



STUDY OF THE PUBLICATION OF THE WORKS OF ALISHER NAVOI

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As we said above, in Uzbek textology, considerable scientific and practical experience has been accumulated in the study of literary sources, transliteration into the current script, and their publication. In particular, practical efforts to transliterate the great heritage of Mir Alisher Navoi were carried out in several stages. The first research works on the scientific study of the text of Navoi's works started mainly in 1938. Until this, there was no notable research work except for the collection "Examples of Uzbek Literature" published in 1928. Initially, a shortened version of "Khamsa" was published in connection with the 500th anniversary of the birth of Alisher Navoi. Then the transliterated text of the poet's works such as "Chor devan" ("Four divans"), "Muhokamat al-lughatayn" ("The Trial of the Two Languages"), "Mahbub al-qulub" ("Beloved of hearts") was published.

In addition to these, public editions of some works of Alisher Navoi began to be made during these periods. The scientific texts prepared by E. E. Bertels, A. N. Kononov, A. K. Borovkov, M. A. Sale, H. Sulaimanov, P. Shamsiyev, S. Ibrohimov, I. Sultonov, Sh. Ishankhujayev, S. Tasheva, L. Khalilov, etc. were the basis for these publications. As a result, in 1963, the Institute of Language and Literature named after Pushkin of the Academy of Sciences of Uzbekistan began to prepare a fifteen-volume edition of Mir Alisher Navoi's "Works" based on these textual achievements in Navoiology. This is the most complete collection of Navoi's works in the history of Navoi studies, even compared to the ancient collections, in which 25 of the 30 works of the poet were given with some abbreviations. This collection was published from 1965-1968. These publications were made as a result of the cooperation of well-known scientists and writers such as Aybek, Ghafur Ghulam, Vahid Zahidov, Aziz Qayumov, Hamid Sulaiman, Porso Shamsiyev, Hadi Zarif, Ramz Babajan among the editorial board. Later, on this basis, ten volumes of the poet's works will be published in Russian. These works were, first of all, major steps forward in the study and promotion of Navoi's literary heritage. In 2006, the five epics included in Alisher Navoi's "Khamsa" were published in Latin script by the Ghafur Ghulam publishing house with their original text and excellent prose description.

On the occasion of the 570th anniversary of the birth of Alisher Navoi, 10 volumes of the poet's works were published. Also, 4 divans, which are part of the "Khazain al-Ma'ani" collection, were published.

Regardless of the purpose or category of the presented text, each part of the publication should have a scientific basis. Only then will its perfection be ensured. Unfortunately, the publications of Alisher Navoi's works that have been carried out so far, no matter how much work and scientific potential have been approached, are not free from shortcomings and defects.

One of the main reasons for this is that the transliterations of the poet's works are not carefully prepared and the explanatory vocabulary of the text is incomplete. Therefore, no

matter how much is said about their artistic value, this fact still overshadows their perfection. Therefore, it is appropriate to dwell on the study of the poet's manuscripts, their transliteration, the state of their publications, the level of provision of comments and annotations, and their level. In each period, major developments in the literary process begin with the popularization of the works of historical figures who spread fame in this field. Consequently, even during the former Soviet Union, a new aspect of literary studies - Navoiology caused major literary updates. The services of the first Navoi scholars such as V.V.Barthold, A. Semenov, I. Y. Krachkovski, E. E. Bertels, A. N. Kononov, A. K. Borovkov, Aybek, Ghafur Ghulam, S. Ainiy, Hamid Olimjon were great. Also, in these literary updates, along with V. Abdullayev, Vahid Zahidov, Porso Shamsiyev, I. Sulton, H. Sulaimanov, A. Qayumov, A. Hayitmetov, S. Ghaniyeva, B. Valikhujayev, M. Hakimov, M. Hamidova, who are considered middle representatives of Navoi scholars, the services of younger generations of Navoi scholars I. Hakkulov, N. Jumakhuja, Sh. Sirojiddinov, S. Alimov, A. Erkinov, U. Jurakulov, D. Yusupova, D. Salohiy, K. Mullakhujayeva are great. In this regard, especially the textological investigations of the poet's works, public and theoretical monographic works devoted to transliterations can be considered the greatest scientific achievements in this field.

It should be said that in the Soviet era, mass editions of the poet's works created under the censorship of the communist regime were published with ideological editing and ideological reduction. The communist ideology did not allow the submission of religious texts, every line containing the name of Allah or Muhammad was removed from the text. As the Russian textologist D. S. Likhachev noted, "the passage of "Ideological revision of the text" may or may not be related to the stylistic aspects of the work. Editing is sometimes related to the entire text, and in some cases to its separate part. An opposite meaning can be assigned to manuscripts, the text may have undergone some kind of "ideological cleansing". There are even cases where an idea is added to the work that is not there at all, or an idea that is present in the text is shortened". Even at that time, experts recognized that there are big differences and ideological reductions in mass publications: "In this respect, this published 15-volume works of Navoi is generally a publication of a public nature, in which poems from the poet's Uzbek divans are very abbreviated. In particular, 290 poems from "Ghara'ib al-sighar" ("Wonders of Childhood") and 291 from "Nawadir al-shabab" ("Rarities of Youth") were omitted. In some of the Navoi's works, such as "Nasayim al-Muhabbat" ("Winds of Love"), "Tarikhi anbiya va hukama" ("History of prophets and rulers"), only very little information is given. For this reason, this publication could not meet scientific requirements". In addition to these, H. Sulaimanov, a Navoi scholar, began to compile scientific and critical texts of the works "Khazain al-Ma'ani" ("A treasure trove of meanings"), "Divani Foni" and performed several important activities in connection with these works. Unfortunately, these editions were published under ideological pressure, and some of the poet's works were seriously shortened, except for the parts of praise. More precisely, these actions were disrespectful to Navoi's works. It was not supported to research some of the poet's poems with religious content, which have religious views. In particular, scientific and critical texts of the poet's works such as "Khamsat al-mutahayirin" and "Nasayim al-Muhabbat" ("Winds of Love") were not created.

After the independence of Uzbekistan, the attitude towards religious values and the heritage of our ancestors changed radically. Earlier, in classic works, sentences with religious content expressing "God", "prophet" and related concepts were left out, but after independence, we

had the opportunity to write and read them. The publication of Navoi's " Perfect collection of Works" consisting of twenty volumes, first of all, made it possible to convey Navoi's rich literary and scientific heritage to the entire people. Based on this complex, new scientific research has been created. As a result, in the years of independence, an important aspect of the field of literary studies - Navoiology began to develop on a large scale. Along with the transliteration of the poet's works into the Cyrillic alphabet, they were also transliterated into the Latin script, and some of them were published in this script. At the same time, one cannot turn a blind eye to the tasks to be performed in this area. The transliterations of the poet's works into the current Latin script are exactly the copies printed in the Cyrillic script. Each new edition should be better than the previous ones. As the famous textologist, S. Reiser said, "The level of accuracy of the text, the level of understanding by the reader is a social issue. In this respect, the textologist has a great responsibility before the people. Today, textual issues have become a socio-political issue". It is difficult to conduct scientific investigations without creating basic texts. Also, the poet's works have not yet fully provided explanations.

It is necessary to reveal the meaning of many Arabic and Persian entries whose meanings have not been explained in the subsequent editions of scientific works, to introduce them into scientific circulation, to explain Navoi's philosophy to the people, and to show that he is a great artist of words.

In short, the increasing number of publications of Alisher Navoi's works in Uzbek writing is commendable from the point of view of introducing the people to Navoi's philosophy and promoting the ideas and aspirations of the great poet. However, the debates about the level of transliteration of Navoi's works that have been going on for many years make it the main task of Navoi scholars to re-transliterate the poet's works based on manuscripts and to take measures to eliminate the shortcomings that were previously made in it. Continuing research in this direction is an urgent issue.

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