



ORIENTAL AND MICROCOMPARATIVE STUDIES

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ABSTRACT

This article investigates the issues of Renaissance and works of Alisher Navoi on the basis of articles of N.I. Konrad and V.M. Zhirmunsky. Studying the evolution of views of Russian scientists of the XX century is a new and relevant issue of modern comparative studies. Analysis of scientific researches of Russian scientists allows solving a complex of historical-literary issues.

KEYWORDS: *microcomparative studies, Alisher Navoi, Turkish studies, V.M. Zhirmunsky, N.I. Konrad, Renaissance, East, West.*

INTRODUCTION

The literature of any nation is an integral part of world artistic reflection, as the interest of nations in literature and reading of works are considered as the main criteria that determine the importance of imaginative literature. The fame of one or another nation in the world is primarily associated with the extent of the dissemination and recognition of the culture, art and literature of this nation. A comparative study of Uzbek classical literature in Russian Oriental studies of the XX century is a study of the history of national formation. Such development is equally significant for both - Russian and Uzbek nations. Comparativistics provides an opportunity for comparative studies of phenomenon such as the impact of socio-cultural factors on science, different ways of approaching the literary text, judgments on the history and theory of Uzbek classical literature, analysis and interpretation in Russian Turkology, translations, literary and aesthetic views in published and archival materials. The volume of published and unrealized works on oriental literature shows that collection and analysis of valuable information have great importance for science. However, there are still many unexplored gaps in research activities of Russian Orientalists.

Studying the evolution of views of Russian scientists of XX century – is a new and relevant issue of

modern comparative studies. The comparative methodology of the analysis of scientific reality involves the classification of objects of comparison in accordance with two main dimensions. At the microcomparativist level, the subject of comparison can be texts of certain individual scientists (in terms of the evolution of views or opinions); texts of various scientists to clarify their views on the same problem. At the macrocomparative level, the concept of schools and areas of science are compared¹.

In contemporary literature, 4 typical situations or conditions of comparative analysis are determined: comparison of phenomena in one field and period of time (1), in the same environment, very similar situations, but at different periods of times (2), at the same period of time, but existing in different

¹ V.P. Kotenko, 2007, “Komparativistikanovoenapravleniemetodologiiianaliza nauchnoydeyatelnostiirazvitiyanauki” [“Comparative studies a new direction in the methodology of analysis of scientific activity and the development of science”], Published by: Bibliosfera, #3, p.23



environment and field (3), comparison of different environment, fields and period of time².

Using the scientific views of scientists of one field and period of time as an example, the researcher will address comparative analysis on the same problem: the issues of Renaissance and works of Alisher Navoi – the great mastermind of the East³.

RESEARCH METHODS

Objectivity, logic, analysis, generalization, synthesis, comparative analysis

Main part

V.M. Zhirmunsky (1891-1971) and N.I. Konrad (1891-1970) are well-known “titans” of Russian science, whose works objectively contributed to the growth of the study of the history and literature of nations of the East, interconnections, and interactions of national research literature. The interconnections and interactions of national literature take a significant place in the interests of scientists.

According to his methodological views, V.M. Zhirmunsky is certainly close to N.I. Konrad, but their opinions differ regarding the analysis of above mentioned issue. In some cases, there is a collision of paradigms. The eminent orientalist left a classic three-step division of the history of human being, pierced by horizontal stages of transitions and at the same time accurately pointed out the difference in cultures of various nations while showing their global similarity. Precisely, the concept of the “World Renaissance” plays a crucial role for him as the cultural prerequisite for the occurrence of a new type of society⁴.

In 1964, an article “Alisher Navoi and the issues of Renaissance in the literature of the East”, dedicated to the great founder of Uzbek literature was published, but as the period of writing article,

Zhirmunsky designated 1947 (the article was republished several times, in 1967 and 1979). Alisher Navoi, the great Uzbek poet, mastermind, statesman, was an outstanding individual. He is the author of about thirty collections of poems, major narrative poems, prose compositions and scientific treatises that comprehensively reveal the spiritual life of Central Asia of the XV century.

Furthermore, Navoi is also well-known as an author of many works in the fields such as philosophy, literature studies, linguistics and history. Distinctively, all his works was written in Uzbek language in spite of his time literature was dominated by Farsi (Persian language). It is not surprising that Zhirmunsky, who was also distinguished by a diversity of interests, was attracted by the extraordinary personality of Navoi, who was a true representative of the Eastern Renaissance and reminded with his universalism of the great artists of the Renaissance, such as Leonardo da Vinci, Albrecht Durer, Machiavelli and others. The poetry of Navoi was studied continuously and extensively. Especially, the works of Russian and Uzbek scientists’ should be mentioned. These are N.I. Konrad, E.E. Bertels, Zhirmunsky and others.

The broad views of V.M. Zhirmunsky in the analysis, revealed the following conclusions:

1. Central Asia in the XV century under Timurids reached a level of development very closely corresponding to the era of the early Renaissance in Italy.
2. Navoi, like his Western contemporaries such as Leonardo da Vinci, acts for us as a comprehensively developed personality, combining art, philosophical theory and social practice in his universalism.
3. The humanistic ideal of human being is fully revealed in his poem “Farhad and Shirin”. All the motifs of the poem were widely popular in medieval knightly novel.
4. The writings of Alisher Navoi, “The Judgment of Two Languages,” correlates the treatises of Dante and Du Belle, as a program of high classical poetry in the native language, as a defense of the right of the native language to become the language of classical literature.
5. Sufism becomes for Navoi the same peculiar “school of free-thinking” as for the poets of the Western European Renaissance, it is the natural philosophy of the Florentine Neo-Platonists.
6. The tremendous figure of Alisher Navoi is not isolated in world literature. The works of the great founder of Uzbek literature directly correlates the

² A.A. Kokorin, 2009, “Srvnitel’nyy analiz: Teoriya, metodologiya, metodika” [Comparative analysis: Theory, methodology, methods], p.31

³ V.M. Zhirmunsky, 1979, “Alisher Navoi problema Renessansa v literaturax Vostoka//Srvnitel’noye literaturovedenie” [Alisher Navoi and the Renaissance problem in the literature of the East //Comparative Literature], Published by:Nauka, p.174-185

⁴ N.I. Konrad, 1978, “Srednevestochnoe vozrozhdenie Alisher Navoi/Literaturaiteatr”, [Middle East Revival and Alisher Navoi // Literature and Theater.], Published by: Nauka, p.90-104.



advanced ideas of his Western like-minded poets and masterminds of the Renaissance.⁵

As N.I. Konrad wrote, “this great poet, poet-mastermind, as he is fairly called who belongs to the large, ethnically disparate world, become a canonical writer of Uzbek poetry, founder of Uzbek literature”.

N.I. Konrad, being a supporter of complex oriental studies discussing the issue comprehensively, came up to the following conclusions:

1. All the great people of antiquity are present and acting in the works of Navoi, his Renaissance spirit manifested itself here.

2. The poems of Alisher Navoi assist understand better the difference between Renaissance poems and poems of the Middle Ages. The heroes of the Renaissance poems are depicted in romantic nature, while the Middle Ages are realistic.

3. Navoi belongs to a huge, so diverse world, the poet whose heroes are anyone: Farhad - the Chinese, Shapur- the Persian, Shirin - the Armenian, Kays - the Arab. It is very curious that the heroes of the poets describe their charms themselves. E.g. Shirin in the letter to Farhad:

You will only remember my hair
Will the whole world blacken in your eyes
Will you imagine my two roses
Will you shed the pink tears

4. In the Renaissance world of Navoi, we find the idea of cognition by the mind and the idea of cognition by intuition.

5. Individual nations are members of our community. Alisher Navoi is our common heritage.

6. Navoi and his teacher Jami were well-versed in music. In this regard, his work “Khamsa” (Quintuple) can be approached from the musical side. Major and minor keys are not distinguishable in the poems of the poet.

7. I wanted Navoi not only be honored, not only be studied but simply read. Read as the poet who we need now, in our present life. We say great thanks to the Uzbek nation who brought us such a poet as a gift⁶.

⁵V.M. Zhirmunsky, 1979, “Alisher Navoi problema Renaissance v literaturax Vostoka // Sravnitelnoe literaturovedenie” [Alisher Navoi and the Renaissance problem in the literature of the East // Comparative Literature], Published by: Nauka, p.174-185

⁶ N.I. Konrad, 1978, “Srednevostochnoe vozrojenie i Alisher Navoi // Literatura i teatr”, [Middle East Revival and Alisher Navoi // Literature and Theater.], Published by: Nauka, p.90-104.

CONCLUSION

The issue of the Eastern and Western Renaissance is very common and has many points of view. The above mentioned conclusions of V.M. Zhirmunsky claim some dependence of the East on the West. N.I. Konrad supports the idea of the Eastern Renaissance and is more inclined towards the spiritual heritage of Navoi. V.V. Bartold believes that in the East linguistic borrowing concerned only science, but not culture as a whole, as there were own traditions of wide education and aesthetic development⁷. As A.A. Gadzhiev notes, it was not antiquity that made artists renaissance, but their renaissance nature made them turn to antiquity⁸.

An analysis of the scientific research of Russian scientists within the framework of microcomparative studies creates an opportunity to solve a whole complex of historical and literary issues. There is the possibility of a more in-depth and accurate penetration into the fundamental specificity of their views on similar problems.

According to N.I. Konrad, “comparative studies are not even important for the purposes of comparative literature, but precisely, for the history of national literature⁹”.

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⁹ N.I. Konrad, 1996, “Neopublikovannie raboti, Pisma” [Unpublished works Letters], Published by: Russian Political encyclopedia p.299



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