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ALISHER NAVOI AND HAJJ

Norali Berdiev*

*Associate Professor,
 Candidate of Philosophical Sciences,
 Termez State University, Termez, UZBEKISTAN
 Email id: berdiev.norali@mail.ru

ABSTRACT

The article gets out questions about Alisher Navoi's attitude to the Hajj (Pilgrimage), about his enormous charitable work. But let us note that there was nothing reprehensible here to regret and repent, especially because the poet did not perform the Hajj. The fact is that in official religious sources, especially in habit's, there are exceptions on this issue. This was in 1841 y., when Navoi reached the age of forty, voluntarily retired from social and political activities, decided to devote the rest of his life to creativity and charitable affairs, transferred all his property and wealth at the expense of waqf, for the first time he began to prepare for the Hajj. Thus, the folk legend and historical sources prove the fact that Alisher Navoi was going to make the Hajj to Mecca and Medina three times, but due to the poet's constant employment with grandiose social, political and creative affairs, he did not have the time and opportunity to realize this secret dream.

KEYWORDS: *The Legend And The A Story: Why Alisher Navoi Attitude To The Hajj?, Hajj (Pilgrimage), The Charitable Work Of Poet.*

INTRODUCTION

There is a huge number of scientific works devoted to the study of the life and work of the great Uzbek poet and thinker Alisher Navoi. However, the question of why Navoi did not perform the Hajj to Mecca and Medina is still not specially studied. There is a well-known folk legend about this, which is set forth in the book by V.N.Yeryomin "One hundred great poets".

According to this legend, Navoi decided three times to go as a pilgrim to holy places, and yet to no avail. For the first time, Sultan Hussein Baykara did not give permission for the Hajj, saying: "You have far surpassed other pilgrims with your blessings and holiness."

When Navoi went on a pilgrimage for the second time, the Sultan again refused him, saying that without him it would be difficult to rule the country. The country was really restless, civil strife intensified, the sons and relatives of Hussein Baykara fought among themselves, many advisers and nobles were ready to remove the sultan from the throne.

The poet decided to go to Mecca for the third time. This time, Hussein Baykara still gave his consent.

Delighted, Navoi hurried home. On the way, he was accidentally joined by a fellow traveler – a poor young man who had come from a remote village. He never saw the poet, but he heard a lot about his good deeds in relation to poor people, and wanted to pray to the benefactor for help.

When Navoi, accompanied by the poor boy, came home, they saw many people in the courtyard of his house. These were simple and poor people, working people, whom the poet constantly helped. People began to bow to him and beg him not to leave them, to renounce the Hajj. Otherwise, they said, peace in the country would be disturbed again and the blood of innocent people would be shed.

The poet obeyed the people and stayed at home. He adopted a poor country boy and made him his heir [1].

RESULTS AND DISCUSSION

It should be noted that the information in the folk legend about the number of attempts (three times) to perform the Hajj by Alisher Navoi and the reasons for their non-implementation exactly correspond to historical reality. However, it does not indicate the exact time of these attempts, the establishment of which is not the task of the legend, but of history.

In his work "Dedication" ("Waqfiya" – 1481-1482), the thinker characterizes the Hajj as the fifth basic requirement or pillar of Islam. The author admits that, as a devout Muslim, throughout his life he diligently and sincerely fulfilled, in addition to the Hajj, all the first four requirements (dhikr, five-time prayer, ruza and zyakat) of Islam and is now eager to make a pilgrimage to Mecca [2: 653].

This was in 1841 y., when Navoi reached the age of forty, voluntarily retired from social and political activities, decided to devote the rest of his life to creativity and charitable affairs, transferred all his property and wealth at the expense of waqf, for the first time he began to prepare for the Hajj. Sultan Hussein Baykara, although he was forced to accept the resignation of Alisher Navoi, nevertheless persuaded him to give up the pilgrimage, since the country was restless, civil strife intensified.

In the years 1487-1488 Navoi went on a pilgrimage for the second time. Sultan Hussein Baykara again refused to go to the Hajj. Due to the intensified movements of the okkuyunliks against the Timurids' rule, Hussein Baykara was forced to officially call Navoi into government service, and in 1887 he appointed him khokim of Astrabad [3].

The dream of visiting holy places did not leave Navoi until the end of his life.

In his work "Letters" ("Munshaot" – 1494), Navoi writes that he has reached almost sixty years of age and that he will inevitably be 70 years old, when the swiftly approaching death with its yellow curtains will cover the weakening body and prepare a bow from the bow bent like an arc

to throw an arrow life is far away, it is necessary to fulfill the duty and the innermost desire of a Muslim: to go to the house of Allah – the Kaaba, to pray to the Almighty in the temple of Akso [4].

One of the gazelles in Navoi says that if he is alive, he will definitely visit the holy places of Mecca and touch the stone of the Kaaba [5].

On the analysis of specific gazelles in Navoi prof. A. Hayitmetov notes that although the poet sincerely wanted to make the Hajj to Mecca, he considered his hometown of Herat to be excellent and the best of any Mecca [6].

In 1498 y. Navoi prepared for the third time to go to Mecca and Medina [3].

In 1499 y. Hussein Baykara went to war with his son Abulmukhsin, who revolted in Merv. Alisher, considering the moment auspicious, set out on a journey with the goal of performing the Hajj and arrived in Astrabad. Hussein Baykara, although at first allowed Alisher to the Hajj, sent him an urgent letter asking him not to go to the Hajj, but to appear where his army is. Consulting with the influential people of Mashhad, for the sake of pacifying the country, Navoi refused the Hajj and arrived at the headquarters of the sovereign. To conclude peace with his father, Abulmukhsin set a condition that Navoi should be an envoy to him on behalf of the sovereign. In order to reconcile father and son, the poet returned to Herat [7: 279].

Thus, all three attempts of Alisher Navoi to perform the Hajj failed. The poet wrote about this with bitter regret.

But let us note that there was nothing reprehensible here to regret and repent, especially because the poet did not perform the Hajj. The fact is that in official religious sources, especially in habit's, there are exceptions on this issue. They, in particular, talk about the non-obligation of performing the Hajj for individual believers due to cases of impossibility for this (for example, illness, family, financial and social conditions and difficulties). The mentioned sources also directly indicate that certain people by their charitable deeds (construction of roads, bridges, mosques, schools, hospitals, libraries, baths, shelters, teahouses, canals, prevention of wars, social conflicts, establishment of justice, law and order, development of abandoned lands, help to the needy, the poor and the sane, etc.) can bring even more benefit to the people and religion than other ordinary pilgrims, and therefore these people do not have to make the Hajj to Mecca.

In this respect, Navoi's work "Dedication" is of great importance, where the author writes in detail about his charitable deeds and gives a list of his huge personal property intended for good purposes.

In 881 y. hijri (1476-1477) Navoi left the court service. Sultan Hussein Baykara granted him significant land and water resources near the chambers of Margani in Herat to build a palace and a courtyard. On this land, the poet built a large palace and a garden, a new courtyard instead of the old one, a large madrasah Ikhlasiya, a cathedral mosque on the banks of the Injil irrigation ditch, in front of it the Khalasiya khanaka, Shifaniya, Nizamiya madrasah, many cells (hujra) for students and teachers of the madrasah [2: 650-651]. In addition, he built a residential quarter Nematabad, Rabati-Ishk, Rabati-Sang, a building over the tomb of Sheikh Farididdin Attar in Herat, a hospital outside Herat, Rabati-Yazdbar in one of the villages in the vicinity of Nishapur, Khosrovia madrasah in Merv, a source of Gulast in the Tus wilayet.

Khondemir in the book "Good manners" ("Makorim ul-ahlok") gives the names of fifty-two rabats, twenty reservoirs, sixteen bridges and dams, nine baths and many mosques built by Navoi [7: 192].

Babur, who visited Herat in 1506 y., i.e. a year after the death of Hussein Baykara and five years after the death of Alisher Navoi, notes that the buildings built by Alisher-bek in Herat occupy an honorable place among the buildings of the Timurid era and gives their detailed description [8: 198-199].

In his work "Dedication", Navoi lists 24 dukans (shops) belonging to him and located inside the Malik bazaar in Herat, as well as 30 garden plots with a total area of 502,9 giribs (one zerib is equal to one tanab, one tanab is equal to 900 sq m) , i.e. 452,61 hectares, a significant part of which are vineyards [2: 656-657].

Navoi's immense wealth brought him significant income. Davlat Shah in his "Memoirs" notes that the annual income from the waqfs of Navoi exceeded 500 tumans (5 million gold). Mirza Haydar in his "History of Rashid" reports that the daily income of Alisher-bek was 18 thousand dinars "shahrukh" [7: 191].

Navoi spent all these funds on charitable causes. For example, in his work "Dedication", the author writes that he annually pays 2 400 gold coins to two scholars and teachers of the madrasah and gives them another 48 packs of wheat and barley, the total amount of monthly stipends paid to 22 students of the madrasah is 368 gold, they are allocated 86 packs per year wheat. 20 employees of madrasahs and mosques annually receive 5 780 gold and 130 packs of wheat.

In addition, the work specifically indicates various donations - the amount of money and the amount of food, clothing, shoes allocated for teachers, employees and students during the holidays, as well as throughout the year, material and monetary expenses for the daily needs of madrasahs and mosques [2 : 657-658].

Babur wrote that Alisher-bek did not take anything from Hussein Baykara, on the contrary, every year he brought him a lot of money [8: 179]. Khondemir reports how in 1500 y. Navoi paid from his account 100 thousand dinars taxes imposed by the authorities on the population of Herat [7: 190].

All these huge expenses were covered by the income of the waqf and personal wealth of Navoi.

CONCLUSION

Thus, the folk legend and historical sources prove the fact that Alisher Navoi was going to make the Hajj to Mecca and Medina three times, but due to the poet's constant employment with grandiose social, political and creative affairs, he did not have the time and opportunity to realize this secret dream. The poet devoted his entire adult life, all his strength and abilities, talent and genius without a trace to serve the people, the Motherland, creativity, was engaged in huge charitable deeds. Although the poet could not perform the Hajj, however, according to the exact definition of Hussein Baykara, he "far surpassed other pilgrims with his blessings and holiness." The sacred name, noble deeds and brilliant creativity of Alisher Navoi forever remained in the memory and hearts of millions of people.

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