

INTERPRETATION OF ALISHER NAVOI'S WORK AS A MODEL OF TRANSCULTURAL THINKING.

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Abstract: This article scientifically studies the work of Alisher Navoi as a model of transcultural thinking. The study analyzes the synthesis of elements of Turkic, Persian and Islamic culture in the poet's works, as well as the formation of universal moral values such as compassion, justice and the perfect person.

Keywords: Alisher Navoi, transculture, intercultural thinking, humanism, Renaissance, perfect man, moral values, comparative literature.

In recent years, there has been a growing trend in the humanities to study literary heritage not only in a national or regional context, but also in an intercultural and transcultural context. This approach allows literary figures to be taken beyond the boundaries of a particular culture and to clarify their place in the development of world thought. In this regard, the work of Alisher Navoi also requires a new methodological interpretation.

He is a poet in the history of the Russian language, a poet of the Turkic biota, and a great master of Eastern classical poetry

.However, the fusion of Turkish, Persian, and Islamic cultural elements in Nawai 's work, as well as the universal ethical values promoted by him in his work, show the great potential of the poet 's thought process. The subject remains

The essence of the quality of the original thought model in the translation of Alisher Nawai 's creativity is presented in a scientific way.

The meaning of meaning in translation expresses the mutual influence, harmony and mutual enrichment of meanings. In bioscience, this approach understood the meaning of the author 's thinking in the same way as several other things at the same time. He brought out the new idea of the transmutation, and showed it as an active participant of the general intellect.

Alisher Navoi 's work is a bright example of such a model of thought. The poet studied the Turkish language, Persian poetry, and Islamic philosophy. In this case, it will lead to a high level of synthesis.

It was possible to combine the spirit of the Turkic people and the natural beauty of the Persian world. The poet used the Persian-Tajik adabiyat as a literary tool in the Turkish language and a mental literary tool. In this way, it is the unifying factor of the Islamic world and the Whufi thoughts. Quranic ideas and stories Ethical inclinations are combined with the general aesthetic form of the general culture. As a result, national creativity is not limited to a particular nation or language, but rather to a wider civilizational context.

At the center of modern creativity is a person and his spiritual life.

The poet has defined the moral values of morality, morality, conscience and morality as the characteristics of the community. He is a " perfect man " and his words are limited, but the content is universal. A perfect person is not only religiously mature, but also aware of social responsibility, honest and humane.

These works make it possible to compare the poet 's work with global moral thought and to compare it with contemporary humanistic concepts. In the European Renaissance, it is important to focus on the human person, mind and He emphasized the harmony of morality. Dante,

Petrarch, and Erasmus considered the human being as a social subject of social events.

His creativity is a human being, his spiritual wealth and his place in society is calculated. Although there are different spiritual, religious, and cultural differences, there is a common theme of Renaissance and Renaissance. This similarity is not a direct result, but the general development of human thinking is explained by legal terms. The results of the research show that the original thought model in the transfer of Alisher Navoiy 's creativity has played an important role in the national heritage of the country. The poet 's poetry is enriched with the universal moral values of the Turkish, Persian and Islamic cultural elements. The comparative study of Nawai 's work with the Renaissance style shows that his personality is not only an Eastern poet, but also a great representative of the world 's intellectual thought. This approach opens new scientific perspectives in Navoi studies.

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