

A COMPARATIVE STUDY OF LITERATURE OF NAVOI AND WESTERN RENAISSANCE.

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<https://doi.org/10.5281/zenodo.6634668>

Abstract. *This article bargains with the ponder of the wealthy and different inventive legacy of Hazrat Alisher Navoi, a incredible agent of the craftsmanship of discourse, a researcher who has composed in all sorts of fiction, the article presents the way how the legacy of Alisher Navoi was examined by the researchers from diverse parts of the world; at that point the article appears errands within the forms of advancement of the works, the poet's reflections on those locked in in aesthetic expression and the examination of his sees on discourse culture is highlighted.*

Key words: *Magnificence of discourse, aesthetic word, culture of discourse, discourse delicacy, storyteller, attendant, gathering at the lord, word craftsman, sultan of the science of considering, occasional occasion.*

СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ ЛИТЕРАТУРЫ НАВОИ И ЗАПАДНОГО ВОЗРОЖДЕНИЯ.

Аннотация. Эта статья посвящена размышлению о богатом и разнообразном изобретательском наследии Хазрата Алишера Навои, невероятного агента мастерства дискурса, исследователя, сочинившего всевозможную художественную литературу. исследованы исследователями из разных уголков мира; в этот момент в статье появляются поручения в формах продвижения произведений, освещаются размышления поэта о тех, кто заперт в эстетическом выражении, и исследование его взглядов на дискурсивную культуру.

Ключевые слова: Великолепие речи, эстетическое слово, культура речи, деликатность речи, сказитель, служитель, собрание у владыки, мастер слова, султан науки созерцания, окказиональный случай.

INTRODUCTION

Alisher Navoi is a magnificent poet, a sultan of thinking, and a word artist. Many research projects in the field of Navoi studies are being undertaken nowadays, and scientific conferences are being organized at both the national and international levels. At the same time, we know that in higher education institutions, in particular, clubs, courses, and trainings are organized to immortalize the memory of the great figure, as well as the installation of scientist statues in our country and a number of other countries, the full publication of works, and the construction of architectural monuments in city centers. The finest thinker of his generation - linguist, innovative moral-aesthetic author Alisher Navoi, a statesman, donated religious and philosophical views during his lifetime. His one-of-a-kind brilliance, as well as his cultural significance to Turkic peoples. The study of Navoi's work entails being aware of the great thinker's writings, the schools he established, and the periodic events and incidents. The language and vocabulary of Alisher Navoi demand precision. Because Navoi's environment is so distinct, it can be compared to an infinite ocean.

The views expressed in the author's pamphlet "Muhokamat-ul-lug'atayn" and other works help to describe the general and important points of the Navoi linguistic world. Scientific research on the language of the poet's works, theoretical views on this issue in Turkic studies, and the views expressed in the author's pamphlet "Muhokamat-ul-lug'atayn" and other works help to describe the general and important points of the Navoi. It is critical to read Alisher Navoi's works in order to become acquainted with his fascinating linguistic realm [1-4]. Alisher Navoi's poems, prose works, religious, historical, philosophical, and educational treatises encapsulate all of the strength and majesty in each person's imagination. Alisher Navoi represents the entire Turkic world and is a one-of-a-kind figure in international literature. All people value and cherish his legacy, the poet's own beauty of speech, in his own words, his thoughts. We value Navoi's legacy in particular [Edition 6, 1947]. Alisher Navoi's legacy of speech, literature, language, and social ideals has had a significant impact on young people's worldviews. "Body is a word for a garden, The spirit is the fruit of the Ash'arite" Contemplations on the culture of discourse and the phonetic and methodological features of discourse are communicated in numerous works of Alisher Navoi. Alisher Navoi's account of the speakers raises the address of why the artist was interested in ministers and why he considered their work. Alisher Navoi himself was one of the foremost smooth, smooth artists of his time. His intrigued within the subject of lecturing appears that he had a greatly profound knowledge, and that he expanded his information by examining different mainstream sciences [Dictionary, 1961: Indeed, some time recently examining an issue, having hypothetical information on that issue means being able to fathom it correctly. Alisher Navoi too conducted a theoretical examination of lecturing.

MATERIALS AND METHODS

The poet divides those who are locked in in creative expression into "nadims, qissagoys, masalgoys, badihagoys, qiraatkhangs, problemogoys, ministers, goyandas, maddohs, qasidahs." According to Navoi, they should have a solid, charming and alluring voice Alisher Navoi's views on speech culture and rhetoric are reflected in his profound thoughts on language, speech, rhetoric, speech culture, speech etiquette, speech According to Prof. Ernst Begmatov, in the poet's interpretations of the etiquette of speech:

- 1) discourse, its verbal and composed form;
- 2) aces of discourse activity;
- 3) ways of event of speech;
- 4) discourse styles;
- 5) meaning and shape in discourse, their harmony;
- 6) discourse tone; his appearances;
- 7) discourse etiquette;

8) issues such as discourse nuance (aesthetics) were mentioned. According to this creator, Alisher Navoi separated the speakers into two bunches - speakers of positive quality and speakers of negative quality, based on their speech perfection and the reason of speech [8]. The creator portrays the speakers of positive quality in more than 80 expressions, such as "pubertal trademark, spring, guharposh, durbor, noktadon, enchantment, sweet, sweet". The think about of the work of our gifted evangelists who lived within the past is of practical significance indeed nowadays.

It is exceptionally imperative to consider the heritage of Alisher Navoi within the history of discourse culture “The art utilize” of dialect assets, the capacity to apply them to the substance of the content, to subordinate them to the most objectives and goals is the culture of speech [9]. At the same time, Alisher Navoi could be a man of persuasiveness and interesting capacities. In his artistic and logical works, Alisher Navoi paid extraordinary consideration to the issues of the Turkic dialect, its relationship with other dialects, the foremost sensitive artistic possibilities of Turkish speech [10]. Discourse culture managed with issues of discourse movement morals, particularly the linguistic and extralinguistic criteria for selecting the implies of giving a phonetic culture. In studying the current issues of discourse culture, its behavior, Alisher Navoi frequently paid special consideration to the aesthetic implies of guaranteeing the precision and expressiveness of speech, the most prominent similarity to its reason. At the same time, the artist condemns situations that negate the culture of discourse and the behavior of communication encountered in specific. From this point of see, Navoi’s sees and conclusions on the consider of speech culture can be separated into two primary groups: 1) implies to serve the culture of discourse, its morals and aesthetics; 2) recorded the negative wonders that damage the culture of discourse, the rules of morality. By considering the poet’s contemplations on the highlights and implies of idealizing speech, we can separate them into two more subgroups: 1) etymological necessities of discourse culture; 2) rules of discourse etiquette.

RESULTS

The poet's works moreover contain common articulations concerning both sections. Alisher Navoi talks about: 1) the got to treat dialect with regard and care, to appreciate it, to secure it; 2) to ponder the boundless conceivable outcomes of dialect assets, to ace them. conscious approach to dialect, utilize of its potential for great purposes. Getting a charge out of the unique control of the living word is one of the characteristics of the Uzbek individuals. Researcher Alisher Navoi could be a virtuoso who has brought the craftsmanship of beautiful and noteworthy discourse, the craftsmanship of expert articulation, to the most elevated level [Oratory and its linguistic-methodological implies, [2007]. One of the foremost vital assignments nowadays is to completely think about the wealthy and diverse creative legacy of Alisher Navoi, to broadly advance his undying works in our country and overseas, and to immortalize his memory [11]. The to begin with data almost the work of the awesome writer in France started to appear in the moment half of the XVII century. However, the precise think about of the work of the thinker started within the XIX century - a time when the science of Oriental thinks about has accumulated adequate assets, created inquire about strategies. Such orientalist as D`Erbelo (1625-1695), Sylvester de Sasi (1758-1838), E. Kartmer (1792-1857), Fransua Belen (1817-1877), Clear de Kurteyl (1821-1882) and Lusen Buva made a great contribution in terms of the work of decision-making and advancement of French Navoi studies. The works of Bertelmi de Molenville D`Erbelo, a well-known orientalist and the author of the celebrated Oriental Library, give the primary data approximately the life and work of Navoi. D`Erbelo distributed a three-volume think about based on Arabic, Persian, and Turkish compositions that presented French perusers to Oriental writing. D`Erbelo provides data almost the work of Alisher Navoi within the to begin with and third volumes of his research. This little article entitled “Navoi” included within the to begin with volume permits us to recognize D`Erbello as the primary advocate of our extraordinary writer in France. Within the article, the French analyst tells almost Navoi’s

social status, his distinction among the individuals of Khorasan, depicting him as a incredible writer and scholar. He gives nitty gritty information about the library, which was established by the artist in Herat and afterward handed down to the historian Khandamir. This article will moreover clarify the meaning of Alisher's title to the reader [12]. Within the third volume of his book, Navoi's title is additionally specified within the inquire about of Sylvester de Sasi, another French pilgrim after D'Erbelo, the author of the eastern school.

DISCUSSION

As the 19th century Russian researcher Mikhail Nikitinsky put it in his paper [Amir Nizamiddin's position within the state and writing. 1856, p. 3] Sylvester de Sasi composed a major work on the life and work of the authors of Uzbek writing, based on information from the Samarkand State and Som Mirzo. In this consider, he emphasized the versatility of Navoi's work and his commitment to the improvement of his national writing. In particular, he composes of the artist: "Alisher was a political figure and a well-known poet, who composed in all classes of fiction and was a researcher of literature. Sylvester de Sasi describes Navoi's history in more detail than D'Erbelo, but in his book he gives as it were a dry list without any logical basic commentary on the poet's works Katrmer Etienne Check, a teacher of Semitic dialects at the College de France, a researcher celebrated for his works, and an uncommon mental, made a great contribution to the advancement and spread of Navoi's work in France. An article in Brockhaus and Efron's broad word reference states that [SPB, 1893, vol. 5, p. 363] composes of the "enormous erudition" of the Russian orientalist Berezin Katrmer, who was "exceptionally brilliantly within the examination of details. V. V. Barthold, on the other hand, assesses the presentation composed by a French researcher to a ponder on the history of the state built up in Iran amid the Mongol period, saying that it is "as idealize as all of Katrmer's research" [V. V. Bartold. Works, Volume VIII, p. In 1841, M. Katrmer distributed a chrestomathy on Eastern classical literature, which included Navoi's Muhokamat-ul-lug'atayn and Tarikh muluki Ajam. Both works were to begin with distributed in Europe on the premise of Navoi's compositions kept in Paris.

Later, the researcher drew up a nitty gritty arrange for the distribution of the works of the Uzbek thinker in French, but this arrange did not materialize due to the passing of the researcher. D'Erbelo's work ought to not be seen as a crevice within the ponder of Navoi's work in France. The accessible realities appear that this prepare proceeded continuous. In particular, the celebrated French essayist and rationalist Jean-Jacques Rousseau, who lived in the XVIII century, as a tremendous fan of Eastern classical writing, knew Navoi devons well, as well as Turkish interpretations of uncommon landmarks of Oriental verse (for case, the Turkish interpretation of Saadi's Gulistan, etc. In this way, the method of spreading Navoi's works in Europe is much more complex and multifaceted. It is essential that Alisher Navoi was one of the foremost popular and influential artists of his time, and the imaginative circle of the author was studied by foreign scholars. Lucien Bouva proceeded the work of French orientalist within the ponder of the life and work of Navoi. At a conference of orientalist in Paris in 1902, he gave a detailed account of a recently found composition duplicate of Muhokamat-ul lug'atayn. In 1926, Lucien Buva distributed a piece of within the magazine "Asia" almost the culture, art, architecture and writing of the Timurid period, in which he gave a brief memoir of Navoi and a list of works by the artist. L. Grandpa depicts Navoi as a humble, humane man who did not try to

the next title and career. He emphasizes the poet's kyongencompassing respectable action and records the buildings he built in Herat. L.

In 1927, Buva's book, *The Mongol Realm*, was distributed. One chapter of this work bargains with the work of Alisher Navoi. V. V. Concurring to Barthold, L. Buva does not turn to unused sources this time, he still depends on the initial works of Mirkhand, Khandamir, Babur and Alisher Navoi. V. V. Bartoldning L. In spite of his basic appraisal of Buva, the inquire about of the French orientalist is critical in popularizing the work of the author of Uzbek literature among the French and European open.

French orientalists, particularly L. Buva's books pulled in the consideration of researchers to a more careful logical consider of Navoi's work. Alisher Navoi was an awesome writer, scholar, open figure and statesman of the Turkic peoples, who cleared out his check on history, acquiring his works in Persian, Arabic and Turkic languages. Much obliged to the Turkic-speaking craftsman, Navoi could be a develop precursor of the literature of numerous Central Asian people groups in intercultural relations Alisher Navoi's most celebrated work, *Hamsa*, is one of the works composed in honor of Nizami Ganjavi, a classic of Persian verse. Alisher Navoi may be a virtuoso who left delicate considerations in both science and enlightenment. Navoi recognized that science is one of the foremost lovely and vital qualities of man, that the foremost vital duty of each individual is to procure knowledge. According to Navoi, in arrange to master science, every youthful era ought to consider difficult: "When you're youthful, you should accumulate information, and after you develop ancient, you ought to spend it", said Navoi. Alisher Navoi memorized numerous lyrics from a youthful age, counting Farididdin Attor's "Mantiq ut-tayr" ("Bird's speech"), which he studied openly from childhood. Alisher Navoi also paid incredible consideration to the issues of open talking, and in his time opened several cell-schools, where he took care of the understudies.

Amid his remain in Astrobod, Alisher Navoi sent letters to Ruler Hussein Boykaro with a proposition to open schools for boys and young ladies, and actually started the development of madrassas. Agreeing to Navoi, science brings light to the individuals, appears them the proper way, and thus repeatedly tries to teach the more youthful era. He opened a school close his Ikhlosiya madrasah, made the fundamental conditions for the instruction and childhood of children, and distributed the fundamental reserves for this. In-depth consider and popularization of Uzbek writing and culture on the example of Alisher Navoi's wealthy scholarly legacy is more vital than ever. Alisher Navoi communicated his sees on instruction by making positive pictures that represent a more concordant individual.

His sees on the issues of science, enlightenment and morals are reflected in his logical, philosophical and educational works. The great artist and scholar Navoi communicated his sees on the instruction of youthful individuals in several works, counting his legends "Hayrat ul-abror", "Farhod and Shirin", "Layli and Majnun" are among the philosophical and instructive legends. In these works, Navoi paid great attention to his philosophical, socio-political and instructive issues [Alisher Navoi's works, 2021]. Fiendish characteristics are condemned within the epic, and cases of false reverence and hypocrisy are strongly uncovered.

CONCLUSIONS

In specific, Navoi acclaims the qualities of generosity, decency and lowliness, regard for guardians, trustworthiness and judgment, the benefits of science and lowliness. A few chapters

of Hayrat ul-abror are given to profound quality and education. In the 6th article of this epic, Navoi lauded conduct and lowliness and communicated his valuable sees on instruction. In this play, pompous and indecent individuals are condemned. In the article of the epic, the artist thought in detail almost the childhood of the younger generation, its childhood, instruction and adolescence, as well as the duties of parents in this respect. The writer inclinations youthful individuals to serve their guardians, to respect them, to continuously be kind to them, and to liken guardians with the moon and the sun. These incorporate bowing down to one's guardians with regard, saying, "Sacrifice your head to the spoon, and deliver your body to the charity. Alisher Navoi expressed his sees on instruction by making positive pictures that speak to a more harmonious individual. His sees on the issues of science, illumination and morals are reflected in his logical, philosophical and educational works. The awesome craftsman and thinker Navoi has communicated his sees on the instruction of youthful individuals in a few works [13]. Studying the works of the incredible craftsman, growing the scope of youthful Navoi scholars - instructing them the history and substance of the poet's idealize works - could be a step towards national progress.

Sources

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