

**INTERRELATED STUDY OF TURKIC LITERATURES IN
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<https://doi.org/10.5281/zenodo.14050613>**ABSTRACT**

The interconnected study of national literatures has great educational and upbringing significance. It significantly broadens the horizons, deepens the cognitive interests of students, and activates their practical skills.

The article examines the chronological analysis of the study of the life and work of Alisher Navoi in European orientalism of the 20th-21st centuries. The works of English scientists, catalogs and translations of the works of the great poet are highlighted.

Key words: Turkic literatures, foreign literature, interactions and mutual influences of literatures, contact links, typological links, classical Turkic literature, modern Turkic literature.

INTRODUCTION

At the present stage, in the context of the introduction of the concept of trilingualism, Eurasianism as a national idea, literary education in our country is impossible without knowledge of the world literary process. The process of penetration of one national literature into the world of another national literature today acquires extraordinary scale, intensity and social significance. The steadily growing interest in studying the complex problem of the interrelations and interactions of national literatures convinces us that this area of literary criticism has become extremely relevant.

Comparative study of the traditions formed in Turkic-language literature with the literature of Persian-speaking peoples in the context of the Islamic revival is of great importance, since the literature of these peoples, who have long lived in the same political and economic area, has more similarities than differences. The traditions of the most prominent representatives of the literature of the Turkic and Persian-speaking peoples, such as Firdausi, Nizami, Yusuf Balasaghuni, Ahmad Yugnaki, who made their contribution to the development of world culture, were continued by the classics of subsequent periods. At the same time, they introduced new genres and themes, new trends and pictorial techniques into literature, and did much to enrich them. Classical Persian-Tajik poetry played an invaluable role in the emergence and development of many written poetic genre forms in the literature of the Turkic peoples. The tradition she started was continued on the basis of Turkic poetry by such prominent representatives as Lutfi, Sakkaki, Atai, Navoi, Babur and others. Many of them learned from and were taught by authors who were famous not only in the sphere of Turkic but also world literature, and who also wrote in Farsi.

RESEARCH METHODOLOGY

The Turkic peoples have given humanity many great personalities, including many writers and poets. Unfortunately, this contribution to world literature, as well as to other

areas of culture, remains unappreciated, and is partly downright belittled. The famous French orientalist Albert Sorel wrote back in the early 20th century that two things remain undiscovered on Earth: the poles in geography and the Turks in history. The poles, as we know, have long been discovered and have almost been turned into tourist routes, but the situation around the Turks, it must be admitted, has changed little. The reason for this is more in the fact that Turkology developed almost entirely in Europe and Russia, and some Turkologists definitely sinned against scientific truth for the sake of political expediency.

History knows many Turkic empires and other large state entities, and all of them were characterized by loyalty to the conquered peoples, the actual absence of colonial policy in its generally accepted sense.

It is not a little, but important to give emphasis to European orientalism, which already in the 19th century began to study the works of Alisher Navoi. Having familiarized ourselves with the chronology, which works of the great poet were studied and published, translated in Europe, it was found out from the statistics of the doctoral dissertation of Umirbek Satimov "Research of the life and work of Alisher Navoi in Western European oriental studies" it is specified that the first works of Alisher Navoi are "Divans" of selected poems in a handwritten version, which became known in Western Europe in 1625 at Oxford University. [1] However, in the course of the study, we learned from the works of the famous English orientalist Elias John Wilkinson Gibb that the first "Divans" of Alisher Navoi also penetrated into Europe through Turkey (another century earlier, that is, during the life of the great poet). Since both modern Turkey and the ancient Ottoman Empire are the junction of two continents: Western Asia and Southern Europe. Of course, first it should be noted that before the research of E.D. Gibb, catalogs of oriental manuscripts had already been created in Europe, or more precisely in England, according to which even Gibb himself referred to the data. One of such world-famous catalogs is the "Catalogue of the Turkish manuscripts" compiled by Charles Rieu.

Based on the history of the creation of collections of oriental manuscripts of rare works by famous writers of that time in Europe, we can say that they played the most important role in the world of literature and science. Thanks to these great works, we can now determine which works of Alisher Navoi and when they became popular. In all major capitals of Europe at that time, a rich Fund of collections of oriental manuscripts was created, containing almost rare works. One of such funds is the British Museum Fund in London. In 1879-1895, the oriental manuscripts stored in this museum were described by the English orientalist Charles Rieu, who published a multi-volume catalog. Known in the world of science as the "Catalogue of the Turkish manuscripts", published in London in 1888, it is dedicated to Turkish manuscripts, which also describe the Uzbek classical literature, which is in the museum at the present time, including the works of Alisher Navoi. [2]

ANALYSIS AND RESULTS

The creative legacy of the great Uzbek poet and thinker Alisher Navoi is as priceless and eternal as the legacy of the remarkable representatives of world literature Homer and Dante, Firdausi and Ganjavi, Shakespeare and Goethe, Pushkin and Tolstoy. The literary works written by Navoi are known not only in the East, but also remain in the center of attention of the scientific community in Europe. With his priceless work, Alisher Navoi made a huge contribution to the development of the culture of the Turkic-speaking peoples, achieved unprecedented fame in prose and poetry, and did everything possible to elevate the Turkic language.



A true assessment of Navoi's creative legacy and the determination of his place in the history of world civilization will undoubtedly be facilitated by studying the history of translation into world languages and the further dissemination of his works. Even in the last century, in the studies of famous literary scholars V. V. Bartold, E. E. Bertels, V. M. Zhirmunsky, A. K. Borovkov, V. Zakhidov, H. Suleimanov, G. Karimov, N. Mallaev, individual information was provided about the world fame and history of the study of Navoi's creative legacy in Western oriental studies, but no work has ever appeared that would widely and comprehensively cover the translations, interpretations and interpretations of the writer's works. It is known that during the 14th-18th centuries, a significant number of oriental manuscripts were collected in large Western universities - the Sorbonne, Bologna, Cambridge, Oxford, Leiden and others, which made it possible to create the first systematized works directly based on sources. It was there that the works of great scholars of the East and ancient Greece began to be widely studied as fundamental teaching materials.

Under the influence of ancient Greek, Roman and Islamic civilizations, from the beginning of the 14th century in Italy, and then in the 15th-18th centuries in Spain, France, England and Germany, the science and culture of the Renaissance began to develop, flourish and improve (the immortal works of Dante's Divine Comedy, Boccaccio's Decameron, Rabelais's Gargantua and Pantagruel, Cervantes' Don Quixote). In Marlowe's The Great Temur, Eastern philosophy and Eastern subjects were reflected and recognized. During the same period, the first university departments of Eastern languages emerged: in the 16th century at the Sorbonne, in the 17th century at Oxford.

In France, the initially named Royal and then National Library was created, and in the middle of the 17th century, an oriental school was created. The first graduates of this school, Bartholomew d'Herbelot de Molainville (1625-1695) and François de Bernier (1620-1681), were sent to the mysterious eastern countries by Prime Minister Colbert. As a result of the impressions received from these travels and the materials collected, Bartholomew d'Herbelot wrote the book "The Eastern Library" - a collection of encyclopedic information extracted from the manuscripts of historical works of Muslim authors. François de Bernier wrote "The History of the Last Coup d'état of the Great Mughals". Bartholomew d'Herbelot's encyclopedic book "The Eastern Library", which widely covered the life, history and culture of the eastern peoples, very soon gained recognition and popularity not only in France, but also throughout Europe; it was reprinted three times during the 17th-18th centuries. In creating his work, d'Herbelot used more than two hundred manuscripts of eastern authors. The bibliography lists the titles of works by al-Beruni, Avicenna, Davletshah Samarkandi, Kazi-zade Rumi, Firdausi, Rudaki, Mirhond, Khondemir, Nizami, Zamakhshari, etc. The encyclopedic articles, arranged in alphabetical order, contain information about Amir Temur and the empire he created, about the state of Zakhiriddin Muhammad Babur, about the state and scientific activities of Mirzo Ulugbek, about the cities of Central Asia (Samarkand, Bukhara), about the scientists and thinkers of the East. Also, for the first time in European oriental studies, d'Erbelo's book provides information about the life, work and creativity of the great Uzbek poet and thinker Alisher Navoi.

For example, on page 99 of this encyclopedia, in the article titled "Alisher" the following description is given: "He is called Alisher, or Mir Alisher Navoi. This name is made up of the words "Ali" and "Sher"... Alisher, as a "vizier", achieved great respect and influence in Khorasan. He was a great scholar and a pleasant (eloquent) person to talk to. In the city of

Herat, he created his own rich library and appointed his student and follower Khondemir as the head of this library."

One of the founders of the "School of Living Eastern Languages" Sylvestre de Sacy (1758-1838) also wrote about the work of Alisher Navoi. As the Russian orientalist M. Nikitsky testifies, de Sacy, using the books of historians Davletshah Samarkandi and Som-Mirza, wrote a large work on the life and work of the classics of Turkic literature. In his book, he showed the versatility of Navoi's work, highly appreciated his merits in the development of Uzbek literature, described in detail the life and creative work of the poet and thinker, although he was not always accurate in assessing individual works.

The first and most significant original study about Alisher Navoi in Russian Oriental studies is the master's thesis of M. Nikitsky at the Faculty of Oriental Languages at St. Petersburg University, entitled "Emir Nizamaddin Alisher in His State and Literary Significance".

M. Nikitsky's thesis, the topic of which was prompted by the interest in the creative legacy of Alisher Navoi among Russian orientalists of that time, covers in sufficient detail the main biographical facts, drawn from the primary sources available at that time, mainly from the works of Som-Mirza Davletshah and Khondemir, and positively characterizes Navoi's work.

Five years later, the French orientalist, secretary-translator of the French embassy in Istanbul M. Belen, came out with independent notes on the life and literary work of Alisher Navoi.

In Western European literature, L. Aragon, A. Kurella and others highly praised Navoi's work, considering him a great poet, educator and humanist. They translated his poetry, wrote studies about him, giving a truthful assessment of Navoi's work. At the end of 1955, Louis Aragon published the book "Litterature sovietique", which paid much attention to the national literatures of the peoples of the former Union, and gave brief biographical and historical essays dedicated to the life of these republics. On the pages dedicated to the work of Alisher Navoi, it was written: "It would be strange, speaking about Uzbekistan, to talk only about the epics of the Uzbeks and Karakalpaks. I have said many times that this is the country of Alisher Navoi.

Louis Aragon highly appreciated the state and political activity of Navoi: Navoi "as a vizier, despite his noble title, was a defender of justice, attentive to the ideas and complaints of his people, he was not a democrat, but he was a progressive man, he enjoyed beauty, science, architecture and poetry, in this he stood closer to the representatives of the Renaissance, whom we today call people of progress and humanism." Representatives of the Renaissance (Dante, Petrarch, F. Rabelais, Shakespeare, Cervantes and others), who synthesized an interest in antiquity with an appeal to folk culture, the pathos of the comic with the tragedy of existence, were really close to democracy and progress. The ideology of Navoi as a poet, akin to the Renaissance in the main aspirations of his work, is revealed most fully in his poem "Farhad and Shirin". It differs significantly from previous adaptations of the same plot, which served as poetic sources for Navoi (Nizami's Khosrow and Shirin). Navoi turned the episodic figure of the stonemason-builder, Shah Khosrow's rival in love with the Armenian princess Shirin, into the central and most significant image of his poem, embodying in it the humanistic ideal of a man of the Renaissance.

CONCLUSION



The personality of Alisher Navoi and his work are well known today in European reading and academic circles. Scientific articles and monographs are dedicated to him, authoritative encyclopedias, literary reference books in French, German, English are written about him, new translations of the great poet's works are published.

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