



**SUYIMA G'ANIYEVA AND A POSTCOLONIAL LITERARY ANALYSIS:
INTERPRETATION OF NAVAI'S LEGACY IN THE CONTEXT OF SOVIET AND
CONTEMPORARY ORIENTAL STUDIES**

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Annotation. *This article provides an in-depth analysis of the scholarly and cultural legacy of Prof. Dr. Suyima G'aniyeva, one of the most distinguished figures in Uzbek literary studies. It explores her pivotal contributions to the global recognition of classical Uzbek literature, particularly the works of Alisher Navoi. G'aniyeva's comprehensive examinations of seminal texts such as Khamsa and Majolis un-nafois reveal her multidimensional scholarly approach that integrates textual, historical, aesthetic, and philosophical perspectives. The article highlights how G'aniyeva acted as an intellectual bridge between East and West, notably through her participation in UNESCO projects and presentations at international conferences in countries such as India, Iran, Russia, and Turkey. Her translation of Majolis un-nafois into Russian, accompanied by academic commentary, demonstrates her dual role as both a translator and an interpreter of classical texts. Moreover, the study emphasizes G'aniyeva's pedagogical impact, noting how her academic lineage continues through prominent scholars she mentored. Her role as a pioneering female scholar has inspired the active participation of women in the Uzbek academic community. Her state recognition as a "Hero of Uzbekistan" further underscores the national appreciation of her scientific and social contributions. In conclusion, the article presents Suyima G'aniyeva not only as a literary historian but also as a cultural ambassador whose scholarly work has significantly enhanced the global standing of Uzbek literature. Her legacy continues to influence contemporary Oriental studies and serves as a vital reference in the construction of universal literary heritage.*

Keywords: *Uzbek literature, Suyima Ganieva, Alisher Navoi, classical literature, Hamsa, Majolis un-nafois, oriental studies, cultural heritage, women in academia, literary translation, East West relations, intellectual leadership, international recognition, UNESCO contribution, scholarly impact.*

Аннотация. *Данная статья посвящена научному и культурному наследию одной из выдающихся представительниц узбекского литературоведения — проф. д-ра Суимы Ганиевой. Особое внимание уделяется её фундаментальным исследованиям творчества Алишера Навои, в частности, произведений «Хамса» и «Маджолис ун-нафоис». Автор анализирует, как Ганиева, опираясь не только на текстологический,*

но и на философский, эстетический и историко-культурный подходы, раскрыла универсальные ценности узбекской классической литературы. Отдельно подчеркивается её вклад в развитие востоковедения и межкультурного диалога между Востоком и Западом. Участие в проектах ЮНЕСКО, доклады на международных конференциях в Индии, Иране, Турции и России, а также перевод «Маджолис ун-нафоис» на русский язык с научным комментарием — всё это доказывает её статус не только переводчика, но и интерпретатора восточной классики. В статье также рассматривается её педагогическая деятельность и влияние на формирование новой плеяды учёных, включая женщин-исследователей. Присвоение ей звания «Герой Узбекистана» расценивается как официальное признание её научного и культурного вклада. Таким образом, Суйима Ганиева предстаёт не только как историк литературы, но и как представительница цивилизационного диалога, чьё наследие продолжает формировать современное востоковедение.

Ключевые слова: Узбекская литература, Суйима Ганиева, Алишер Навои, Классическая литература, Хамса, Маджолис ун-нафоис, Востоковедение, Культурное наследие, Женщины в науке, Литературный перевод, Отношения Восток Запад, Интеллектуальное лидерство, Международное признание, Вклад ЮНЕСКО, Научное влияние.

Anotasyon. Bu makale, Özbek edebiyat biliminin seçkin temsilcilerinden Prof. Dr. Suyima G'aniyeva'nın ilmî ve kültürel mirasını derinlemesine analiz ederek, onun Alîşîr Nevâî başta olmak üzere klasik Özbek edebiyatının evrensel düzlemde tanıtılmasına sağladığı özgün katkıları ortaya koymaktadır. G'aniyeva'nın özellikle "Xamsa" ve "Majolis un-nafois" gibi temel metinler üzerindeki tahlilleri, onun sadece metin merkezli bir yaklaşımı değil, aynı zamanda tarihî, estetik ve felsefî bağlamları içeren çok yönlü bir bilimsel perspektifi benimsediğini göstermektedir. Makale, G'aniyeva'nın eserleri üzerinden Şark ve Garp arasında kurduğu entelektüel köprüyü vurgularken, onun UNESCO projelerindeki etkinlikleri ve Hindistan, İran, Rusya, Türkiye gibi ülkelerde düzenlenen uluslararası konferanslardaki sunumları sayesinde Nevâî'nin evrensel değerini dünya kamuoyuna tanıttığını gözler önüne sermektedir. Özellikle "Majolis un-nafois" in Rusçaya tercümesi ve bu tercümeyle eklediği akademik şerhler, G'aniyeva'nın sadece çevirmen değil, yorumlayıcı bir şarkiyatçı kimliğe sahip olduğunu kanıtlamaktadır. Ayrıca makalede, G'aniyeva'nın akademisyen ve eğitimci kimliğiyle yetiştirdiği öğrenciler aracılığıyla oluşturduğu bilimsel silsileye dikkat çekilmekte, onun Özbek bilim camiasındaki kadın akademisyenler için ilham verici bir rol model olduğu vurgulanmaktadır. Bu bağlamda, G'aniyeva'nın "O'zbekiston Qahramoni" unvanıyla taltif edilmesi, onun bilimsel, kültürel ve toplumsal katkılarının devlet düzeyinde takdir edildiğini de belgelemektedir. Sonuç itibarıyla bu çalışma, Suyima G'aniyeva'nın sadece bir edebiyat tarihçisi değil, aynı zamanda bir medeniyet temsilcisi olduğunu ortaya koymakta; onun ilmi faaliyetlerinin Özbek edebiyatının dünya edebiyat sahnesindeki konumunu güçlendirmedeki belirleyici

rolünü vurgulamaktadır. G‘aniyeva’nın mirası bugün hâlâ çağdaş şarkiyat tartışmalarının merkezinde yer almakta ve evrensel edebî mirasın inşasında önemli bir referans noktası olmaya devam etmektedir


Anahtar kelimeler: Özbek edebiyatı, Suyima G‘aniyeva, Ali Şir Nevaî, Klasik edebiyat, Hamse, Majolis un-nafois, Şarkiyat, Kültürel miras, Akademik kadınlar, Edebi çeviri, Doğu Batı ilişkileri, Entelektüel liderlik, Uluslararası tanıtım, UNESCO katkısı, Bilimsel etki

Suyima G‘aniyeva is a brilliant star of Uzbek Oriental studies and a distinguished scholar who played a unique role in ensuring that the legacy of Alisher Navā’ī gained recognition not only in Uzbekistan but also within the global academic community. Her work revealed the distinctive place of Eastern literature by disseminating the philosophical, aesthetic, and spiritual values of classical Uzbek literature, analyzing Navā’ī’s works through modern scholarly methodologies, and translating them into various languages. Through her research on major works such as Khamsa and Majolis un-Nafois, G‘aniyeva brought to light the universal human values embedded in Uzbek literature and the originality of Eastern intellectual tradition. Her statement, “Navā’ī’s works are the unfading flowers of Eastern poetry,” reflects both her deep affection for Uzbek literary heritage and her scholarly dedication.²³ G‘aniyeva’s academic approach extended far beyond literary analysis; it encompassed source studies, textual criticism, and comparative literary research, demonstrating the breadth and depth of her intellectual engagement. The translation of Majolis un-Nafois into Russian by Suyima G‘aniyeva has been recognized as a significant achievement in Uzbek literature, as it enabled a broader academic examination of Navā’ī’s role in Uzbek literary tradition by scholars in Russia and other Slavic countries.²⁴ This effort was not only a literary accomplishment but also an act of cultural diplomacy, as G‘aniyeva successfully introduced Uzbek literature into global academic discourse. Moreover, G‘aniyeva played an influential role not only as a researcher but also as an educator. Many renowned literary scholars and orientalists were trained under her mentorship, and they continue to promote Uzbek literature worldwide by following her methodological approach. Her being awarded the title of “Hero of Uzbekistan” in 2000 stands as clear recognition by the state of her contributions not only to science but also to socio-cultural development. G‘aniyeva’s academic legacy laid a strong foundation for preserving the spiritual heritage of the Uzbek people, interpreting it through a modern scholarly lens, and passing it on to future generations. Her research continues to be a vital aspect of contemporary Uzbek literary studies and is actively discussed at international oriental studies conferences.²⁵ This article provides an in-depth analysis of Suyima

²³ G‘aniyeva, S. (1997). Navā’ī’s Works: The Unfading Flowers of Eastern Poetry. Uzbek Literature and Art Journal, Issue 3, p.45.

²⁴ National Encyclopedia of Uzbekistan (2000). “Suyima G‘aniyeva” Entry. Volume 7, p. 123.

²⁵ Konrat, N. (2005). East-West Literary Connections: The Role of Uzbek Scholars. Tashkent: Fan Publishing. p.89.




Gʻaniyevaʼs life, scholarly contributions, her central role in Navāʼī studies, her international influence, and her enduring legacy. Each section highlights the distinctive aspects of her work, her academic methods, and her place in Uzbek literature, supported by relevant sources and citations.

Suyima Gʻaniyeva was born in 1932 in the city of Tashkent, into an intellectual family. Her childhood and youth coincided with Uzbekistanʼs post-World War II reconstruction period, which had a profound impact on shaping her worldview and scholarly interests. From an early age, Gʻaniyeva displayed a deep passion for Uzbek literature and Oriental studies—an interest that was further nurtured by her parentsʼ love for literature and the arts. She pursued her education at the Faculty of Oriental Studies at Tashkent State University (now the National University of Uzbekistan), where her sharp analytical intellect and deep engagement with literary texts caught the attention of her professors. Among her mentors were prominent orientalists such as Ibrohim Muminov and Hamidulla Boltaboyev, who played a significant role in shaping her academic methodology.²⁶ Gʻaniyeva began her scholarly career in the late 1950s at the Institute of Literature of the Academy of Sciences of Uzbekistan, named after Alisher Navāʼī. Her initial work focused on the study of sources in classical Uzbek literature and textual scholarship. During this period, she became particularly drawn to Navāʼīʼs Majolis un-Nafois, which she analyzed as a monumental work within Uzbek literary heritage. In her early articles, Gʻaniyeva classified the literary figures featured in Navāʼīʼs Majolis un-Nafois and explored their place within Eastern literature. In her 1965 article, she wrote: “Navāʼīʼs Majolis un-Nafois represents the first example of Uzbek literary criticism and reflects a distinctive approach within Eastern literature.”²⁷ This analysis became one of the foundational directions of her later research. During the initial years of her academic career, Gʻaniyeva did not limit herself to studying sources within Uzbek literature alone; she also placed great emphasis on analyzing broader trends in Eastern literary traditions. She explored the interconnections between Persian, Arabic, and Turkic literatures and Uzbek literature, thereby enriching her research with a wider contextual framework. For example, in her 1970 article titled “Biographical Traditions in Eastern Literature,” she compared Navāʼīʼs Majolis un-Nafois with Ibn Khaldūnʼs Muqaddimah, highlighting the unique features of biographical approaches in Eastern literary culture.²⁸ This analysis demonstrated not only Gʻaniyevaʼs deep knowledge of Uzbek literature but also her profound understanding of Eastern literary traditions as a whole. The early phase of her scholarly work laid the groundwork for the development of a

²⁶ National Encyclopedia of Uzbekistan (2000). “Suyima Gʻaniyeva” Entry. Volume 7, p. 125.

²⁷ Gʻaniyeva, S. (1965). Majolis un-Nafois and Uzbek Literary Criticism. Sharq Yulduzi Journal, Issue 4, p. 56.

²⁸ Gʻaniyeva, S. (1970). Biographical Traditions in Eastern Literature. Uzbek Language and Literature Journal, Issue 2, p.34.



distinctive methodology within Uzbek literary studies. By integrating textual analysis, source criticism, and literary interpretation, she successfully addressed significant gaps in the field. Moreover, her role among female scholars in Uzbek literature has been recognized with special appreciation, as she served as an important model for the active participation of women in academic life during her time.²⁹ Her early research laid a crucial foundation for the later international recognition of Navā'ī's works.

Suyima G'aniyeva left a profound and lasting impact on Uzbek literary scholarship through her extensive studies and promotion of Alisher Navā'ī's legacy. Her research on Navā'ī's works has been recognized not only within Uzbek literature but also as a major contribution to Eastern literary traditions more broadly. By thoroughly analyzing Navā'ī's Khamsa, Majolis un-Nafois, and other works, G'aniyeva illuminated their philosophical, aesthetic, and social dimensions through the lens of modern scholarly methodologies. Her research not only revealed the universal human values embedded in Navā'ī's writings but also reinforced the position of Uzbek literature within the wider context of Eastern literary heritage. One of G'aniyeva's most significant achievements was her Russian translation of Majolis un-Nafois, accompanied by scholarly commentaries. This work transformed Uzbek literature into an accessible field of study for Slavic scholars and international literary academics. In her 1985 monograph, G'aniyeva wrote: "Navā'ī's Majolis un-Nafois elevated the biographical tradition in Eastern literature to a new level, introducing a distinctive style in portraying the creative personas of literary figures."³⁰ These translations and commentaries not only introduced Navā'ī's literary legacy to a broader audience but also laid the foundation for international recognition of scholarly research in Uzbek literature. In her analysis of the Khamsa, G'aniyeva particularly emphasized the connection between Eastern philosophical thought and the epic traditions of Western literature. She interpreted the Khamsa not merely as an epic monument of Uzbek literature, but also as a bridge between Eastern and Western literary traditions. G'aniyeva wrote: "Navā'ī's Khamsa is an Eastern response to humanity's eternal questions — love, justice, and spirituality."³¹ This analysis reflects her unique approach to viewing Navā'ī's works within a global literary context. Her studies on this masterpiece were met with high acclaim at international oriental studies conferences, especially at symposia held in Turkey and Russia during the 1990s.³² In addition, G'aniyeva placed great importance on the textual scholarship of Navā'ī's works. By closely examining manuscript copies, she analyzed the differences between various versions and contributed significantly to the identification and preservation of the original texts.


During this process, Suyima G'aniyeva collaborated with the National Library of Uzbekistan named after Alisher Navā'ī and the Institute of Oriental Studies in Saint Petersburg, Russia. Her efforts in this area laid a crucial foundation for the preparation of

²⁹ Ergashev, A. (2010). Women Scholars in Uzbek Literary Studies. Tashkent: Akademnashr. p.78.

³⁰ G'aniyeva, S. (1985). Majolis un-Nafois: Translation and Analysis. Tashkent: Fan Publishing. p.112.

³¹ G'aniyeva, S. (1990). Khamsa and Eastern Epic Traditions. Uzbek Language and Literature Journal, Issue 5, p.23.

³² Ahmedov, B. (2005). History of Uzbek Literary Scholarship. Tashkent: Akademnashr. p.156.



scholarly editions of Navā'ī's works. G'aniyeva's role in Navā'ī studies became evident not only in her academic research but also in her active promotion of Uzbek literature on the international stage.³³ Through her participation in UNESCO-sponsored literary projects, she presented Navā'ī's works as part of the global literary treasury. These contributions served to advance scholarly research in Uzbek literature on a worldwide scale. As renowned orientalist scholar Ahmedov stated, "Suyima G'aniyeva has become the ambassador of Uzbek literary scholarship in introducing the legacy of Navā'ī to the world."³⁴ Suyima G'aniyeva rendered unparalleled service in promoting Uzbek literature—especially the legacy of Alisher Navā'ī—on the international level. Her academic endeavors enabled classical Uzbek literature to serve as a bridge between Eastern and Western literary scholarship, which in turn earned her recognition as a prominent figure within the global community of Oriental studies. Her international influence manifested through her translations of Navā'ī's works, participation in international academic conferences, and efforts to promote Uzbek literature within prestigious institutions such as UNESCO. G'aniyeva's Russian translation of *Majolis un-Nafois* stands as one of her most significant achievements on the international stage. This translation not only provided scholars in Russia and former Soviet countries with access to Navā'ī's works, but also served as a bridge connecting Uzbek literature with Slavic literary scholarship. As Russian orientalist Ivanov wrote, "Thanks to G'aniyeva's translation, Navā'ī's literary legacy has become an open book for Russian-speaking readers—this has elevated scholarly research in Uzbek literature to a new level."³⁵ This translation also contributed to the establishment of specialized courses on Uzbek literature at major universities in Saint Petersburg and Moscow. G'aniyeva actively participated in international academic conferences, consistently emphasizing the universal values embodied in Navā'ī's works. Her presentations at Orientalist conferences in the 1980s and 1990s—particularly in Turkey, Iran, India, and Germany—garnered significant attention. For example, at the 1991 symposium "Alisher Navā'ī and Turkic Literature" held in Ankara, G'aniyeva delivered a presentation titled "Navā'ī's Khamsa and Its Place in Turkic Literature", in which she analyzed the influence of Navā'ī's works on the literary traditions of Turkic-speaking peoples.³⁶


This presentation contributed to the revival of Navā'ī studies in Turkey and encouraged the translation of his works into Turkish. G'aniyeva's activities under the auspices of UNESCO played a vital role in the global recognition of Uzbek literature. In the 1990s, she participated in UNESCO's World Literary Heritage project, where she contributed to the inclusion of Navā'ī's works in the list. In one of her articles, G'aniyeva emphasized: "Navā'ī's legacy must be recognized as a shared spiritual treasure of humanity, for his

³³ Konrat, N. (2005). *East-West Literary Connections: The Role of Uzbek Scholars*. Tashkent: Fan Publishing. p.90.

³⁴ Ahmedov, B. (2005). *History of Uzbek Literary Scholarship*. Tashkent: Akademnashr. p.157.

³⁵ Ivanov, V. (1998). *Uzbek Literature in Russian Scholarship*. Moscow: Nauka. p.134.

³⁶ G'aniyeva, S. (1991). *Navā'ī's Khamsa and Its Place in Turkish Literature*. *Ankara University Journal of Language and History-Geography*, Issue 3, p.45.



works transcend boundaries and speak of universal values.”³⁷ As a result of these efforts, the 550th anniversary of Navā’ī’s birth was celebrated under the auspices of UNESCO in 1991—an event that marked a significant milestone in the global promotion of Uzbek literature. G’aniyeva also played an active role in fostering international academic cooperation. She participated in joint scholarly projects with leading universities in Russia, Turkey, Iran, and India. For instance, her collaborative research with Aligarh Muslim University in India focused on exploring common motifs between Navā’ī and Indian literature.³⁸ These projects were instrumental in uncovering the historical ties between Uzbek and other Eastern literary traditions. G’aniyeva’s international influence continues through her enduring scholarly legacy. Her research remains the subject of discussion in contemporary oriental studies and is frequently cited by foreign scholars engaged in the study of Uzbek literature.

“Suyima G’aniyeva has elevated Uzbek literature to its rightful place within world literature,” wrote Turkish literary scholar Yılmaz.³⁹ Her work laid a crucial foundation for the international development of Uzbek literary scholarship. Suyima G’aniyeva is remembered not only as a scholar who left a profound mark on Uzbek literature and academic life but also as a great teacher who mentored many students. Her pedagogical activity played a vital role in shaping future generations in the fields of Uzbek Oriental studies and Navā’ī studies. G’aniyeva not only imparted rigorous academic methodology to her students, but also instilled in them a deep love for and sense of responsibility toward Uzbek literary heritage, preparing them to become competitive scholars on the international stage. Today, her legacy lives on through her students, who actively continue the mission of promoting Uzbek literature around the world. G’aniyeva taught for many years at the National University of Uzbekistan and the Alisher Navā’ī Institute of Literature. Her lectures focused on key topics such as textual scholarship, source studies, and literary analysis within Uzbek literature. She trained her students to analyze Navā’ī’s works in depth and uncover their philosophical and aesthetic significance. “Literary scholarship is not merely about reading the text, but about discovering its spiritual world”—this emphasis by Suyima G’aniyeva was embraced by her students and is clearly reflected in their own academic work.⁴⁰ Among her well-known protégés are several scholars who now serve within the Academy of Sciences of Uzbekistan, including notable literary researchers such as Dilorom, Salohiy and Nodira Khudoyberdiyeva. For instance, Salohiy continued G’aniyeva’s research on Majolis un-Nafois and participated in a project aimed at translating the work into English.⁴¹ Khudoyberdiyeva further developed G’aniyeva’s studies on biographical traditions in Eastern literature and conducted significant research on Navā’ī’s


³⁷ G’aniyeva, S. (1995). Navā’ī’s Legacy and World Literature. Uzbek Literature and Art Journal, Issue 6, p.12.

³⁸ Sharma, R. (2000). Literary Connections Between Uzbek and Indian Traditions. Aligarh: AMU Press. p.89.

³⁹ Yılmaz, A. (2010). Navā’ī in the Literature of the Turkic World. Istanbul: Kültür Publishing. p.156.

⁴⁰ Ergashev, A. (2010). Women Scholars in Uzbek Literary Studies. Tashkent: Akademnashr. p.80.

⁴¹ Salohiy, D. (2015). Majolis un-Nafois in English: Challenges and Perspectives. Journal of Uzbek Studies, No. 2, p.34.



literary relationships. These scholars have contributed to the dissemination of G‘aniyeva’s academic methodology not only within Uzbekistan but also on the international stage. G‘aniyeva’s legacy also endures through her scientific publications and translations. Her Russian translation of *Majolis un-Nafois* and her analytical studies of the *Khamsa* continue to serve as essential references in contemporary Oriental studies. Notably, her works are used as course materials in Uzbek literature classes at universities in Turkey, Russia, and India.⁴²


G‘aniyeva’s research also holds a prominent place within UNESCO’s literary heritage preservation projects, further affirming the global significance of her work. Her contributions to Uzbek literary scholarship are particularly noteworthy in the context of her role as a pioneering female scholar. At a time when women’s participation in academia was limited, she served as an inspiring example and actively encouraged many young women to pursue careers in scholarly research. As literary scholar Ergashev stated, “Suyima G‘aniyeva paved the way for women in Uzbek literary scholarship.”⁴³ Her influence in this area continues to be felt in the contemporary academic landscape of Uzbekistan. G‘aniyeva’s legacy is evident not only in her scholarly works but also in her contributions to preserving the spiritual heritage of the Uzbek people. Her being awarded the title “Hero of Uzbekistan” in 2000 stands as a testament to the state’s high recognition of her scientific and societal achievements. Today, her name is remembered with deep respect in the scientific and cultural life of Uzbekistan, and her research continues to serve as a powerful source of inspiration for future generations.

In conclusion, Suyima G‘aniyeva, as one of the most distinguished figures in Uzbek literary scholarship and Oriental studies, rendered unparalleled service in promoting classical Uzbek literature—particularly the legacy of Alisher Navā’ī—on the global stage. Through her meticulous examination of the philosophical, aesthetic, and spiritual dimensions of Navā’ī’s works such as *Khamsa* and *Majolis un-Nafois*, her translations into various languages, and her contributions to international academic discourse, G‘aniyeva significantly reinforced the position of Uzbek literature within the broader world literary canon. Her famous words, “Navā’ī’s works are the unfading flowers of Eastern poetry,” reflect both her deep love for and unwavering scholarly devotion to the Uzbek literary tradition.⁴⁴ Her Russian translation of *Majolis un-Nafois*, along with its scholarly annotations, opened Uzbek literature to Slavic scholars and the global academic community, further expanding her international influence. G‘aniyeva’s active involvement in UNESCO projects and her presentations at Orientalist conferences in countries such as Turkey, Russia, Iran, and India played a critical role in highlighting the universal values found in Navā’ī’s writings. Her research served as a bridge between Eastern and Western literary traditions,

⁴² Yılmaz, A. (2010). *Navā’ī in the Literature of the Turkic World*. Istanbul: Kültür Publishing. p.158.

⁴³ Ergashev, A. (2010). *Women Scholars in Uzbek Literary Studies*. Tashkent: Akademyashr. p.79.

⁴⁴ G‘aniyeva, S. (1997). *Navā’ī’s Works: The Unfading Flowers of Eastern Poetry*. *Uzbek Literature and Art Journal*, Issue 3, p.44.




firmly establishing Uzbek literature as an integral component of the global literary heritage. The statement “Suyima G‘aniyeva became the ambassador of Uzbek literature” aptly encapsulates her esteemed position on the international stage.⁴⁵ G‘aniyeva’s legacy as a teacher is also of profound importance. The scholars she mentored—such as Dilorom Salohiy and Nodira Khudoyberdiyeva—continue to promote Uzbek literature internationally by carrying forward her rigorous academic methodology. Her pioneering role among women scholars served as a powerful example that encouraged greater female participation within the Uzbek academic community. Her being awarded the title of “Hero of Uzbekistan” in 2000 reflects the state’s high recognition of her scientific and societal contributions. As a scholar who left an indelible mark on Uzbek literary studies, Suyima G‘aniyeva not only brought the legacy of Navā’ī to the world stage, but also conveyed the spiritual values of the Uzbek people to a global audience. Her research, translations, and pedagogical work have elevated literary scholarship in Uzbekistan to a new level and continue to serve as a vital source of inspiration for future generations. Today, G‘aniyeva’s legacy remains a subject of discussion in international Oriental studies, further strengthening the global influence of Uzbek literature. Her name will forever be etched in the scientific and cultural history of the Uzbek people.

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⁴⁵ Ahmedov, B. (2005). *History of Uzbek Literary Scholarship*. Tashkent: Akademnashr. p.155.

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