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THE ARTISTIC CONTINUITY OF ALISHER NAVOI'S LITERARY TRADITION IN OGAHIY'S CREATIVE HERITAGE

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Abstract

This article examines the artistic interpretation and continuity of Alisher Navoi's literary traditions in the works of the nineteenth-century Uzbek poet Ogahiy. Emphasizing the concept of literary succession within classical Central Asian poetry, the study explores how Ogahiy not only preserved Navoi's thematic, stylistic, and philosophical foundations but also reinterpreted them in accordance with the socio-cultural realities of his time. Through an analysis of poetic forms, imagery, intertextual devices, and philosophical motifs, the research demonstrates that Ogahiy's engagement with Navoi's legacy represents a dynamic process of preservation and innovation. The findings confirm that Navoi's artistic system functioned as a foundational framework for later poets, ensuring the continuity and enduring relevance of Uzbek classical literature.

Keywords

Alisher Navoi, Ogahiy, literary continuity, Uzbek classical literature, artistic tradition, ghazal, intertextuality

The continuity of literary tradition is a defining characteristic of classical Eastern literature, particularly within the Uzbek poetic canon. Among the most influential figures in this tradition stands Alisher Navoi, whose artistic and philosophical legacy shaped the development of Turkic literature for centuries. The nineteenth-century poet and historian Ogahiy emerges as one of the most prominent successors to Navoi's literary system, exemplifying how classical traditions were reinterpreted rather than mechanically imitated.

This study focuses on the artistic interpretation of Navoi's traditions in Ogahiy's works, highlighting the mechanisms of literary inheritance, creative adaptation, and philosophical continuity that define their relationship.

Alisher Navoi occupies a central position in Uzbek classical literature due to the breadth and depth of his artistic vision. His works synthesize oral poetic traditions with Islamic intellectual sources, including the Qur'an and Hadith, while simultaneously incorporating refined aesthetic and philosophical concepts. Navoi's poetry addresses universal themes such as moral perfection, spiritual purification, social justice, and human dignity.

Concepts like the *"perfect man"* (*insan-i kamil*) and the *"faqir"* (the spiritually poor or ascetic) are integral to Navoi's worldview, reflecting the influence of Sufi philosophy. His lyrical masterpiece *Khaza'ine ul-Ma'ani* demonstrates structural complexity, genre diversity, and stylistic mastery, establishing poetic norms that later poets consciously adopted and transformed.

Navoi's depiction of prophets, women, and societal roles further underscores the humanistic and ethical dimensions of his literary system. These elements collectively formed a comprehensive artistic framework that served as a model for subsequent generations.

Ogahiy's creative heritage reflects a deep engagement with Navoi's literary universe. As a nineteenth-century poet and historian, Ogahiy inherited a fully developed classical tradition and approached it through conscious artistic dialogue rather than direct imitation. His works

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demonstrate familiarity with Navoi's poetic forms, imagery, and philosophical concerns while introducing historical realism and contextual specificity.

In Ogahiy's historical and literary writings, such as *Riyozu-d-davla*, Navoi's influence manifests through linguistic richness, symbolic imagery, and the use of traditional poetic devices. Zoonyms, metaphors, and allegorical expressions employed by Ogahiy echo Navoi's artistic language while serving new narrative and ideological purposes.

One of the most significant mechanisms of literary continuity between Navoi and Ogahiy is the use of *talmeh*—a classical intertextual device involving allusions to earlier texts, figures, or narratives. By continuing Navoi's ghazals or referencing his poetic imagery, Ogahiy situates himself within an established literary genealogy.

This practice reflects a broader principle of Eastern classical literature, where poets learn "from the past" to refine their own artistic identity. Ogahiy's ghazals maintain Navoi's formal structures while adapting thematic content to reflect the intellectual and social climate of the nineteenth century. Such reinterpretation underscores the dynamic nature of literary tradition, where continuity coexists with innovation.

While preserving classical forms such as the ghazal, Ogahiy infused them with renewed semantic depth and contemporary relevance. This balance between tradition and creativity ensured that Navoi's poetic system remained intellectually vibrant rather than static.

The influence of Navoi is also evident in the works of later poets and poetesses, particularly in Khorezm, where the harmony of form and content reflects Navoi's aesthetic principles. These reinterpretations demonstrate how Navoi's literary framework enabled accessibility to complex philosophical ideas for later audiences while maintaining artistic sophistication.

Navoi's exploration of human conditions—such as motherhood, women's social roles, moral responsibility, and spiritual striving—provided later poets with a rich thematic foundation. Ogahiy and other successors adapted these themes to address evolving social realities, thereby extending Navoi's humanistic vision.

The sustained relevance of these themes illustrates how Navoi's works transcend their historical context, offering interpretive possibilities for successive generations. Ogahiy's engagement with these motifs reinforces the ethical and philosophical continuity of Uzbek classical literature.

The artistic interpretation of Alisher Navoi's traditions in Ogahiy's works exemplifies the enduring power of literary continuity in Uzbek classical poetry. Ogahiy's creative approach demonstrates that Navoi's legacy functioned not as a restrictive canon but as a dynamic artistic system open to reinterpretation and innovation.

Through intertextual dialogue, preservation of poetic forms, and thematic adaptation, Ogahiy contributed to the sustained vitality of Navoi's intellectual and artistic heritage. This process highlights the central role of literary giants like Navoi in shaping cultural memory, artistic trajectories, and intellectual discourse across centuries. Ultimately, the Navoi–Ogahiy relationship stands as a compelling model of how classical literature evolves while remaining rooted in its foundational traditions.

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