Scientific Significance of the Researches Created in Navoi Studies of the Independence Period

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Abstract: The article examines the scientific significance of research in the field of Uzbek Navoi studies in the last decade of the XX century - the first quarter of the XXI century. The book contains the content of unique verses, attractive images of the word artist, their elegant and concise aspects of meaning, strange artistic-logical, musical, pictorial nuances, the scale of themes, philosophical essence, spiritual depth and depth of art. studied. The great and unique creative personality, its luster in the lyrics, the problems of man, his destiny, secular-figurative and divine love are interpreted in a unique way.

Key words: Navoi studies, scientific heritage, exploration, anthology, pamphlet, artistic skill, scientific interpretation.

Introduction

After our country gained national independence, Navoi studies of science entered a new historical period. Because at this stage, based on the requirements of the idea of national independence, there is a wide way to reassess the history,
values, rich scientific and literary heritage of the people and the country on an objective and scientific basis based on reliable sources. As noted by the President of the Republic of Uzbekistan Shavkat Mirziyoyev, “the main task facing literary critics today is to pay tribute to the memory of our ancestor Alisher Navoi, to study his sacred heritage, to pass it on to our younger generation” [1.113]. The groundwork has been laid for new horizons in the implementation of this task, that is, in-depth study and coverage of the life, activities and legacy of Alisher Navoi. A twenty-volume, and later a ten-volume collection of works by the great thinker was published, previously unpublished works “Munojot”, “Siroj ul-muslimin”, “Badoye ul-bidoya”, “Navodir un-nihoya” were also published.

The main findings and results

From the earliest days of independence, the publication of Navoi’s works, research works dedicated to Navoi’s work was widely established. In particular, the work of the literary critic Botirkhan Akram, published in 1991 by “Uzbekistan” Publishing House, entitled “Fasohat mulkining sohibqironi” (The Owner of Fasohat Mulk) explores and interprets the unexplored features of Navoi’s verses. The book contains the content of unique verses, attractive images of the word artist, their elegant and concise aspects of meaning, strange artistic-logical, musical, pictorial nuances, the scale of themes, philosophical essence, spiritual depth and depth of art. studied. The great and unique creative personality, its luster in the lyrics, the problems of man, his destiny, secular-figurative and divine love are interpreted in a unique way. In accordance with the tradition of classical tazkirism, the author divides the commentary of selected poems into 21 special articles according to the order and history of words.

In 1991, as a gift to the 550th anniversary of the birth of Alisher Navoi, the book “Alisher Navoi” was published by “Kamalak” publishing house.

Textologist M. Hakimov in his book “Calligraphers who copied the works of Alisher Navoi”, published in 1991 by “Fan”, was able to identify the names of more than 300 calligraphers by studying the manuscripts of Navoi’s works in our country and partly abroad. The pamphlet contains detailed information about the
calligraphers who wrote Navoi’s works from the 15th to the beginning of the 20th century, and the works they copied. It is noted that from the 15th to the beginning of the 20th century, about half of the sources published in Uzbek were copies of Navoi’s works. Therefore, it is noted that the manuscripts of Navoi’s works have been a leading, in some cases decisive source in the study of Uzbek literature, calligraphy, manuscripts and miniature art over the past five centuries - the study of schools, styles, activities of representatives.

Well-known folklorist Mamatkul Juraev collected folk tales about Navoi and published them under the name “El desa Navoi”. This complex, built as a wedding for the 550th anniversary of Navoi, consists of 3 parts:

1) “Alisher bilan bulbul” (Alisher and nightingale) is a collection of Uzbek folk tales about Hazrat Navoi;

2) “Hazirjavob Mirali” (Quick Mirali) is a collection of Turkmen folk tales about Alisher Navoi;

3) “Saodatli Amirning Sifatlari” (Attributes of the Blessed Amir) - a collection of stories in the work “Makorim ul-akhlaq” (“Good manners”) by Khandamir.


Edited by K.Yashin, E.Yusupov, Uygun, I.Sultan, A.Kayumov, B.Nazarov, A.Hayitmetov, S.Ganieva, F.Sulaymonova, M.Khakimov, the twenty-volume “Exhaustive collection of works” has been completed.

Literary critic Nathan Mallaev, the author of a number of studies on the works of Alisher Navoi, in his book “Soz san’atining gultoji” (Flower of Word Art), published in 1991 by the Publishing House of Literature and Art, makes a broad observation about “Khamsa”. In the play, he put forward well-founded views on a number of issues, such as the popular qualities of the poet’s work, the art of creating epics. The book is entirely devoted to the analysis of five epics in
“Khamsa” – “Hayrat ul-abror”, “Farhod and Shirin”, “Layli and Majnun”, “Sab’ai Sayyar” and “Saddi Iskandariy”. Literary critic Navoi studies in detail the compositional aspects of “Khamsa”, the world of images, poetic features, features of other artists from the epics of this direction, the course of events, ideas and their place in the classical literature of the East. Through the analysis, certain conclusions were drawn about the sources of Navoi’s worldview, the socio-political life and historical conditions in which the poet lived. In coming to such scientific conclusions, the literary critic relied not only on the epics of “Khamsa”, but also on the lyrical and prose, religious-mystical, historical works of Navoi.

Literary critic Muslihiddin Muhiddinov’s book “Ikki olam yogdusi” (Light of Two Worlds) analyzes some of the commonalities, harmonious aspects of ideas and symbols in the creative world of the two great thinkers of the East, the great poet and thinker Khusrav Dehlavi and Alisher Navoi. Just as the works of Alisher Navoi and Khusrav Dehlavi are in harmony with the content, the series of meanings and the general spirit, there are certain similarities in their views on literature, art, creativity and creators. The aesthetic ideas of these two great beings represent the literary-critical image of their time, and at the same time reflect the process of mutual intellectual connection, the continuity of the development of aesthetic views. Navoi briefly touched upon the aspects of Khusrav Dehlavi’s work and how this was reflected in Navoi’s works, as well as Navoi’s critical attitude to Dehlavi’s work [2].

Literary critic Hasan Kudratullaev’s book “Navoiyning adabiy estetik olami” (Literary aesthetic world of Navoi) [3] comprehensively studies and analyzes the views of the great poet and thinker Navoi on poetic creativity, the aesthetic views of form and content, the social function of fiction. According to the book, Navoi’s attitude to art, beauty, and purmano ideas, which intelligently express the secrets of sophistication, are an integral part of his immortal legacy.

Asadullo Kadirov’s pamphlet “Navoiy va tibbiyot” (Navoi and Medicine), dedicated to Navoi’s activities and services in the field of medicine, tells about Navoi’s contribution to the development of philosophy, logic, mathematics, history
and other sciences, as well as his interest in medicine [4]. Because almost all medieval sages read books on medicine, among other subjects. In particular, Abu Rayhan Beruni, Abu Nasr Faroobi and others studied medicine in detail and wrote works in this field. Beruni has works on pharmacology, Farobi has works on theoretical and applied medicine. Hazrat Navoi, in accordance with the traditions of his time, was well versed in medical science. Although it is not known what books Navoi read about medicine, it is clear from the poet’s thoughts and sharp aphorisms about doctors and medicine that the great thinker knew the field well. Navoi’s deep understanding of the nature of this field can be seen in the fact that he built a hospital called “Shifoiiya” and tried to create all the conditions for students to study in this field. The author also gives information about such great doctors as Mawlana Muhammad Mu’in, Mawlana Qutbiddin Olim, Mawlana Ghiosiddin Muhammad, Mawlana Muhammad, Mawlana Abdulhay Tuni, who lived in Navoi’s time and worked in various hospitals of Herat and taught medicine to students tried to shed light on his contribution to medical science and medicine.

Orientalists Mahmud Hasani and Surayyo Karimova’s book “Navoiy davri tabobati” (Navoi period medicine) [5] dedicated to Navoi period medicine contains information about doctors and their medical works in Movarounnahr, Khorasan and Iran in the XV and early XVI centuries, Navoi period medicine, Navoi’s contribution to the development of medical science, medical wisdom and examples from the works of hazik physicians in the period in which he lived are given. Many scientific books and pamphlets about the life and work of Navoi have been published since his time. It’s really hard to put it all together in one brochure. Therefore, the authors focus only on relatively little-studied aspects, such as the medicine of the Navoi period, Navoi’s attitude to the science of medicine. The treatise also contains valuable information about the hospital (Dorushshifo) built by the poet in his time, including about a dozen doctors of Dorushshifo - Ghiyosiddin Muhammad, Darvesh Ali, Nizamiddin Abulhay, Muhammad Tabib, Abulhay Tuni, Muhammad Mu’in, Qutbiddin Olim. At the end of the pamphlet, comments on Navoi’s medical wisdom are given. Also, some passages from Yusuf
al-Harawi’s “Risalai Jami ‘ul-Fawaid”, Muhammad al-Harawi’s “Manofi ul-Hayat” and Hakim Hirmani’s “Bahr ul-Hawas” have been translated and added.

Literary critic Ibrahim Hakkulov’s short pamphlet “Gazal Gulshani” [6] is devoted to the analysis of Navoi’s lyrical works. This pamphlet is written in the form of a literary dialogue, analysis, in which the ghazals of the great Uzbek poet Navoi are analyzed. The wider the ideological world of the poet’s ghazal, the more attractive and colorful the artistic composition. The poetic image and art applied in Navoi’s ghazals will always be an example of mastery for creative people. The pamphlet highlights important aspects of these topical issues. There is also a reflection on the poetry of poets such as Mavlono Gadoi and Sakkoki, who influenced the rise of Navoi’s lyrical work. In total, there are ten pamphlets, namely, I. Hakkulov’s (Goyavylik va mahorat chokkisi” (Ideology and mastery) with A. Hayitmetov, “Sahir nafas shoir” (Wizard of breath poet) with N. Kamilov, “Ghazal-ishk fani” (Ghazal - the science of love) with T. Ahmedov, “Hech qayda muningdek yana ash’or topilmas” (No ash’ar can be found anywhere else like this) S. Ganieva, with F. Sulaymonova on “Turkigoy Hafiz”, with A. Hayitmetov on “Ganjinai koinotga gavhardurur ishq”, with M. Kadyrova on “Maqsad na edi jahona kelding”, with “Yosha holedur bu obid aygani” with Yo. Ishakov under the title “Hasbi holedur bu obid aygani”. Interviews and lyrical debates with M.Mirzaakhmedova under the title “Sher-kalb nuri”( Poetry - the light of the heart), with D.Rakhmatova under the title “Gurbat lirikasi” (Exile lyrics).

Literary scholar Saidbek Hasanov's monograph “Navoiyning yetti tuhfasi” (Seven Gifts of Navoi) [7] includes plots of Firdavsi, Nizami, Khusrav Dehlavi, Alisher Navoi, partly Ashraf Maroghi, compositional structure, the evolutionary process of the image of Bahrom Gor, the genesis of the epic, the genesis of each story, issues of originality, ideology and art, tradition and interaction are analyzed. Legends about Bahrom Gor, folk legends and various historical written sources, which are widespread among the peoples of the East, are given in detail. It also explains the reasons why this topic is prevalent among the peoples of the East, partly in the West. The reasons for the genetic development of the epics about
Bahrom Gor are given, and the place of each creator in the history of literature is determined. It is important to study Nizami’s “Haft Paykar”, Khusrav Dehlavi’s “Hasht Paradise” and Navoi’s “Sab’ai Sayyar” epics in a complex way, based on the historical, social and aesthetic views of the author. In the monograph, such major issues of literary criticism are addressed as much as possible.

Literary critic Sultan Murad Alim's pamphlet “Ishq, oshiq va mushuq” (Love, Lover and Lady-love) [8] provides a detailed study and interpretation of issues related to the content of Navoi’s epic “Lison ut-tayr”. The scholar has studied the epic from the point of view of mystical teachings and puts forward his views on yangpeha. Provides feedback on scientific, philosophical, and artistic interpretations of love to students.

Literary critic Rahim Vahidov’s pamphlet “Navoiyning ikki durdonasi” (Two Pearls of Navoi) [9] contains comments on the works “Khamsat ul-mutahayyirin” and “Majolis un-nafois”. The book first considers the content of “Khamsat ul-mutahayyirin”, the human and creative relations of Jami and Navoi, the Tajik translations of this rare work of art. The second part analyzes the “Majolis un-nafois” emphasis will be placed on the importance of this gem in the study of the spiritual heritage of artists who wrote in Turkish and Persian.

Literary critic Muyassar Akbarova’s pamphlet “Alisher Navoiy ghazallarida kofiya” (Rhyme in Alisher Navoi's Gazelles) [10], devoted to the study of rhymes used in Navoi’s lyrics, follows the requirements of classical rhyme theory and examines Navoi’s work, in particular, the application of “scientific rhyme” rules to his lyrics. The purpose of the pamphlet is to determine how the rhyme was applied to the lyrics of our great poet by observing the rules of artistic construction of Uzbek classical poetry in the process of all-Oriental literary development.

“Arbaiyn” (prepared by: Karimbek and Saidbek Hasan, commentator: Alibek Rustam), published by “Meros” publishing house, the “Gafur Ghulam” Publishing and Printing Association has published the books Munojot (prepared and published by dictionaries: Suyima Ghani qizi, calligrapher: Sayfiddin Raf’iddin).
In 1992, the Gafur Gulam Publishing and Printing Association published a book by Karimboy Karambaev entitled “Kongil bermish sozima”. The book examines and analyzes the interaction between Alisher Navoi and Turkmen, Karakalpak literature, the various aspects of this literary process. The author elaborates on a specific aspect of this great artistic phenomenon - the influence of Navoi’s work.

In 1993, the “O’qtuvchi: Publishing House published a book by Abdukodir Hayitmetov “Navoiykhonlik suhbati” (Conversations of Navoi). The book provides a deeper analysis of the life of Alisher Navoi, new aspects of his work, literary skills and aesthetic views, as well as aspects of the poet’s work related to nationalism, humanism and enlightenment, universal values.


In 1996, Sultanmurod Olim’s books “Naqshband and Navoi”, in 1998, A. Abdugafurov’s “Qalb qaridagi qadriyatlar” (Values in the depths of the heart) were published.

The book “Soz mulkining sultoni” (Sultan of Word Property), published by “Ma’navigyat” in 2001, became a special gift for Navoi fans.

The book includes plays by Sharofiddin Sharipov “Navoiy Samarqandda” (Navoi in Samarkand), Chori Avaz “Fuqaroning taxtsiz podshohi” (King without a throne of a citizen), Shuhrat Rizaev “Iskandar”, Abdulla Azamov’s “Dugohi Husseini”.

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In 2007, “Fan” Publishing House published the first book in this field, entitled “Shahbaytlar” (collector, prose narrator and foreword author Ibrahim Haqqul).

The first part of the book “Navoiyga qaytish” (Return to Navoi) [11], a collection of articles by the famous Navoi scholar Ibrahim Haqqul, aims to show that Navoi studies is getting closer to the essence of Navoi’s work, returning to its original essence in terms of reality. All research articles in the book focus on aspects of Navoi’s work that have not yet been understood or should be understood.

The book consists of articles and commentaries on some topical issues of Navoi’s poetry and is divided into two main parts:

1) Difficulties in understanding Navoi:
2) Commentary and analysis.

In the first part, according to the title, important and interesting theoretical and enlightenment issues, which cause difficulties and difficulties in the process of understanding Navoi, are studied through intensive, in-depth articles. Articles such as “Navoiyga qaytish” (Return to Navoi), “Tasavvuf va Navoiy she’riyatiga doir” (On Sufism and Navoi Sharia), “Mansur Halloj and Alisher Navoi”, “Ma’ruf and Arif”, “Yana qora rang talqini haqida” (On the interpretation of black again) are among them. The second part analyzes the poet's works in genres such as ghazal, qita, rubai, and consists of 13 ghazals, 3 rubais and 6 continental commentaries. The analysis substantiates from the point of view of socio-philosophical and mystical teachings that a person who reads Navoi’s works, whether he wants to or not, may feel the need to observe the truth, seek to know the phenomena of the world both outwardly and inwardly, and naturally discover the secrets of perfection.

Four years later, in 2011, Ibrahim Haqqul published his second book of the same name [12]. It includes articles on the life of the thinker, new facts and analyzes of the history of his works, methodological approaches to the study of the great poet’s work, ghazals, rubais, interpretations of continents and Navoi conversations. The book consists of three parts: 1. Enlightenment of essence and
understanding. 2. Comments and interpretations. 3. Literary conversations. “Problems of literary text and analysis”, “Meaning of poetic text and image”, “Fundamentals of the transformation of the word into image in Navoi poetry”, “Navoi’s concept of unity and pantheism” in the section “Essence and understanding”. There are 16 articles published in the press, such as “Strange interpretation is strange”, “History of poetry and the harmony of truth”, “Fano interpretations in Navoi poetry” and “Alisher’s birthday”. The section “Comments and Interpretations” includes a number of works by Alisher Navoi in a number of lyrical genres, including “Parim bo’lsa uchib qolsam” (If I flew away…), “Qaro ko’zim kelu..” (My black eyes are coming…), “Yo rabki fanobazmida” (Oh my God, at the fano party ...) collection of 10 commentary articles. The last part, entitled “Abadiy suhbatlar” (Literary Conversations), includes answers to questions from the correspondents of “Ishonch” (Confidence), “O’zbekiston adabiyoti va san’ati” (Literature and Art of Uzbekistan), “Hurriyat” newspaper on literature and Navoi’s work. In the book “Meros va mohiyat” (Heritage and essence) published by “Navoi” in 2008, we can see the works of Alisher Navoi, dedicated to the work and personality of Alisher Navoi, reflecting deep observations. Especially in this regard, “The difficulty of understanding Navoi” and “Who is the killer of Navoi?” articles are characteristic.

A number of scientific works of the famous Navoi scholar A. Kayumov have been published as a result of in-depth scientific research on the life and work of Navoi.


Such research allowed Navoi fans to delve deeper into the works of great genius. Umid Bekmuhammad’s book “Navoi armonları” (Navoi’s unfulfilled dream) published in 2011 contains interesting facts about the life and work of the poet.

In addition, a number of scientific studies have extensively studied the work and activities of Navoi.

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Conclusion

During the years of independence, the little-studied aspects of Alisher Navoi’s legacy have been extensively studied, and many scientific and popular works have been created in this field, including literary critics N. Kamilov, I.Hakkulov, R.Vakhidov, S.Olimov, S.Ganieva, M.Muhiddinov, Sh. Sirojiddinov, D. Salohi and others have made worthy contributions.

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