

 Research Article

A REPRESENTATIVE OF THE SCHOOL OF ORIENTAL STUDIES OF UZBEKISTAN

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Salimakhon Rustamiy

Doctor of philological sciences, Professor of Al-Bukhari University, Tashkent, Uzbekistan,

ABSTRACT

This article gives a brief overview of the scientific heritage of Alibek Rustamov, one of the representatives of the School of Oriental Studies of Uzbekistan, a source scholar, linguist, literary critic, and shows his role in the development of oriental studies.

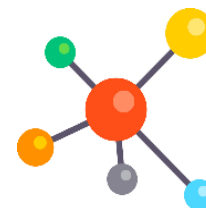
KEYWORDS

Oriental studies, source studies, linguistics, literature, scientific heritage.

INTRODUCTION

Oriental studies in Uzbekistan began in 1918 with the establishment of the Turkestan Institute of Oriental Studies. The Institute of Oriental Studies, the first of its kind in Central Asia, trained qualified specialists in various fields of Oriental studies for neighboring countries as well. At that time, the following famous

linguists emerged from this school: K. Borovkin, I. A. Kissen, V. V. Reshetov, K. K. Yudaxin [1]. Later, many late scholars such as Shoislom Shomuhamedov, Aziz Qayumov, Suyima Ganieva, Ubaydulla Uvatov, Kazakboy Mahmudov, Ahmadjon Quronbekov, Ozod Shomatov, Botirbek Hasanov contributed to the



development of Uzbek oriental studies. Alibek Rustamov was one of such scholars in the field of oriental studies as a source scholar, linguist and literary scholar.

A. Rustamov began his scientific career as a laboratory assistant at the Department of Uzbek Linguistics of the Central Asian State University (now the National University of Uzbekistan) (1956-57). He later became a graduate student of the department (1957-59), a teacher (1959) after defending his dissertation. Then he worked as a senior researcher at the Institute of Language and Literature of the Academy of Sciences of Uzbekistan (1959-61), associate professor of the Oriental Faculty of Tashkent State University (1961-65), head of the Department of General Linguistics of the Republican Pedagogical Institute of Russian Language and Literature (1965-90), Tashkent State Institute of Oriental Studies (now Tashkent State University of Oriental Studies) worked as the head of the department of Altaic languages (Turkic, Turkic languages) (1991-1998), professor (1998-2013).

THE MAIN FINDINGS AND RESULTS

Doctor of Philology (1968), Professor (1968), Academician of the Academy of Sciences of Uzbekistan (1995) The scientific heritage of A. Rustamov is devoted to theoretical and practical issues of general linguistics, Turkic studies and classical literature. His monographs and researches on topical issues of Uzbek philology, oriental studies, the theory of textual criticism, as well as many scientific and journalistic articles are well known to the general public. The scholar's "Mahmud Zamakhshari" (1971), "Aruz haqida suhbatlar" ("Conversations about Aruz") (1972), "Qofiya nima?" ("What is rhyme?") (1975), "Navoiyning badiiy mahorati" ("Navoi's artistic skills") (1979), "Navoiy tilining grammatik xususiyatlari" ("Grammatical features of Navoi's language") (1984),

"So'z xususida so'z" ("Words about words") (1987), "Hazrat-i Navoiyning ma'naviy olami" ("The spiritual world of Hazrat Navoi") (2014) are distinguished by their deep scholarship.

A. Rustamov's contribution to the in-depth study of the invaluable heritage of the great poet and thinker Alisher Navoi, the widespread promotion of high humanistic ideas in his work is particularly noteworthy. He conducted a series of interviews in the magazine "Yosh Kuch" under the rubric "Navoiykanlik" (1987-1988), in the magazine "Gulkhan" under the rubric "Alibobo ogitlari" (1987-1988) and on the Uzbek television under the rubric "Navoiykanlik". These conversations and articles helped to revive the people's interest in the heritage of great scholars, especially in the literary heritage of Alisher Navoi, and to promote it among the people.

A. Rustamov was also involved in scientific and artistic translation. For example, translations of Atoullah Husseini's "Badoyi us-sanoyi" from Persian into Uzbek, the 11th-century linguist Mahmud Kashgari's "Dīwān Lughāt al-Turk", and Alisher Navoi's "Mahbub ul-qulub" into Russian. Also, A. Rustamov participated in the compilation of the "Annotated Dictionary of the Uzbek Language" (1981).

As a result of his many years of research, the scientist worked closely with the publishing house "Uzbek Soviet Encyclopedia" and published articles about our past scholars "Javhariy", "Jamoliddin Turkiy", "Jamoliddin Ibodiy", "Jamol Qarshi", "Kanz ul-kanz", lexicography and he has prepared and included in the encyclopedia a series of articles on lexicography, such as "Word", "Language", "Linguistics", "Turkish language", "Turkology", "Toli Imoni Hiraviy".



A. Rustamov has brought up many students during his career. Under his direct supervision, dozens of candidate and doctoral dissertations were defended.

A. Rustamov lived with the concern to meet the spiritual needs of our people. In an interview with Khurshid Dostmuhammad, he said the following about youth education: “He who knows the philosophical meaning of the six words “Vahdat” (“Unity”) in Oriental education will have a good attitude towards nature and other people regardless of their nationality and beliefs. A child who understands the expressions “nafsi ammora” and “nafsi lavvoma” will not be corrupt and corrupt when he is an official. Now ask a boy or a girl who has graduated from high school, not school, even if he or she hasn’t heard those words. However, in the past, such concepts were instilled in children before the age of 4-5.

A. Rustamov stressed that the understanding of the identity of each nation and a deep understanding of its spiritual values is the basis for the development of that society: “... Spiritual deficiency is the main cause of the development of savagery. Spiritual thirst never disappears in a real person. Therefore, we must constantly strive to satisfy it.” He said, “If grief is not relentless, then corruption will escalate and society will become depressed. A generation that has the talent to do universal good deeds will be artificially paralyzed.”

A. Rustamov has done a lot in this direction as well. He published various publications in conveying the religion, creed and instructions of Islam to our people. These are: “Shifo duosi” (The Prayer of Healing) (1992), “Bismilloh”ning ma’nosi” (The Meaning of Bismillah) (1993), and Rustami’s Tafsir. Surat al-Fatihah (2004), “Hazrat-i Navoiyning e’tiqodi” (The Beliefs of Hazrat Navoi) (2010), “Hazrat-i Navoiyning «mast-i alast»” (The Drunkenness of Hazrat Navoi) (2012), “Hazrat-i Navoiyning ma’naviy va suvari sharoblari” (The

Spiritual and Irrigation Wines of Hazrat Navoi) (2013), “Hazrat-i Navoiyning ma’naviy olami” (The spiritual world of Hazrat Navoi) (2014), “The Pearl of the Word. The words “Basmala”, “til”, “adab”, “odob” (2002), “Hazratning diyonati” (2011), “nay” in “Masnaviy-i ma’naviy” and “Jami’s commentary on“ nayistan” (2007) , “Mysli and aphorisms”. Sufis: the rise of parables and aphorisms ”(2008) and his brothers Botirbek, Karimbek, Prepared in collaboration with Saidbek Hasanov “Alisher Navoi” Arba’iyn ”(1991); “Hussein Boyqaro” (1991); “Alisher Navoi. Siroju-l-muslimiyn ”(1993); Fitrat. Uzbek classical music and its history ”(1993); Nur-i Muhammadi and Nurnoma (1996).

According to A. Rustamov’s concept of “yor” in Alisher Navoi’s ghazals, he was a muwahhid, that is, a person of “Vahdat” (“unity”) belief, his “yor” is the whole being, including Navoi’s profound and wide-ranging views that the Truth is both man and nature, and that love is pure spiritual love, has special scientific value. A. Rustamov: It takes a long time to explain pure love to someone who is used to another concept of “love”. That is why some people can shorten the sentence that Navoi’s love is not the love you know, it is divine love. In general, I hear different opinions from many people about Navoi’s concepts of yor, visol. It seems necessary to write a special article on this subject”[4].

Xattot Habibulloh Solih A. Rustamov recalls the following life story about his personality: “When I spoke about Alibek Rustamov in the presence of Domla Hindistoniy (r.a.). Domla Hindistoniy (r.a.) told me the weight of a byte from Mirza Abdulkadir Bedil A. Rustamov was asked to find out. This byte was written in such a weight that none of the other creators had a byte written in that weight. At the next meeting, when I learned the weight of the byte from A. Rustamov and



told Domla Hindistoniy, they remembered that they said, “Yes, Alibek is a real scientist.”

Doctor of philological sciences, professor A.Quronbekov A. Rustamov states in his article on scientific heritage: “Studying the features of the classical language and restoring it in the minds of his people was the sacred duty of the scientist, the order of the tongue ... If the scholar had not mastered Turkish, Persian and Arabic, he would not have achieved so much success in studying and researching the language of Navoi’s works. Because the language of Navoi’s works was rich in Persian and Arabic, religious and mystical ideas according to the norms of the Uzbek language of that time, and was decorated with quotations from the Qur’an and hadiths ... Alibek Rustamov - a well-educated linguist of our time, an intelligent literary critic and thinker, a critical source- has created a perfect scientific heritage of the language and artistic skills of Hazrat Navoi and our classical literature, which are difficult for today’s generation to understand, and the religious and mystical beliefs that are still problematic for many scholars[3].

CONCLUSION

A.Rustamov’s works on linguistics, source studies, textology, history of classical literature, in particular, on the linguistic features and art of Alisher Navoi’s scientific and literary works are still relevant today. Today, work is underway to republish the scientific heritage of the scientist.

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