



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC
SOLUTIONS

POYON RAVSHANOV'S SCHOLARLY LEGACY: VALUE
ORIENTATIONS IN NATIONAL AND INTERNATIONAL LITERARY
STUDIES

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Аннотация. В статье анализируется научное наследие литературоведа Поёна Равшанова в изучении узбекской классической литературы. Рассматриваются его новаторские подходы к исследованию творчества таких выдающихся личностей, как Алишер Навои, Захиридин Мухаммад Бабур, Махмудходжа Бехбуди, а также его вклад в изучение литературной среды Кашикадарыи и текстологии. Подчеркивается значение трудов Равшанова не только в национальном литературоведении, но и в международном научном сообществе.

Ключевые слова: Поён Равшанов, узбекская классическая литература, Алишер Навои, Бабур, Бехбуди, литературная среда Кашикадарыи, текстология, история литературы.

Abstract. This article examines the scientific heritage of the literary scholar Poyon Ravshanov in the study of Uzbek classical literature. His innovative approaches to the works of Alisher Navoi, Zahiriddin Muhammad Babur, and Mahmudkhoja Behbudi, as well as his significant contribution to the study of the Kashkadarya literary environment and textual criticism, are analyzed. The article emphasizes the importance of Ravshanov's works not only in national literary studies but also in the international academic community.

Keywords: Poyon Ravshanov, Uzbek classical literature, Alisher Navoi, Babur, Behbudi, Kashkadarya literary environment, textual criticism, literary history.

Introduction. For centuries, classical Uzbek literature has played a decisive role in shaping our nation's spiritual and intellectual worldview, aesthetic taste, and social thought. One of the pressing tasks of literary studies is to investigate this invaluable corpus on a rigorous scholarly basis and to transmit it to the present generation. In this regard, the scholarly legacy of Poyon Ravshanov occupies a special place.

In his research, the scholar analyzed classical literary sources from the perspective of textual criticism and interpreted them in connection with historical processes. His studies on the genealogy of Alisher Navoi, his work on Babur's Baburnama, and his articles on the activity of Mahmudkhoja Behbudi introduced new perspectives into Uzbek literary scholarship [1]. Ravshanov's investigations of the literary milieu of Qashqadarya elevated the regional literary school to the level of an independent scholarly direction [2].





From this standpoint, Poyon Ravshanov's scholarly activity has served not only to illuminate the legacy of individual figures but also to fill lacunae in the national literary history.

Literature Review. Although Poyon Ravshanov's scholarly investigations were conducted in several directions, they are unified by a single guiding principle: studying the literary heritage in consonance with historical truth. In his works *Adabiy sahifalar* and *Tarix badiiyoti*, he examines manuscripts on the basis of textual scholarship while interpreting literature and history in their organic interconnectedness [1]. This feature constitutes the distinctiveness of P. Ravshanov's methodological approach.

A second direction is the study of the Qashqadarya literary milieu. The scholar reintroduced into scholarly circulation the works of authors who created in the lands of Nasaf and Kesh—such as Abu Hafs an-Nasafiy, Mir Qarshiy, and Abulbaraka Firoqiy. As a result, the region's literary life acquired a more integral and coherent profile within the context of Uzbek classical literature [2].

Third, P. Ravshanov investigated the literary environment of Amir Temur and the Timurid era on a rigorous scholarly basis. In particular, his 1989 article “Temurning muhri” (“The Seal of Timur”) interprets the figure of the Sahibqiron as a symbol of historical justice and freedom. After independence, this approach was expanded, and the literary-aesthetic profile of the Timurid period was elucidated with greater scholarly precision [3].

Furthermore, the scholar examined the legacy of Mahmudkhoja Behbudi, situating it within the context of the national awakening (Jadidism). In doing so, he helped lay the groundwork for a coherent scholarly conception of Jadid literature [4].

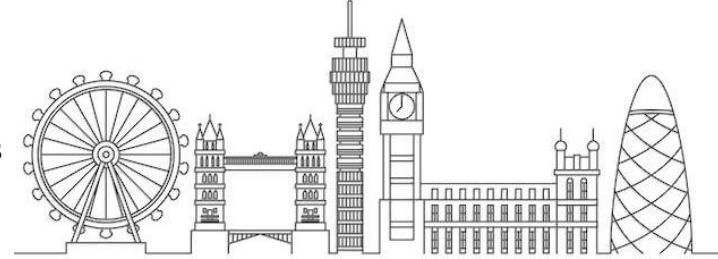
Thus, P. Ravshanov's legacy functions not only in the rigorous study of classical texts, but also as an academic school that interprets various stages of Uzbek literary history within an integrated system.

Key Findings (Analysis of Poyon Ravshanov's Scholarly Legacy)

Poyon Ravshanov's scholarly activity in Uzbek literary studies can be regarded not merely as a collection of discrete investigations, but as an independent academic school. This is because, in his research, he examined literary sources in conjunction with historical processes and, across such areas as textual criticism, the study of regional literary milieus, the reinterpretation of the legacy of classical figures, and the literary life of the Timurid era, he formulated coherent and systematic scholarly positions.

1. Innovations in Textual Scholarship

Textual scholarship constitutes a major segment of Ravshanov's scholarly legacy. He prepared manuscripts for re-publication on a rigorous critical basis and presented them to the wider academic community. For example, his book *Adabiy sahifalar* (1985) published selected historical-literary passages from manuscript sources with annotations, thereby serving as a resource for researchers [1].



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The scholar's approach was not limited to merely issuing a text; rather, it was directed toward philological analysis, the collation of textual variants, the establishment of historical context, and the determination of pedagogical significance. For this reason, Ravshanov regarded textual scholarship not simply as "working with manuscripts," but as the methodological foundation of literary studies.

2. The Role of the Qashqadarya Literary Milieu

One of Ravshanov's major contributions is the scholarly substantiation of the literary milieu of the Qashqadarya oasis. Earlier studies had not regarded this region as a distinct literary school. Ravshanov, however, examined the works of authors who created in Nasaf and Kesh—such as Abu Hafs an-Nasafiy, Mir Qarshiy, Abulbaraka Firoqiy, and Mavlono Soyiliy—and defined their place within Uzbek classical literature [2].

Through this work, the scholar accomplished two tasks:

1. He filled a regional lacuna in the history of literature.
2. He demonstrated the contribution of regional literary schools to the development of national literature.

Research on the Qashqadarya literary milieu later served as a foundation for independent dissertations and scholarly articles, which confirms that Ravshanov established a recognizable academic school.

3. Interpretation of Amir Temur and the Timurid Era

Poyon Ravshanov's research on Amir Temur inaugurated a new stage in Uzbek historiography and literary studies. During the Soviet period, Temur's figure was interpreted one-sidedly; in his 1989 article "Temurning muhri" ("The Seal of Timur"), Ravshanov portrayed the Sahibqiron as a symbol of freedom and justice [3]. This constituted not only scholarly courage but also an important step toward awakening national consciousness.

Subsequently, in works such as "Amir Temur in Literature," "The Household of Amir Temur," and "The Dynasty of Amir Temur," particular attention was devoted to the literary milieu of the Timurid era. Ravshanov elucidated the organic interrelations among the court literature of the period, Alisher Navoi's oeuvre, and state policy [4]. This approach substantiated the necessity of studying the history of Uzbek literature in consonance with political and social processes.

4. Reinterpretation of Classical Literary Figures

In Ravshanov's scholarly legacy, figures such as Alisher Navoi, Babur, and Behbudi occupy a place of particular significance:

In the article "Alisher Navoi's Genealogy", he adduces historical evidence concerning Navoi's lineage, introducing corrections to prevailing views about the poet [1].

He studies the Baburnama on the basis of historical fact and analyzes its socio-political particulars as a literary source, thereby presenting Babur not only as a poet and statesman, but also as a critical historian of sources [4].



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The legacy of Mahmudkhoja Behbudi is examined in connection with the ideas of Jadidism, enlightenment, and national awakening. In so doing, Ravshanov made a substantial contribution to the formation of a scholarly conception of Uzbek Jadid literature [5].

5. Research Methodology

P. Ravshanov's scholarly method rests on several principles:

1. Historical-literary analysis — interpreting literary works in connection with the events of their time.
2. Comparative approach — identifying commonalities and differences between the literatures of the East and the West.
3. Textual-critical analysis — the scholarly, critical study of manuscripts.
4. Pedagogical approach — demonstrating the educational and enlightening significance of classical texts [6].

Owing to this methodology, Ravshanov's scholarly legacy has retained its relevance for contemporary researchers.

6. Contemporary Relevance of the Scholarly Legacy

Today, Ravshanov's research is valued not only for the study of historical sources, but also as a methodology-guiding academic school. His works on the literary milieu of Qashqadarya have become a key point of reference for a new generation of doctoral researchers [2]. His interpretations of Alisher Navoi and Mahmudkhoja Behbudi demonstrate the historical continuity between classical and Jadid literature, substantiating—on a scholarly basis—the uninterrupted development of the national literary tradition [7].

On the international stage, P. Ravshanov's legacy is likewise esteemed. Foreign scholars have highly evaluated his approaches to textual scholarship and regard them as an important means of introducing Uzbek literary heritage to global literary studies [8].

7. Views on Literature and Education

In his scholarly activity, Ravshanov not only pursued academic research but also devoted particular attention to the educational and didactic significance of literature. He advanced the idea of educating the younger generation in a national spirit by integrating classical literary works into the teaching process. For example, in *Adabiyot va ta'lim* (1991), he substantiates the necessity of incorporating classical sources into modern curricula and of cultivating students' aesthetic taste and national pride [6].

These views have retained their relevance in today's educational frameworks. Ravshanov recognized quite early that literature should be regarded not only as an aesthetic value, but also as a means of moral and educational formation.

8. Research on Jadidism and the Legacy of Behbudi

In the history of Uzbek literature, the Jadid period constitutes a distinct stage. Poyon Ravshanov is among the scholars who have undertaken a deep scholarly analysis of this era. He interpreted the activity of Mahmudkhoja Behbudi not merely as that of a



dramatist or publicist, but as that of a literary figure who awakened the nation. In Ravshanov's view, Behbudiy and his associates, through Jadid literature, urged the people toward knowledge and enlightenment and toward the recognition of national identity [5].

Ravshanov's investigations in this area made it possible to interpret Jadid literature not as a "transitional phase," but as an integral part of the national awakening. As a result, the connections between Jadid literature and Uzbek classical literature, as well as its influence on contemporary literary processes, became clearer [7].

9. International Scholarly Standing

Poyon Ravshanov's scholarly work has been recognized not only in Uzbekistan, but also internationally. His articles have been published in foreign journals and have helped introduce Uzbek classical literature to global literary studies. In particular, Ravshanov's method in textual scholarship has been noted as a distinctive approach to preparing Eastern manuscripts for critical publication.

Moreover, Ravshanov's research on Navoi, Babur, and Behbudiy has been acknowledged at international academic conferences, serving as a bridge in the study of Uzbek literary heritage. Thus, his activity was not confined to the national sphere, but has also encompassed the international scholarly arena.

Overall Assessment

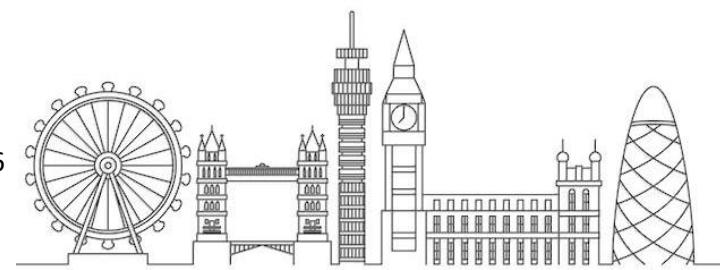
Poyon Ravshanov's scholarly legacy is distinguished by three principal features:

1. The establishment of a new academic school — through his research on the Qashqadarya literary milieu.
2. The integration of historical truth with literary process — through his faithful interpretation of the Timurid era and Jadid literature.
3. Recognition at national and international levels — through his studies of Navoi, Babur, and Behbudiy.

For these reasons, Poyon Ravshanov's legacy continues to retain its relevance today as one of the methodological foundations of Uzbek literary scholarship.

Conclusion: Poyon Ravshanov's scholarly legacy is valued as an academic school that inaugurated a new stage in Uzbek literary studies. Through his research:

1. textual scholarship was shaped on a renewed methodological basis;
2. the Qashqadarya literary milieu was established as an independent scholarly direction;
3. the literary process of Amir Temur and the Timurid era was interpreted faithfully, free from Soviet ideology;
4. the heritage of towering figures such as Alisher Navoi, Babur, and Mahmudkhoja Behbudi was re-examined from the standpoint of contemporary literary scholarship;
5. Jadid literature was substantiated, on a scholarly basis, as an essential component of the national awakening.





Ravshanov's investigations have been recognized not only nationally but also by the international scholarly community. Accordingly, his scholarly views continue to serve as a reliable source and methodological foundation for present and future literary scholars.

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