

## Navoi science and scientist Sharafiddinov

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**Abstract:** This article is devoted to the history of Navoiology. It analyzes the scientific views of Olim Sharafiddinov on Navoiology. At the same time, the contributions of Eastern and Western scientists to the science of Navoiology are revealed.

**Keywords:** Navoiology, source study, orientalist, scientific research, Olim Sharafiddinov, manuscript, tradition, new interpretation

**Introduction.** Literary studies of the East, especially Uzbek classical literature, is a very ancient field. Uzbek literary science is also classified differently in terms of its emergence, development and stages of study. Studies note that the Jadid and its new era emerged from the early twentieth century. The peculiarity for the literary criticism of this period is the phenomenon of harmonization that took place in the literary-aesthetic views of the East and the West. Therefore, for a literary critic, the demands of the times place some complex tasks. Especially in the science of literature, which developed on the basis of Eastern nationalism, it was inevitable to adopt special standards and, most importantly, to think according to those requirements. Literature adapted to such conditions was created and its representatives functioned.

Olim Sharafiddinov's scientific activity plays a special role in the development of the history of modern Uzbek literature, criticism and literary theory. He is one of the scholars who laid the first foundation of the new Uzbek literary science. Thanks to the efforts of the scientist Sharafiddinov, in the first half of the twentieth century, significant scientific research on the problems of ancient Turkic-Uzbek classical literature, classical and contemporary literature was published. As in Uzbek literature in general, the scientific activity of Olim Sharafiddinov is connected with Navoi studies. The basis of the scientist's creative research is Navoi studies. The huge monographic study "Alisher Navoi (life and work)" created as a result of the work of the scientist Sharafiddinov has been published five times and has been one of the main sources in the study of the poet's personality and literary heritage. The scientist studies the world of art of the great thinker in the history of Navoi studies, the socio-political environment of Alisher Navoi's life, the life of the artist and his position as a statesman, creativity and poetics, the interpretation of his works. Apparently, in studying the life and work of Alisher Navoi, Olim Sharafiddinov first turns to the USA, Michigan

experience of Navoi studies. This means, firstly, that the new process of Navoi studies was formed as a history at the same time, and secondly, that Olim Sharafiddinov approached Navoi studies in a unique way. Accordingly, in this article we have tried to examine the views of the scientist on the history of Navoi studies. The point is that Alisher Navoi's work and Navoi studies need a special understanding. In some studies, both have been interpreted as a single phenomenon. While the poet's work and literary heritage is an artistic field, Navoi studies is a scientific process with its history, development and prospects. According to the scientist Sharafiddinov, scientific Navoi studies is analyzed nationally and globally in two polar directions. The first direction is the national Oriental Navoi studies, which began in the time of Alisher Navoi, and the second direction is the world Western Navoi studies, which emerged in the XVIII-XIX centuries.

It should be noted that Olim Sharafiddinov is, first of all, a representative of the scientific and creative process of his time. He, like many other writers and literary critics, was born in the early twentieth century and lived at a time when the October Revolution was forced to be recognized as the most acceptable path in human history, breathing first through the socio-cultural conditions of Tsarist Russia and then the former Soviet government. Therefore, whether a scientist thinks about history, literature or poetics, all issues are connected with the expression of this idea. In particular, in the field of Navoi studies, there are sounds of applause for Soviet Navoi studies. It is necessary to recognize this as a natural state and to recognize the ideas that are effective for today's science and enlightenment. In this sense, the scientific experience of Olim Sharafiddinov serves as a source for the modern Navoi studies. Today, literary critics acknowledge that the study of Alisher Navoi's work began at the same time as the poet's life. This opinion was once expressed by Olim Sharafiddinov. Scholar Sharafiddinov notes that the sources of Navoi studies are in two directions, one is the memoirs of the poet's contemporaries, and the other is the works of Alisher Navoi himself. "A lot of valuable information about the life and work of Alisher Navoi has been left to us by Navoi's contemporaries," he said. His name is included in almost all historical works and commentaries written in the XV-XVI centuries. Alisher Navoi's own works are also the best source of information about the poet "[4.46]. It seems that the steps taken in Navoi studies in the 20-30s of the XX century prove that they have a deep scientific basis. Scholar Sharafiddinov first defines his position on Navoi studies. Literary orientalist M.Nikitsky, V.Bartold, E.E.Bertels, Abdurauf Fitrat, Abdurahmon Saadi and others will continue their work. Scholars such sources as "Ravzat us-safo" (Mirkhand), "Habib us-siyar" (Khandamir), "Tazkirat ush-shuaro" (Davlatshah Samarkandiy), "Boburnoma" (Bobur), "Badoe ul-vaqoe" (Wasifi) learns from them and collects information about

Alisher Navoi and his contemporaries. Scholar Sharafiddinov thinks about such rare national sources of Navoi studies. For example, speaking about the work "Tazkirat ush-shuaro", the oldest work about Alisher Navoi is "Tazkirat ush-shuaro" by Davlatshah Samarkandi. This tazkira was written in 1487 during the life of Navoi and is very popular in the East and the West. The emperor dedicated the last part of his work to Alisher Navoi and with great respect gave a brief but important account of his life, work and works "[4.46]. Scholar Sharafiddinov emphasizes the great contribution of historian Khandamir in the study of the life and work of Alisher Navoi. He noted that Khandamir was brought up by Alisher Navoi himself, that Khandamir's works were of great scientific importance in Navoi studies, that Khandamir knew Alisher Navoi's socio-political and literary activities very well, and that "Makorimul-akhlaq" Khandamir writes that he gave extensive and well-founded information about Alisher Navoi in his works *Habibus-siyar* and *Khulosatul-akhbor*. Scholar Sharafiddinov says that the "Boburnoma" created by Bobur in Navoi studies is an important scientific source. In this regard, the relationship between Alisher Navoi and Zahiriddin Muhammad Babur will be clarified. It is recalled that these two great beings could not meet in life. At the same time, Lutf Alibek Ozar's "Otashkada", Som Mirza's "Tuhfai Somiy", Riza Qulikhon Hidoyat's "Majmaul Fusaho", Fakhri Khiravi's "Latoyifnoma", Mirzo Haydar Doghlati's "History" It is noted that such works as "Tuhfatul-tavorix", "Tazkiratul-Khattotin", "Safina-tush-shuaro", "Safinan Khoshgo" are valuable sources about the period, life and work of the poet.

According to the scientist Sharafiddinov, the research of Western European and Russian scientists in the world of Navoi studies is noteworthy. The scientist emphasizes that Navoi studies has a long history in European science. In contrast to national Navoi studies, European scholars "initially recognized Navoi not from their own works, but from the works of Oriental biographers (Davlatshah Samarkandiy, Khandamir, Som Mirzo, Lutf Alibek Ozar)" [4.47]. The study of the life and work of Alisher Navoi began in Western Europe in the late seventeenth century. The Oriental encyclopedia compiled by Erbelo in 1697 gives examples of Alisher Navoi's life, works in Persian and Uzbek. In the 18th century, the French orientalist Sylvester de Sasi Davlatshah Samarkandi translated the notes of Som Mirza about Navoi and based on them he wrote a work about the life and work of Alisher Navoi. According to him, Alisher Navoi is a "famous politician", "famous poet", "defender of lovers of literature", "deserves an honorary place in the history of Oriental literature." In the 19th century, the Austrian scholar Hammer Sylvester, in his *History of Iranian Fine Literature*, lists Alisher Navoi's works and talks about his work on "beautification and construction," his "great minister and great poet," and his "eternal life in Persian and

Turkish." The English Turkologist EF Gibb, in his *History of Ottoman Poetry*, says that two great poets, Jami and Navoi, wrote in the palace of Sultan Hussein Boykaro. The play emphasizes that Alisher Navoi is the star of Turkish poetry. P.S. Savelev, an orientalist, was the first in Russian encyclopedia to give information about Alisher Navoi's creativity and Navoi studies in an encyclopedic dictionary published in 1835. P.S. Melioransky published an article in Brockgvuz and Efron's encyclopedia entitled "Turkish dialects and literature", describing Alisher Navoi as "a true classic writer of the Turks."

According to the scientist, Western scholars analyze the life and work of Alisher Navoi through the works of the poet, which are available in European libraries, and only quote from those works. This limits the formation of Navoi studies as a comprehensive science. It is obvious that Navoi studies is in fact a field that should be studied on a global scale, and its improvement is the task of world science. This is required by the content of the great poet's works of art and enlightenment. Because the phenomenon of Alisher Navoi is a separate world, creative thinking, human values. Saidolim Sharafiddinov notes that the first research in the field of Navoi studies in Russian literature was a master's dissertation on "Amir Nizamiddin Alisher, his role in state affairs and literature" by Mikhail Nikitsky. It collects historical information about the poet and provides more detailed information about the work of Alisher Navoi. In addition to the views of the above-mentioned scientists and creators, the study also discusses these authors in detail. It is obvious that the range of Navoi studies is gradually expanding, and it is enriched on the basis of Oriental studies, textual studies. A list of Alisher Navoi's works is compiled, and the principles of the poet's appeal to Navoi studies begin to be felt. Scholar Sharafiddinov in due course speaks about the factors hindering the development of Navoi studies. At the same time, he sees a shortcoming in the lack of solidarity among the intelligentsia in the study of the issue. Although modern Navoi studies has come a long way in this regard, it should be noted that there are still problems to be solved. The monograph notes that Navoi studies made significant achievements in the French scientific school of the XIX century. M. Belen, the author of the work "About Alisher Navoi, biographical and literary notes with samples of the author's works", published in 1861, is mentioned in it. He uses Persian and Turkish sources, translates the confessions of his contemporaries, lists ancient manuscripts in the National Library of Paris, traces the history of Alisher Navoi's works based on Tuhfai Somiy, and translates Majolisun-nafois and Khamsatul-mutahayyirin.

Scholar Sharafiddinov states that M. Belen and M. Nikitsky together "Alisher Navoi imitated the works of Khusrav, Nizami, Jami" and said that this opinion has absolutely no basis. He correctly assesses these authors as the conclusions of the

scientist Alisher Navoi without getting acquainted with his work. At the same time, it should be noted that the tradition of "nazirai benazir" (unparalleled resemblance) is a deeply rooted phenomenon in the art of Eastern speech and in world literature in general. This phenomenon is described in Western and modern literature as "motivation or transformation of plot and image." Many masterpieces of the world are the product of the same literary phenomenon. It is a literary principle, a law of art, that has continued in oral and written literature from antiquity to the present day. Not understanding it deprives the world of art and aesthetics of its appeal, makes it difficult to understand the world of life and literature, and deprives it of thinking. For example, several hundred works have been created on the motif of "Yusup and Zulayxo" or "Aeneid", each of which is a separate product, a unique example of the art of speech. Similar Oriental poetry and epic poetry are the products of original artistic and philosophical thinking about the world and man. This phenomenon is also characteristic of the fiery Eastern lyrics. For example, the ghazal genre itself can be considered as a literature within the classical literature of the East. Each of them is an independent and final work with a separate ideological and artistic world. In particular, a lack of understanding of the poetics of literary traditions, a lack of appreciation for the delicacy of oriental creativity, leads to unbiased conclusions. Misconceptions about the poetics of the East and creativity in general can be explained in this way.

Scholar Sharafiddinov emphasizes that the publication and translation of Alisher Navoi's works was an important stage in the history of Navoi studies. Translators, orientalists, literary critics, linguists and source scholars have a great responsibility to translate the works of thinkers with high skill, to prepare flawless editions on the basis of texts, to create comparative texts of manuscripts around the world. O. Sharafiddinov says that important work has been done on the publication and translation of Alisher Navoi's works in the West, as well as in the East. As an example, the French scholar applauds Katrmer for his remarkable work in this field, although it has not been fully accomplished. He notes that he was a scholar who introduced the rich Uzbek classical literature to Europe.

The scientist also praised the work of Russian turkologist, Professor IN Berezin on the translation and publication of Alisher Navoi's works. Thanks to the services of this scientist, Alisher Navoi's "Majolisun-nafois", "Vaqqfiya", "Khamsatul-mutakhayirin", "Munshoat", "Mahbubul-qulub", "Hayratul-abror", "Hayratul-abror", etc. were included in the first volume of the "Turkish Chrestomathy" published in Kazan in 1857. "Farhod and Shirin", "Layli and Majnun", ghazals and rubai without translation. After that, samples of Alisher Navoi and his works will be published in the European and Russian scientific press. In the study of these issues, the scientific

and creative activity and talent of Olim Sharafiddinov is reflected. It turns out that he was a textologist and a source scholar as well as a knowledge of Eastern and Western languages. In addition, these qualities are a vital necessity for the science of Navoi studies.

The scientist draws attention to another important branch of Navoi studies. This is a matter of lexicography-lexicography. It is known that in the post-Navoi period there was a great need for annotated dictionaries for classical and mystical literature of Alisher Navoi and the East in general. This is not only related to the understanding of the language of classical works, but also to the poetics of the symbolic-figurative style of writing typical of Eastern classical literature in general. For this reason, special dictionaries for the terms of mysticism and fiction were created in the East. In particular, dictionaries on the works of Alisher Navoi have been compiled. One of such dictionaries is studied in depth by the famous scientist from Samarkand Kudbiddinkhon Muhiddinov and presented to science as a candidate's dissertation. In addition, dictionaries created in the post-Alisher Navoi period often refer to the works of the poet. This shows that Navoi studies is a brilliant field. Scholar Sharafiddinov states that "some fragments and sentences from Navoi's works are included in various dictionaries compiled and published by European and Russian scholars" [4.52]. As an example, the author of an unknown dictionary "Al-lug'atul Navoi and al-istishqodatul-chigotoyata" published in 1868 by V.Velyaminov-Zernov. It presents many examples from the works of Alisher Navoi. During the further development of Navoi studies, in addition to the "Dictionary of Navoi works", which was published several times in a separate and voluminous form, we see that the works of the poet were used in dictionaries in the interpretation of complex words and phrases. Thus, the dictionaries on which the creative texts are based play an important role in the field of Navoi studies. Scholar Sharafiddinov pays special attention to the confusion in the history of Western Navoi studies with the lyrics, epics and other works of Alisher Navoi. It focuses on the errors in attributing some works in the history of classical literature to Alisher Navoi. Garoyibus-sig'ar, Navodirush-shabab, Badoeul-vasat, Favoyidul-kibar, as well as the first devons Badoe ul-bidoya, Navodir un-nihoya The orientalist M. Nikitsky edits the misconceptions in his opinion. The proverbs "Nasrul-luoli" attributed to Ali explain the artificial attribution of the works "Matniquit-tayr" created by Fariddiddin Attar to Navoi. M. Nikitsky says that the two works attributed to Alisher Navoi, "Mezon ul-avzon" and "Aruzi turkiy" are in fact one work. VD Smirnov, IN Berezin's works "Makhzan ul-asror", "Shaybaniynoma", G. Vamberi's works "Yusuf va Zulayho", "Qissai Sayfulmuluk" also attributed a mistake to Alisher Navoi and the authors of these works identifies. It should be noted that due to the expansion of Alisher Navoi's

work and Navoi studies in the West, in our opinion, there are cases when other works are attributed to the poet. Because at that time, other Uzbek artists were less studied than Alisher Navoi. Until Sharafiddinov creates a special scientific study of Alisher Navoi, he will conduct serious research on many representatives and works of Uzbek classical literature. The great representatives of Turkish-Uzbek literature before the time of Alisher Navoi, Khoja Ahmad Yassavi, Suleiman Baqirgani, Burhanuddin Rabguzi, Durbek, Lutfi, Sakkoki, Atoyi and others, study the works of the former Soviet Union in detail. So, Olim Sharafiddinov enters Navoi studies with great knowledge and experience and enriches this field. He realizes that his work in this area will be a source not only for the literature of the period, but also for future research.

In short, the services of Olim Sharafiddinov in the field of literature deserve special respect. The center of his scientific and creative activity is Navoi studies and the work of Alisher Navoi. The artistic and aesthetic thinking of a scientist is formed by these great works of art. Therefore, even today, the views of Olim Sharafiddinov on artistic aesthetics, and especially on Navoi studies, have not lost their prestige, but remain of great scientific importance.

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