

ISSUES OF STUDYING NAVOI'S CREATION OF THE SECOND HALF OF THE 20TH CENTURY

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Abstract. *The research carried out in Uzbek genealogy increased so much by the second half of the 20th century that there is a wide variety of opinions. In particular, while in 20th-century studies of the 40s and 60s it is evident that the originals or copies of Navoi's works were not found in full, that the manuscript copies were not studied in detail, the flaccidity of his works published in the 70s and 80s is associated with the political system of the time. This leads to the rejection of opinions in some previously created research. This situation causes hesitation in today's reader. For this reason, there is a need to study, analyze scientific research, carried out in the second half of the 20th century.*

In this article, more than 15 studies, brochures and books created in the second half of the 20th century on the basis of historical-comparative and comparative-typological methods are drawn into analysis, which explains the way in which Alisher Navoi's work was studied, their effect, the scientific significance, was mentioned.

Keywords: *school of nautical studies, directions of research, lyrics of Navoi, Tokasin Jalolov, interpretations of "Khamsa", literary and aesthetic views.*

INTRODUCTION

The first source for studying the life and work of A. Navoi is his own works. We can find information about the poet's life and work in almost all his books, especially in "Munshaat", "Waqfiya", "Khamsat ul-mutahayirin", "Majolis un-nafais", "Muhokamat ul-lughatayn" and others. This information and evidence is about the great thinker's personal life, creative activity, writing history of some of his works, creative plans and aspirations, his services in the field of cultural life and development, his struggle for peace of the people, his activities in state politics as a sealer and minister, his friends, and his interlocutors. , covering his relations with his rivals and enemies and a number of other issues.

Navoi's works, imbued with universal qualities and philanthropic ideas, were copied in many copies in the 15th century - during the poet's lifetime, and became widely popular among neighboring nations. Historian Khondamir writes about it as follows: "Behind the extremely open and lightness, decoration with wonderful meanings, richness of words and simplicity, lack of violence, in a short time, the fame of these artistic verses and full of ornamented verses for the elegance and delicacy reached such a level that it became popular around the world. The kings of the countries deliberately sent ambassadors to the capital city of Herat and demanded art awards" [Khondamir., 1967; 50-51].

Even today, studying the manuscripts of Hazrat Navoi's works, researching them, preparing his works for publication is an urgent task for Navoi scholars and source scholars. Since the beginning of the 20th century, a number of effective works have been carried out in this direction, and the services of the Uzbek naveologist Hamid Sulayman are incomparable in these works. According to the scientist's companion Fazila Sulaimanova, each of H. Sulayman Navoi's lyrical works: be it a ghazal or a rubai, their mat, the number of verses, was copied during the poet's

lifetime and is stored in the Leningrad State Public Library under the number Khannikov 55. based on this, a four-story table was created. "Now I started to help with this work. Because there are four tables spread on a two-meter table in the middle of our big house, the teacher has a photo of one or another manuscript in his hands, he reads a matla of poems in sequence, we both go looking for the four tables. Wherever we find it, the order number is written in the box marked with the inventory number next to that roof and mat; and on the photocopy, the name of the devan, the manuscript of the poem and the order number of the devan are written. Thus, more than 20 manuscripts were taken into account" [Collection., 1991; 10].

Since 1979, works have been described and published in the fund of the Institute of Manuscripts of the Academy of Sciences of the Uzbek SSR. "According to the information up to December 31, 1980, 175 volumes of manuscripts containing the works of Alisher Navoi are kept in the fund of the Institute of Manuscripts. They contain 254 copies of Alisher Navoi's 24 works" [Hakimov M., 1983; 4]. After that, Navoi's manuscripts were scientifically described and collections were published.

Substantial work was carried out in Uzbek Navoi studies during the time of the former union government. For example, a decision was made in 1941 to celebrate the 500th anniversary of Alisher Navoi's birth on a large scale. As a result, the great thinker's works, epics, an abridged version of "Khamsa" (prepared for publication by Sadridin Ainiy), "Chor Devan", "Muhokamat ul-lughatayn", "Mahbub ul-Qulub" and other works were published. Articles dedicated to Navoi were also published in periodicals: newspapers and magazines gave samples of the poet's work, and the work of introducing the general public to Alisher Navoi's work intensified.

In this period, we can see that the Navoi scholars researched the poet's life and work based on four main sources. "These basic sources are the great poet's own works, the works of A. Navoi's contemporaries, tazkira was created in the 16th-19th centuries, historical-scientific works and folk art" [Vahidov R, Eshonkulov H., 2006; 197]. Using the above sources, Navoi's life, works, and scientific activities were extensively researched. In the 50s and 60s of the 20th century, Uzbek Navoi scholars collected Navoi's works, studied Navoi's works stored in our country and foreign funds, identified copies, conducted research on the text, popularized it and translated it into the language of the brotherly nations, problems of Navoi's heritage, his students and by studying the works of his colleagues, they carried out extremely productive work in illuminating Navoi's creativity and literary relations of that time. One after another, works dedicated to the great poet began to be created. Literary critic Olim Sharafuddinov was one of the first to publish a scientific and popular treatise entitled "Alisher Navoi" [Sharafuddinov O., 1939]. The most complete collection of Navoi's works was prepared in the early 60s under the leadership of Hamid Sulayman [Sulayman Kh., 1963]. This collection lists 32 works of Alisher Navoi, and for the first time, readers will be introduced to Navoi's early divans, Khazayin ul-Maoni, Devoni Fani, Sittai Zaruriya (Six Necessities) and Fusuli Arba (Four Seasons).) was presented.

In the second half of the 20th century, scientific treatises and articles on the life and work of Navoi by V. Zohidov, Y. Ishakov [Y. Ishakov, 1963], A. Hayitmetov, A. Abdug'ofurov, B. Valikhoj'ev, A. Qayumov and others. announced.

During this period, several scientific and popular works about Alisher Navoi were published. Oibek's "Navoi Gulshan" (1967), a collection of articles, the popular scientific essay "Alisher Navoi" written together with A. Deych (in Russian, 1968), T. Jalolov's interpretations of "Khamsa" (1962), A. Hayitmetov's "Navoi genius" (1968), S. Ganiyeva's "Alisher Navoi" (1969),

S. Nazrullayeva's "Alisher Navoi" (1965), N. Mallayev's "Genius poet and thinker" (1968), M. Kadyrov's "Alisher Navoi and art at" (1968) and others [Mallayev N., 1976; 361]

METHOD AND METHODS

There are many studies on the life and rich creative heritage of Alisher Navoi, the founder of Uzbek literature, a great thinker. One such work is the scientific treatise "Alisher Navoi" by Professor Aziz Qayumov. In this work, Navoi's formation as a poet, his qualities as a human and statesman, and his relations with his teachers are covered based on medieval sources. The work also focuses on Navoi's childhood and youth, "Devony Foniy", "Khamsa", prose, historical and didactic works, and talks about their artistic value and the artist's writing skills.

Commenting on the lyrical legacy of Navoi, the literary critic, there are small poems in "Devony Foni" and great masterpieces of thought on the continents. With the help of background artistic images, it promotes goodness and nobility, sharply condemns baseness and greed" [Qayumov A., 2011; 18].

Suyima G'aniyeva, one of the leading Navoi scholars, in her work entitled "Alisher Navoi" dedicated to the 525th anniversary of Alisher Navoi's birth, described the great thinker's hard-working life, his work as a statesman, artistic and scientific creativity in a popular style. The author thoroughly analyzes the advanced ideas put forward in the works of the great poet and emphasizes their importance in our time.

The work focuses on the life and social activities of scientist Navoi, the poet's lyrics, epics and prose works. Speaking about Navoi in the work, the author said, "year after year may pass, sometimes these years may consist of centuries, but the genius does not die, the jewel does not lose its luster, the truth still wins" [G'aniyeva S., 1968; 25], - is being confirmed today.

Another such treatise is Doctor of Philology, professor Alibek Rustamov's work "Navoi's artistic skill". In this pamphlet, the author tries to thoroughly research Navoi's works from an artistic point of view and popularize the results of this research. As the scientist takes a step into Navoi's work through this work, he first of all draws attention to the humanitarian ideas of the poet's life, work and philosophical views. The common aspects between high personality and high poetry are expressed in the analysis.

In the work, the author emphasizes that "the study of Navoi's artistic skills is important for philological sciences and art studies, for improving the skills of poets and writers, press and radio workers, cinema and theater people, and for developing the taste of readers and fans" [Rustamov A., 1979 ; 5]. Therefore, this study is one of the important sources of information about Navoi's artistic skill and artistry in Uzbek Navoi studies.

Alisher Navoi was able to raise Turkish literature to a new stage of development, in harmony with the achievements achieved in Uzbek literature before him. The poet's creativity is very wide and versatile, and he also carried out effective work in the field of literary studies. Abduqadir Haitmetov, a literary scholar who deeply understood this, created the work "Literary and critical views of Alisher Navoi". Initially, this dissertation was written for the degree of candidate of philological sciences, and later it was published as a whole book. In this book, Navoi's literary and critical views, his works on this topic, as well as the works done on this topic before the author's time are discussed.

"The great poet Navoi, in his literary and critical views, makes the acquisition of literary skills one of the most necessary conditions for becoming a real artist. Navoi calls on his

contemporaries to study literary traditions, master the national language, and engage in serious creative work in order to acquire literary skills" [Hayitmetov A., 1959; 195].

Alisher Navoi's work is an ocean of meanings, a priceless treasure. Discovering the gems of the great poet's thoughts and enjoying them gives strength to the heart, support to the soul, and is a solid support in our journey towards perfection. Najmiddin Komilov is one of our literary scholars who conducted research to reveal these aspects in Navoi's works. Professor N. Komilov in his pamphlet "Khizr chashmasi" researches the aspects of Navoi's work that help the reader's spirit. The essence of Navoi's faith is the ideas of Sufism and the human heart, the spiritual perfection of a person, the mind and the unseen world, moral purification and the secret of divine love. The work not only analyzes the mystical ideas in Navoi's lyrics, but also interprets the epics in "Khamsa" from a mystical point of view. "The advanced ideas born in the Muslim East, the teachings of Islam and Sufism are gathered in Navoi's works, so that each of these works will remain an eternal spiritual treasure" [Komilov N., 2005; 35].

RESULTS

The process of reforming the former Soviet system in the second half of the 80s of the 20th century gradually led to its decay rather than its reformation. The totalitarian ideas that curbed our consciousness, will, and many human rights and blocked our past, values, and religion lost their value. As a result, Sufism literature, and at the same time, a new attitude and relationship to the work of our great grandfather Alisher Navoi began to appear. In particular, articles devoted to mystical interpretations of the poet's works, researches devoted to the hitherto forbidden aspects of the poet's legacy have increased in number. Ibrahim Haqqul is one of the literary scholars who researched the expression of mystical ideas and images in Alisher Navoi's lyrics, and his ghazals with mystical content. A scholar of Uzbek mysticism conducted research on the formation and development of his poetry. "Achieving the "status" of understanding the truth is literally a blessing. It can only be achieved very slowly, with a lot of reading and observation, with a certain life experience. Entering the creative palaces of His Holiness Navoi requires special preparation, like entering a holy temple, a huge art center" [Hakkulov I., 2007;10]

Alisher Navoi's poetry is a specific literary entity, the result of the inner need of the poet - the desire to perfectly perceive the world and man. Studying it, understanding it, trying to penetrate deeper into the poet's creative laboratory, researching the scope of meaning of ghazals, the world of images and the scope of artistic arts, creates the need to check their mutual harmony.

Hamd and na't ghazals in "Badoe'ul-Bidaya" book are, first of all, works of art that perfectly reflect the religious and Sufi views of the poet - they are able to artistically summarize the ideas of Islamic philosophy and Sufism. [Mullahojayeva K., 2005]. In these ghazals written to praise Allah and His Messenger, to appeal to Allah and His Messenger, the desire to understand and explain the essence of human life and being alive occupies the main place. Hamd ghazals, widely used in Eastern literature as a tradition, are devoted to praising Allah and describing his attributes. In these praises, the poet, first of all, draws attention to his creative power. According to the theoretical views of Sufism, which perceives the world as the manifestation of Allah, it sees the waves and glimmers of Truth in everything - flowers and grass, grasses, mountains and stones, and transfers them to poetry by means of artistic symbols.

DISCUSSION

Popularization of Navoi's works was one of the important tasks faced by Navoi scholars of this period. After the printing press appeared in Uzbekistan in the 70s of the 19th century, a number

of Navoi's works were published, and readers began to enjoy the great poet's works. Due to the small number of printing houses and the small number of published books, the popularization of Navoi's work was carried out slowly. Moreover, with the publication of Hazrat's books, his works are still scientific was not studied. In addition to the fact that his activities and heritage are little studied, in the research of Navoi, along with healthy, creative studies, there were also harmful, anti-scientific views aimed at falsifying the ideological and artistic features of his work. As his works passed from edition to edition, changes were made to the texts and works. This, of course, would damage Navoi's pure creative heritage...

Literary scholar Ibrahim Haqqul Alisher published a book containing the lessons of Navoi. The work contains the description of some of his ghazals, the expression of human qualities, the rich spiritual legacy that Navoi left to the generations through his works, and articles devoted to the rules of etiquette. "Navoi values hard work more than generosity. According to him, Generosity is a person's body, diligence is his soul, just as a body without life is not called alive, those without diligence are not part of the earth" [Haqqulov I., 1989; 69].

In 1966, Professor Abdurashid Abdugafurov created a pamphlet entitled "Navoi's Satire". The book talks about the state of satire in the 15th century, the scope of the subject and genres, Navoi's attitude to satire, the work of satirical writers, the characteristics of satire in the poet's work, laughter and its types. The author reworked this book in 1972 and begins with a special chapter that discusses a number of theoretical problems directly related to the problem of satire in Navoi's work. In the book, information about satire in Navoi's works is extensively analyzed. "... Navoi uses satirical principles and tools for a clear goal - exposure, condemnation, shame and denial, and expresses a strict satirical assessment and attitude to events and events, the activities and nature of individuals from a clear satirical position" [Abdugafurov A., 1972; 16]

The main and comprehensive period of studying Navoi's activity and scientific-literary heritage corresponds to the second half of the 20th century. From this period, the research, interpretation and promotion of the personality and creativity of A. Navoi began to be carried out on a wide scale. In addition to this, the main problem faced by Navoi scholars was the objective study of the poet's work. A number of research scientists and talented writers are engaged in this work

started One such researcher was Tokhtasin Jalolov, a hard-working scientist, literary critic and writer.

The future Navoi scholar T. Jalolov got to know the major literary scholars - Professor Hamid Sulayman and Olim Sharofuddinov, and received great spiritual nourishment from their lectures on Uzbek literature, literature of the ancient world, history of the Middle Ages and Western literature. Scholar Tokhtasin Jalolov published articles on the literary environment of the Navoi period, his invaluable works, and at the same time, he also dealt with issues related to higher education institutions. In particular, in 1939-1940, he compiled and published "Chrestomatiya of the history of Uzbek literature (VII-XV centuries)" for pedagogical institutes. This chrestomatization remained one of the sources that facilitate the study of our classical literature both in those years and in the years after that.

Scientist Sharafuddinov's treatise rejected the narrow, one-sided views about Alisher Navoi, put on the agenda such serious issues as wide promotion of the great poet's works and deeper study of his work. The young researcher Tokhtasin Jalolov, relying on the help and support of his mentor Olim Sharafuddinov and inspired by his advice, conducted research on the

masterpiece of the great poet - "Khamsa". "The scientific work "Khamsa" interpretations" which was created as a product of these researches showed that a unique talent has entered the field of literary studies" [Soliyev N., 2009].

At the time when the work was created, the idea of Navoi's "Khamsa" was not so clear in the minds of many. That is why the series of interpretations created by Tokhtasin Jalolov aroused the interest of everyone.

During this period, opinions about Navoi's work were quite controversial. The falsification of Navoi's work, the making of various insults and accusations against the poet's work were rampant. At that time, Tokhtasin Jalolov was able to say the right word. To the question of why the people have been honoring Navoi for centuries: "Navoi sang about patriotism, sincere friendship, true and pure love, truth and justice in his immortal works. He took science and art under his protection and raised them to the highest possible level..." he answered [Jalolov T., 1979; 5].

There is also a large number of works created on the world scale in the field of narcissistics. Nevertheless, the undiscovered edges and horizons of Navoi and Navoi studies continue to invite intellectuals to their bosom and start new researches. For this reason, we should not forget that in addition to being proud of being the descendants of the noble family, it is an honorable task to research the aspects of the Navoi world and Navoi studies that are not yet known to our people and enjoy our people through our work.

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