

GUIDANCE OF THE XX CENTURY ABOUT THE PHILOSOPHICAL HERITAGE AND SUFISM OF NAVOI

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DOI: 10.5958/2249-7137.2022.00351.2

ABSTRACT

The article reveals the analysis of the results of the development of Navoi studies, for which the twentieth century has become a truly triumphant century. Uzbekistan has become a universally recognized center for studying the heritage of the greatest poet and humanist. The whole world began to comprehend the poet. European scientists, on the basis of sources created in the Navoi era, subjected to scientific research the issues of the personality and creativity of the brilliant poet and outstanding statesman, thereby creating the foundation for a new stage of Navoi studies.

KEYWORDS: *Navoi Studies, Philosophy, Heritage, Sufism, Literature, State Activity*

INTRODUCTION

Navoi is first of all a Sufi and only then a brilliant poet, thinker and citizen. What a Sufi does in mortal life can serve as a cover for his holiness and closeness to the Lord, a kind of distraction of the attention of the crowd from a person whose soul has completely turned away from the world and every moment breathes only by Him, the Beloved Creator. Even the genius of Navoi, who created the greatest and enduring masterpieces of classical literature, is just an addition to his holiness, carefully hidden from prying and uninitiated eyes [1].

Western scientists who traveled to the countries of the East in the 19th year, lovers of antiquities and collectors of artifacts serving in colonial countries, at the first opportunity tried to get copies of Navoi's works and take them to their homeland. As a result, the works of the brilliant poet have accumulated in large numbers in museums, libraries and private funds in Great Britain, France, Germany, and Italy. The "Catalogue of Turkic Manuscripts", published by the English orientalist C. Rieux in 1888 in London and now stored in the British Museum, testifies to the great interest in the work of the Uzbek thinker.

In his catalog, the author gives a description, in particular, of 12 rarest copies of Navoi's creations. The famous source and textologist Ch. Ryo treated the personality of Alisher Navoi with the greatest respect, as evidenced by his following words: "Mir Alisher is a historical figure who has rendered the greatest merit in raising the status of the Turkic language to a literary one. He was a highly cultured person and a brilliant thinker, and this is generally recognized. He, without a doubt, is the most fruitful poet of all Turkic-speaking poets" [2].

Among the European orientalists E.Bloche, M.Buvat, E.Brown also studied the work of Navoi, the manuscripts of his works. So, E.Brown in his four-volume book «History of Iranian Literature» covers the life and work of Alisher Navoi, dwells on his work. Brown highly appreciates the work of the poet and writes: “The significance and impact of Mir Alisher, both as a creative person and as a patron of the people of the pen, are indescribably great. He is the greatest benefactor of his era and his country” [3].

Thus, we can see that the interest in the work of Alisher Navoi in the European Oriental studies of the 19th century has become very significant. Based on the sources created in the Navoi era, they subjected to scientific research the issues of the personality and creativity of the brilliant poet and outstanding statesman, thereby creating the foundation for a new stage of Navoi studies. Firstly, they summarized and introduced into scientific circulation handwritten sources dating back to the end of the 15th - beginning of the 16th century and containing information about Navoi.

Secondly, the traditional eastern interpretation of Navoi, which has continued to this day, based on description, was discontinued, and instead a scientific approach to the work of the brilliant master of the word was proposed. However, the Navoi Veda of this period did not delve into the biography of the great poet. Summarizing the information about Navoi contained in historical sources, they did not subject them to a comparative critical analysis. As a result, the real biography of the thinker has somewhat faded. In the view of the orientalists of the 19th century, Navoi became a confidant close to the padishah, who lived a quiet life as a holder of a seal, a vizier. In the memoirs (tazkir) of Navoi, much is said about his «Nazira» (initiations) and «tatabbu» (imitations), which misled Western orientalists, who understood Navoi as a «poet-imitator».

It should be emphasized that the second stage of development of Navoi studies was associated with the process of great political transformations. Since the second half of the 19th century, a race began between Great Britain and Russia to turn the East into a colony, and this race caused an increase in interest not only in geography, geology, nature, but also in the spiritual potential of the Central Asian and Indian regions. This interest, for certain reasons, did not weaken even after the October revolution in Russia and the establishment of the domination of the «red empire» in the territory of Central Asia. The scientific report “Alisher Navoi”, written in 1868 by M. Belen, an employee of the Hungarian Embassy in Turkey, became relevant again. Lucien Bouv's article «Strokes to the civilization of the Temurids», «Catalogue of Turkic manuscripts stored in the National Library» by Edgar Bloch, sections on Navoi in the «History of Iranian Literature» by the English scholar Edward Brown can be attributed to noteworthy studies of that time.

During this period, the tendency to exalt the genius of Navoi and present it as a symbol of the nation among the Turkic peoples, deceived by the false promises of V. Lenin about presenting autonomy and freedom to the border regions, in particular the republics of Central Asia and Transcaucasia, intensifies. The first attempt was made in the «Initial kurultai of Turkology» held in 1926 in Baku under the motto «Alisher Navoi - the great Turkic poet» and dedicated to the 500th anniversary of the brilliant thinker according to the Muslim calendar (Hijra) [4]. The main attention was paid to the contribution of Navoi to the development of the Turkic languages, his status as a statesman and the ideas of national identity. The reports of the leading scientists of that time, such as «The Life and Literary Position of Navoi» by Ismail Hekmet, «About Navoi»

by Mirzo Jalal Yusuf-zade, «Navoi - a linguist», Chuban-zade Bakr, «The influence of Persian literature on Navoi» by Mirzo Mukhsin Ibrahim attracted the attention of not only the participants, but also literary critics of all Turkic peoples, inspired them to study the work of Navoi.

But it must be said that even before the twentieth century, the West began to comprehend Navoi, since interest in the personality and heritage of the great humanist was not limited to the East. The encyclopedia «Oriental Library» by the French scientist Artolemed Yerbelo, published in 1697, provides a biography and titles of Navoi's works.

In the studies of the orientalist Sylvester de Sacy (1758-1838), the name of Navoi is mentioned - all this testifies to the fame of the great poet and statesman in the West.

The Russian orientalist P. Savelyev, in an article published in 1835 and specially dedicated to Mir Alisher, gives a completely truthful assessment of the creative activity of the great poet and gives brief information about his works. A significant event in the development of Navoi studies of that period was the master's thesis of M. Nikitsky, dedicated to the life and work of Navoi. This researcher generalizes the materials given in such historical and memoir works as «Tazkirat ush-shuaro» by Davlyatshah, «Tukhfai Somi» by Soma Mirzo, «Majalis ul-ushshak» by Sultan Hussein, «Ravzat us-safo» by Mirhond, devoted to the political and literary life of the era of domination of the Temurids dynasty. Nikitsky, on the whole, correctly assesses the literary and state activities of Navoi [5].

Nikitsky adequately appreciated the great poet, argued that «Mir Alisher occupies an honorable place in the history of the literature of the East», he called on Russian orientalists to pay special attention to his work.

The book «Turkic reader», prepared by Professor N.N. Berezen (1818-1896) and published in Kazan in 1857, contains excerpts from two works by Alisher Navoi - «Vakfia» and «Munshaat». The famous Russian scientist V.V.Velyaminov-Zernov prepared a scientific-critical text of the dictionary, compiled in the 16th century on the basis of the works of Alisher Navoi and known as «Abushka» and published it in 1868. Another Russian orientalist, N.I. Ilminsky, in his work published in Kazan in 1862 and dedicated to the Turkic-Tatar languages, highly appreciated the merits of Alisher Navoi in the development of the literary Uzbek language and characterizes him as a person who selflessly fought for the development of his native language [6].

Katremer in 1841 in Paris published the works of Navoi «Muhokamat ul-lugatayn» and «Tarihi muluki Ajam».

The Hungarian scholar G. Vamberi, in his works devoted to Central Asia, begins to give excerpts and translations from the works of Navoi. He translated into German the introductory part of «Mahbub ul-Kulub» (Beloved of Hearts), some chapters of «Farhad and Shirin», as well as excerpts from other works of the great poet.

The French wax specialist M. Belen published a voluminous article entitled “On the life and work of Mir Alisher Navoi” in 1861 in the Asiatic magazine [5]. At the same time, he wrote a large work on the work «Majalis un-nafois», translated some chapters of «Mahbub ul-Kulub». It should be noted that the works of Nikitsky and Belen were considered studies that were fully recognized by orientalists of the 19th century, moreover, they served as the main source in the

study of Navoi at the beginning of the 20th century.

The influence of kurultai was felt that year in Uzbekistan, in particular, in articles about Navoi by Abdurauf Fitrat and Vadud Mahmudi, published in the newspaper Maorif va ukituvchi (Enlightenment and teacher) [7].

The mood of the kurultai, of course, could cause unexpected embarrassment for the partocrats of the communist totalitarian system. All Russian orientalists were urgently mobilized to correct the situation. The interpretation of the life and work of Navoi, reflected in the materials of the kurultay, was considered to be opposed to the then ideology, and the propaganda of these performances met with serious obstacles. Here is what the orientalist E.E. Bertels wrote about this: “A characteristic feature of this stage of Navoi studies can be considered that the works about Navoi were almost exclusively representatives of the nationalist bourgeoisie, who tried to use his name for their own purposes. Therefore, the works published at that time were at best only useless, and for the most part - anti-scientific and harmful. The collection “Navoi” (1926) published in Baku contains a number of articles based on outdated materials and completely incorrectly covering the main issues ... However, the Academy of Sciences of the USSR responded to this unsuccessful anniversary” [8].

A conference on Navoi was urgently convened in Tashkent, standing, in the words of the communists, on a «socialist platform». The purpose of this scientific meeting was to prevent the propaganda among the peoples of the “pan-Turkist ideas” of the Baku kurultai and to show the greatness of Navoi through the image of a representative of the common people who opposed the ruling class of feudal lords and clerics. There was an urgent need for a strong theoretical study, capable of resisting the ideas and feeling of national pride of the materials of the first kurultai, sticking labels of “pan-Turkism”, “idealization of the past” on them. As the best manifestation of such a study, the book by V.V. Bartold «The World of Ali Sher and Political Life» was published. In this study, the image of Navoi was created, which is fundamentally different from the image that was established in the minds of the masses. Navoi was depicted as a representative of the working people, as an ardent opponent of the exploiting class, a hater of the Shah's regime, in general, because of this, he suffered many troubles from the Sultan.

The debates and discussions of the 1920s around the social status and ideological worldview of Alisher Navoi ended in the victory of mass repressions and the policy of the «iron gauntlets» of the Soviet Empire. So that the national Soviet socialist republics would not feel their «infringement», they were allowed to have a limited number of classic creators. Along with the Russian classics A.S. Pushkin, M.Yu. Lermontov, N.V. Gogol, L. Tolstoy, it was allowed to study the work of Nizami Ganjavi in Azerbaijan, Abdurakhman Jami in Tajikistan, Shota Rustaveli in Georgia, Alisher Navoi in Uzbekistan, but with one condition - the interpretation should be carried out on the basis of the methodology of the dominant ideology.

Propaganda of palace literature was strictly forbidden, religious literature was completely excluded as a means of intoxicating the minds of the people. They were condemned as feudal-clerical and religious-mystical literature, its representatives were to be regarded as servants of the exploiting class, apologists and sycophants worthy only of contempt. This circumstance, in a certain sense, led to a perverted interpretation of Navoi, falsification of his life full of contradictions, creation in the minds of readers of the image of a rebel, dissatisfied with the Shah's regime, almost a revolutionary and an atheist.

In the 1940s, work began on generalizing and systematizing the scientific research accumulated in recent years, the reason for which was the preparation for the 500th anniversary of Alisher Navoi. Along with Russian orientalists, Uzbek scientists were also involved in the study of Navoi.

In 1948, for the first time in Soviet times, the anniversary celebrations of the great poet took place, which were preceded by the publication of many scientific works. During this period, the studies of E.E. Bertels, A. Sharafiddinov, A.N. Kononov, S. Aini, A.K. Borovkov, A. Semenov, M. A. Salie, A. Yu. A.Sadi, M.Aibek, M.Sheikhzade, I.Sultan, A.Boldyrev, V.Zakhidov, V.Abdullayev.

Under the conditions of a totalitarian regime, in which the main direction of state policy was the planting of a base proletarian cult, the main goal of Uzbek scientists and literary critics was to preserve the status of Alisher Navoi as an outstanding personality and brilliant creator, and through this ensuring the perpetuity of national values. The studies of these Uzbek intellectuals and Russian orientalists who sympathize with them contributed to the formation of such an independent direction in Uzbek literary criticism as Navoi studies.

During this interim period, studies of the life and work of Navoi were devoted to the studies of some foreign scientists, including Mehmed Fuad Kuprulu, Agah Sirri Lavender from Turkey, Muhammad Yaqub Juzjani from Afghanistan, Iranian scientist Ali Asghar Hikmet. However, these studies in terms of weight and scale could not rise to the level of the works of the Uzbek Navoi Veda, because the achievements of the latter by that time were very significant.

In Soviet times, the principles of ideological struggle dominated the study of literary and cultural heritage. For this reason, our scholars were forced, when covering the history of literature, to present pro-communist-minded poets and creators, bypassing details that did not correspond to the socialist worldview. Studying the historical monuments of the 15th century, information about the life and work of Navoi, our scientists drew attention to the discrepancy between their concept of Barthold.

It is difficult to say that such a one-sided teaching adapted to the interests of the regime did not cause discontent among Uzbek scientists and literary critics. Although they could not come out openly, they nevertheless, with the help of Russian Orientalists, struck blows at certain views. As an example, one can cite the important scientific research of E. Bertels, who, without opposing Barthold's concept, nevertheless undermined its main provisions from within. In his article "Relations between Alisher Navoi and Sultan Hussein Mirza", A.A. Semenov strongly condemns the equating of relations between rulers and poets that existed in the Middle Ages in the countries of the East with the relations "Tsar and Pushkin" known in Russia in a later era [6]. At the same time, succumbing to euphoria, Semyonov himself lost sight of cases of disagreements, chills, which, no, no, yes, sometimes arose in relations between Navoi and Baikara. Moreover, he made a mistake in matters of the genealogy of the great poet.

This is how the movement began to introduce information from some sources into scientific circulation, to ensure, as far as possible, historical objectivity, without touching the "corns" of the dominant ideology that dictated the criteria and directions of literature. A significant contribution to the further enrichment of the biography of the brilliant thinker was made by such Navoi scholars as M.T. Aibek, V. Abdullaev, V. Zakhidov, I. Sultan, A. Kayumov, A.

Khayitmetov, A. Abdugafurov.

Deep scientific research of Uzbek scientists on the study of lyrics and dastans, artistic skill and creative method, the correlation of traditionalism and innovation, the worldview and philosophy of the great poet, identifying the place of oral folklore in his work, as well as studying issues of interliterary mutual influence served to raise Navoi studies to the level of independent scientific directions. In this regard, the works of P. Shamsiev, N. Mallaev, V. Zakhidov, I. Sultan, A. Kayumov, S. Ganieva, H. Suleiman, A. Rustamov, A. Khaitmetov, A. Abdugafurov, B. Valikhodzhaev, Y. Iskhakova, I. Khakkulova, N. Komilova, R. Vakhidova, M. Khakimov, M. Khamidova, S. Erkinova, Sh. Sharipova, L. Zahidova.

A. Mirzoyev, R. Musulmankulov, A. Afsakhzod, E. Shadiev from among Tajik scientists, Turkmen researchers B. Karriev, M. Kosaev, K. Barjanova, K. Ogalyev, Azerbaijani specialists H. Orasli made a great contribution to the study of Navoi's creativity, J. Nagieva, Russian Navoi Veda I.V. Stebleva, S. Ivanov and a number of orientalists.

In conclusion, we can say that today no one doubts the viciousness of such a methodological approach to the study of the spiritual heritage of the past. Different interpretations and assessments of Navoi's philosophical worldview, in our opinion, are primarily due to the versatility of interests, aspirations and ideals of Navoi himself, the diversity of his work, where there are conflicting trends that testify to the complexity and versatility of the poet's personality. Not to a small extent, the difference in opinions and assessments is also due to the fact that Navoi's ideas and views are veiled by metaphors and symbols. The fact is that his work, like all medieval philosophical poetry, is allegorical in nature.

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