

Analysis of actions conducted on the conversion of Navoy manuscripts to current spelling

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Annotatsiya: Until now, the complete legacy of the great Uzbek poet and thinker Alisher Navoi has been printed in the old, Cyrillic-based and new, Latin-based alphabets. This transcribes the texts of medieval manuscripts written in the Old Uzbek alphabet, based on Arabic script. However, there are such problematic texts; in such situations, a specialist will definitely have to work with the original source. The report shows the role and importance of working with manuscripts in Navigation. In this case, such important passages of the publications in Cyrillic of the poet's works are brought into the analysis, the interpretation of which requires a comparative study with the manuscript.

1. INTRODUCTION

In Uzbek textology, significant scientific and practical experience has been accumulated in the study of literary sources created at the end of the 15th or the beginning of the 16th century, transliteration into the current alphabet, and their publication. In particular, practical efforts to transliterate the legacy of Alisher Navoi were carried out by several textual scholars. After the independence of Uzbekistan, Navoi's works, which were written in the classical script (the Arabic script), find their expression not only in the Cyrillic alphabet but also in Latin script. However, it is no secret that there is a lack of specialists with professional knowledge and skills in such work today.

First of all, it is appropriate to comment on the concept of "tabdil" (transliteration). "Tabdil" means "a change", or "an alternation". In world textology, this term is called "transliteration". This term, in a narrow sense, refers to the exact conversion of one script into another. Alibek Rustamov says this about transliteration and transcription: "Transliteration is in modern science to copy the writing of one alphabet into the writing of another working alphabet. But the main scientific meaning of this term is the exact reflection of the letters of one script in another script..." [Rustamov, 1982: 3]. "Tabdil" (transliteration) in a broad sense is a method of conveying past texts written in the old alphabet to readers in the current alphabet. If "textology" deals with the theoretical issues of this field, "textography" deals with its practice, as Alibek Rustamov said.

The transliteration of classic works created in the past is based on two principles, which are the main criteria of textology: 1) public needs; 2) social demand aimed at scientific interests. In the same sense, it requires the researcher or the publisher to prepare publications that can meet the requirements of the basic principles of science and technology development, while keeping the classic works in form

and content in line with the spirituality, demands, and level of the modern young generation.

Preparing the text for transliteration, first of all, working on the manuscript copies of the work, reading it correctly, especially understanding the potential of the artistic text, requires comprehensive knowledge from the researcher. In particular, the textologist or researcher should thoroughly study the principles of the artistic method or creative method [Hayitmetov, 1968: B.10].

2. RESEARCH METHODOLOGY

Methods of detailed study of the text of Alisher Navoi's works began much earlier. It is commendable that special textual research methods have been widely used in studying the text of Navoi's works until now. After all, the methods of textual research of the great poet's works serve, first of all, for the development of textual studies in two directions: 1) To compile a perfect scientific-critical text of Navoi's works and on this basis to implement scientific and scientific-popular editions of the poet's works with full comments; 2) scientific investigations in this regard also serve as the main factor for theoretical scientific research conducted in connection with the study of the text of the poet's works. The works of Navoi under the textological method have been studied more from the philological point of view. In the same sense, statistical methods for studying the texts of the poet's works became directly applicable. Undoubtedly, such statistical methods in the process of entering Uzbek philology were well received. Although, the fact that it is possible to use statistical methods purposefully and more successfully became clear a little later. We, too, in turn, used statistical methods quite successfully. For the reason that textology, as a section of linguistics, was formed from a combination of certain sections of philology and literature. In particular, theoretical and practical questions concerning research in the diachronic aspect from the point of

view of the history of the language of sources of the history of classical literature are also explored in textology.

3. ANALYSIS OF LITERATURE ON THE SUBJECT

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 [Shamsiyev, 1969: 1]. Until this, there was no notable research work except for the collection "Examples of Uzbek Literature" published in 1928 [Shamsiyev, 1969: 2]. 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 [Alisher Navoiy, 1991].

In preparation for the Navoi conference in 1938, the works of publishing the text of the poet's works, i.e., the preparation of "Khamsa" with its prose expressions, comments, and dictionaries, began. Academician Ghafur Ghulam, who is a member of the special commission holding Navoi's jubilee, takes an active part in the preparations. In 1940, he prepared the epic "Farhod and Shirin" for publication in the Uzbek script based on the Latin alphabet with the method of prose narration. The well-known textologist Porso Shamsiyev writes about this: "This textological method was a novelty at that time, and based on the principle adopted by him, other works of the poet were also prepared for publication with a prose description attached" [Shamsiyev, 1969: 2]. This method of studying the classic text, i.e. turning the epic into modern prose, became a unique new direction of Uzbek Navoiology in the 20s and 30s of the 20th century [Shamsiyev, 1997: 53]. Some literary scholars or researchers evaluate this activity of the poet as follows: "The fact that Ghafur Ghulam prepared the epic "Farhad and Shirin" for publication is undoubtedly a worthy contribution to the science of Uzbek textology, and this fact makes Ghafur Ghulam one of the first Uzbek textologists" [Ravshanov, 1973: 28].

In the 60s of the 20th century, more fruitful works were carried out in Navoi studies. The publication of the perfect text translation of "Khamsa" by Porso Shamsiyev in 1960, the academic transliteration of "Khazain al-Ma'ani" ("A treasure trove of meanings") by Hamid Sulaymanov in 1959-1960, and the publication of 15 volumes of Alisher Navoi's "Works" were important events in Uzbek Navoiology. The list of studies dedicated to Navoi's life and work created until the 90s of the 20th century

constitutes a separate book. During 1987-2003, the Institute of Language and Literature was named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan, and the Institute of Manuscripts was named after H. Sulaymanov published under the title "Perfect collection of Works" by Alisher Navoi in 20 volumes that transliterated into Cyrillic script [Alisher Navoi, 1987-2003].

4. ANALYSIS AND RESULTS

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 [Alisher Navoi, 15]. 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 [Shamsiyev, 1976: 32]. 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 [Alisher Navoi, 2006].

On the occasion of the 570th anniversary of the birth of Alisher Navoi, 10 volumes of the poet's works were published [Alisher Navoi, 1987-2003]. Also, 4 divans, which are part of the "Khazain al-Ma'ani" collection, were published [Alisher Navoi, 2011].

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" [Likhachev, 1962: 83-84]. 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" [Hayitmetov, 1976: 32]. 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 [Sulaymanov, 1959: 781]. 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 [Hakimov, 1978: 31-37].

Condition publication

It is necessary to study general and particular processes of development of Uzbek textology, on the basis of philological studies of written monuments, to make theoretical generalizations, thorough and thorough study of the process of the formation of literary sources, its relation to the history of the text. In this area, especially in the field of studying the history of the text, a number of scientific studies have arisen in the past. Successful research works on transliteration of the text were carried out. But, until now, in this area there are certain difficulties. Because, the majority of classical written monuments, created in the Uzbek language for centuries, came down to us in the form of different books and manuscripts rewritten by different clerks and secretaries. As a result, different versions of the same written monument appeared, differing from each other. Many of these sources have not yet been made scientifically critical texts and their text features have not been characterized. Some even do not have a public publication. Therefore, every researcher working on the history of the text is forced to conduct work to determine the most reliable copy of the work on the basis of which a scientific-critical text has been created. And the publications carried out on the basis of modern Uzbek writing do not meet the requirements of the study of the linguistic plan. This circumstance requires great responsibility from publishers. For example, when publishing some written monuments of the XIV-XX centuries, a number of shortcomings, mistakes were made.

Throughout the centuries, many classical works have been created in the Uzbek language that it is impossible to cover all these works in a study on a certain sphere of the history of the text. In order to determine the historical evolutionary development and regularities, first of all, it is necessary to choose the most significant and reliable sources reflecting the text of the studied time. In this, the logical continuation of such works are, conducted studies on the importance of spelling features of words and expressions in the works of Navoi.

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” [Reiser, 1978: 7]. 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.

It is known that Alisher Navoi used the elements of three languages (Arabic, Persian, Turkish) on a very large scale in his work. Perhaps that is why many words in the poet’s works have not yet been fully provided with comments. It is no secret that this situation creates difficulties, first of all, for young textologists and source scholars who are now entering science. This is probably the reason why there are so many flaws and shortcomings in the publications of the manuscripts of many representatives of Uzbek literature or the research works about them. To prevent such situations, it would be appropriate to impose a hermeneutic interpretation requirement on textologists working on scientific publications. To prevent such situations, it would be appropriate to impose a hermeneutic interpretation requirement on textologists working on scientific publications. In the “Perfect Collection of Works” of the poet, it is correct to explain the introductions the meaning of which is difficult to understand, and which represent unfamiliar Persian, Arabic, and related religious-philosophical, Sufi concepts that are not mentioned in the ANATIL section, which is the opening part of the work. According to their content, they can be classified and divided into groups as follows: 1) Quranic verses; 2) hadiths of our prophets; 3) proverbs; 4) traditional prayers; 5) traditional expressions of honor; 6) names of religious books; 7) names of mystical books; 8) author’s work; 9) Sufi words; 10) advice; 11) praise and prayers. On this basis, regardless of which copy was used in the publication, the defects are analyzed

by defining them on the basis of the above principles and dividing them into 16 groups.

The defects in the SSP publications are different and can be analyzed as follows: A number of words and phrases are misunderstood by textologists or publishers and are translated into a current letter in a different way. As a result, such words changed their meaning from the original, turning into a word with a different meaning. For example, the word in the works of Navoi امثال *amsol* – “similarity”, “identity”, “peers”, written in the form of “*imsoli*” and acquired the meaning of “this year” (NN, 27). In the same way, the words کوزنک *ko`zanak* – “*ko`zunak*” (BB, 516), حفظ *hifz* – “*xavz*” (NN, 289), جفارداز *jonpardoz* – “*jafoparvoz*” (NSH, 321), حیل *hiyal* – “*xiyal*” (LM, 261), محزون *mahzun* – “*maxzun*” (HA, 17), اهل *ahl* – “*aql*” (BB, 305), نقص *nuqs* – “*nuhs*” (NN, 285). Hence, after fully understanding and presenting behavioral, semantic features and logic, for correct correction of the edition, textologists use the conjecture. For example, in the manuscript “*Majolis un-nafois*”, the expression was incorrectly interpreted ...majlisda nazm tariy-qida hamroz erdilar va nasr uslubida puktapardoz (113).

In this sentence, instead of the word نکته *nukta*, *nuktapardoz*, in spite of the incorrectly used word “*puktapardoz*”, with the help of the conjecture one can logically understand the meaning of the sentence. Since, the word “*nuktapardoz*” is translated as “the mouthpiece of profound words”. This, of course, explains the meaning of the text. Or for example: ...va mashliq va mabhtliq olamini ham ko`p ta`rif qilurlar (121).

In the example above, instead of مسخلیق *mashliq* used the word “*mashliq*”. These expressions vary in both relative and basic sense. Since “*mashliq*” is translated as “change”, “transformation”, “distortion”. While the “*mashliq*” in all texts is translated solely as “ironing, scratching” by hand. This expression, no doubt, does not fit into the meaning of the text. In addition, the word “*axfod*” is incorrectly used in the work, instead of احفاد *ahfod* – “grandchildren”, “descendants”, “*ishtixor*” instead of اشتیهار *ishtihor* – “fame”, “lorry”, “bargaining” instead of برگستوان *bargustvon* – “armor”, “covered on a horse or elephant against injury during hostilities”. Such moments in the work can also be rectified with the help of conjectures. Obviously, there are sufficient grounds for interpretation for the principle of researching a text and a word from the scientific point of view of textology and literary source study. In our opinion, the main thing in this is that it has a methodological significance for the world philological sciences as an experience in the study and introduction of rich empirical research into the history of texts of Navoi’s works. The tradition of collecting and scientific explanation of words and expressions in Turkic sources, originates from the work “*Devonu lug`otit turk*” (Collection of Turkic words), created in the XI century. The author of the dictionary Mahmud ibn Husain Koshgariy left a rare treasure for the future generation, collecting words

and expressions of different tribes of his time. On this occasion the etymologist himself writes the following: "For many years I wandered through the cities, villages and fields of the Turks, Turkmens, Oguzes, Chigils, Kyrgyzs collected their dictionaries, studied and determined the features of different words. I did this not because I did not know the language, but because I wanted to identify even minor differences in these languages. I thoroughly ordered them on a single basis".

In the Middle Ages, Alisher Navoi performed a similar work to M. Koshgariy. Because, in the works of the great poet, along with many ethnonyms of "Levonu lug'otit turk" with pure terms of linguistics and literary criticism, there are often names of Turkic tribes and peoples like: kengas, kovchin, naiman, kungiro, chigatoy, barlos, kiyot, tarhon, arlot, jaloyir, chiyut, turkman, mangit and others. And also, in the poet's works there are often examples of oral folk art, aphorisms, wise expressions, Arabic proverbs. Khorezm scholar Mahmud Zamakhshariy also paid his attention to the collection of Arab proverbs, aphorisms and wise expressions in his "Maqomoti uz-Zahshariy", "Atvoq uz-zahab", "Al-Mustasno fi amsol al-arab", "Nvobig' ul-kalim". Consequently, Navoi borrowed words and expressions, aphorisms from scientists etymologists, experts in the word – Zamakhshariy, Sakkokiy, Ibn Hojib, Taftazoniy. The learned literary critic Abdukodir Hayitmetov writes the following: "There must be a certain influence of the works of Zamakhshariy, in particular, in the creation of "Mahbub ul-qulub" ("Lovers of the Heart"). But we have not seriously considered this yet".

For correct comment and deep interpretation of words and expressions in the poet's rich literary and scientific legacy, dictionary sources occupy an incomparable place. In this connection, in the past and in the present, a number of rare dictionary sources have been created. For example, such dictionaries include: "Badoye' ul-lig'at", "Xamsa bo halli lug'at", "Abushqa", "Sangloh", "Lug'ati atrokiya", "Lug'ati turkiy", "Lug'ati chigatoyi va turkiy-usmoniy", "Halli lugati "Xamsa"yi Navoiy", "Halli lugati chig'atoyi "Xamsa"yi Navoiy", "Nisobi Navoiy", "Lug'ati Amir Navoiy", "Dar bayoni lugati Navoiy", "Halli lug'ati chigatoyi", as well as the dictionaries of the composition Porso Shamsiyev and Sobirjon Ibrokhimov, "A Brief Dictionary for the Works of Uzbek Classical Literature"(1953), "Dictionary of Alisher Navoi's Works"(1972), "Explanatory Dictionary of Alisher Navoi's Works"(1983–1985), "A Brief Dictionary for Works by Navoi"(1993), compiled by Botirbek Hasanov. In these dictionaries thousands of Turkic, Persian, Arabic words and expressions used in the works of Navoi are commented on. At this time, among them, the most complete is the four-volume "Explanatory Dictionary of Alisher Navoi's works".

CONCLUSIONS AND

SUGGESTIONS

1. 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.

2. 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.

3. On the example of the works of Alisher Navoi to analyze the scientific and theoretical problems of textology and literary sources.

4. to develop modern methods of studying the text content of A. Navoi's works.

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CONVENTIONAL ABBREVIATIONS

- [1] ANATIL — Alisher Navoiy asarlari tilining izohli lug'ati. 4 jildlik. – Toshkent, 1983–1985.
- [2] Attuhfa — Attuhfat uz-zakiyatu fil lug'atit turkiya/Tarjimon va nashrga tayyorlovchi S.M.Mutallibov. – Toshkent, 1968.
- [3] BB — Alisher Navoiy. Badoye' ul-bidoya. Mukammal asarlar to'plami. I jild. – Toshkent, 1987.
- [4] BV — Alisher Navoiy. Badoye' ul-vasat. Mukammal asarlar to'plami. V jild. – Toshkent, 1990.
- [5] V — Alisher Navoiy. Vaqfiya. Mukammal asarlar to'plami. XIV jild. – Toshkent, 1998.
- [6] DLT — Mahmud Koshg'ariy. Devonu lug'otit turk/Tarjimon va nashrga tayyorlovchi: f.f.n. S.M.Mutallibov. I–III jild-lar. – Toshkent, 1960, 1961, 1963.
- [7] DLT-Indeks — Devonu lug'otit turk. Indeks-lug'at/G'.A. Abdurahmonov va S.M.Mutallibov tahriri ostida. –Toshkent, 1967.
- [8] LM — Alisher Navoiy. Layli va Majnun. Mukammal asarlar to'plami. IX jild. – Toshkent, 1992.
- [9] LT — Alisher Navoiy. Lison ut-tayr. Mukammal asarlar to'plami. XII jild. – Toshkent, 1996.
- [10] MA — Alisher Navoiy. Mezon ul-avzon. XVI jild. –Toshkent, 2000.
- [11] MAT — Alisher Navoiy. Mukammal asarlar to'plami. – Toshkent, 1987–2003.
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