasan Ardasher. In this work, Navoi admits that his departure from Herat to Samarkand was an involuntary trip. There is information in "Boburnoma" that "Bilman, with what penalty, Sultan Abu Said Mirza Hiridin was exiled". In 1469, after Abu Said Mirza started a campaign to subjugate the western parts of Iran and was executed in Azerbaijan, after Husayn Boykara took

the throne of Herat, Navoi returned from Samrqand to Herat at the invitation of the new ruler.[1.19].

Conclusion.

The eighth chapter of the work is dedicated to Sultan Husayn Boyguro. Of course, the chapter is written in a high artistic style characteristic of Navoi. In it, Husayn Boyguro's genealogy, kingdom, the content of his life, in particular, his special position in artistic creation, and the happiness of the world began with a prayer wishing that his life would be eternal until the end of the world. In the face of his fame, the name of Jamshidu Iskandar will be embarrassed, figurative allusions are presented in an exaggerated manner [1.173-210]. In this place, it is said that the wonderful historical work "Nasabnoma" was written in honor of Sultan Husayn. Navoi cited another historical source of his time. In the chapter, information was given about the organization of the poetic devan, which was the artistic activity of Sultan Husain, and examples of the poems included in this devan were given in alphabetical order, and the content and artistic level were evaluated.

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