

ЛИТЕРАТУРОВЕДЕНИЕ

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Comparative Analysis of European and Russian Studies on the Life and Works of Alisher Navoi*I. B. Annakhasanova*Urgench State University,
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In the article, the issue of studying the comparative analysis of the study of the work of Alisher Navoi by European and Russian orientalists is considered. The works of scientists, given the huge source base, are distinguished by diversity, differences in approaches and interpretations. Nowadays, there are so many translations and works on the study of the works of Alisher Navoi that they require periodic systematization and analysis. From this point of view, the study of the problem of perception and interpretation of such a bright classic in oriental studies in Europe and Russia in the 20th–21st centuries is important. The need for studying the work of Alisher Navoi in European and Russian oriental studies also provided a versatile approach to the analysis of literary text. The main branch of oriental studies of the twentieth century of Russian Navoi studies is the study of works of a figurative nature. The descriptions and reviews of the works of Alisher Navoi are studied separately. The scientific skill in the research of Russian scientists of the 20th century is studied and the features of the translation of Alisher Navoi's works, characteristic of modern translators, are highlighted. Basically, the modern period is characterized by the systematization and compilation of catalogs of existing works. The purpose of the study is to thoroughly study European and Russian Navoi studies of the 20th–21st centuries, to give a correct assessment of the creative heritage of Alisher Navoi, comparatively examining the works of European and Russian orientalists. In the course of a systematic analysis of the following research tasks, a review of the history of studying the poet's works in Europe and Russia was made, the most significant scientific works on the work of Alisher Navoi were highlighted both in Europe and in Russia. The problems of scientific excellence in the research of European and Russian scientists of the 20th–21st centuries were studied.

Keywords: Alisher Navoi, Russian and European oriental studies, translations, comparative analysis.

Introduction

In the 20th and 21st centuries, the Russian, British, French, German and other European scientific researchers worked on the study of the life and work of Alisher Navoi. While studying the history of the life and work of the great poet, it is especially important to mention the work done by such scientists as the English orientalists Charles Rieu, Elias John Wilkinson Gibb, Edward Granville Brown, French orientalists Etienne-Marc Quatremer, Francois Alphonse Belin, Edgar Blochet, Lucien Bouvat, German scientists Josef von Hammer-Purgstahl, Yo A. Eraft.

In Russian studies of Alisher Navoi's life and work, it was also proved to be relevant for the development of trends in modern science. Fruitfulness was especially manifested in the spiritual development in humanity and cultural economic relationships between Russian and Uzbek civilization. Many rich factual-historical materials about the life and work of Alisher Navoi were provided in the scientific research by Russian scientists such as M. Nikitskiy, A. N. Samoilovich, V. V. Bartold, E. E. Bertels, A. A. Semyonov, A. N. Kononov, N. I. Konrad, S. N. Ivanov and A. N. Malekhova.

Research method

During the study, comparative, comparative-historical, comparative and statistical methods were used, based on a comparative analysis of the study of Russian and European oriental studies studies.

It is also important to give emphasis to European Orientalism, which already began to study the works of Alisher Navoi in 19th century. According to the chronology and the works of the great poet that were researched and published, translated in Europe, it was obvious that the study of the works of Alisher Navoi began when he was alive. In U. Satimov's doctoral dissertation, it was specified that the first work of Alisher Navoi was "Diwan", selected poems in the handwritten version, which became popular in Europe in 1625 at Oxford University [1]. However, in the course of the study, it could be learned from the works of the famous English orientalist E. D. Gibb that the first "Diwan" of Alisher Navoi penetrated into Europe through Turkey one more century earlier, that was during the lifetime of the great poet. Of course, first of all, it should be emphasized that prior to the studies of E. D. Gibb, in Europe, or rather in England, catalogs of oriental manuscripts were created, according to which even E. D. Gibb referred to the data. One of such world-famous catalogs was the "Catalogue of the Turkish manuscripts".

Based on the history of the creation of collections of oriental manuscripts of works of famous writers that time in Europe, it can be said that they played the most important role in the world of literature and science. According to these great works, we can now determine which works of Alisher Navoi became popular and when they began to be studied. In all the major capitals of Europe at that time, a rich fund of collections of oriental manuscripts was created, containing almost all the works of the poet. One of the foundation is the British Museum in London. In 1879–1895, the oriental manuscripts kept in this museum were described by the English orientalist Charles Rieu, whose researches were published as a multi-volume catalogue. In the catalog of Turkic manuscripts published in London in 1888, the Uzbek classical literature is also described, including the works of Alisher Navoi [2, pp. 273–275, 293–295]. In the Turkic catalog, the main attention was

paid to the chronological sequence of works in each classification and description of private collections of the constituent Turkic manuscripts.

Results and discussions

The main British collection of Turkic manuscripts is located in London in the Department of Oriental Manuscripts and Printed Books of the British Library. This is the name of an institution established in 1973 to receive most of the books and manuscripts that were previously administered by the Department of Oriental Printed Books and Manuscripts of the British Museum. The collection of Turkish manuscripts described by Charles Rieu in his catalog of manuscripts contains detailed information on 483 copies in the library at the time. Since then, more than 1200 additional copies have been purchased [2, pp. 303–314]. In addition to the catalog of Charles Rieu, we learned that in the reading room of the British Museum there is another catalog belonging to G. M. Meredith-Owens, which also described the Turkic manuscripts “Temporary Handlist of Turkish Manuscripts” (1888–1958). This list of manuscripts was divided into three groups:

- 1) Ottoman, Azerbaijani, Turkmen (pp. 1–44);
- 2) Turkic (mainly Chagatai) (pp. 44–46);
- 3) Arabic-Turkish (p. 46) [3, pp. 303–314].

The majority of the described manuscripts were Ottoman, but the group of Chagatai manuscripts also contained six copies of Alisher Navoi’s “Diwan”.

However, we found out about the penetration of the first works of Alisher Navoi in Europe, namely in England, from the volumes of E. D. Gibb “A history of Ottoman poetry” [4]. E. D. Gibb was the first scholar to study Ottoman literature, writing A History of Ottoman Poetry, first published in six volumes between 1900 and 1909 in London. Due to the early death in 1901, only the first volume of his work appeared in print version. The rests were published by his friend a scientist E. G. Browne [5]. The story was designed to provide the first extended description of Ottoman literature in English. The first four volumes cover four phases of development, mostly influenced by Persian literature, from about 1300 to the middle of the 19th century. The fifth volume presented the “New School” of Ottoman poetry, created in the era of E. D. Gibb and inspired by French models. The sixth volume contains, in Ottoman print script, the texts of all the works cited in English translation in previous volumes. “History of Ottoman Poetry” has become a classic, which is still widely referenced and is valuable to all scholars of the world.

The first volume of Gibb’s book begins with an introduction to the origins, nature, and extent of Ottoman poetry, and provides an explanation of its basic verse forms and rhyming schemes. Then E. D. Gibb reveals the poets of the period from 1300 to 1450, considering this a formative era when poetry in general was more “Western Turkish”. In this volume, in the fourth chapter “Historical Outline”, Alisher Navoi’s influence on Western Turkish literature is also mentioned. As the author wrote, Alisher Navoi’s style was able to change the method and purpose of poetry in Ottoman literature. In other words, the work of Alisher Navoi enriched the vocabulary of Ottoman poetry. E. D. Gibb noticed this and showed in his works the contribution of the language of Alisher Navoi not only to one or another nation, but also to the entire Ottoman Empire.

Having familiarized with the second volume of Gibb, it can be learned that he gave a list of writers and their works, which included two Alisher Navoi’s “Diwans”. The “Diwans”

series of selected poems by Alisher Navoi was first brought to Turkey by a Persian poet named Basiri, who arrived from Herat with letters of recommendation from Jamiy and Navoi to Sultan Bayazid. The author, referring to biographical data, indicated the date of appearance of the works in Turkey in 907 (1501) [5, p. 48].

The history of the study of the poet's works in Europe is also closely connected with the scientific views of the orientalist Edward Granville Brown. He reacted to the works of Alisher Navoi in the third volume of "A Literary History of Persia" dedicated to the Tatar rule from 1265 to 1502, which was published in Cambridge in 1928 [6]. This book was divided into three parts. The third part of the book deals with the period from the death of Amir Timur to the rise of the Sefavi dynasty (1405–1502), in the same chapter, a huge literary process of this period was included in the 7th chapter, which also describes the work of Alisher Navoi "Majalis-an-nafais". After reviewing the original "A Literary History of Persia" by E. G. Brown, it became obvious that at that time he owned eight copies of the manuscripts of "Majalis-an-Nafais" by Alisher Navoi. In his book, E. G. Brown provided the main essence of each part of "Majalis-an-Nafais". In "The history of Persian literature", E. G. Brown collected data about historians and famous poets from "Majalis-an-nafais" by Alisher Navoi.

In addition, the research shows that Charles Rieu in his Persian catalog "Catalogue of the Persian Manuscripts" also relied on data from "Majalis-an-Nafais" [7, p. 364]. Thus, it can be argued that the work of Alisher Navoi played an important role for world orientalists and historians in research and collecting data, autobiographies of famous people of one time or another. That served and aroused the interest of the current generation in research on oriental manuscripts.

In the 20th century, English scientists continued the process of cataloging. For example, we can cite such a catalog as "Manuscripts in the Royal Library" compiled by G. M. Meredith-Owens in Windsor (1967) [8, p. 54]. There are two manuscripts in the Royal Library. Both early copies of Navoi's Chagatai works "Khamsa" and "Diwan", copied by the 15th and 16th centuries master calligrapher.

Articles devoted to the work and life of Alisher Navoi were also published in famous European magazines. For example, the article "The John Rylands 'Laylā wa Majnūn and the Bodleian 'Nawāī ' of 1485: A royal Timurid manuscript" was published by B. W. Robinson in the magazine "The University of Manchester Library, UK" in 1954 [9, pp. 263–527]. In this article, the author described the manuscripts of Alisher Navoi in the Bodleian Library.

The works of Alisher Navoi were also studied in France. Researching the analysis of the original source, it was clear that the French orientalist, Professor Barthélemy d'Herbelot de Molainville, the author of the Oriental Library or a universal dictionary, usually contained everything related to the knowledge of the people of the East. His encyclopedic work on oriental books were completed and published by M. Gallan in Paris in 1697. It gives a brief account of the life and work of Alisher Navoi, along with other figures of Eastern culture [10, pp. 92, 657].

In 1841, a French orientalist Etienne-Marc Quatremère also published the texts of two prose works by Alisher Navoi "Muhokamatul lugatain" ("Judgment on two languages") and "Tarihi muluki ajam" ("History of the rulers of Ajam"), in his book "Chrestomathie en turk oriental", published in Paris [11].

A French orientalist F. A. Belin wrote a large scientific work based on the work of Alisher Navoi — "Hamsat al-mutahayyirin" [10, pp. 175–256, 281–357]. It was known

that F. A. Belin dealt with the dialect in which Alisher Navoi mainly wrote, and devoted a part of his free time to translate the author's works. In the process of studying "Khamsat al-mutahayyirin", "Mazholis un-nafois" and translating them, F. A. Belin offered readers of the Asian Journal excerpts from these two works, namely: the preface and the seventh book of "Mazholis un-nafois": the translation and the text compared with a copy of the Imperial Library and also the translation of "Khamsat al-mutahayyirin". Those extracts were preceded by a detailed note about the author, in which he grouped information already published by Sylvester de Sasy and information provided in "Baburnoma".

In 1861, a special first scientific article "Notice biographique et littéraire sur Mir Ali-chir Névoi, suivie d'extraits, en turc-oriental, avec traduction annotée" ("Biographical and literary information about Alisher Navoi, followed by excerpts in Oriental Turkish with annotated translation") was published by F. A. Belin in "Journal Asiatique" [12, pp. 175–256]. This article described the life and work of Alisher Navoi. It was considered one of the first large-scale studies in the Western language dedicated to Navoi. Writing the article, F. A. Belin made a conclusion on the basis of primary sources covering the history of the Temurids period and genuine works of Navoi. The appearance of Belin's article was of great importance in the middle of the 19th century.

The second article by F. A. Belin "Notice biographique et littéraire sur Mir Ali-chir Névoi, suivie d'extraits, en turc-oriental, avec traduction annotée" was devoted to "Majalis-an-Nafais" ("Meeting of the Chosen"), which was also published in the 17th volume of "Journal Asiatique" in the same year only in the April-May edition [13, pp. 281–357]. It turned out from the originals of the second article that F. A. Belin translated the seventh book of "Majalis-an-Nafais", which was mentioned high and powerful monarchs and princes.

F. A. Belen made scientific research on "Mahbub al-Kulub" and translated some chapters from this work [12, pp. 281–357]. Next article by F. A. Belen "Moralistes orientaux. — Caractères, maximes et pensées de Mir Ali-Chir Névaïi" ("Eastern moralists. — Characters, sayings and thoughts of Alisher Navoi") was also published in "Journal Asiatique" in June, August-September edition of 1866 [14, pp. 523–552]. In this article, F. A. Belen singled out Alisher Navoi as a moralist, studies the poet as a statesman, gave some examples from the manuscript "Mahbub al-Kulub"[14, pp. 523–552].

In the 20th century, the study of the creative heritage of Alisher Navoi also became the focus of attention of European orientalists. In 1900, a French Orientalist and bibliographer Edgar Blochet published "Catalogue de la collection de manuscrits orientaux, arabes, persans et turcs, formée par Charles Schefer et acquise par l'Etat" ("Catalogue of collections of Oriental manuscripts in Arabic, Persian and Turkic languages"), systematized by the bibliographer Charles Schaefer. It contained several manuscripts of Alisher Navoi, which kept in the National Library of Paris. From the first manuscripts of "Devoni Fani" (collection of Persian poetry), as Edgar Blochet explained to the reader of his catalogue, that Alisher Navoi used "Fani's techhallus" when he wrote in Persian and left Navoi in his poetry in Turkic [15, pp. 73–75]. The catalog by E. Blochet included manuscripts of Alisher Navoi as "Mahbub al-Kulub", "Majalis-an-Nafais", "Khamsat al-mutahayyirin" and other works.

Studying the catalogs of E. Blochet, we learned that the scientist did not consider Alisher Navoi to be an original poet. As he wrote, "Navoi's poems do not sparkle with imagination, do not shine with the sacred fire of inspiration of divine art, but are always limited to passive imitation of the great poets, whose names were glorified in the annals of Persian literature" [15]. "It can be assumed that under the crackling rhetoric here is hidden

the simple fact that Blochet never read Navoi at all and was content with studying the titles of his works alone” [16].

In 1902, at the meeting of the Asian Society in Paris, Lucien Bouvat made a report on the newly found manuscript of Navoi “Mukhakamat al-lugatayn”. The text of his report was published in “Journal Asiatique” [17, pp. 367–372]. In 1926, his work “An Essay on the Civilization of the Timurids” was published. In this article, L. Bouvat characterizes in detail the social, cultural and literary life in the era of the Temurids [18, p. 107]. The author emphasizes that when he wrote this work, he used the works of Mirhond, Hondamir, Davlatshah Samarkandi, Navoi, Babur, F. Belen, A. Vambery, E. Brown and E. Blochet. L. Bouv’s research consisted of several parts: “Institution and social life”; “Intellectual Life”; “Religious life”; “Home Life”; “Army of Timur and his heirs” and others. Most details about scientific, cultural and literary, the works of Persian and Turkic poets (especially the works of Jamiy and Navoi) were described in “Intellectual life of the Timurid era”. Basically, L. Bouvat relied on the works of his predecessors — F. Belen, E. Brown and E. Blochet.

The manuscripts of Alisher Navoi were also studied in Germany. The most important studies in Navoi’s life and works are studied by Alfred Kurella, Sigrad Kleimichel, Josef Freiherr von Hammer-Purgstahl. In Germany (2003), the collection “Alisher Navoi” includes studies in German and English by German scholars such as Barbara Kellner Henkel, Jurgen Paul, Klaus Schoing, Erika Taunbe, Claudia Rohmer, Mark Kirschner, Sigrad Kleinmichel and Joachim Gierliss.

Regarding the translations of the 21st century, in London on August 15, 2021, in honor of the 30th anniversary of the Independence of Uzbekistan, a collection of translations of a number of works by prominent Uzbek poets and writers was published. In this collection, British poet Andrew Staniland provides translations of 12 popular ghazals by Alisher Navoi. Having visited Uzbekistan and got acquainted with the rich, cultural heritage of the Uzbek people, inspired by Uzbek classical poetry, Andrew Staniland dedicated the translations of the next collection of poems “The New Diwan” by Alisher Navoi [19].

On the subject of Russian orientalism, the first original study about Alisher Navoi in Russian science, the master’s thesis at the Faculty of Oriental Languages at the St. Petersburg University of M. Nikitsky “Emir-Nizam-ad-din-Ali-Sher in its state and literary meaning” was published in 1856 [20]. However, it is worth mentioning that, both in Europe and in Russia, one of the first manuscripts of Alisher Navoi, “Diwan”, appeared in 1829.

In 1857, I. N. Berezin published the “Chrestomathie turque” (“Turk chrestomathy”). This author’s first volume of the anthology was devoted to Central Asian-Turkish literature and included Turkic written monuments, as well as eight excerpts from the works of Alisher Navoi: “Madzhalis-an-nafais”, “Vakfiyat”, “Hamsat al –mutahayyirin”, “Kitob munshaat”, “Mahub al-Kulub”, “Mahsen al-asrar” I. N. Berezin erroneously wrote information that does not relate to the works of Alisher Navoi “Khamsa”, gazelles from the “Diwan” [21].

At the beginning of the 20th century, many articles appeared where serious successes in Russian oriental studies were noted. It is important to note the appearance of valuable works and studies, such as articles by A. N. Samoylovich “The Quatrain of Navoi Tuyugi” (1917), “Extracts from the treatise on the prosody of Mir Alisher Navoi” (“Mezan ul avzan”) (1926).

In 1928, a collection of articles “Mir-Ali-Shir” was published, dedicated to the 500th anniversary of the birth of the great writer, which included the works of A. N. Samoilovich “On the history of the literary Central Asian Turkish language”, E. E. Bertels “Navoi and At-

tar”, A. A. Romaskevich “The New Chagatai-Persian Dictionary”, V. V. Bartold “The World of Ali Shir and Political Life”. In this collection, A. N. Samoilovich talked about the study of three stages in the development of the literary “Central Asian-Turkish language of the Islamic era”, that was, “chagatai” in which Alisher Navoi wrote. He assured that this language had taken on a formality since the Navoi era. At the present time, it was formed as the Uzbek language. In the continuation of the collection, in his article, E. E. Bertels gave a comparative analysis of the works of two famous poets, the works of Navoi “Lisan at-tair” (“Language of Birds”) and Faridaddin Attar “Mantik at-tair”. Initially, E. E. Bertels wrote that Alisher Navoi, in adulthood, decides to translate the work of Attar from Persian. E. E. Bertels disbanded a comparative analysis for each chapter of these two works and concluded that Alisher Navoi was gifted with the talent of an “artist” — a master of words. Navoi created an exclusive work thanks to his broad education, versatile interest and vast worldly experience. As E. E. Bertels said “There are artists who make us bow before them, but sometimes a person overshadows the artist and, in addition to bowing to his talent, requires us to love ourselves as a person. Such a person was Mir-Ali-Sher Navoi” [22, p. 82].

Next in the collection was an article by A. A. Romaskevich on the formation and analysis of a new Chagatai-Persian dictionary based on the works of Alisher Navoi. At the end of the article, a positive attitude was given to the use of this dictionary, since it was attached to the works of the great poet. The last part of the collection contained a monograph by V. V. Barthold “The World of Ali Shir and Political Life”, which consisted of reference and six main parts. The first chapter dealt with the nations that were in the trends of that time, namely the Iranians and the Turks. V. V. Bartold spoke about Alisher Navoi as the most brilliant representative of that trend in the literary and cultural life of the Turks in general, which was associated with their complete subordination to the influence of Persian Muslim culture [23, p. 103].

The second chapter of V. V. Bartold’s work is dedicated to the city of Herat and gave its significance as a future political rival of Samarkand. In the third chapter, Bartold gave the information about Navoi’s noble origin and youth. The fourth described the relationship between Alisher Navoi and Husain Baykara before their first quarrel. The fifth and sixth chapters described fragments and details from the last years of the Uzbek poet’s life.

In 1940, in the journal “Soviet Oriental Studies” A. K. Borovkov published articles dedicated to the great poet of the East Alisher Navoi [24]. From the same year, the first significant anniversaries from the birth of Alisher Navoi began to be held, which were major steps in a truly scientific and comprehensive study of the work of the Uzbek poet. Russian literary critics have set themselves the broad task of studying the works of the poet¹. As for the chronology of translation works carried out in the twentieth century, in 1943, under the editorship of Professor E. E. Bertels, the translation of L. Penkovsky “Farkhad and Shirin” was published. In 1945, S. Lipkin translated “Layli and Majnun” [25, pp. 84, 141].

In 1946, E. E. Bertels published his next monograph “Navoi and Nizami”, articles by A. K. Borovkov “Alisher Navoi as the founder of the Uzbek literary language”, A. N. Boldyrev “Alisher Navoi in the stories of his contemporaries”, A. A. Semenov “City art manuscript of the Navoi era and its creators”, S. L. Volin “Description of the manuscripts of Navoi’s works in the Leningrad collections” and other scientific works were published.

¹ *The formation of Soviet Oriental Studies: collected articles*. Ed. by A. P. Baziiants et al. Moscow, Nauka Publ., 1983. 199 p. Available at: <https://book.ivran.ru/f/stanovlenie-sovetskogo-vostokovedeniya-m-1983.pdf> (accessed: 26.12.2022). (In Russian)

S. E. Malov in the article “The world of Alisher Navoi in the history of Turkic literatures and languages of Central and Central Asia (1441–1501)”, published in the scientific journal “Proceedings of the Academy of Sciences in the Department of Literature and Language” in the sixth issue of 1947, reveals the significance of the poet’s works for the entire intelligentsia of the world. Also this year, another article by E. E. Bertels “Abudura-khman Jami and his friendship with Navoi” was published.

After a long period of scientific activity, E. E. Bertels, along with the study of Persian-Tajik classical poetry, constantly studied and encouraged the work of Turkic-speaking authors, also compared their works with Persian-language poetry. An example can show the results of comparing the works of Attar and Navoi, Jami, Nizami. E. E. Bertels proved to the scientific world that Navoi is an original poet. At a time when Western orientalists, as well as some Russian scientists, considered the founder of Uzbek classical literature Alisher Navoi only an epigone, an imitator of Persian poetry.

In 1948, A. N. Kononov published the work of Alisher Navoi “Beloved of Hearts” edited by S. E. Malova. In the same year, E. E. Bertels published “The Romance of Alexander and Its Major Versions in the East” (based on the poem “Wall of Iskandar” by Alisher Navoi). Continuing the chronology of the study, we can say that with a short break, the article by A. N. Boldyrev “Persian translations of ‘Majalis an-Nafais’ by Navoi” (1952) and S. Lipkin’s translation of “Seven Planets” (1954) were published. A little later, A. A. Semyonov published the following article “Relationships between Alisher Navoi and Sultan Hussein-Mirza” (1960) and E. E. Bertels published his next monograph “Navoi and Jami”. The next series of translations was released in 1968 “Khairat al-Abrrar” by V. V. Derzhavin, “Lison at-tayir” by S. N. Ivanov, “Sadd-i Iskandari” by V. V. Derzhavin in 1970, “Muhakamat al-lugatayn”.

In 2002, L. V. Dmitriyeva compiled the first complete thematic Turkic-language reference book “Catalogue of Turkic Manuscripts of the Institute of Oriental Studies of the Russian Academy of Sciences”. Based on the material of Turkic-language manuscripts, the author of the catalog tried to include official historiographies, legislative literature, samples of documents and private letters, as well as dictionaries for Navoi’s writings [26].

The catalog “Manuscripts and lithographed editions of the works of Alisher Navoi in Moscow collections” was published in 2016. This catalog dedicated to the 575th anniversary of the birth of Alisher Navoi described the manuscripts and lithographs of the poet’s works, which were stored in the funds of Moscow. The catalog contains an article by I. V. Zaitsev “Manuscripts and lithographed editions of Alisher Navoi in Moscow”, in which he claimed that the first manuscripts of Navoi in Moscow appeared by a German orientalist Martin Hartman in 1902. The first mention of the poet’s manuscripts in Moscow dates back to 1902, when the German orientalist Martin Hartmann (1851–1918) reported in the European Oriental period about the collection of manuscripts of the 17th–19th centuries by General M. D. Skobelev. After the death of the general (1882), this collection of his came to the Historical Museum from his sister Nadezhda Dmitriyevna, married Princess Beloselskaya-Belozerskaya. Manuscripts originating from Kokand were taken out of there in 1876. Teacher of spoken Arabic at the Lazarev Institute M. O. Attaya intended to make a catalog of the Kokand collection, but he managed to describe only a small part of it, mainly the Korans. M. Hartmann mentioned in his brief message about eight copies of Navoi’s works from the Skobelev collection. In the article, the author gave some information about the life and work of the Uzbek poet. Mostly about the poet’s manuscripts contained in Moscow in brief descriptions. The catalog includes translations of Navoi gazelles

interpreted by N. F. Lebedev, which were printed in Moscow before the start of the Second World War [27, pp. 137–195].

By the 580th anniversary of the birth of the great Uzbek poet in Moscow, a catalog was compiled, but the research was carried out in Kazan. This catalog contains interlinear translations of N. F. Lebedev to selected poems by Alisher Navoi. The compiler and author of the catalog “Manuscripts of Alisher Navoi in the collections of Kazan” is Ilya Vladimirovich Zaitsev. The catalog includes detailed descriptions and facsimiles of 10 manuscripts by Alisher Navoi from the collections of the National Library of the Republic of Tatarstan, the N. I. Lobachevsky Kazan Federal University and the State Archives of the Republic of Tatarstan in the city of Kazan. Previously, Kazan lists of the works of the great poet were not subjected to study. Among them there are the unique manuscripts of the poet’s “Diwan”.

A book-album “Works in the collections of the Russian National Library” has been created, published as a part of the series “Cultural Heritage of Uzbekistan in World Collections”, which describes several decorative and miniature copies of the works of Alisher Navoi.

The following words were said at the presentation: “This project provides for the wide promotion of the national art, material and artistic culture of Uzbekistan among the general public and scientific circles in many countries of the world. It will greatly contribute to the expansion of the educational level of the younger generation. The implementation of the project is not only important cultural, but also social and political, as it will demonstrate to the whole world the exceptional care and attention of the leadership of Uzbekistan to one of the most important aspects of modern life — the attitude to its historical past and cultural heritage”².

The study of European and Russian studies gave us material for comparison. Our scientific observations have shown that there was a different approach to the study of Alisher Navoi’s work in Europe and Russia. It is possible to compare the main scientific work done by European and Russian scientists.

European works	Russian works
E. W. Gibb. A history of Ottoman poetry [4]	V. V. Barthold. The World of Ali Shir [23]
E. G. Browne. A Literary History of Persia [6]	A. K. Borovkov. Alisher Navoi [24]
F. A. Belen. Mahbub al-Kulub [12]	E. E. Bertels. Navoi and Literature of the East [29]
L. Bouvat. Essay on the civilization of the Timurids [18]	E. E. Bertels. Abudurakhman Jami and his friendship with Navoi [16]
B. W. Robinson. The John Rylands ‘Laylā wa Majnūn and the Bodleian ‘Nawā’ī ‘ of 1485: A royal Timurid manuscript” [9]	E. E. Bertels. Navoi. Experience of creative biography. Literary Life of the Timurid Epoch [30]
G. M. Meredith-Owens. Handlist of Persian Manuscripts Acquired by the British Museum 1895–1966 [8]	E. E. Bertels. Navoi and Attar [22]
A. Maeotricht. Alisher Navoi. Collection [28]	A. K. Borovkov. Alisher Navoi as the founder of the Uzbek literary language [31]

² Available at: <http://stv.uz/news/newsuz/6236-v-tashkente-prezentovan-proekt-kulturnoe-nasledie-uzbekistana-v-sobraniyah-mira.html> (accessed: 26.12.2022).

Ch. Rieu. Catalogue of the Turkish manuscripts [2]

E. Birnbaum. Turkish Manuscripts: Cataloguing since 1960 and Manuscripts Still Uncatalogued, Part 4: Hungary, Czechoslovakia, Poland, Great Britain, Ireland, The Netherlands, Belgium, France, Germany, Switzerland, Austria, Italy, Finland, United States, Canada [3]

E. Blochet. Catalogue de la collection de Manuscrits Orientaux Arabes, Persans, et Turcs formee par M. Charles Schefer [15]

A. Staniland. A New Diwan (H/T Alisher Navoi) [19]

A. A. Semyonov. City art manuscript of the Navoi era and its creators [32]

A. A. Semyonov. Relations between Alisher Navoi and Sultan Hussein-Mirza [33]

A. N. Boldyrev. Alisher Navoi in the stories of his contemporaries [34]

E. M. Konrad. Middle Eastern Renaissance and Alisher Navoi [35]

S. E. Malov. The world of Alisher Navoi in the history of Turkic literatures and languages of Central Asia [36]

L. V. Dmitrieva. Catalogue of Turkic manuscripts [26]

According to the data above, the fact that the works of Alisher Navoi were translated and published both by orientalists in Western Europe and Russian orientalists can be noted. All spheres of his life were covered by the works of these authors.

In Table 1, the degree of study of facts about the life and work of Alisher Navoi in works published over the past two decades should be considered.

Table 1. Studying historical facts about life and works of Alisher Navoi in the 21st century

Fact of life	Russian articles
He wrote equally well in both Farsi and Turkic	I. V. Zaitsev. Manuscripts and lithographed editions of Alisher Navoi in Moscow [27]
He was brought up with the children of Timurid families	E. E. Bertels. Navoi. Experience of creative biography. Literary Life of the Timurid Epoch [30]
Friendship with Hussein Baykara, the head of Khorasan	A. K. Borovkov. Alisher Navoi [24]
Introduction of the old Uzbek language, along with Farsi, into the work of writers	A. K. Borovkov. Alisher Navoi as the founder of the Uzbek literary language [31]
Construction of a public scientific and educational complex	A. N. Boldyrev. Alisher Navoi in the stories of contemporaries [34]

Looking at the tables, it can really be determined that through the centuries, interest in Alisher Navoi as a historical figure did not fade at all, but, on the contrary, grew stronger both in Europe and in Russia. Comparing scientific works, it can be concluded that European scientists basically did not devote research to Alisher Navoi himself, but studied other aspects of the east. Russian scientists have deeply and carefully studied the work of Alisher Navoi. And monographs, collections, books were dedicated to him. They studied every stage of his life and dated each creation he produced, comparing the connection with the events of his life period.

The second comparative aspect is the cataloging and dating of the works of the great poet in Europe and Russia in the 20th–21st centuries. In the 20th century, a description and dating of the manuscripts of the works of Alisher Navoi was carried out in Russia by S. L. Volin. Regarding to European scientists, it can be said in the twentieth century that the most productive creator of catalogs was the French Orientalist Edgar Blochet. Although he created three catalogs, which included manuscripts of Navoi's works, the total number of studied works was half that of Russia. Again, the French scientist summarized the research materials, referring to the sources of manuscripts in Arabic, Persian, Turkish.

In the 20th–21st centuries, the interest of Russian scientists in cataloging the manuscripts of the works of the great poet did not fade away at all. A huge work on cataloging was done by L. V. Dmitrieva and I. V. Zaitsev.

The third stage of the comparative aspect of translations of Alisher Navoi's works in Europe and Russia is presented in Table 2.

Table 2. European and Russian translations

European translations	Russian translations
F. Belen. Farhada and Shirin [14]	L. Penkovsky. Farhod and Shirin [40]
F. Belen. Majalis un-nafois [13]	E. E. Bertels. Majalis an-nafois [29]
J. von Hammer Purgstahl. The Story of Leyli and Mazhnun [37]	S. Lipkin. Leyli and Mazhnun [41]
F. Belen. Lisan at-tayr [12]	S. N. Ivanov. Lisan at-tayr [42]
B. I. Vettselya. Seven Planets [38]	S. Lepkin. Seven Planets
B. Flemming. Tazkirat ush shuaro	A. N. Malekhova. Lisan at-tayr [43]
M. Goetz. Mukhakamat al-lugatayin	A. N. Malekhova. Mukhakamat al-lugatayin [44]
J.-P. Balp. Collection of Gazelles and Navoi poems [39]	N. F. Lebedev. Gazelle and poems of Navoi [45]

In Table 2, we can see that the same works of Alisher Navoi were translated by both European and Russian orientalists, often published under different names and in different collections.

Figure 1 presents a quantitative study of works on the study of the work of Alisher Navoi in the 20th–21st centuries.

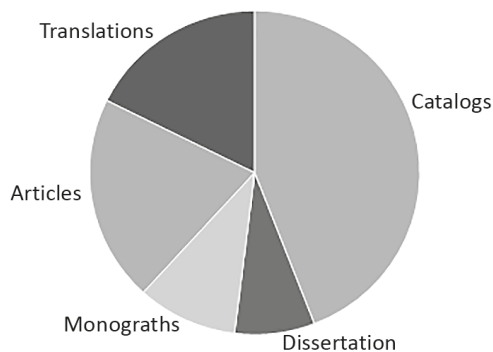


Fig. 1. Analysis of the study of the works of A. Navoi in the 20th–21st centuries

The diagram shows that the largest specific part of these works is catholicization, about 45 % [1; 2; 6; 9; 12; 16; 17; 29; 30], the second place is occupied by articles on the author's work, about 21 % [3; 7; 10; 11; 14; 18–20; 22; 39], and translations are in third place (18 %) [13; 15; 21; 23]. The remaining works are dissertations and monographs on the subject under study. Thus, although research in this area is large-scale, among which there is a large number of works devoted to the study of manuscript sources, however, based on the volume and versatility of Alisher Navoi's writings, it cannot be said that Navoi's diwans have been fully studied in terms of textual criticism. Based on a chronological analysis, it can be concluded how productive studies of Alisher Navoi's works in Europe are in the 20th–21st centuries.

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Сравнительный анализ европейского и российского навоиведения

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В данной статье проводится сравнительный анализ изучения творчества Алишера Навои европейскими и российскими учеными-востоковедами. Труды навоиведов составляют огромную базу исследований, отличаются разнообразием, отличиями в подходах и трактовках. На сегодняшний день переводов Алишера Навои и работ по изучению его трудов накопилось так много, что они требуют периодической систематизации и анализа. С этой точки зрения актуально изучение проблемы восприятия и интерпретации столь яркого классика в европейском и российском востоковедении XX–XXI вв. Потребность в изучении творчества Алишера Навои в европейском и российском востоковедении также дал разносторонний подход к анализу художественного текста. Основная отрасль российского навоиведения XX в. — это исследования произведений, носящие описательный характер, отдельно изучаются произведения поэта, описания произведений Алишера Навои и рецензии на них. Изучены научные методы в исследованиях российских ученых XXI в. и выделены особенности переводов произведений Алишера Навои, свойственные современным переводчикам. В основном современный период характеризуется систематизацией и составлением каталогов уже имеющихся произведений. Цель исследования состоит в том, чтобы тщательно изучить европейское и российское навоиведение XX–XXI вв., дать верную оценку творческому наследию Алишера Навои, проведя сравнительное исследование трудов европейских и российских востоковедов. В ходе системного анализа были решены следующие научно-исследовательские задачи: сделан обзор истории изучения произведений поэта в Европе и России, выделены самые значимые научные труды по творчеству Алишера Навои как в Европе, так и в России; рассмотрены разные научные подходы в исследованиях европейских и российских ученых XX–XXI вв.

Ключевые слова: Алишер Навои, российское и европейское востоковедение, переводы, сравнительный анализ.

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