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STUDY OF NAVOI'S "KHAMSA" AND ITS MANUSCRIPTS

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ABSTRACT

This article covers aspects related to the popularity of Alisher Navoi's "Khamisa", existing epics. Warm thoughts of Navoi's contemporaries and students about "Khamisa" were also reflected. It was also mentioned that Alisher Navoi used more than 26 thousand words of vocabulary in his creative heritage. In this context, information is given about plural dictionaries compiled according to Navoi's works. Alisher Navoi comments of Alisher Navoi's manuscripts of "Khamisa" kept in Uzbekistan. the attention of scientists who have studied Alisher Navoi's "Khamisa" aim is enlighten to the general public about the issues that have escaped.

KEYWORDS

"Khamisa", Dictionary of Navoi's works, "Panj Ganj", "Makorim ul-Akhlaq", "Badayi' ul-lugat", manuscript, dictionary, miniature, "Saddi Iskandari", manuscript copy, Khamsanawislik, Navoiy studies, Khamisa studies.

INTRODUCTION

Classical works of art have always attracted the attention of many people. The attitude towards them was also different. Each period interpreted and evaluated a certain classical work based on the criteria of its time. We can take the works of Alisher Navoi as the most prominent of our classical works.

The reason for the universality and eternal life of our great poet Alisher Navoi's works is that he gave high thoughts of social importance in a high artistic form [Rustamov A. "Navoi's artistic skills" T.: Literature and art, 1979 - P-3]. That is why the creative legacy of Alisher Navoi (1441-1501), a great figure of Uzbek literature and culture, a great poet and thinker, has been attracting the attention of the nation for many years. Learners of Navoiy of Uzbekistan continue the scientific and creative traditions passed down from generation to generation and develop Navoi studies [Kayumov A "Alisher Navoi" T.: Uzbekistan, 2011 - P-3].

Main part

Interest in Navoi's "Khamsa" began at the time when it was written. This indicates that he has gained fame since then [Erkinov A "Sources of interpretation of Alisher Navoi's "Khamsa" (15th-early 20th centuries)" Vol.: TAMADDUN, 2018 - P-212]. So, the study of "Khamsa" began from the moment it was created. As a proof of my opinion, I would like to quote the opinions of Alisher Navoi's friend Husein Boykara. In Husein Boykara's view, Navoi's thoughts on creating

"Khamsa" seemed like exaggeration at the time, but Navoi achieved his intention: "At that time, this verses were his inspiration, and it was the poet's exaggeration were seen in public eyes. Extremely, at this time he started to write "Khamsa" and finished it." [Husein Boykara. Devon, treatise. T.: Science, 1968–P-164].

From these words of Boykara, we can learn that Navoi touched "Khamsa" for the first time and that it was not his poetic praise.

Husein Boykara pays special attention to the period of writing of "Khamsa" with the following comments: "Since Sheikh Nizami is a master of poetry, his famous "Khamsa" has been perfected for thirty years. And Mir Khisravkim reduced the number of "Khamsa" verses from thirty thousand to eighteen thousand, and he finished it in six to seven years.

... he gave sincere interpretations and made corrections in many legends, and it took less than two years from the beginning of his writing to the end of his writing, and if we include the mentioned time, I can say that I did not reach six months" [Husein Boykara. Devon, treatise. T.: Science, 1968 – P-164.].

In these words, Baykara paid special attention not only to the period of writing, but also to the size of the bytes in it. Nizami finished "Khamsa" in 30 years, Khusrav Dehlavi in 6-7 years, but he says that he reduced the number of bytes (if Nizami has 30 thousand bytes) to 18 thousand [Erkinov A "Sources of interpretation of

Alisher Navoi's "Khamsa" (15th-early 20th centuries)" Vol.: TAMADDUN, 2018 - P-164]. However, Nizami and Dehlavi are his teachers. Unlike them, Navoi finished writing his "Khamsa" consisting of 32,000 bytes in 6 months. This is recognized as a virtue in the Khamsa tradition. In addition, "Navai, - says Baygaro, "interpreted the legends of Hamsa in a pleasing way ("gave sympathetic interpretations of the legends"), updated them ("made significant reforms)". In addition, Husayn Baygaro gave high evaluation mentioned above to Navoi's work of "Khamsa", and in his "Risola" the great poet is glorified as "the owner of the wealth of words".

Khondamir also writes about Navoi's "Khamsa" in his work "Makorim ul-Akhlaq" (1501): "One of the poems of the emir of beautiful quality is the Turkish "Khamsa", which contains 27 thousand verses. It was composed as an alternative to Sheikh Nizami's "Panj Ganj". They put subtle meanings and beautiful thoughts in this book. In this speech, Khondamir pays special attention to the cultivation of Navoi's "Hamsa" in the Turkish language, and he also emphasizes its size. This is what attracts Khondamir's attention that Navoi creates his "Khamsa" as an alternative to Nizami's "Panj Ganj" and Navoi has placed subtle meanings and beautiful thoughts in his work.

Alisher Navoi used more than 26 thousand words of vocabulary in his creative heritage. For more than five centuries, this great genius has been surprising the

people of the world with his deep philosophical observation, the wide scope of meaning and the vastness of the sea of eloquence in his poetic heritage.(Yusupova D "History of Uzbek classical literature (Alisher Navoi era)" T.: "Akademnashr", 2013 - P-6) Therefore, it is no coincidence that the study of his works, in particular the study of "Khamsa", has become widespread and has stimulated the creation of such sciences as Navoi studies and Hamsa studies. Special dictionaries have been compiled for studying the works of Alisher Navoi, including "Khamsa". The fact that the work of creating a dictionary also began during the time when Navoi lived, as I mentioned at the beginning of my article, is proof that the study of his "Khamsa" began during that period.

In the last years of Navoi's life, based on his works, "Badoyi' ul-lugat" (compiler Tole' al-Imani al-Hirawi), and a little later "Lug'ati Navoi" were created. In 1560, Alayi bin Muhibi compiled the dictionary "Al lug'at un-Navoiyyat wal istishhodat ul-chig'atioiyat" ("Navoi's dictionary and proofs of the Chigatai language") [Sirojiddinov SH, Yusupova D, Davlatov O "Navoiyshunoslik (Book 1)" T.: "Tamaddun", 2018 - P-10]. Based on this and several other dictionaries and sources, the study of Navoi's Khamsa continues to this day. Especially after the 20th century, studies of Navoi's "Khamsa" in all aspects intensified. First, copies of the manuscripts of Alisher Navoi's "Khamsa" were studied.

4 manuscript copies of “Khamsa” copied during Navoi’s lifetime have reached us.

The most complete and delicate manuscript copies of Navoi’s “Khamsa” have reached us. Abdujamil, a famous writer from Herat transcribed the finished parts of “Khamsa” to the clean copy. This manuscript is now kept in Tashkent at the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan with inventory number 5018 [Ikramov A. Master’s thesis “History of the study of the epic “Hayrat ul-Abror”, T.: 2012 - P-6].

Another copy of “Khamsa” copied during Navoi’s lifetime (1492-1493 years) belongs to the work of Sultanali Mashhadi. This manuscript has also come down to us and is now kept in the Saltykov-Shchedrin State Library in St. Petersburg [Kayumov A “Alisher Navoi” T.: Uzbekistan, 2011 - P-20].

Copying Navoi’s “Khamsa” was not an easy task for that time. It required a lot of work, a lot of time and a lot of money. But despite this, there was a lot of need to copy Navoi's “Khamsa”. This shows that there is a lot of interest in it and a need to learn it.

During this period, when its scientific interpretation and study intensified, many scientific researches were carried out, based on the manuscripts of “Khamsa” scientific and critical texts were created, his prose statements were presented to the people in the form of books, and several textbooks were published. One

such work is that the prose narratives of Navoi's “Khamsa” were printed several times in Tashkent. In 1960, the full critical text of “Khamsa” prepared by Porso Shamsiev was published by the publishing house of UzFA. In addition, Porso Shamsiev’s creation of “A Brief Dictionary of Uzbek Classical Literature Works”, “Dictionary of Navoi’s Works” (co-authored with Sobirjon Ibrohimov) is also related to the many years of textual studies conducted by the scientist on Navoi’s works. [<http://kh-davron.uz/kutubxona/uzbek/porso-shamsiyev-abdurahmon-jomiy-va-alisher-navoiy.htm>]

Another Uzbek scholar who worked on Alisher Navoi’s “Khamsa” is Abdugadir Hayitmetov. In his “Literary-Critical Views of Navoi”, “Creative Method of Navoi” and other works, important comments about the ideological and artistic features of “Khamsa” are presented. For example, in the introduction to Navoi’s Literary-Critical Views, he expresses the importance of studying his works as follows:

“Looking at Navoi’s criticism means looking at the literature and literary life of that time. The study of Navoi’s literary and critical heritage helps to study Navoi’s work in depth. Evaluating Navoi’s literary and critical heritage means evaluating one of the most complex aspects of Navoi’s work” [Khaitmetov A. “Literary and critical views of Alisher Navoi”, T.: Publishing House of the Academy of Sciences of the Uzbekistan SSR, 1959 - P-6]

Navoi's work "Khamsa" is a major work that includes five epics based on long creative experiences. Professor Hayitmetov says in his work that Navoi's views are scattered in all his works, even if he does not have a special literary-critical work. "Khamsa" is one of them. "In the beginning of each of the epics included in "Khamsa", the great poet vividly stated his ideas related to the theory of literature as an advanced progressive writer standing on the side of the people. In addition, in other places of "Khamsa" very valuable literary and critical opinions are expressed. The twelfth article and the last part of the epic "Hayratul-Abror" about the people of the pen are a clear proof of our opinion. In these places, the poet reflects on the issue of content and form in the literary work, and the social function of literature. Similar comments can be found in the introduction and the end of the remaining four epics [Khaitmetov A. "Literary and critical views of Alisher Navoi", T.: Publishing House of the Academy of Sciences of the Uzbekistan SSR, 1959 - P-60].

Abdugafurov Abdurashid is one of the scientists studied by Navoi in the 20th century. He also tried to study the little-studied aspects of "Khamsa". One of the books he created is "The Big Five Lessons Book", a collection of his articles. This book is an excellent guide for Hamsa learners. This book of the literary scholar mainly talks about some aspects of Alisher Navoi's work. For example, Navoi elaborates on the history of the creation of "Khamsa" and cites examples of

Navoi's thoughts from his own work as evidence: "The desire to move from the genres of poetry to major ones occupied his thoughts from his youth, and therefore his heart turned to the "Khamsa" of Nizami and Khisrav Dehlavi." He later wrote:

...Vale qoni' o'Imay ushoq ishga hech,

Dimog'imda erdi ulug' pech-pech.

Ne maydon aro sursam erdi samand,

Havosin ko'ngul qilmas erdi pisand.

Ne bo'stonki, sayr isra mavjud edi,

Haqoratdin ollimda mardud edi.

Xayolimda kishvaristonlig' kirib,

Mamolikda sohibqironlig' kirib,

Bu andeshadin erdi ko'nglumda shayn

Ki, bo'ldi ko'nglum moyili "xamsatayn"

[Alisher Navoi. "Khamsa". Prepared by P. Shamsiev]

In addition, the book covers topics such as the social essence of "Khamsa" and poetic stories in "Khamsa", about Navoi's undiscovered ghazals, as well as Alisher Navoi's thoughts about the creative the Timuriys. Although the book consists of some articles, it has a general whole.

Also, in the 21st century, many scientific researches dedicated to Navoi's "Khamsa" were created. It is worth noting that the research of this masterpiece of Navoi on the basis of new scientific views is required by life itself. The monograph and book of well-known literary scholar, doctor of philology Aftondil Erkinov "Sources of the interpretation of Alisher Navoi's "Khamsa" (15th - early 20th centuries)" ["Tamaddun" publishing house, 2018] is one of such new researches. In this study, the author researched Navoi's work "Khamsa" for the first time in our literary studies based on the methodology of literary hermeneutics [Turdaliev A. Journal of Uzbek literature and art, from the article "New interpretation of Khamsa" (2019, issue 14)]. Erkinov Aftondil in the book "Sources of interpretation of Alisher Navoi's "Khamsa" (15th - early 20th century)" says the following about the aspects of Alisher Navoi's "Khamsa" research: "Navoi's views on his "Khamsa" are wide-ranging, they relate to different aspects of the work. We studied only one of them – Navoi's attitude to the tradition of Khamsa writing and his literary aesthetic views in the process of writing his "Khamsa" [Erkinov A "Sources of interpretation of Alisher Navoi's "Khamsa" (15th-early 20th centuries) Vol.: TAMADDUN, 2018 - P-253].

The author used 57 manuscript copies of Navoi's "Khamsa" in the Manuscript Fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan as a research

object and thoroughly researched them [Turdaliev A. From the article "New interpretation of Khamsa" in the Journal of Uzbek literature and art (2019, issue 14)]. In addition, Navoi's "Khamsa" has been studied by many scholars. For example, Suyma G'anieva, E. Shodiev "Khamsa" and Persian-Tajik literature", D. Yusupova "Artistic harmony of content and rhythm in Alisher Navoi's "Khamsa", A. Qayumov's interpretation of "Hayrat ul-abror" and "Saddi Iskandari", etc. Here the question arises, "What does knowing what has been learned give us?", "why do we need to learn and know what has been learned?" Knowing and learning what has been learned gives us the following:

- Knowing how important Navoi's works are and how important it is to study them;
- Learning research methods from older and more experienced scientists;
- Determining convenient methods and methods for research;
- Draw the necessary conclusions from their work;
- Avoiding repetition, i.e. clarifying the unlearned aspects after learning them well;
- Pursuit of novelty.
- Increase the ability to think.

RESULTS

Apart from the above, the study of Alisher Navoi's "Khamsa" will tell us its importance. We can also add that by studying it in this way, we can find something

new in the study of Hamsa. It is easier to give our conclusions by comparing the data from the studied cases.

CONCLUSION

In conclusion, I will say that despite the fact that Navoi's "Khamsa" has been studied for centuries, we can still discover new aspects of it. In this article, I only touched a little on the study of his work "Khamsa". Alisher Navoi's "Khamsa" has been given a certain attitude in various literary works, reviews, historical works and memoirs. Such a relationship is important in terms of understanding and evaluating "Khamsa", determining its place in the literary environment. Notes and relationships in scientific, artistic and historical works about Navoi's "Khamsa" between the 15th and 20th centuries should be specially studied in literary studies. [Erkinov A "Sources of interpretation of Alisher Navoi's "Khamsa" (15th-early 20th century)" Vol.: TAMADDUN, 2018 - B-154] In addition, many more of his works and their rare manuscript copies and miniatures made of manuscripts need to be studied. They contain many secrets, scientific and mystical ideas.

Learning them should be the goal of us young people together with our mentors. Studying them and breaking them into our society is also considered one of the good deeds.

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