

COMPARATIVE ANALYSIS OF THE TEXT OF CHAPTERS I-III IN TWO EDITIONS OF "SABA'I SAYYOR"

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Abstract. *"The harmony in Navoi's books begins in their introduction. The introduction to each of his works is adapted to the content of this work," writes academician Alibek Rustamov (6, 147). The same comments of a famous scientist have great scientific value. Alisher Navoi's works cannot be fully imagined without separating chapters and seasons from each other. More precisely, they form a single living organism. In order to know the main content of symbolic allusions and other pictorial means, and to get detailed information about them, it is necessary to have the full text of the artistic work at the disposal of the reader. The same remark applies to the fourth epic of Hazrat Alisher Navoi's "Khamisa" "Sabai Sayyar". This romantic-adventure saga created on the basis of the myth of "Bahromi Gore", which is widespread in the East, was published in the current spelling only with the honor of Independence.*

Key words: Alisher Navoi, Khamisa, "Sabai Sayor", symbolic allusion, Academician Alibek Rustamov, "Bahromi Gor", Eastern legend, romantic-adventure epic.

СРАВНИТЕЛЬНЫЙ АНАЛИЗ ТЕКСТА ГЛАВ I-III В ДВУХ ИЗДАНИЯХ «САБАИ САЙЕР»

Аннотация. «Гармония в книгах Навои начинается с их введения. Введение к каждому из его произведений адаптировано к содержанию данного произведения», - пишет академик Алибек Рустамов (6, 147). Эти же замечания известного ученого имеют большую научную ценность. Произведения Алишера Навои невозможно полностью представить без отделения друг от друга глав и времен года. Точнее, они образуют единый живой организм. Для того чтобы узнать основное содержание символических аллюзий и других изобразительных средств, а также получить подробную информацию о них, необходимо иметь в распоряжении читателя полный текст художественного произведения. То же замечание относится и к четвертому эпосу Хазрата Алишера Навои «Хамса» «Сабай Сайер». Эта романтико-приключенческая сага, созданная на основе мифа о «Бахроми Горе», распространенного на Востоке, была издана в нынешней орфографии только с почетом Независимости.

Ключевые слова: Алишер Навои, Хамса, «Сабай Сайёр», символическая аллюзия, академик Алибек Рустамов, «Бахроми Гор», восточная легенда, романтико-приключенческий эпос.

Introduction:

Reading of works of art in independence, their printing, publishing with complete changes, and over the years, the work of translating the epics of the "Khamisa" series into our modern language has also developed widely. In particular, the beautiful adaptations of the above-mentioned "Sabai Sayyor" saga expressed in the "Navai language" have seen the world. It is no exaggeration to say that these works, which are immortal and the great heritage of our spirituality, were "born and matured" again. Doctor of philology, professor Saidbek Hasanov carried out this

painstaking work. In 1991, the text of "Sabai Sayyor" prepared by Saidbek Hasanov, Doctor of Philology, was published in one cover together with a new prose description of the work by Inoyat Makhsumov, presented by the Gafur Ghulam Publishing Association. "The Beginning of the Word" and "The Afterword" from the book were also corrected by Professor Saidbek Hasanov. A year later, this perfect, original epic created by Hazrat Alisher Navoi, who adopted the theme and experiences introduced by Abulqasim Firdavsi and then continued by Nizami, Khisrav Dehlavi and others, was written by Marguba Mirzaahmedova, candidate of philological sciences. prepared for publication with The publication of Marguba Mirzaahmedova was made on the basis of the scientific and critical text of Porsokhan Shamsiyev, a famous textologist, doctor of philology. And it is included in the tenth volume of Alisher Navoi's twenty-volume collection of perfect works. The text of "Sabai Sayyor" was carefully reviewed by the renowned Navoi scholar, two-time Beruni Prize laureate, Doctor of Philology, Professor Abdugadir Hayitmetov, Doctor of Philology Bahrom Bafoyev and Candidate of Philology Tashpolat Akhmedovlar. also contributed.

When we compared the publications of "Sabai Sayyor" by Saidbek Hasanov and Marguba Mirzaahmedova, we were convinced that both scholars successfully completed their hard work. Our devoted scholars carefully studied every stanza, every line, every word of the fourth epic of Hazrat Alisher Navoi "Khamsa". Both publishers are considered as connoisseurs of Arabic, Persian, old Uzbek language and Arabic writing. Below we will compare some differences in chapters I-III of the epic in two editions. We read from the first chapter of "Sabai Sayyor", which is part of the tenth volume of Alisher Navoi's collection of twenty-volume Perfect Works:

Who is the best of the best,

Deliver to the blue dahr elidin gard (2.9).

This twenty-sixth stanza from Chapter I of the epic is given as follows in the publication of Doctor of Philology, Professor Saidbek Hasanov: Who knows what to do, Deliver to the blue dahr elidin gard. (1,10). In volume 2 of the four-volume explanatory dictionary of the language of Alisher Navoi's works, the following meanings of the word "poya" are given: 1. Running, eating, running; 2. competition, running (4,589). The hard-working scientist Inoyat Makhsumov, who wrote the prose description of the work, also used the above-mentioned meaning flows of the word "poya". He expressed the meaning of the verse under discussion together with the two verses that came before it in our modern Uzbek language as follows: "The black and gray horses of Charkh, night and day, gallop with haste and agony day and night, bringing the wreath of the blue field, with their mud they will also bring their body" (1.355).

"Po`nu" has no meaning in the artistic text. So, in the 1991 edition of "Sabai Sayyor", the word "poya" was printed in the style of "po`nu", and in the language of textologists, a "printing error" was made. In our opinion, the same typographical error "My prayer in the chapter is the same as the one who exists and the other is not perished, but the non-existent and the expression of need is in the meaning of the sin of the perished. The error of non-existents can also be seen in the eighth stanza of the second chapter, written under the title "What is there in the body of a river":

Neki is stuck in the creature,

What you created is created. (1,14)

The distinguished word is given in the form of "murderer" in the edition prepared by Marguba Mirzaahmedova based on the scientific and critical text of the famous textologist, doctor of philology Porsokhan Shamsiyev: A killer inside a creature, You are the creator, and they are created. (2,13) The meanings of the word "killer" in "Dictionary of Navoi's Works" (3,742) and "Annotated Dictionary of the Language of Alisher Navoi's Works" (4, 68) mean "join, mix" in the content of the artistic text. corresponds.

Hazrat Alisher Navoi wrote the following prose title for the third chapter of the epic "Sabai Sayyor" dedicated to the last hymn of the Prophet (S.A.W.): came, "and mo tago" to and ghayni bila "asro" rosi his example subutiga tugro and in ul example two kingdoms of the world are mubayyan and ul example face mehri nubuvvat muzayyan". The third chapter of the epic consists of fifty stanzas, and the meaning of the stanzas is fully compatible with the essence of the prose title. Hazrat Alisher Navoi says, "Oh, the owner of glory and honor, Messenger of Allah", while turning to Rasul Akram (S.A.V.), they send thousands upon thousands of greetings to the Lord of the universe. They glorify the lineage, sect, and residence of the Prophet (S.A.V.). According to Alisher Navai's interpretation, Muhammad, peace be upon him, is the sun, the light of this sun filled two worlds with light. He destroyed the winter of the world and gave life to the people of the world.

We read from the epic:

God, God, what light is this,
There was no creation, but this is it (2,18).

The following meanings of the word "creation" are given in volume 2 of the four-volume explanatory dictionary of the language of Alisher Navoi's works: "1. To create, to come into existence; 2. Existence, universe (4,536) . The word "creation" is widely used in the poetic and prose works of Hazrat Alisher Navoi. In the editions of all his works in our current spelling, the word under discussion is spelled as above. In the 1991 edition of "Saba'i Sayyor", it was written in the style of "Ofarinash":

God, God, what light is this,
There was no good luck, this is it. (1,18)

Such a partial difference can be seen in the seventeenth stanza of chapter III of the epic: Seven blue bows are visible, Bal Madoyin Tower (2,19) The highlighted word is given as "manoru" in the 1991 edition of "Sabai Sayyor" (1, 19). As long as we are talking about the minarets and domes of Medina, it is appropriate to keep the word "minor" in the artistic text.

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