

INTERPRETATION OF ALISHER NAVOI'S LITERARY HERITAGE IN AZERBAIJANI LITERARY STUDIES

Norimova Ozoda Abdurashitovna

Independent Researcher Samarkand State Institute of Foreign Languages

E-mail: ozodanorimova2@gmail.com

Abstract: This article examines the interpretation and scholarly study of Alisher Navoi's literary heritage within the framework of Azerbaijani literary studies. It also highlights the place of Alisher Navoi's творчество in the context of Azerbaijani-Uzbek literary relations and demonstrates its significance in the continuity of Turkic literary traditions.

Keywords: Turkic literature, Alisher Navoi, Navoi studies, Azerbaijani literary studies, Almas U. Binnatova, prose heritage, literary relations.

Introduction

The analysis of the history of Azerbaijani-Uzbek literary relations—from ancient times to the present—on the basis of comparative literary studies, source studies, and historical-poetic research constitutes one of the significant scholarly and theoretical tasks facing contemporary literary scholarship. In particular, issues such as the mutual influence of artistic traditions formed within the Turkic and Persian-Tajik literary milieu, the transformation of plot and motif structures, and the poetic regularities of the nazira tradition determine the relevance of this field of research.

In this context, the intertextual connections between the works of Alisher Navoi and the literary heritage of Nizami Ganjavi and Muhammad Fuzuli, the works created within the framework of the nazira tradition, as well as typological commonalities in thematic and plot-compositional models, acquire special scholarly significance. This process of literary interaction provides an opportunity to illuminate such phenomena as creative succession, poetic transformation, and the exchange of artistic thought within the Eastern literary tradition.

Within the scope of the present topic, the analysis of the development of the literary language manifested in the works of Alisher Navoi, their stylistic and intonational features, the theoretical-poetic principles reflected in his epics, and the layers of artistic meaning in his writings is of considerable importance for the scholarly understanding of the poet's socio-spiritual ideas, logical-philosophical views, and religious-ethical concepts. Such studies contribute to a deeper elucidation of the aesthetic value of Alisher Navoi's творчество and its influence on the standardization of the Turkic literary language and the development of artistic thought. Particularly within the Azerbaijani scholarly and literary milieu, the study of Alisher Navoi's prose heritage has developed on the basis of certain established scholarly traditions and methodological principles. In this process, the study of classical literary heritage through the criteria of source studies, textual criticism, historical-philological analysis, and hermeneutic interpretation has acquired primary importance.

Research Methodology

This study is based on the principles of comparative literary analysis, historical-philological research, and source studies. The comparative method is employed to examine the literary and cultural relations between Azerbaijani and Uzbek literature, particularly the reception and interpretation of Alisher Navoi's prose heritage in Azerbaijani Navoi studies. The historical-philological approach allows the analysis of Navoi's works within their historical and cultural context, while source-based and textual analysis are used to investigate scholarly monographs, articles, and translations related to Navoi's legacy. These methodological approaches provide a comprehensive framework for revealing the scholarly interpretations, genre-poetic features, and ideological-aesthetic significance of Alisher Navoi's prose heritage.

Literature review

The study of the scientific-philosophical, religious-mystical, and moral-didactic ideas embodied in the prose works of Alisher Navoi has developed as an independent scholarly direction within Azerbaijani literary studies. Among the prominent literary scholars who have made significant contributions to the translation and study of Navoi's literary heritage are Faridun bey Kocharli, Academician Hamid Arasli, and Professors Panah Khalilov, Jannat Naghiyeva, Khalil Rza Uluturk, Kamil Vali Narimanoglu, Ramiz Asgar, Tarlan Guliyev, and others. Through their translations and scholarly research on the literary legacy of Alisher Navoi, these scholars opened a new chapter in Azerbaijani literature and literary scholarship. It may be noted that in Azerbaijani literary studies a considerable number of works have been produced in the field of Navoi studies, "the scope of which is quite extensive. If one examines the history of twentieth-century literary scholarship, this becomes clearly evident. Indeed, the body of materials devoted to the study of Alisher Navoi constitutes a substantial and significant corpus"[1; B.20].

Result and Discussion

The President of the Azerbaijan National Academy of Sciences, Academician Isa Habibbeyli, addressing this issue in his article entitled ". Əbədiy aşarlığın əlişir Nəvai nümunəsi" writes as follows: "Although Azerbaijani-Uzbek literary relations possess an ancient history and rich traditions, the figure of Alisher Navoi occupies a central place within them. The name and works of the great Uzbek thinker and poet Alisher Navoi constitute the solid foundation of the literary and cultural relations between Azerbaijan and Uzbekistan"[4;121-122].

From this perspective, within the framework of these scholarly traditions, the monograph entitled "Əlişir Nəvainin əsri və nəsri (elmi-filoloji və dini - təsəvvüfi əsərləri (monoqrafiya))" by Almas U. Binnatova holds particular significance. In this study, the prose heritage of Alisher Navoi is interpreted through a comprehensive philological analysis from the standpoint of its historical-literary context, genre-poetic system, and ideological-aesthetic content. The author substantiates, on a scholarly and theoretical basis, the textual structure of Navoi's prose, its stylistic and poetic characteristics, its spiritual and philosophical layers, as well as its organic connection with Sufi concepts"[2].

The study also classifies Navoi's scientific-philological and religious-Sufi works from a genre-typological perspective, revealing their place in the development of Turkic literary thought as well as their significance within the system of literary tradition and creative succession. From this standpoint, the work is regarded as an important scholarly source in Azerbaijani literary studies, contributing to the investigation of Navoi's prose heritage on the basis of comparative-literary and historical-philological criteria. As Academician Isa Habibbeyli emphasizes, the monograph "Əlişir Nəvainin əsri və nəsri (elmi-filoloji və dini - təsəvvüfi əsərləri (monoqrafiya))" represents a new page in Azerbaijani Uzbek studies devoted to the legacy of Alisher Navoi. The transformation of the Alisher Navoi Literary Studies Center, established at the Institute of Literature named after Nizami Ganjavi by the decision of its Academic Council, into a truly functioning scholarly center has also been the result of the significant efforts of Almaz Ulvi. [4;8]. This monographic study also presents valuable materials concerning the pen name of Alisher Navoi. As noted in the work: "Navoi is a polysemous word. It is

most frequently used in the meanings of sound, tone, melody, tune, resonance, and harmony. The word *navo*, which emerges from the language of the nightingale, appears especially close and appropriate to Alisher, and he therefore chooses the word *Navoi* as his pen name. ... This pen name, selected by Alisher Navoi in his youth, is interpreted as the resonance and melody of his wise intellect and of his noble and exalted soul. While the poet expressed the written form and the spiritual–emotional content of this polysemous word in his works through various wordplays and artistic interpretations, he revealed its true essence through his life path and his noble aspirations and endeavors”[3;440,442].

Undoubtedly, the creative legacy of Alisher Navoi is interpreted within the framework of Turkic literary thought as a significant spiritual and aesthetic factor in the development and consolidation of the system of cultural and literary interactions that emerged in this milieu. At the same time, it is regarded as an important factor ensuring the continuity of creative succession and poetic traditions between the literatures of the two peoples. As Professor Əlimuxtar Muxtarov notes: “For this very reason, the theme of Alisher Navoi has been consistently and distinctly highlighted in Almaz Ulvi’s scholarly studies devoted to the various stages in the development of Azerbaijani–Uzbek literary relations, as well as to the prominent literary personalities who played a significant role in this process. In recent years, the study of Alisher Navoi’s legacy has been developed even more systematically within several scholarly directions in the researcher’s academic activity”[2;122].

In conclusion, “By the beginning of the twenty-first century, the issue of studying the works of Alisher Navoi from a scientific and theoretical perspective had emerged. Within the literary field that has been gradually developing in scholarly terms, the application of the experiences of historical poetics to the works of world-renowned authors, and their examination from the standpoint of composition, plot structure, and the poetics of artistic imagery, has become one of the pressing issues at the center of world literary scholarship” [5;5].

In this sense, examining the prose heritage of Alisher Navoi on the example of Azerbaijani Navoi studies, through new scholarly-methodological and theoretical approaches, provides an opportunity for a deeper understanding of the artistic–aesthetic value of the poet’s works, their genre–poetic characteristics, and the layers of their spiritual and philosophical content. Such research contributes to determining the place of Navoi’s prose within the development of Turkic literary thought and to revealing, in scholarly terms, the principles of his creative mastery and artistic thinking. At the same time, these studies not only strengthen the scholarly dialogue between Azerbaijani and Uzbek literary scholarship but also possess significant academic importance for the study of classical literary heritage on a comparative-typological and historical-philological basis.

Foydalanilgan adabiyotlar ro’yxati:

1. Almas Ulvi (Binnatova). Amir Alisher Navoiy va Ozarbayjon // “Alisher Navoiy ijodiy merosining umumbashariyat ma’naviy - ma’rifiy taraqqiyotidagi o‘rni” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. – Navoi,2017. - B.20.
2. Muxtarov Əlimuxtar. Nizami Gəncəvidən Əlişir Nəvaiyə qədər olan qardaşlıq ədəbiyyati Almaz Ülvi Binnətovanın tədqiqatlarında // «Alisher Navoiy va XXI asr» mavzusidagi uluslararo konferansi materiallari. - Toshkent – Boku – 2023. - B.121-122.
3. Almaz Ülvi. Əlişir Nəvainin əsri və nəsri (elmi-filoloji və dini - təsəvvüfi əsərləri (monoqrafiya) // Almaz Ülvi (Almaz Qasım qızı Binnətova) elmi redaktorlar: akademik İsa Həbibbəyli (ön sözün müəllifi) və professor Şöhrət Siracəddinov.- Bakı, “Elm və təhsil”, 2020. – 570 seh.
4. Həbibbəyli İsa. Əbədiy aşarlığın əlişir Nəvai nümunəsi // «Alisher Navoiy va XXI asr» mavzusidagi uluslararo konferansi materiallari. - Toshkent – Boku – 2023. -B.8.
5. Pardayeva I.M. Alisher Navoiy tarixiy asarlari badiiyati // Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertasiyasi avtoreferati. – Samarqand, 2018. –B.5.

6. Norimova Ozoda Abdurashitovna. Navoiy ijodining O'zbekiston va Ozarbayjon adabiyotshunosligidagi o'рни // Международный журнал научных исследователей, т. 10, вып. 2, апрель 2025 г., сс. 421-3, <https://inlibrary.uz/index.php/ijsr/article/view/77118>.