

STUDY OF ALISHER NAVOI WORKS IN EUROPE

I. T. Rustamov

Docent, Jizzakh state pedagogical university Uzbekistan, Jizzakh

Yakhshilikova Nargiza

Student, Jizzakh state pedagogical university Uzbekistan, Jizzakh

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Annotation

This article discusses the study of Alisher Navoi's works in Europe. The opinions of European scholars about the works of the poet are analyzed and interpreted.

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Nizamiddin Mir Alisher Navoi, the "shams ul-millat" of the Turkic peoples, enriched the treasury of world literature with his sensitive poetry, the great "Khamsa", the rich scientific heritage dedicated to various fields of science. is an actor. It is difficult to find another artist whose works are widespread in the world, such as Alisher Navoi, whose copies are kept in every corner of the world. In this sense, the history of the study of the activities and heritage of Alisher Navoi in Europe begins with the works of the poet's contemporaries. Navoi's works were already known in Europe in the 16th century. The Adventures of Bahrom and Dilorom, taken from the epic "Sabyi Sayyar" by Navoi, is a 1557 edition of The Visit of the Three Young Sons of the King of Sarandib, published in Venice in Italian and attributed to Christopher Tabrizi. Sitsishvili, a 17th-century Georgian poet, creatively translated Navoi's epic Sab'ai Sayyar and developed the epic Seven Beauties. It is well known that in the translation of the ancient Orient, the translation of works was done in two ways:

1. Account as a free translation. In such a translation, the creator has restored his innovation, that is, he translates with his own ideas in the process of translation.
2. Based on a clear translation. That is, the work is presented as it is. In this process, the translator focuses on the content of the work and tries to unravel its essence.

The above "Seven Beauties" is recognized as the product of free translation. At Navoi's request, officials who increase taxes and increase oppression will be removed from office. An example of this is the popular uprising that broke out in the capital in 1470. Alisher Navoi will be on the side of the people. Princes and officials who insulted the people of Khorasan will be severely punished. In particular, after this incident, Alisher's fame spread among the people. In 1472, Hussein Boykaro, who was more sensitive and alert in the early years of his rule, appointed Navoi to the post of emirate (minister). During his ministry, Navoi has done a lot of useful and exemplary work for the benefit of the people and the country. By the 19th century, the publication of Alisher Navoi's works and dictionaries based on his works began in Europe. In 1841, the French orientalist Cathermer published Navoi's

Muhokamat ul-lughatayn and Tarikh muluki Ajam in Paris. Russian scholar IN Beryozin includes excerpts from the poet's works in his book "Turkish Chrestomathy". It contains the following information about the poet:

Vafo yerida zohir o‘lmish nifoq,
 Saxo o‘rnida buxl tutmish visoq...
 Ham el manzilin shah katakdek buzub,
 Tovug‘ o‘rniga chug‘z o‘lturg‘uzub.
 Elida kishilikdin osor yo‘q,
 Sharoratdin o‘zga padidor yo‘q...
 Ne bir hujrakim, kom topqay ko‘ngul,
 Dame anda orom topqay ko‘ngul.

Another reason why Alisher Navoi was forced to leave the country was the unrest in the country. People don't trust each other. Faith has been replaced by discord, and generosity has been replaced by greed. The king of the country demolished the people's house like a cage and sold an owl instead of a chicken. There is no sign of humanity, there is evil everywhere. There is no room to rest. It is said that a comforting person has no spouse to hold him or her when he or she leaves, and no friend to mourn when he or she leaves.

Such unscientific views were expressed by the French orientalist M. Belen (Alisher Navoi, 1868),

E. Bloshe, Catalog of Turkish Manuscripts in the National Library, L. Buva (Pictures from the Civilization of the Timurid Period, 1926;

The Mongol Empire, 1927)

English orientalist E. Brown ("History of Persian literature in the period of the Tatar khanates", 1920), Russian orientalist V. Bartold's research and scientific articles. In particular, W. Barthold, in his article "Mir Ali Sher and Political Life" ("Mir Ali Sher and political life"), praises Navoi's work as a statesman, but does not understand the essence of his literary heritage. In this article, the scholar writes: "Alisher Navoi appears in his divans and many other works of art only as imitators of Persian poets." , wants to see reality and concrete reality. In fact, in the Muslim East, the potential of the artist is determined not by the creation of a new plot, as in Western literature, but by the ability to express new ideas in the context of traditional reality, theme, heroes. It is this inability to understand the tradition that has led these scholars to underestimate Alisher Navoi's work. Finally, the orientalist YE Bertels proves that Navoi was an original poet through a comparative study of the epics of Alisher Navoi and Farididdin Attar (Navoi i Attar). In this way, an objective study of Alisher Navoi's work abroad in a broad scientific aspect will begin.

The research of the German scientist A. Kurella "The rediscovery of the great poet" marked a new stage in Western Navoi studies. Following this research, Navoi's personality began to be studied in the West in two ways: as a great artist and as a statesman. In this regard, the scientific research and translation work of English scientists M. Sabtel, V. Feldman, D. Gench Turk, D. Devin, K. Adakhl, G. Dick, N. Womsley, French scientists M. Toutant, A. Papas are noteworthy. .

In 1868, the Russian orientalist VV Velyaminov-Zernov published Aloj bin Muhibi's dictionary "Al lug'at un-Navoiyat val-istishhodat ul-chigatoiyat" ("Navoi dictionary and proofs of the Chigatoy language") in St. Petersburg. makes Pave de Courteil, a French orientalist, compiled a dictionary using Navoi's works.

In conclusion, the various social and political changes taking place around the world, the renewal of

spiritual thinking have paved the way for the formation of a new approach to the work of great Eastern thinkers, in particular, Alisher Navoi. From the first years of the new century, scientific and theoretical conferences and symposiums dedicated to the life and work of Alisher Navoi were held in many countries around the world. International conferences on the occasion of the poet's birth in Turkey, Azerbaijan, Afghanistan, Ukraine, Germany, Afghanistan and Iran, as well as the participation of Uzbek scientists are noteworthy.

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