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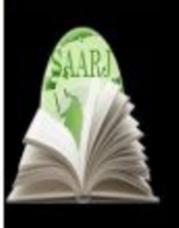
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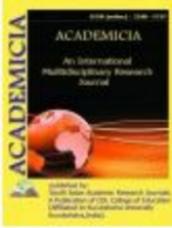
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## THE ROLE OF THE HERMENEUTIC METHOD IN THE RESEARCH OF SUYIMA GANIEVA

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### ABSTRACT

*This article discusses and analyzes that literary commentary is a hermeneutic method, with the aim of enabling the reader to understand the essence of the work by interpreting some passages pointed out by the author in commenting on the text by scholar Suyima Ganieva. In classical literature, it is in poetry itself that the use of words serves a poetic function, serving to convey a specific idea for a hermeneutic transformation.*

**KEYWORDS:** *Hermeneutics, Hermeneutic Approach, Commentary, Suyima Ganieva's Interpretations, Classical Literature, Hermeneutic Transformation, Nava'i, Ghazal, Byte, "Majlis Un-Nafois", "Nazm Ul-Javohir", "Vaqfiya".*

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### INTRODUCTION

Although the process of interpretation may seem like a comparison to a simple dictionary, in fact it is a special scientific approach formed on the basis of the introspection (observation) of the researcher. In understanding the text of a work of art or literature, it is sometimes necessary to address the issues of time and culture to a considerable extent. Such a process requires the interpretation of the text - a hermeneutic tool that must be relied on to understand the text. A commentary is a set of information that, in the opinion of the commentator, is necessary for the recipient of the commentary to understand the text sufficiently. Recipients of the review may be a broad readership, representatives of another language or industry. Typically, the commenter assumes that he or she fully understands the text and provides an opportunity for the commenter to understand. In the East, which has had stages of development since ancient times - interpretation, that is, a meaningful interpretation of the context, the analysis has its own bright methodological character. Although the term "hermeneutics" has not been used in the history of literary criticism in the East, it has been observed that its style of thinking has existed since

ancient times. For example, the linguist Maḥmūd al-Kāšgarfi collected the oldest sources in the creation of the encyclopedic work “Dīwān Lughāt al-Turk”, studied the texts and included them in his work by describing them. Most of the examples of folklore collected in the work are older than the period of writing V-VI centuries. In his work “Dīwān Lughāt al-Turk” Maḥmūd al-Kāšgarfi carried out in-depth textual analysis and interpretation to reveal the meanings of words, to interpret ancient sources.

## MAIN PART

“Literary history examines fiction retrospectively, that is,” looking back “at the causes and consequences of past events” [1. 7], it also finds its expression in the text of the work of art. Literary critic Suyima’s research method and criteria are her means of cognition, and it is noticeable that the scholar has resorted more to the hermeneutic approach in his scientific and literary work. For example, the scholar’s “Amir Temur and the Temurids in the eyes of Nava’i” [2. 4] in his article entitled Nava’i mentions Amir Temur at the seventh session of the Majlis un-nafois: *Abdol zi bim chang bar Mushaf zad* (Content: The verse “Darwish dusted the Qur’an out of fear” is analyzed. The verse quoted by Timur Badihana is the fourth verse of the famous rubai “Havraiya” by Sheikh and poet Abu Sayyid Abdulkhair, one of the great sages of the X century. About this rubai and the narration related to it, Jami in “Nafohot ul-uns” and Nava’i in “Nasayim ul-muhabbat” focus on the idea dedicated to Abu Sayyid Abdulkhair. Rubaiyat text:

*Havro ba nazorai nigoram saf zad,*

*Rizvon ba ajab bemondu kaf bar kaf zad.*

*Yak xolii siyah baron ruxon mutraf zad,*

*Abdol zi bim chang bar Mushaf zad.*

That is: The angels lined up to see my beauty, the gatekeeper of heaven was surprised and applauded. A black spot covered their faces, and the madman dusted the Qur’an with fear.” [2. 4]. It is noteworthy that, as B. Valikhodjaev wrote, “this rubai was very common in those days, and various interpretations of it required commentary on it” [3. 104] and even Hoja Ahrori Wali wrote a treatise on Huraiya or Havraiya dedicated to this rubai commentary.

## RESULTS AND DISCUSSION

The scientist approaches the essence of the work, revealing its artistic and aesthetic features through the interpretation of the creative idea reflected in the text of the work, that is, the hermeneutic method. Suyima Ganieva considers the process of interpreting the text of the work as a tool to help the reader understand the work and takes the process seriously. In the text commentary, some passages pointed out by the author, things that for one reason or another have not been written openly or that do not need to be explained, are interpreted and the essence is revealed. In the publication of samples of our classical literature, words, phrases, etc. in the text are commented and some places are translated. Suyima Ganieva uses the same method in her commentary on the publication of Alisher Nava’i’s 20-volume collection of excellent works. If we consider the method of commenting on the text of such works as “Majlis un-nafois”, “Nazm ul-javohir”, “Vaqfiya”, “Arbayn”, in terms of the content of the comments can be divided into the following groups:

a) Translation of difficult words and sentences in the language of the text;

*Navoiy, anglaki, bobi vafu yozilmaydur,*

*Agar "Fusus" durur, gar "Nusus"u yo'qsa "Fukuk", -*

maqta was analyzed. The literary critic, first of all, writes that in this ghazal the poet thinks about fidelity and its essence, the devotion of the people of fidelity. Then he explains the last verse of the ghazal and the lexical meaning of the words "Fusus", "Nusus", "Fukuk" mentioned by the poet and the reason given in the ghazal. In particular, in the article: "Fusus" is a plural of the Arabic "fass", which literally means precious stones set in the ring eye, the full name of "Fusus" in the byte is "Fusus al-hikam" (Pearl of Wisdom). This work was written by the famous scholar Abu Bakr Muhyiddin Muhammad ibn Ali al-Hotami al-Andalusi (nicknamed Sheikh Akbar), known as Ibn al-Arabi [5. 73]. Through these two verses, S. Ganieva showed that Nava'i expressed the divine wisdom, the real symbols through the art of iyham, referring to the works of mystical scholars.

The founder of the doctrine of "Wahdat ul-Wujud", which is widespread in the Islamic world, is the famous Sheikh Kabir Muhyiddin Ibn Arabi (1165-1240). The doctrine of Wahdat ul-Wujud inspired many thinkers, especially poets, in the East after Ibn Arabi. The philosophical and philosophical views of Abdurahman Jami, one of the great representatives of the 15th century, were led by the doctrine of unity and existence [6. 31]. If we take into account the influence of Abdurahman Jami on the philosophical and philosophical worldview of Alisher Nava'i, "Vafo tariqida ulkim tilarki, qilsa suluk, Kerakki, tutsa vafu ahli shevasin masluk" the scholar's attention to the content of the praise of the ghazal, which begins with the mat, is of particular importance in the correct understanding of the poet's views. That is, the poet who used the art of talmeh is in this position "In the form of fidelity, whoever seeks the right path should be guided by the form of fidelity, Nava'i concludes that the door of fidelity is not written, even if you are familiar with such great works. The next bytes of the ghazal continue as follows:

*Zamona ahli vafu tarkin aylamish demangiz*

*Ki, bu zamonda yo'q amri vafu kebi matruk.*

*Firoq shomiki, kiydi qora, yoyib sochin,*

*Jahonda tutti hamono vafu azosig'a suk.*

*Falak vafog'a azo tutqan o'lsa ahli vafu,*

*Tirik netib yurugaylar jamoati mafluk.*

*Ketur qadahki, vafu lofini malak ursa,*

*Mening qoshimda shak ermaskim ul erur mashkuk. [7. 229]*

*Navoiy anglaki, bobi vafu yozilmaydur,*

*Agar Fususdurur, gar Nususu yo'qsa Fikuk.*

The scholar was able to interpret the notion of fidelity reflected in Nava'i's two-line poem through a hermeneutic approach and give the reader an opportunity to understand.

## CONCLUSION

In literature, interpretation is an instrument of the hermeneutic method. The process of interpretation occurs as a result of scientific research, and the original text is given for the understanding of the reader. Literary critic Suyima Ganieva has made extensive use of hermeneutic means in her research, in particular, Alisher Nava'i's excellent collection of textual commentaries - a combination of scientific, artistic and historical information. This is a unique aspect of Suyima Ganieva's scientific and literary views.

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