

### PUBLICATIONS OF ALISHER NAVOI’S KHAMSA: THE TIMELESS LEGACY OF A LITERARY GIANT

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**Annotation:** *This article discusses the early manuscript copies and editions of Alisher Navoi’s “Khamisa” epics. Additionally, it provides information on the published and unpublished editions to date. Some printed editions are also discussed.*

**Key words:** *“khamisa”, copy, prose statement, edition, printed edition, scientific critical text.*

Alisher Navoi’s works, even in his time, were copied in numerous manuscripts and widely spread to near and distant regions. In this regard, it is worth quoting historian Khandamir’s thoughts about the poet: “The clarity and lightness, adorned with astonishing meanings, the richness of words and simplicity, and the absence of any pretense made these artistic verses and perfectly adorned poems famous in such a short time that rulers from around the world sent eloquent ambassadors to the capital of Herat, asking for these masterpieces of art”<sup>1</sup>.

Even before Navoi finished writing the work, the prominent calligrapher (scribe) of Herat, Abdujamil, began copying the manuscript. Working in close collaboration with the poet, he completed the manuscript, which became a beautiful example of 15th-century calligraphy and one of the closest manuscripts to the poet’s autograph<sup>2</sup>. Afterward, other master scribes, such as Sultanali Mashhadi<sup>3</sup>, continued copying these works<sup>4</sup>, significantly contributing to the spread of “Khamisa” across different regions. Thus, until the second half of the 19th century, Navoi’s great work was disseminated in various cities and countries through single handwritten manuscript copies produced by patient and tireless scribes.

At the end of the 19th century, with the emergence of lithographic printing in Central Asia, this work was first printed in the city of Khiva<sup>5</sup>. It was subsequently published twice in Tashkent<sup>6</sup>.

<sup>1</sup> Khandamir. *Makorimul-akhlaq*. Tashkent, 1967, p: 52-51.

<sup>2</sup> Alisher Navoi. *Khamisa*. Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, inventory no. 5018.

<sup>3</sup> Leningrad Saltykov-Shchedrin Public Library, inventory no. 560.

<sup>4</sup> Among them is the 16th-century manuscript at the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, inventory no. 7554.

<sup>5</sup> The lithographic printing house of the Khiva Khanate, Khiva, 1880, scribe: Muhammad Yusuf bin Berdimurod So’fi Khorezmi.

<sup>6</sup> Both copies were printed in Tashkent in 1904 at O. Porsev’s lithographic printing house, scribes: Shohmurod and Manniov Qori.

# “IZLANISH SAMARALARI”

№9 mavzusidagi respublika an'anaviy ilmiy-nazariy anjumani

The development of scientific textual criticism in Uzbekistan is closely related to the publication of works by the great Uzbek poet and thinker Alisher Navoi. The preparation for publishing Navoi's works began in 1938, linked to the celebration of the poet's 500th birthday. During the years of World War II, Uzbek specialists, in collaboration with leading Russian scholars, began compiling a scientific-critical text of Navoi's works. As a result, the “Khamasa” epics were prepared for publication for the first time in 1939-1940 by researchers from the Institute of Language and Literature. These editions were somewhat abridged, annotated, and published in the Latin alphabet alongside prose summaries. G'afur G'ulom, Solih Mutallibov, G'ulom Karimov, Amin Umariy, Husaynzoda, and To'xtasin Jalolov played significant roles in this effort. Except for the *Hayrat ul-abror*, the *Khamasa* epics were re-published in 1948 in connection with the celebration of the poet's 500th anniversary, this time without prose summaries, and in the Cyrillic alphabet. However, this edition was still abridged and lacked sufficient scholarly commentary.

In 1944, Solih Mutallibov defended his candidate's dissertation on the topic “Critical Text of *Hayrat ul-abror*” and prepared the first scientific-critical edition of the initial epic of the *Khamasa*, but was unable to publish it at the time.

In 1945, G'ulom Karimov defended his candidate's dissertation on the topic “Research on the Critical Text of *Layli and Majnun*” and prepared the scientific-critical edition of the epic, but it too remained unpublished.

After World War II, Porso Shamsiyev began preparing the critical texts of all five epics in the *Khamasa* for publication. He published the scientific-critical editions of *Sab' ai Sayyor* in 1956, *Farhod va Shirin* in 1963, and *Hayrat ul-abror* in 1970. He also completed the scientific-critical texts of *Layli va Majnun* and *Saddi Iskandariy*, but did not manage to publish them. Due to his extensive textual research on the epics, Shamsiyev was able to publish the complete text of the *Khamasa* in 1959-1960. The 1960 edition, printed in the new alphabet, was well-received by readers (navoiy xamsasi nashrlari).

In this critical text, as before, the manuscript by Abdujamil (A), the manuscript by Sultanali Mashhadi (C), and a manuscript referred to as M (from the 16th-century collection) were used as the primary sources. In addition to the ACM manuscripts, the fourth and fifth manuscripts, designated as L1 and L26, were used to prepare the critical text of *Farhod va Shirin*. These manuscripts were compared with the primary manuscript, and differences were recorded in the scientific apparatus (navoiy xamsasi nashrlari). The sixth manuscript used in this edition is the *Khamasa* manuscript from

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the Oriental section of the Scientific Library of Kazan State University, named after V.I. Lenin.

In 1958, To'xtasin Jalolov prepared the edition of *Layli va Majnun* based on a prose translation by Amin Umariy and Husaynzoda. In the preface, Jalolov noted: “For the Navoi texts, the 1949 second volume published by the State Publishing House of Uzbekistan was used as the basis, and the missing verses were restored. At the same time, chapters unrelated to the plot were omitted”<sup>7</sup>.

One of our leading textual scholars, Abduqodir Hayitmetov, also made significant contributions to preparing Navoi's works for publication. He prepared a prose version of *Hayrat ul-abror*, which was published twice between 1974 and 1989.

In 1976, Vahob Rahmonov published a prose version of *Layli va Majnun* in collaboration with others. Notably, Rahmonov also prepared the scientific-critical texts of all five epics in the *Khamsa* and *Lison ut-tayr*, which were published twice between 2006 and 2009.

In addition to these editions, the *Khamsa* epics have also been published in various multi-volume collections of Alisher Navoi's works, including the 15-volume collection<sup>8</sup> published in 1965, the 20-volume collection<sup>9</sup> from 1987, and the 10-volume collection from 2011 (navoiy xamsasi nashrlari).

In the 1965 15-volume edition of Navoi's works, Porso Shamsiyev prepared the *Khamsa* epics for publication. In the 1987 20-volume *Complete Works of Alisher Navoi*, the *Khamsa* epics were prepared by Abduqodir Hayitmetov and Ibrohim Haqqulov, based on the scientific-critical texts edited by Porso Shamsiyev. The 2011 10-volume<sup>10</sup> *Complete Works of Alisher Navoi* was prepared by Hamid Sulaymon and Sayfiddin Rafiddinov (navoiy xamsasi nashrlari).

**Conclusion:** Navoi's works were disseminated through manuscript copying during his lifetime. From the 19th century, they began to be published, initially in lithographic form, and later, by the mid-20th century, in prose and poetic forms. To this day, Navoi's works remain relevant and continue to be published.

## References:

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<sup>7</sup> Alisher Navoi. *Layli va Majnun*. Prepared for publication by To'xtasin Jalolov, with a prose translation by Amin Umariy and Husaynzoda. – Tashkent, 1958, p. 13.

<sup>8</sup> Alisher Navoi. *Works*. 15-volume collection. – Tashkent, 1965.

<sup>9</sup> Alisher Navoi. *Complete Works*. 20-volume collection. – “Fan”. – Tashkent, 1987.

<sup>10</sup> Alisher Navoi. *Complete Works*. 10-volume collection. – “Gafur Gulom”. – Tashkent, 2011.

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