

## Barry Hoberman's Thoughts about the Founder of Uzbek Language

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### ABSTRACT

*The genius scientists and great personalities of the Uzbek people are still attracting the attention of the world's scientists with their works or great deeds. Foreign writers have written works about our great ancestor Amir Temur in many languages. A major article on the great poet Alisher Navoi [Choseri of the Turks] was written by Barry Hoberman, a non-staff member who studied Central Asian and Islamic history at Harvard and Indiana universities and now at North Carolina University in Chappel Hill, North Carolina. The author of the article speaks very warmly about our great ancestor and puts him on a par with some of the world's foremost great personalities.*

**KEYWORDS:** *Uzbek Language, people, Tamerlane.*

The great scientists and thinkers of the Uzbek people have been captivating the world with their great and immortal works. Surprisingly, when we look at the works of Western, Eastern and American writers, translators and researchers on the personality, life and work of Hazrat Alisher Navoi, we feel as if we are regaining some key to a mysterious world. Western countries aside from the sources they cover, we seem to be re-recognizing ourselves, rediscovering ourselves, returning to our original state. The American author Roy Stier [Tamerlane the ultimate warrior] (Tamerlane the last warrior) wrote about our ancestor Amir Temur: [Tamerlane, as he was commonly known to the world, was part of the cosmos. We are also part of the cosmos; therefore, we are a part of Tamerlane.]<sup>1</sup>

Tamerlan is part of this universe as well as being worldly famous. We are also a part of this world, so we are a part of Tamerlane, and when we study the researches of Western and American scholars who did research works in Navoi's works, we see that the scope of recognition and respect for Navoi is growing.

More recently, in late 2013, a large article appeared on the Internet under the headline Chaucer of the Turks about Hazrat Navoi. This article was written by Barry Hoberman, a non-staff member of the University of North Carolina at Chappel Hill, North Carolina, who studied Central Asian and Islamic history at Harvard and Indiana universities.

In the introductory part of the article, he gave detailed information about the number of all Turkic-speaking peoples in the world, the countries where they live, as well as Turks in the former Soviet Union, and how much the language of Navoi's works had a positive impact on Turkic languages. Navoi says that the work of Geoffrey Chaucer (1343 -1400), who founded English language and literature a hundred years ago, was the first great work in which Navoi created his works in Turkish, making it the only language of communication among the Turks. Inspired by Bernard Lewis's well-known note, [Mir Alisher Navoi, the great thinker and poet of the 15th century, is the Choser of the Turks], it is not surprising that the title of the article is "Chaucer of the Turks".

The author of the article, says that the language, which was traditionally discriminated against by the

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<sup>1</sup> Roy Stier, [Tamerlane the ultimate warrior], 1998

representatives of language and literature of that time as the language of the lower class, was recognized as a rich and delicate language in high-level poetry and prose. While representatives of Arabic and Persian literature have claimed that the Uzbek language is incapable of expressing complex thoughts, emotions, and subtleties, Navoi, with his unparalleled mastery says that their ideas and claims have been proved wrong and did not correspond to the reality. He illuminates his thoughts with clear evidence. Furthermore, the author notes that the birth of Navoi, in the Shohruh's reign, the fourth son of Hazrat Sahibkiran Amir Temur, and his political and cultural reforms that he carried out, and his long and impartial rule (1397-1447) developed his kingdom and it became the main center of science and culture in the Eastern Islamic world, and that environment had a special place in Navoi's works. He says that the period of Navoi's creativity from 1469 to 1501 was one of the four most significant periods in the history of Islamic culture: The first period was the time when he was Sultan Hussein Bayqara's the mainstay and trusted figure in the kingdom, the leader of the nation. In general, although Navoi was a person who devoted his career to the art of speech, but his prestige among the courtiers was also high, he was a person who had influence to Sultan and he entered the world of politics and government in a very close, sometimes contradictory relationship with the Sultan. During this period, even when Sultan Hussein was on the throne, he ruled Herat. Although the fulfillment of secular tasks significantly reduced Navoi's time for creativity, he was able to plan when to create and when to serve in the administration of the kingdom through his unique talent. The second period - the creative period of Navoi: According to reliable sources, Navoi founded or restored more than 370 mosques, madrasas, libraries, hospitals, caravanserais and other educational and charitable places in Khorasan. Besides, spending his own money on such work, he also used his prestige and opportunities to raise funds for the palace. The most prestigious of Navoi's patrons are the [Kholasiya Madrasa] in Khorasan and the mausoleum of Farid al-Din Attar, a great thirteenth-century poet in Nishapur.

His next two services: that he has made us eternally indebted, that is, his most valuable and enduring contribution to world civilization, to art, to the patronage of literature.

If we conclude this small study with the words of Barry Hoberman, who wrote an article with deep respect and reverence for our grandfather Alisher Navoi, then his words are exactly what we want to say:

“Yet let us not forget that Mir Ali Shir Nava'i is hardly the exclusive property of the Uzbeks. Wherever Muslim Turks are found - in cities as far apart and different from one another as Istanbul in Turkey, Tabriz in Iran, Kazan in European Russia, Tashkent in Soviet Central Asia and Urumchi in China - Nava'i's poetry is still cherished almost 500 years after his death. Like Dante and Chaucer before him, he single-handedly made a language respectable, and added that language to the roster of the world's major literatures. And as is true of Dante and Chaucer, it is impossible to envision a time when his works will no longer be read”

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