ALISHER NAVOI'S WORKS IN THE RESEARCH OF WESTERN SCIENTISTS

Nigora Sherali qizi Khudoyberdieva

basic doctoral student, NUUz, nigor.frans@mail.ru

Follow this and additional works at: https://uzjournals.edu.uz/buxdu

Part of the Comparative Literature Commons

Recommended Citation
DOI: 10.52297/2181-1466/2021/5/5/13
Available at: https://uzjournals.edu.uz/buxdu/vol5/iss56/13

This Article is brought to you for free and open access by 2030 Uzbekistan Research Online. It has been accepted for inclusion in Scientific reports of Bukhara State University by an authorized editor of 2030 Uzbekistan Research Online. For more information, please contact sh.erkov@edu.uz.
ALISHER NAVOI’S WORKS IN THE RESEARCH OF WESTERN SCIENTISTS

Khudoyberdieva Nigora Sherali qizi
basic doctoral student, NUUz
nigor.frans@mail.ru

Abstract:

Introduction. The fact that Navoi in his works promotes creative ideas that affect all mankind, the fact that the poet’s ideas are more important and relevant than ever in today’s era of globalization, has led to major research around the world.

Know this, all humankind:
The greatest curse is enmity;
The greatest blessing, amity.

We all know the verses by heart. That is, in order for the poet to have peace and tranquility among the people, they must renounce the path of enmity, enmity is not a deed, instead they must be friends with one another. True friendship is a real business. These verses, written before the 6th century, are a vivid proof that Alisher Navoi’s poetry and philosophy have stood the test of time and apply equally to the peoples of the world.

Research methods. Alisher Navoi’s creative heritage has been in the hearts of many readers in different languages for centuries. As a result of many years of research and work of literary critics, poets and writers, the great poet’s work is widely promoted around the world, a number of achievements have been achieved. However, we cannot ignore the mistakes and shortcomings in this regard.

Results and discussions. The main problem here is that most of the specialists who know Navoi’s language and creativity do not know European languages, those who know foreign languages do not know the old Uzbek language or do not feel our classical literature. Therefore, in the study of Navoi’s work by foreign scholars, the importance of the poet’s work for foreign literature, a serious approach to the issue of foreign translators and researchers of A. Navoi’s work, we would like to draw attention to some comments on the subject.

Conclusion. A. Navoi’s work has a special significance in Uzbek literature, as well as in world literature. The poet’s work has been studied by various scholars for centuries. However, scientific views on A. Navoi were not always correct. In this regard, in this research work, the different opinions of world scholars about the poet, their positive and negative views on the work of the poet are cited and analyzed. The role of Russian, Ukrainian, French, English, German and American scholars in the study of Navoi’s works around the world, the factors that stimulated their interest in Oriental literature, in particular, Alisher Navoi’s works, works by foreign authors and works inspired by A. Navoi’s work along with samples, some information about the manuscripts and lithographs of the great thinker kept in the fund of foreign libraries is the main content of the article.
**Keywords:** manuscript, schematic map, autobiography, monograph, turkologist, nastaliq letter, miniature, poem, prose, translation.

**Introduction.** A. Navoi plays an important role in world civilization like A. Pushkin, V. Shakespeare, J. Bayron. The ideas of love, devotion, and perfect man in his works reflect the depth and depth of the poet's philosophy. Literary critics and readers of the world respectfully acknowledge the ideas of humanism expressed in the works of A. Navoi. Navoi's work has been studied to varying degrees by Russian, Ukrainian, French, English, German and American scholars. His works have been translated into various languages. “H. Vamberi (major), C. Stanchev, Y. Milev (Bulgarian), V. Slobodnik, K. Yavorskiy (Polish), Luis Orsetti (Argentina), I. Olteanu, V. Marian (Romanian), Per Lugnet, V. Kviprene (French), E. Knobloch (Czech), A. Kurella (German) Translators of Navoi. Statues erected in Moscow, Baku, Kiev, Japan, the latest achievements of French oriental studies "Alisher Navoi’s problems", Berlin International Symposiums (2001; 2016), Uzbek film festival "Navoi Poetry Festival" (I. Tsirtautas), University of Michigan S. Representing Snyder's "Fundamentals of Oriental Philosophy":

If thou art a Man, call not him your equal
Who is careless of the needs of the people

The repetition of the aphorism defines the universal significance of Navoi's dignity. This greatness is not lost, the poet says at the end of each work: “… O Allah, make my writings beloved and cherished”. It is the answer to the prayer[2].

Indeed, various international symposiums, conferences and forums are being held to study the poet's work and exchange views with world scholars on Navoi's poetry. Such events are also an example of the great attention paid to the creativity and personality of the poet, his contribution to the perfection of the spiritual world of mankind.

**Research methods.** Observation, generalization, historical-comparative methods were used in the research. The researches of the world's scholars on the poet's work have been studied and observed. The scientific hypotheses in the collected sources are summarized. The researches of foreign scientists were periodically and regionally compared.

**Results and discussions.** Navoi's work is very important not only for the peoples of the East, but also for Russians, Americans and Europeans. That is why his works, life and activity have been attracting the attention of many scholars for centuries.

Even in the former Soviet Union, this issue has not gone unnoticed. The emergence of Soviet Navoi studies in the 1930s is a shining example of our idea.

Russian scientists have done a lot of research on the life and work of A. Navoi, and before the Second World War they conducted research in collaboration with Uzbek scientists, and in 1939 the collection "Rodonachalnik uzbekskoy literature" was published. From this collection there are articles by Olimjon, H. Zarif,
M. Shaykhzoda, A.K. Borovkov, E.E. Bertels, which means that Navoi studies of the pre-World War II period was highly developed.

Russian scholar I.N. Beryozin quoted excerpts from Navoi's works in the "Turkish Chromatology". One of the Russian orientalists, Savelev, was also interested in Navoi's work and in 1835 published an article entitled "Alisher Navoi". Even during the war, in Moscow and St. Petersburg, J.E. Bertels, E.A. Kononov, B.B. Piotrovsky, A.A. Boldirov, I.A. Orbeli, I.E. Krachkovsky, B.T. Rudenko Navoi did not stop studying his work. In 1941, it was decided to celebrate the 500th anniversary of Navoi's birth, which gave impetus to research work on the poet's work. In particular, an abridged version of "Khamsa", "Chor devon", "Muhokamat ul-lug'atayn", "Mahbub ul-qulub" were published and translated into Russian and Ukrainian.

In 1868, the Russian orientalist V.V. Velyaminov published "Aloe bin Muhibi's Al-lugati Navoiyat va listishhodat-ul-chigatoiyat" (Navoi Dictionary and Evidence of the Chigatoy Language) in St. Petersburg.

In 1856, M. Nikitsky defended his first master's dissertation on "Emir Nizameddin Alisher: State and Literary ego Significance" (Amir Nizamiddin Alisher: as a statesman and poet). based on the data provided. But the scientist misjudges Navoi's work. Nikitsky's views were echoed in the 1861 Asian Journal in Turkey by the French scholar Bouva, the English scholar E. Brown, and the Russian scholar W.W. Barthold.

Russian scholar V.V. Bartol'd praised Navoi as a politician in his research work "Mir Alisher i politicheskaya jizn" (Mir Alisher and political life) and defended his work in public policy, but his lack of knowledge about the poet's work justified his ability as a poet. In his scientific research "Navoi i Attar" E. Bertels made a comparative analysis of the works of A. Navoi and F. Attor and clarified many confusions about the poet. In addition, Bertels compared Navoi's epic "Layli and Majnun" to Shakespeare's tragedy "Rameo and Juletta" and put Navoi's work above Shakespeare's. Another Russian orientalist, N.I. Ilminsky, made a scientific analysis of Navoi's «Muhokamat ul-lughatayn». The collection "Mir Alisher", published in 1928, includes articles by V.V. Bartold "Mir Alisher and political life", E. Bertels "Navoi and Attar", as well as A. Samoilovich's "History of the literary language of Central Asia". We can also find scientific researches such as the New Chigatoy-Persian Dictionary. A translation of A. Semyonov's article "A Persian legend about Alisher" published in Tashkent in 1926 will be published in the February 1941 issue of the "Regional Complex". A. Semyonov also began work on a schematic map of the poet's life based on information about Navoi's visits to various regions and cities.[13] About Navoi V.M. Zhirmunsky describes: "Navoi is the founder of classical poetry in the old Uzbek language."[14]

Another important aspect of Russia in the study of Navoi's work is that 25 rare manuscripts by Alisher Navoi are kept in the National Library of Russia, including those copied during the poet's lifetime. One of them is "Ilk devon" copied by Navoi's students. According to sources, the devon was kept in the library of Fathalishah, a representative of the Kojar dynasty in Iran in the early 19th century. After the assassination of Alexander Griboyedov, Russia's ambassador to Tehran, in 1918,
relations between the two countries soured and the situation escalated. Emperor Nicholas I was pleased with this gift and renounced the idea of war, thus saving the lives of thousands of people thanks to the work of Navoi[8]. From this it is clear that the artistic world of A. Navoi not only enriches the spiritual world of the world's readers, but also fills their material world.

As part of the Second International Congress "Cultural Heritage of Uzbekistan - a way to dialogue between nations and states" in St. Petersburg, the library exhibited many rare manuscripts at the exhibition "Works of Alisher Navoi in the manuscripts of the XV-XIX centuries." Library employee Olga Vasileva describes her attitude to A. Navoi as follows:

"Alisher Navoi is a great poet not only of the Uzbek people, but of all mankind. I also learned the Uzbek language due to my love for the works of A. Navoi. It is a great pleasure to read A. Navoi in his native language and discover its meanings. The organization of an exhibition of Navoi's works within the framework of this congress was a joyous event." [9]

In 1979, Canadian scholar Maria Sabtel successfully defended her doctoral dissertation on "The literary environment at Hussein Boykaro's palace and its political features" at the Harvard University. "Publishes a scientific article. In 2007 he published a book in the Netherlands, entitled "The Timurids in Transition." There are also scientific works of the scientist "Literary environment of Herat in the time of the Temurids", "Mir Alisher Navoi".

Scientists from the University of Cambridge in the United States are also the authors of a number of scientific works on the study of Navoi. For example, John Woode wrote a work on 15th-century Turkish-Iranian politics, kingdom and empire in 1976, while R.S. Amoretti published a book in 1986 entitled Religion in the Age of Timurids and Safavids. Navoi's religious-philosophical and moral views are reflected in A. Shimmel's "Religious Criteria of Islam" and "Religious Poetry in Iran" published at the Universities of East Carolina and Columbia. In the encyclopedia of art published in the USA, M.L. Svistochovsy's article "School of Herat in 1450-1500" speaks about the architectural monuments of the Navoi period.

The American scholars Thomas Lents and Gleny Louri wrote about Navoi: “Mir Alisher Navoi was a man who had a significant impact on the cultural life of the Timurid kingdom in the late fifteenth century, he greatly contributed to the creation of new political and economic conditions. Mir Alisher, Sultan Hussein's cousin (who grew up together and was a close friend), was a well-known poet and scholar who donated to the needy. They also talk about Navoi's political activities and his foreign and military propaganda as a minister.

In 1899, in Boston, USA, B. Fitzgerald translated Navoi's «Lison ut-tayr» into English and published it. However, due to ignorance of this information, a young researcher, a master's student at the University of Washington, Dilbarkhan Ahmedova, says:


Professor Ilse Strautas, a Turkologist at the University of Washington, provides information about Navoi's manuscripts:

“The Metropolitan Museum of Art in New York, opened in 1870, houses two of Navoi's offices. In 1913, Alexander Smith Cochran, a great businessman from New York, presented these manuscripts to the museum. There are more than 800 ghazals in the first divan, copied by Ali Mashhadi in a nastaliq letter. The second divan "Navodir ush-shabab" was copied in 1580 by Qasim Ali Sherozi. The Walters Museum of Art, rich in rare manuscripts in Baltimore, Maryland, also contains Navoi ghazals from the Anthology of Persian Poetry under Navoi W653. The collection was copied in 1693 in Iran.

Scholars around the world have expressed different opinions about the poet, in particular, historian Bernard Luvis calls Navoi the Choseri of the Turkic peoples. (Jeffrey Choser (1343-1400) was the father of fourteenth-century English literature.)

Berry Hoberman, on the other hand, praised Navoi's work more than any other world-famous writer, saying, "If Navoi is a Choseri of the Turkic peoples, for Uzbeks he is not only a Choser, but also Dante, Cervantes and Shakespeare." In the article "Chuaser of the Turks" (Aramko magazine).

Orientalist Edward Granville Brown (A History of Persian Literature under the Tartar Dominion Cambridge. 1920) wrote about Navoi:

"He can be described, without exaggeration, as the Maisinezi of his time and country," he wrote. (Poet Gayus Maisinezi Minister and Adviser to Caesar, Poet and Literary) As we have witnessed, the poet's creativity and personality are highly respected by foreign scholars and researchers. Even among the greatest literary figures in the world, he deserves higher attention.

At a symposium in Washington in 2007, Ibrahim Farhodi, head of the Iran, Afghanistan and Central Asia section of the US Library of Congress, spoke of Navoi's humanitarian qualities: “Navoi spoke of human rights, of human dignity. He called on people to respect each other, no matter who they are.”

Frederick Starr, director of the Central Asia and Caucasus Institute at Johns Hopkins University in Washington:

“Although Navoi does not fully express Uzbek culture, it is the most important part of it. It is a gateway to Westerners interested in Central Asian culture. One side of this gate faces the modern era, while the other part looks back at the rich historical past. He embodied the best qualities of his time”—he said.

Although Navoi's work entered Europe in the 16th century, the scientific interest in his life and work began in the 19th century.

British orientalists also did a lot of research on Navoi. Such scientists include W. Feldman, D. Genchturk, D. Devin, K. Adakhl, G. Dick. The English orientalist Edward Brown, in his «History of Persian Literature», says of the poet: "Navoi had a
great influence on the development of Turkish poetry. Until then, Turkish poets were completely unknown or extremely discriminated against.

David, an English orientalist, wrote an article about Navoi in his 1832 Grammar of the Turkish Language and provided important information about the poet. In 1920, the English scholar E. Brown published a book "History of Persian literature in the period of the Tatar khanates", in which he also focused on the work of Navoi.

Alisher Navoi's works are kept in prestigious libraries around the world, for example, as a result of the activities carried out within the project "Cultural heritage of Uzbekistan in world collections"

Four manuscripts of the poet were found in one of the British libraries.

According to the head of the project Firdavs Abduhalikov: “– These findings are epics of "Khamansa" and were copied in the XV-XVI centuries in Herat on behalf of the Timurid prince, the eldest son of Hussein Boykar Badiuzzaman Mirzo, as a gift to the poet. Four of the five epics are housed in the Bodleian Library in Oxford, UK. The fate of another is unknown. It is believed that the epics were copied by Sultan Ali Mashhadi, the main secretary of Navoi's works, and the miniatures were designed by Kamoliddin Behzod. In the future, it is planned to bring facsimile copies of these manuscripts to Uzbekistan.”[7]

In 1857, the Hungarian scholar Hermann Vamberi wrote in his Leipzig textbook, The Chigatoy Language: ... Today, Navoi has become the literary language of Central Asia. ” Vamberi translated ghazals and rubais from Navoi's works and a part of Mahbub ul-qulub into German. In a book on the history of Turkic literature, published in Hungary in 1904 by Yu. Tyuri, Navoi is described as a great poet of the East. After Vamberi, the interest in Navoi's work did not stop in Hungary. In 1906, in Budapest, E.F. Brodsky translated Navoi's epic "Farhod and Shirin" into Hungarian. There are more than 400 comments on the work by the translator.[1]

The translation and study of Navoi's works into German is also being carried out in Germany. In the penetration of Navoi's work into the German land, H. Vamberi, E.E. Bertels, V.V. Barthold's efforts are unparalleled. We learn from E.E. Bertels that Y. Vettesel first translated it from Italian into German. [2] German scholar Siegfried Kleinmichel's article "The influence of Navoi's work on Ottoman Turkish literature" and A. Kurella's research on "The rediscovery of the great poet" are devoted to the study of the poet's work. In 1818, the German scientist H. Prugstall wrote "Inscriptions about Navoi".

“It is worth mentioning a manuscript named after Alisher Navoi, which was brought to the Department of History of Uzbek Literature at SamSU by the efforts of Professor Maurizio Tozi of the University of Bologna, Italy and Professor of SamSU Shahriyor Safarov. According to Samarkand scholars, the book "Risolat at-tavorix" kept in the library of the University of Bologna under the number 3370 is a free translation of Alisher Navoi's "Tarihi muluki Ajam" into Ottoman Turkish in 1640-41 AD. This translation by Sadriddin bin Qazi Shukrullah ar-Razzaqquli into Roman Turkish was translated from old Uzbek into Cyrillic by I. Pardaeva, a researcher at the Department of History of Uzbek Literature at Alisher Navoi State University and H. Eshonkulova, a master's student. In the process of preparing the
manuscript for publication, the young scholars compared it with the original text of Navoi's "Tarihi muluki Ajam".[11]

Ukrainian scientist A. Deych wrote a popular scientific essay "Alisher Navoi" about the poet. Ambassador Extraordinary and Plenipotentiary of Uzbekistan to Ukraine A. Abdullaev was pleased to report on the translation of the epic "Farhod and Shirin" into Ukrainian.

Navoi's work has inspired many artists and led to the creation of new works. In particular, the adventure of Bahrom and Dilorom in Navoi's "Sab'ai Sayyar" is described in the second part of the work "Visit of the three sons of the king of Sarandib" by the Armenian writer Christopher Tabrizi from Tabriz, published in Venice in 1557 in Italian. The same plot is included in Voltaire's Zadig and Mark Twain's «Tom Soer Abroad». Eighteenth-century English writer Khoras Walpole wrote the story "The Three Princes of Sarandib".

Interest in the works of A. Navoi has intensified in the XXI century, and in 2003 the articles "Alisher Navoi", "Navoi and Temurids" were published in German and English. In Europe, Navoi is considered both a Persian and a Tuki poet. This view is reflected in the scientific research of a number of western scholars. For example, in 1904 in Budapest, Yu. is displayed. Later, in 1968, Bombachi's History of Turkish Literature was published in French, and in 1969 in Italian in Milan.

Due to the growing interest in oriental culture and literature in America, the American Society of Oriental Studies was formed in 1840, and the society published the journal Muslim World. The 1965-1966 issue of the magazine features an English translation of Alisher Navoi's Muhokamat ul-lug'atayn by Robert Deverux. In 1966, the translator published the translated text as a single book.

The dictionary of the language of Navoi's works "Abushka" was published in England by the orientalist J. Clawson. The Hungarian scholar H. Vemberi used the Chugatay Dictionary, Abushka, published in Budapest in 1867.

According to Elizar Brinbaum, a professor of oriental studies at the University of Toronto in Canada, "Uzbek Literature and Ottoman Turks: Alisher Navoi's Office Translated into Ottoman Turkish in the Early 16th Century" One of them was copied in 1507-1508 and is kept in the Tarbiyat Library, and two in the National Library. It was handed over by Muhammad Nahchvaoni, one of the devons kept in the National Library. He translated Hamsa into Persian. The researcher was also interested in the language of the Devons, saying, "Although the Navoi language has not changed much, it was noticeable that it is not in the old Uzbek language as usual." Elizar Brinbaum notes that during her research, Navoi scholar Hamid Suleiman used scientific approaches.

It is obvious that Western orientalists conduct scientific research in the study of the works of A. Navoi, based on the views of Eastern Navoi scholars. Such scientific cooperation of Western and Eastern scientists, on the other hand, reveals a number of new knowledge about the life and work of the poet, which is not yet known to science.

From the seventeenth century onwards, Europeans began to show a strong interest in oriental art and literature. Initially, this process developed in cities such as
Venice, Toledo, Grenada, Oxford, Basel, but by the end of the seventeenth century, Paris had become a major center of European oriental studies.

The emergence of oriental studies in France is associated with the name of King Louis XIV, who sponsored the development of science and enlightenment. His minister, Colbert, has been relocating the world’s richest libraries to Paris. By Colbert, Bartol'me d'Erbelo de Moliquel and François de Berne traveled to India and Byzantium, and as a result of his travel impressions, Bartol'me d'Erbello Molekville's "Library of the East" and Berne's "History of the Last Mongol Coup" appeared. In 1697, the French scholar Bartol'me d'Erbello Molekville published the Encyclopedia of the Oriental Library in Paris. There was also an article from the encyclopedia about the life and work of Navoi. However, this article does not provide all the information about the poet, on page 661 of the encyclopedia: Navoi wrote great poems in both Turkish and Persian. He has epics "Farhod and Shirin", "Layli and Majnun", "Saddiy Iskandariy" and "Sab'ai Sayyar". He also wrote four devons. They are called "Gharayib us-sig'ar", "Navodir ush-shabab", "Badoyil ul-vasat", "Favoiyid ul-kibar" and are addressed to children, teenagers, middle-aged people and the elderly. Navoi died in 906 or 912 AH. In other words, he has a Hamza and four large offices. Although Molekville did not have a deep knowledge of Navoi, he was the first French orientalist to take a scientific approach to Navoi's work. "Alisher has a great reputation as a minister in Khurasan. He was a great scientist and a sweetheart. He created his own rich library in Herat and left his student Khandamir as its head,‖ – the scholar wrote in his article.

In 1795 the "School of Oriental Languages" was opened in Paris, and in 1821 the "Asian Society" was founded. This society brought together such talented orientalists as E. Katremer, A.J. Kloprot, S de Sassi, A. Ramyuzo, who began to study Turkish literature in depth. In 1823, the Society began publishing the Journal of Asia. One of the French orientalists, F. Belen, published an article in this magazine entitled "Excerpts from the life and work of Mir Alisher Navoi."

His Notice biographique et littéraire sur Mir Ali-Chir-Nava was published in 1861. In 1866, the scientist made a scientific analysis of Navoi's works "Khamsat ul-mutahayyirin", "Majlis un-nafois", "Mahbub ul-qulub" and translated some of them into French. François-Alphonse Belen lists 25 of Navoi's poems and prose under number 108 in the Imperial Library of Paris.

The valuable work that discovered the poet as a linguist, Muhokamat ul-lug'atayn, was translated into French in 1841 by the French orientalist Cartmer and published in Paris. In the same year, the poet's work "Tarihi mulki ajam" was published in French. In 1857, G. de Tassi published Navoi's Lisonut-tayr, translated from Persian into French.

Pave de Courteil, a French orientalist, compiled a dictionary in 1870 using Navoi's works. The author also publishes an article about the life and work of Navoi.

Twentieth-century French orientalists studied Navoi's work in depth. For example, in 1900 in Schaefer's "Catalog of a collection of manuscripts in Arabic, Persian and Turkish languages" 16 manuscripts of the poet's works are mentioned[4], E. Bloche's "Catalog of Turkish Manuscripts in the National Library" lists 35 manuscripts of A, Naoi's works. E. Blosche also considers Navoi to be a poet-
translator based on Belen's ideas. Another orientalist, Lucien Bouva, gave information about a newly discovered manuscript of Navoi's Muhokamatul-lug'atayn at a conference of orientalists in Paris in 1902. In 1926, his study "A treatise on the culture of the Timurid period" was published in the "Asian Journal"[5]. Lucien Buva cannot give an objective assessment of A. Navoi's personal qualities, focusing on his personal qualities, and Navoi's "Mahbub ul-qulb" is an imitation and translation of Nasir Khisrav's "Saodatnoma", "Lisonut-tayr" and Farididdin Attor's "Mantiqut-tayr". Tries to prove that Hayratul Abror is a collection of various Persian sources. Lucien Buva echoes these ideas in his 1927 monograph «The Mongol Empire». [6] Academician V.V. Bartold sharply criticized these ideas of L. Buva, noting that the scientist did not have a scientific approach to the Timurid period and the work of A. Navoi[12].

Thus, in the study of the poet's work, French orientalists also make some mistakes and shortcomings. However, in-depth research and research has eliminated all confusion and misunderstandings.

The introductory part of L'Enigme du Nom Propre, a collection of problems translated into French by Remi Dor, contains important information about the life and work of the poet. It is said that Herat became a center of art and literature. [3]

The collection of poems translated by M. Ergashev and Jean-Jacques Gate also contains information about the poet's autobiography, such as "Khamsa", "Devoni lugati turk", "Khazoin ul-maoniy".

If Turkey is the second cultural center in the world for the study of the poet's work, we will not hesitate to call France the third and the first center of Navoi studies in the West. It should be noted that in France, significant work has been done to study the work of the poet and translate his works into French. As mentioned above, the translation of A. Navoi's works contains important information about the life and work of the poet, which helps French readers to understand how important A. Navoi's personality is not only for Eastern literature, but also for world literature.

Conclusion. The research conducted by Western orientalists on the work of A. Navoi and the study of students' environmental management on the subject, we came to the following conclusions:

1. A. Navoi's work has been loved and read in various posts around the world, such as Afghanistan, Iran, Azerbaijan, Turkey, Russia, America, France, Germany, Italy. Today, the study, research, translation of the poet's works into different languages is one of the most important issues of the time. A. Navoi's creative heritage strengthened the ties of friendship between different peoples and prevented many wars. In his works, A. Navoi glorified such ancient concepts as humanity, tolerance, democracy, and proved that his work is equally relevant to the peoples of the world. The process of studying, analyzing and interpreting the poet's work began centuries ago and will continue to develop for centuries to come.

2. As a result of A. Navoi's rich creative heritage, the interest in Uzbek literature increased in America. Works by Uzbek writers have been translated into English by American translators. One of the most noteworthy among the translations is the translation of A. Navoi's ghazals. These translations also help American readers to enjoy the great creative potential of A. Navoi. American orientalists have studied not
only the poetic works of A. Navoi, but also his research in the field of public administration and economics. The research on the poet's work "Vaqfiya" is a proof of our opinion.

3. France was the leader among European countries in the study of the works of A. Navoi, and in the XVII century Paris became the center of European oriental studies. A number of scholars were engaged in the study of oriental literature, language, and art. A school for teaching Oriental languages and magazines covering oriental literature and culture were established. The work of A. Navoi is one of the focus of attention of French orientalists, his works were published in French and his work was studied in detail. Such scientists as E. Molikvel, Cartmer, F. Belen, P. Kurtei, L. Buva, G. Tassi can be cited. However, in French oriental studies, A. Navoi was initially considered as a translator of Persian literature. It was natural for Western scholars, completely ignorant of Eastern culture and literary traditions, to come to such a erroneous conclusion. Understanding the poetry and philosophy of A. Navoi requires deep knowledge and experience from the researcher. M. Kholbekov admits that Louis Aragon gave the most accurate assessment of Navoi's work. Louis Aragon studied the poet’s work perfectly and put an end to this confusion. Scholars such as L. Aragon, Remi Dor, J, P. Balp, J.J. Gate have managed to create excellent research and translation samples in their research and translations with the help of Uzbek scholars, writers, poets, translators and Navoi scholars. Manuscripts of works by A. Navoi are kept in rich libraries and museums of France, and these publications will serve as a source for future research.

**REFERENCES**