



**THE WORK” HISTORY OF ANBIO AND HUKAMO”: DIFFERENCES
BETWEEN PUBLICATIONS**

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ABSTRACT

The article describes the opinion about differentions on the publications of Alisher Navoi’s historical writing called “Tarihi anbiyo va hukamo”.

KEYWORDS

Alisher Navoi, “Tarihi anbiyo va hukamo”, prophet, edition (publication), quote.

Introduction

Alisher Navoi, known as a major representative of eastern classical poetry, also left a significant legacy of his own in prose. The works of the creator in the form of scientific, historical and tazkira have not lost their relevance for the current period, but are used as a reliable and necessary resource. The work “history of anbio and hukamo”, which is among the works on the narrative of anbios, considered a separate genre in Eastern literature, is considered a valuable resource for our literature. A number of scientific studies have been carried out on this work. As a result of this research, several different editions of this historical work have been brought to the attention of readers at different times.

An early edition of” Historia anbio e hukamo " was printed in volume 15 of Alisher Navoi'S volume XV works in 1968. The work was prepared for publication by Latif Khalilov, distinguished from later editions mainly by the smaller size. The next edition of the work was presented by the same author in volume 16 as part of the 2000 volume XX “collection of Perfect Works”. This edition is much more extended than the previous one and has made notable changes, which we will dwell on in more detail below.

The next edition, which was included in Volume 8 of the Volume X “collection of Complete Works”prepared for publication by Sayfiddin Rafiddinov in 2011, is almost identical to the hajman 2000 edition, but some errors in the text have been corrected, and in addition it is of particular importance that the verses of the Quran are given in Arabic graphics along with the Cyrillic alphabet. This situation makes it easier to verify the compatibility of quotes from the Quran in the work with the original source. Now let's look at the differences between these publications one by one.

The fields of textual studies and source studies require a lot of hard work from the researcher. That is why a number of differences are visible between these publications. In this work, as in the story of traditional anbios, the initial story is devoted to Adam. There are significant differences in volume between the 1968 edition and the 2000 and 2011 editions. The 1968 edition of the story of Adam was followed by the story of Noah, leaving behind information about Shis, Anush, Qinon binni Anush,

Mahloyil binni Qinon, Yazid binni Mahloyil, Idris, Matushlah binni Akhnukh. The 2000 and 2011 editions were re-entered.

In addition, some confusion is also found in a number of verses quoted from the Quran in the 1968 volume XV treatise on Adam: "...and ilmu adamul ASMO kullih..."¹. In the 2000 edition, however, the word "ilmu" is replaced by the sentence "allama", and we can witness several vowel distinctions within the word. In the version that saifiddin Rafiddinov prepared for publication, this verse is given almost the same as in the 2000 edition, and the Qur'an fully corresponds to the verse given in Karim: "...and allama adamal asmoa kullaho..."². Let's look at how many more of the cases are related to this. The 1968 edition quoted verses 30-31 of Surah Hijr in the form "... fasajadal maloika kullihin ajmaunal-devil... " and the same quote is given in the 2000 edition as "... fasajadal maloikatu kulluhoam ajmaunillo iblisa...". The variant in the 2011 "collection of Complete Works", however, is almost identical to the 2000 edition except that in this edition the verses are separated by a punctuation mark: "...fasajadal maloikatu kulluhum ajmaun. Illo Devil...". The 1968 edition prepared by Latif Khalilov again quotes a verse from the Surah Hijr: "... and Inna alayka laghti ilal yavmiddin...". The same quote is given in the form "...and Inna alaykal-damn ilo yavmiddin..." in the "collection of Perfect Works" of 2000. And Sayfiddin Rafiddinov, in a 2011 publication, presented this quote in the form "...and Inna alaykal-damasa ilo yavmiddin...". Also, the man had a verse 35 of the Surah "Baqara" in verse 35 written in the case of "...uskun and zavjuka aljannata..." in volume XV, and in contrast to the collections in 2000-2011, the word "Yo Odamu" and "anta" are dropped (in the 2000 edition: "...yo odamu, uskun anta and zavjuka al-jannata...", in the 2011 edition: "...Yo Odamuskun anta and zavjuka al-jannata..."). Similar situations are observed in the story of Noah. In the 1968 edition prepared by Latif Khalilov, the verse quoted from the "Hud" Surah was presented as "...anhu laysa min ahlaka...", while the 2000 edition of the same author and the 2011 edition of Sayfiddin Rafiddinov gave the verse in the form "... innahu laysa min ahlika...", and the Quran is considered according to Karim.

An example of passages omitted from the 1968 volume XV collection is again the following:

"...Some prophet of Somni are also the mursal debdurs and the polyhedron anbios. And they are descendants of the Iranian mulukah an. And Ane had six sons. Some of them are sons of dust. Caiumars are also captured by Aning nasidin. Arfahshad Aning naslidindur. The fourth, Basti Qahitan Qalega qalegim, ibri Qale ' naslidindur..."³

In the volume XV collection of 1968, The Story of Noah was followed by the story of Abraham. The verses of Hud and Salih were omitted. And in the story of Abraham, he said, "...Sora rashgdin made Hagar a threat. Haq Ta'olo made all zuafogha khatna important...". In 2000 and 2011 editions, however, "... the Hojargah made the conspiracy important ... " was cited.

The collection of Perfect Works of 2000, led by Latif Khalilov, and the collection of Complete Works of 2011, edited by Sayfiddin Rafiddinov, include the stories of Ismail and Jacob. The people of Haq Ta'olo ani Shom showed Yibordi and the people of ul Shom showed Tengri Ta'olog. And Ane had two sons. Rufagadinki, suckled. One's horse Iys, one's horse Jacob..."⁴

¹ Navoiy A.Asarlar. XV tomlik. XV tom. T.1968.B.189

² Navoiy A.To'la asarlar to'plami.T.,2011.B.539

³ Navoiy A.Mukammal asarlar to'plami.T.,2000.B.105

⁴ Navoiy A.To'la asarlar to'plami.T.,2011.B.552

There is an error in the quote from verse 11 of Surah Shuuro in the verse of Joseph, which is described in the 1968 edition as “strange and sweet”, quoted after the story of Jacob:” ... laysa kamislihi Shay'un and huvas Sami'ul alim...”

The quotation “...laysa kamislihi Shay'un and huvas Sami'ul-basir...” from the 2000 and 2011 editions are considered in accordance with the original source.

The “perfect collection of works” of 2000, prepared for publication by Latif Khalilov, as well as the “complete collection of works” of 2011, headed by Sayfiddin Rafiddinov, described as mursal, the treatise continues with the stories of Ayyubi Sabur, who does not care for anything other than the prayer of God, who persistently coped with the trials that fell on his head, as well as Shuaybissal, which “khatibul-Anbiya” was calculated. Shu'ayb concludes his story with the following verse:

"Shu'ayb ayladi chun jahondin khirom,
Zuhur seven Moses”

The volume XV collection, published in 1968, tells the stories of the three prophets and tells the stories of Moses of ululazm and his contemporary Aaron, who are venerated as “Calamullah”. This narrative is followed by the story of David Binny Isha. And in the” collection of Perfect Works ” and the version of Sayfiddin Rafiddinov, among these two stories, stories about yuvsha binni Nun, Kolut binni Yufno, Ezekiel, Elijah, Alyasa’, Zul-kifl, Ashmuel.

The following quote from Karim, the Qur'an quoted in the story of Solomon binni David, also shows a significant difference between the publications:

Verse 35 of Surah Sod, quoted in the 1968 edition as “...rabbi habli mulkan lo yanbaghi li ahaden min BA'di...”, is given in the 2000 edition as “...Rabbi ighfirli and habali mulkan lo yanbaghi li ahadin min BA'di...”, and in the 2011 edition as “...Rabbi ighfirli and habli mulkan lo yanbaghi li ahadin min BA'di...”.

Then solomon luqmoni hakim alayhissalom quotes from the story “...this qilibdur hukamo are in silk. And they are the messengers of the most high.” In this respect, starting from this part of the work, the definition of the hukamo gives the impression that it has begun. But in the” perfect collection of works “and The”Complete Collection of works”, after the judgment of the bite, Jonah binni is mentioned cloth, Omus, Moses, Ma’, Sadiq, Salum, Fanjar Moses, Momal-Qawsi, Javfarf, San'o Kusi, Uriah, Favoyil, Hikoy, Zijurma, Madohi, Shu'ya, Uzayr, Zikriya and John, and the story of Jesus binni Mary is quoted, in the 1968 edition after the stories of as'hobi Kahf are recounted, the hukamo are mentioned. And in the 2000-2011 editions, after the story of as'hobi kahf, jirjis Al-zikri keltriladi said: “...Jirjis Al – Qizalam was a muqim in the Palestinian city of the Shom governorate. Some debdur, a disciple of the Apostle of Jesus, melted, and there was a wealth and wealth. And at that time the king of the estate was exalted, idolatrous. And a noble idol made Altun and javahirdin, and a horse made a wreath, and he made a prayer offering to the crowd. And whoever does not disobey, he will perish. And his throne was desolate. In the time of Chun An, the tyrant taaddi KOB erdi, Jirjis a.s line and congratulations I went to Muratab, and Anga took the lead, and aning Zilli safeguarded the oppressors of the people of...”⁵ then the part of the anbios:

Chun moutabar anbiyo found the word Sawad,
Etok Bunyad of wisdom ahlin with Obbad. –

ending with the lines, the mention of the monuments begins.

⁵Navoiy A.To`la asarlar to`plami.T.,2011.B.594

The rest of the hukamo part of the work does not differ in all three editions. It contains summaries of 13 hukamo – Luqman, Phishogurs, Jomosb, Buqrot, Buqrotis, Suqroti hakim, Plato, Aristotle, Balinos, Jolinus, Batlimus, the faithful non-righteous, and Buzurgmehr.

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