

Analysis of Alisher Navoi's Works During the Colonial Period

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Abstract: This article discusses the study of Alisher Navoi's works during the colonial period. The article analyzes the misunderstandings and misinterpretations that emerged in the research of the poet's works during this time. Observing the ongoing renewal and advancement in our literature, one inevitably wonders: "What happened to our literature, which boasts such an ancient and rich history, profound roots, and traditions, during the colonial period?" Sadly, many unfortunate events surface when searching for an answer to this question.

Keywords: Uzbek literature, Alisher Navoi's works, historical figures, Chagatai language, Chagatai literature, literary garden, priceless works.

INTRODUCTION

Political pressures have always trampled upon the literary garden. The historical roots of Uzbek literature run deep. When we think of Uzbek literature, we envision a magnificent literary palace with a long history, which has enriched world literature with its masterpieces. Observing the ongoing renewal and advancement in our literature, one inevitably wonders: "What happened to our literature, which boasts such an ancient and rich history, profound roots, and traditions, during the colonial period?" Sadly, many unfortunate events surface when searching for an answer to this question. First and foremost, during this period, our history was falsified, and writing about historical figures (especially state leaders) and religious scholars was completely prohibited. If any such works appeared, the author was immediately branded with labels like "longing for the past," "idealizing the past," or "disturbing the friendship of peoples." All values, traditions, history, and culture were targeted, including literature.

RESEARCH RESULTS AND DISCUSSION

In our student years, we studied Alisher Navoi's ghazal "Meni ishqdan man etar soda shayx..." in textbooks. Under the pressure of the time, the interpretation of the poem presented the poet as being opposed to religion. However, this ghazal, written in a beautiful and pure Sufi spirit, divided shaykhs into two categories: true shaykhs and false shaykhs. The devout poet criticized false shaykhs, but incorrect analysis could lead the reader's spirit astray.

In literary research, we often come across terms like "Chagatai language" and "Chagatai literature." It's strange that our rich and vast literature and our mother tongue are referred to in this way. Who coined these terms? When were they coined? Let's first look back in history and ask the question: "Who was Chagatai?" Chagatai (whose birth year is unknown and who passed away in 1242) was the second son of Genghis Khan. In 1224, Genghis Khan divided his empire among his sons, and a large territory was granted to Chagatai. The historian Abulghazi gives the following information: "... He was granted Mawarannahr and parts of Khwarezm, the Uyghur

region, Kashgar, Badakhshan, Balkh, Farniddin, and as far as the Sindh river. He never visited these regions himself but placed governors there. He was married to Ogadayi's daughter" (Abulghazi, *Shajara-i-Turk*, Tashkent, 1992, p. 93). After this, Mawarannahr began to be referred to as the Chagatai Khanate. For eighteen years, Chagatai ruled over this region.

At this point, a valid question arises: Why, more than seven hundred and fifty years after Chagatai's death, is his name still present in the toponymy of Uzbekistan? Why are places named after him, and why do we live in areas named after him? What is even more troubling is that due to biased approaches to this issue, not only the places in our country but also the country itself, its language, and literature are now referred to by the name of Chagatai! Even the entire nation is commonly referred to as "Chagatai," not "Uzbek."

Now, let's look at Alisher Navoi himself. In the chapter "Excuse for the Change of Pen Name" in his epic *Lison ut-tayr*, he writes:

"She'r san'atin ki qildim ibtido,

Turk alfozi bila qildim ado",

Notice that he does not say "Chagatai language."

In *Farhod va Shirin*, he says:

Agar bir qavm, gar yuz, yo'qsa mingdur,

Muayyan turk ulusi xud meningdur!

Pay attention: the poet says "Turkic nation," not "Chagatai nation!"

In *Sabai Sayyor*, he writes:

O'ngda turkinavoz urub Doston,

Ko'zg'olib har navosida Turkiston...

And in *Saddi Iskandariy*:

Mug'anniy, kelu chert turkona soz,

Maqomi "Navo", yo'qsa "Turkiy Hijoz".

Navoiyning ash'oridin necha bayt,

Mening hasbi holim topib turkiy ayt!

What's noteworthy is that the great poet never uses the terms "Chagatai people," "Chagatai language," or "Chagatai literature" in his works.

CONCLUSION

Independence has provided the opportunity to analyze historical events and figures' works, correcting the distortions in our history. The youth of New Uzbekistan are proud of our great history and are looking toward the future. Our esteemed President Shavkat Mirziyoyev declared 2025 as the "Year of Alisher Navoi" in Navoi Region. This is certainly a source of joy for us.

Governance based on justice purifies society. As Navoi said: "Great prosperity comes when goodness leads the way."

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