

CHINA IN THE WORKS OF ALISHER NAVOI



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Abstract. In the given article the writer mentions about contemporary relationships between China and Uzbekistan and their desire to know more about ancient poets and that is reason why the writer wants to recall to the poems of the great Uzbek poet Alisher Navoi and shows his attitude about Chinese traditions, worldview and literature.

The writer gives an example from Khamza of Alisher Navoi that is about Chinese beauty, Great Khan and a man which represents Chinese culture in the Navoi's poems.

Introduction. The name of the great Uzbek poet Alisher Navoi - a humanist, thinker, statesman, founder of the Uzbek literary language, who left a rich literary heritage for posterity, is a symbol of the progress of his era for the peoples of the whole world. Being the author of many poems, prose essays and scientific treatises, comprehensively revealing the spiritual life of Central Asia of the 15th century, he attracted the attention of the entire world community with his enlightening views on life.

US President Ronald Reagan visited the former Union in 1988, and during a meeting at Moscow State University he said that he would like to talk not only about the virtues of his homeland, but also the true greatness of the country he is currently a guest of. And at the same time, he asked rhetorically: “*But is it really necessary to tell on the land of Dostoevsky about the search for truth, on the land of the noble and rich culture of the Uzbek poet Alisher Navoi - about beauty and cordiality*”.

Recently, a video was shown on the Russian television channel that talked about Uzbek land. The announcer said: “For thousands of years, rulers have changed here, cities have been destroyed and rebuilt. But this land remained the same - smooth as a body, hot as a heart, as generous as only native land can be. They say that when the Almighty distributed the land among the nations of the world he created, the Uzbek was in those days as good natured and unusually friendly as now. In the crowd of everyone gathered, he bowed his bows, smiled amiably, and yielding his turn, he kept saying: I ask, I ask, “Markhamat,” please come through. And so, the Uzbek remained the last in line. The Lord said: hey, my child, an Uzbek. You truly turned out to be a generous soul, but my land has run out. I'll have to give you a piece of paradise.”

And an Uzbek lived and worked in this corner of paradise without changing his kindness and industriousness. But there are many black forces on earth, abusing the good nature of people, who believe that if a person has a conscience, then he is weak and a coward. The Uzbek people suffered a lot of troubles until they raised

The interaction between the peoples of Uzbekistan and China has deep historical roots. Millennia ago on the Great Silk Road there were traces of friendly and mutually beneficial contacts between the two peoples. The Silk Road contributed to the development of relations, the exchange of information between states and regions, the spread of new types of products, and the mutual enrichment of cultures. The Great Silk Road not only connected the history of our peoples, but also

facilitated the penetration of many Chinese cultural and everyday values into our everyday life and consciousness.

These days, Uzbeks cannot imagine themselves without tea drinking, which came from China or porcelain, called “Chini” for centuries. Chinese, has long taken root in the Uzbek dastarkhan as truly Uzbek. In Uzbek classical literature, a Chinese girl is elevated to the rank of the ideal of human beauty. Even in oriental miniatures, Uzbek girls are portrayed in several Chinese-style poses and facial contours. In the great poet and thinker, a prominent statesman Alisher Navoi, who made a huge contribution to the development of not only the Uzbek culture, but also the entire world civilization. In his poem “Seven Planets” he compared the mouth of a Chinese girl to a flower bud, and the body of cypress, teeth to a pearl, and a waist to a thin rope. Alisher Navoi was a big fan of Chinese painting in his work very much recalls the name of the Chinese artist Mani, as the greatest master of the brush.

Method. The “Five” by Alisher Navoi is the pinnacle of the great poet. Hamsa (five from Arabic) is an outstanding work consisting of five poems. We open the first, which is called “Hairat ul-abrar” (Confusion of the righteous, or Surprise of good and good people). “The Confusion of the Righteous” is the first poem of the Khamsa that Navoi finished writing in 1483. The introductory part of the poem includes a chapter on the praise of Allah and the Prophet Muhammad (peace and blessings of Allah be upon him). The following are chapters covering the basic principles of Sufi philosophy.

The first chapter sets out questions of faith, the second tells of obedience to providence and true piety. Navoi devoted the third and fourth chapters to exposing the unjust, cruel rulers and hypocrisy of mercenary sheikhs.

Chapters five through ten set forth the poet’s high moral ideals: kindness, generosity, generosity, modesty and courtesy, unpretentiousness, loyalty and friendship, spiritual unity with others, love, honesty and directness. The eleventh chapter describes the advantages of the “brightness of the sky of knowledge” over the “darkness of the night of ignorance.” It describes the difficulties of those who have embarked on a path of high knowledge, and the education placed at the service of selfish interests and vanity is condemned. The twelfth and thirteenth chapters praise those who have known the high joy of selflessness and charity, and discuss the mortality of earthly life and the vicissitudes of fate. In chapter fourteen, the great poet writes and praises the meaning and grandeur of the Word.

Each chapter is written in the form of a conversation, each of the conversations ends with a parable on the topic to which it is devoted. There are many thoughts and discussions about philosophy, morality, faith, and conscience. This is a whole small encyclopedia, which speaks of unrighteous rulers, of the sheikhs' self-interest, of loyalty and high friendship, of love, of truth, of the good of the people, of human vices and much more. Coming back to the chapter LVIII “Confusion of the Righteous,” Alisher Navoi talks about the beauty of China, which was portrayed by many artists. She glorified Chin.

Result. By investigating “Confusion of the Righteous” of Alisher Navoi that tells about the beauty called Chin of eastern country (China). Her face shone under the dark canopy of musky curls. She weaved such networks of enchantment that even the heart of the khan was captured:

*“Chin was shocked by this beauty,
The revelation of eternal truth is found.” [1.123]*

The great poet writes with passion that her images went around the whole world, bewitched the inhabitants of the earth. People of both near and far countries were full of thoughts about her, lived the dream of seeing her.

Once this maid was going to go to the Maidan to play a chavgan (this is like field hockey, but the game is played on horses).

Khan could not go with her that day, but he gave reliable bodyguards to the guard. He ordered this guard to catch everyone who even dared to say a word about her. Well, the guard zealously, fiercely grabbed a few people a day, who dared to raise their eyes and look at the beauty.

Of all the lovers, Alisher Navoi singles out one young man who was unshakable in love, longed for a meeting with her, exhausted from separation, and miraculously penetrated her bedchamber and exhausted, fell unconscious.

Then the keen guard found him, twisted his arms and led to the khan. Ivan the Terrible ordered to execute all those who dared to love the beauty even with their hearts. Moreover, the execution came up with a very cruel:

Said, "At the construction site of my fortress

Put them between blocks of stones.

Let their heads stick out of the wall

And the daring, rebellious will frighten. "[1.123]

Apparently, the poet had heard about the cruelty of some kings, who from the skulls of people erected minarets, rebellious laid in the walls of palaces under construction. He further says: that the people should see their torment and not dare to contradict the khan. And so, the day went. By evening, the khan was going to go to the steppe, but suddenly decided to see how the new walls were being built. "In his blood - the fire of the wine of love, with him retinue – beasts whose swords are in blood."

In the light of torches, he saw the construction of the walls, he heard the creak of Navoi, the hum of labor. From there came cries and groans. The Chinese hakan got off his horse and went there himself. He decided to look at the moaning, whom he himself condemned to death. He also wanted to see how strong they were in their love. They screamed, cried, they repented, they toiled about their death throes. Among them was only one noble young man who devoted his whole soul to love. He was also exhausted, lying on the ground, waiting for the death line, but cried. He saw the proximity of his terrible end, but at the same time warmly thanked the creator:

"Lord! While I'm alive, breathe for now

Love is alive in me, death is easy for me!"

Before death, for a great gift - to love -

He continued to thank the creator.

"My love!" He repeated

And he cried, weakened, and froze. [1,124]

The Great Khan was deeply shocked by what he heard. He was stunned by what he saw, imbued with a sincere sense of compassion. The king freed the lover from execution, connected him with his beloved.

Now Alisher Navoi praises the generosity of the ruler of China:

"He comprehended the sorrows of love with his soul,

He became fair and truly great."

* * *

Oh Navoi, bless him

Whose spirit is the basis of your spirit!

My darling, the heat of the soul is not quenched,

I'm in love with the beauty from Chin!

Give Chin's cup - thirst to quench!

I myself, as the people of Chin, will begin to drink! [1,124]

Discussion. To sum up, that has been mentioned above relationship of Uzbeks and Chinese culture has long roots that was given in the poems of Alisher Navoi. He showed that countries are not just

related to each other but traditions, costumes, and literature. Navoi in his writings wrote about how he appreciates Chinese people. And in the chapter LVIII "Confusion of the Righteous," He wrote about Chinese girl called Chin and how young people fell in love with her, due to her beauty these boys were ordered to kill by the Great Khan. But Navoi wrote about that how people can change in face of death, and how person can be pure in relationship to somebody and die even because of just seeing her in a glance. The Great Khan's decision at the end of the story changed opinions of readers about him after he let's go to a boy when the Great Khan heard his words about his gratefulness for his life that he had a chance to love someone. The last but not least researches about historical connection of China and Uzbekistan is a big topic and to investigate it all need other researches and hopefully it will be done.

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