

DEVELOPMENT OF NAVOI STUDIES

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DOI: **10.5958/2249-7137.2022.00364.0**

ABSTRACT

This article analyzes the monograph "The life and work of Alisher Navoi" by the scientist Olim Sharafiddinov, written under the pseudonym Ain, and comments on the research's work in the field of "Navoi" research. They say that valuable information about the life and work of Alisher Navoi was passed on to us by Navoi's contemporaries and included in all historical works of the 15th-16th centuries. The comments of the scientist Sharafiddinov were acceptable to the leaders of the system and the leaders of that heavy ideology. Most readers who read Navoi's poems, in particular "Farhad and Shirin", ignore the old images.

KEYWORDS: *Navai Research Of The Twentieth Century, Research, Monograph, Analsis, Interpretation.*

INTRODUCTION

In the 30s and early 40s of the XX century, in the study of Navoi's work, the activity of the scientist Sharafiddinov, who always walked at the forefront of the literary process in this area, was especially fruitful. A hardworking, demanding scientist devoted most of his work to studying the life and work of the great poet and thinker Alisher Navoi. This research began with an objective study of the first literary sources - manuscripts and published works of Navoi and books of his contemporaries. The scientist believed that Navoi was a genius, and that his works became a huge spiritual wealth of the Uzbek people. [1]

Sharafiddinov, a literary scholar, critically reviewed materials and studies related to the Navoi period, everyday life and creativity. Then, based on the information received at that time about the vibrant life of Alisher Navoi and his extensive work for the benefit of the people, he gave a broader and more comprehensive view of the great poet and thinker of the Uzbek people. In this area, he created a serious scientific and popular work. [2]

The monograph "Life and work of Alisher Navoi" was published in Russian and Uzbek: 1939, 1948, 1967, 1971, 1978. This monograph is an important source for studying the life and work of the great Uzbek poet. In his research, Sharafiddinov provides important information about the life and work of the great poet, relying on the research of Uzbek scientists Fitrat, Abdurakhmon Saadi, Russian orientalists M. Nikitsky, V. Bartold, Yu. Bertels.

The monograph is very extensive and the introduction is devoted primarily to the study of the life and work of Navoi. They say that valuable information about the life and work of Alisher Navoi was passed on to us by Navoi's contemporaries and included in all historical works of the 15th-

16th centuries. On the basis of accurate historical and literary data, the scientist tries to shed light on confusing ideas, criticizing the negative attitude towards the life and work of Navoi in Western Europe and Russia. In particular, it is implied that, according to Belen, "Navoi wrote two works "Khairat ul-Abror" and "Makhzan ul-Asror". However, it is clear that Makhzan ul-Asror is a work by Nizami Ganjavi or a 15th-century translation of this work by Haydar Khorezmi." At one time, Sharafiddinov, citing such facts, showed that the study of Navoi's work is in a very bad state, and he takes it very seriously. [3]

The scientist describes the friendly relations of Navoi with ordinary people, artisans loaded with excessive taxes and suffering from the oppression of officials. It seems that Navoi supported the ideas of scientific communism. Thinking about it, the work of a brilliant artist can be said to be a great treasure. It could be used wisely for various purposes of the state. The comments of the scientist Sharafiddinov were acceptable to the leaders of the system and the leaders of that heavy ideology. True, Olim Sharafiddinov did not recognize Navoi as a man of mysticism and his purely Islamic works. Analyzing Khamsa Navoi, the scientist did not focus on the "traditional writing" in verse. In fact, the traditional parts of the work clearly show Navoi's worldview. Sharafiddinov, who tried to thoroughly master the works of Navoi, expressed his comments about the work "Khamsa" in each part of this work. Poems "Khairat ul-Abror", "Farhad and Shirin", "Leyli and Majnun", "Planet of the Planet", "Saadi Iskandari" The narrator not only gives an overview, but also analyzes the characters and images used by the poet in the context of literary criticism of that period. [4]

As we all know, one of Alisher Navoi's greatest goals was to elevate the Uzbek language to the level of the cultural and political languages of the world. Before Navoi, the sound of the Uzbek language was weak. In the monograph "Intensive Creative Years of Alisher Navoi," Great Navoi says that he is fighting to overcome this backwardness. The researcher said that Navoi created a unique "Khamsa" in the Turkic language, which is the greatest in the history of Uzbek literature.

One of the important achievements of this study is that it correctly identified the general direction of the poems included in the Hamsa and involved some of them in artistic analysis. Peculiar, deep learning is accomplished through careful reading. The monograph of the scientist Sharafiddinov reveals a detailed analysis of the life and work of Navoi. Most readers who read Navoi's poems, in particular "Farhad and Shirin", ignore the old images. The scientist Sharafiddinov reveals that the protagonist of the epic "Farhad and Shirin" is the same person who took the main villain and Yosuman who killed him. Navoi's monographs are well analyzed in this monograph. When Alisher Navoi pauses about Nizami and Dehlavi's poems "Khusrav and Shirin", he says that Bahrom's "love oil" was not sufficiently proven in the work. Alisher Navoi devoted his 4th poem to the logic, history and artistic analysis of love oil. It is clear that Bahrom falls in love in the poem. Throughout the work, this love strikes and hardens Bakhrom. In the recent story depicted in the poem, Bahrom knows that Dilorom is alive. The work ends with the protagonist drowning in a swamp. [5]

"Alexandria" is a truly philosophical poem: it begins and ends with debate. The discussions are on various topics. But at its core, one question arises: how a person should live. Alexander lived in a circle of scientists, was brought up in the palace of the king. His life on land, in the seas was full of meaning and example.

In addition to the achievements in the research of the scientist, we can observe the negative impact of the politics of that period. In particular, we see that the poet's divinely inspired ideas and "traditional introduction" are not emphasized in the "Khamsa" verses. Of course, the literary environment and the ideological life of the 1930s did not allow this. [6]

The scholarly writer Sharafiddinov is trying to tell stories that elevate Navoi's personality. To this end, he attaches great importance to the improvement and construction work of the poet. He talks about renovating madrasas, bathrooms, hospitals, libraries, and old buildings he built. In addition, he showed many scientific and historical works of Alisher Navoi. Part of the researcher's monograph "Alisher Navoi - statesman" and tries to show that the poet was responsible for state affairs. Initially, Hussein Baykara and Alisher defeated Yodgor Mohammed in Khorasan, fought against feudal exploitation in Herat, high taxes, cruel and tyrannical officials. The Navai treated tyrant officials and enemies of the people with contempt. It was a reflection of the anger and hatred of the people against the tax policy and tyranny of the princes Hussein Baykar. When news of the rebellion reached the king, Hussein Bayqara quickly dispatched Alisher to Herat to investigate the cause of the rebellion and calm the crowd. However, Alisher assures the king that he will take responsibility for calming the uprising if the unjust taxes are cancelled. At Alisher's suggestion, the tsar issued a decree arresting the ministers and officials responsible for the uprising. Due to such incidents, Hussein Baykara gets too close to Alisher, but it was this that prompted the amirs and princes to look at him with jealousy and depose Hussein. In 1476, Alisher was removed from the palace and the ministry. This led to the disgust of injustice. Sharafiddinov's work is based on such facts as "Badoe ul-waqoe" (Badoeulvakoe) and "Tazkirat ush-shuaro" (Tazkiratushshuaro). Although Alisher was far from the palace, he always worked in the public interest. The interrogator sums up the story well: "Sultan Hussein sent one of his men to Alisher's service to find out about everything he did, leaving the palace to inform the king about everything. Alisher knew this secret with the power of intuition and insight. He was not afraid of persecution and worked for the benefit of people. Sultan Hussein Baykara handed over to Emir Mohammed Valibek the post of physician in Herat. He had a man named Khoja Mohammed Chinor. Mohammed Valibek gave him the city medicine. Khoja Chinor was known for his cruelty and immorality in Herat. People were annoyed by her cruelty and no one could expel him. From his hands they could not save the beautiful son of one man. No one dared to complain about him because he was afraid of Muhammad. Alisher heard this. Alisher found a way to inform the king about this. One day a man came to Alisher. He brought a book and a bow. Alisher asked him who he was and why he gave gifts. [7] He said:

- My father was a member of this university. I have come to serve and enjoy this gate.

"Young man," said Alisher, "you are worthy of me, and every day you walk through that door, you cannot make as much money as I like. But I will show you the way. You earn at least one hundred coins every day.

"Your opinion is the governor," the young man agreed with Alisher.

"This cake is one hundred and twenty coins in the market." Sell them, put twenty coins on their thighs and fifty coins on their legs, and put ten Arabic buttons on them, one knife for ten coins, and a pair of light brown hair on their coins. Hold a red wand in your hand and stand in the marketplace. Wherever the beautiful princess and prince go, go up to him, hold his hand like a

policeman, and say: "Khoja Chinor allowed you. The boy is crying at his feet, crying in fear. You say, "This is my job, I don't know what else to say." The boy grumbled and said: "O king, what would happen if you ignored me and kept me away from Haji Muhammad Chinor? If you give me permission, I will return with my reputation. My clothes and everything I have are yours. He has at least one hundred coins. Thus, if you take five people a day, you will have a good deal". [8]

The spy who passed the information to Hussein Baykara as Alisher's nuqar wrote down a note of these words and informed the king. Hussein Baykara, who knew about this incident, got angry and called Mohammed Valibek to him. Get back on the track and drive this bastard out of town. Mohammed Valibek summoned Khoja Chinor. He hit him in the head and then slapped him in the face." Alisher Navoi, with his excellent mind, helped save the people of Herat from a huge mountain.

The study of the scientist Sharafiddinov is distinguished by its specific style and appearance. This work is different from a dissertation. It is a purely scientific work and is distinguished by its simplicity and smoothness. The scientist had no problems writing a monograph. He intended to speak about the great Navoi in the international language. Without distorting the facts, he developed methods of study, interpreted, disseminated and analyzed the life and work of the great Navoi. While the scholar's study of Alisher Navoi's life and work shows signs of Marxist-Leninist thinking, it provides a clear and vivid insight into Navoi's genius.

The scientist Sharafiddinov showed the life and work of Navoi in a dangerous situation, when the Soviet state and the Communist Party constantly acted in the direction of militant atheism. Of course, there were pros and cons of that period.

It is important to note that Sharafiddinov managed to find a unique way to preserve, disseminate and analyze Navoi's heritage even in this situation.

In conclusion, we can say that the analysis of the life and work of Alisher Navoi was a worthy contribution to the study of Navoi. In addition, it was and remains an important source of development in later literary studies.

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