

**THE ISSUE OF THE HISTORY OF ALISHER NAVOI'S LETTERS IN
A.URINBAEV'S RESEARCH**

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Abstract: The author of the article studied the history of the issue of letters researched by A. Urinbayev. At the same time, he briefly analyzed the information in the album of Alisher Navoi's letters.

Key words: Science, heritage, letter, person, social, problem, collection

In the scientific heritage of A. Urinbaev, the issue of Alisher Navoi's letters occupies a special place. In the social aspects of Alisher Navoi's life, he communicated with his friends, the intelligentsia, state officials, and religious scholars through letters. These issues can be studied in more depth in A. Urinbaev's scientific research.

A. Urinbaev introduced into scientific circulation a collection of autograph letters No. 2178 - "Collection of correspondence", which is stored in the fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. It is worth noting that in this collection of letters, letters addressed to Alisher Navoi were separately studied by A. Urinbaev. The collection of scientific works published in 1988 also includes A. Urinbaev's article "On the ruqyas addressed to Alisher Navoi in the "Navoi Album"" [1.1.]. In it, the scholar Alisher Navoi refers to his work "Nasayim ul-muhabbat" and quotes the thoughts in its chapter dedicated to Khoja Ubaydullah: "... (They) used to honor this humble person with the ruqyahs of the revealed works and to appoint him to manage affairs, and I would compile those ruqyahs and preserve them with tables and takallufat..." [2.1.].

A. Urinbaev found that the collection of Navoi's letters included 128 letters - ruqahs - from Khoja Ubaidullah to Alisher Navoi. He proved that this is the ruqah mentioned by Navoi in his work "Nasayim ul-muhabbat" and that Navoi kept them in an album.

According to A. Urinbaev, this album includes not only the ruqyas of Khoja Ubaidullah, but also the ruqyas of sixteen people who lived in Transoxiana and Khorasan in the second half of the 15th century. There are 594 ruqyas in total. As noted above, 128 were written by Khoja Ubaidullah, and more than 100 were written by his sons and relatives. These are the ruqyas sent from Transoxiana to Herat. The remaining ruqyas were written by Abdurrahman Jami and others

to Alisher Navoi. The ruqyas included in this album were written in Persian and translated into Uzbek by A. Urinbaev.

In 1982, A. Urinbayev personally published the ruqas written by Abdurakhman Jami to Alisher Navoi, which were included in this album, in the magazine "Sharq yulduzi" [3.1.]. In addition, A. Urinbayev's monograph on the same subject, entitled "Letters-autographs of Abdurakhman Jami from "Alboma Navoi"," was also published in 1982 [4.1.].

The forty-four letters included in the collection "Majmuai Murosalot" were written by Muhammad ibn Aminuddin, one of the teachers of the Herat madrasah, to Alisher Navoi. These letters were also deeply analyzed by A. Urinbayev and in 1983, in his article "Appeals to Navoi", he revealed their content, essence, and philosophical and historical significance.

One thought expressed by A. Urinbaev is noteworthy: "We believe that the letters in the album will help us to study Alisher Navoi's relations with the environment of his time and his social activities on a broader scale. However, for this, it is necessary to determine which of these ruqyas were addressed to Navoi." In this, A. Urinbaev proves that "Majmuai Murosalot" is a collection of all the letters that came to Navoi's palace and that all of them are one-sided, that is, the letters that came to the Herat palace and the replies to them are not in the album. For example, A. Urinbaev points out that some of the letters have the signature of the author, but the signature of the person who received them when they arrived at the palace, that is, the addressee, is missing. In order to eliminate such ambiguities, A. Orinboev researches the letters, involving auxiliary sources, and finds out that a certain number of letters in the album are addressed to the sultan, and some of them are addressed to some palace officials.

A. Urinbaev suggests that some of the letters that reached Herat from Transoxiana were addressed to Abdurahman Jami and were sent to the palace by the latter himself, or that they may have come into Navoi's hands after his death and been included in the album.

A. Urinbaev proceeded as follows to determine which of the letters included in the "Collection of Correspondence" actually belonged to Alisher Navoi:

- In Alisher Navoi's work "Khamsat ul-mutahayyirin", it is noted that in the correspondence between Jami and Navoi, when Navoi spoke about his exhaustion from court affairs and his intention to resign from his service if possible, Jami gave advice such as that he should be in the presence of the sultan because he was useful to the people as a teacher. A. Urinbaev found a ruqa with this content among the letters included in Navoi's album and compared it with the letter in Jami's "Munshaot", and the content in the three sources was the same. A. Urinbaev proves that the

fact that Navoi's stay in the palace was useful to the people was also mentioned in the ruqas of Khoja Ubaidullah, by comparative analysis of the two letters:

-first, "...I long to have the honor of meeting you, this poor man, even once, but I do not know how and when this happiness will be possible. Your Majesty, due to various circumstances, is tired of serving that hadrat (i.e., the sultan). Please, serve in the palace in order to ease the difficulties of some poor man and to provide assistance to the Muslims (i.e., the people)... At a time when no one has thought of taking care of all the Muslims, taking care of them is the most auspicious deed...[5.1.]”;

-Second: "...I request your Excellency, if you ever have the honor of serving Maulana Alisher, to bring this poor man to his attention, and to ask him to do whatever needs to be done in the presence of the sovereign poet,... and not to think of any other thoughts..."

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35.