

TEXTUAL STUDY OF THE MANUSCRIPT COPIES OF THE WORK “MAJMUAT UR-RASOIL” (Based on Manuscript Copy Number 10626)

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Abstract:

At the end of the 15th century, in the 16th century, along with a number of political changes, a unique literary environment emerged in Central Asia. In this regard, the Timurid rulers, who constantly sought to ensure the gathering of the country's creators, and the Shaibanis in the later stages, left a mark in the history of literature as the biggest patrons of the creators. As a result of the efforts of these dynasties, the establishment of a new school of creativity led to the creation of many works. Especially, the didactic works written in the Sufi tradition have not lost their relevance to this day. It is included in the work “Majmuat ur-rasoil”, which includes 29 treatises written in a mystical-didactic spirit. It is noteworthy that until the creation of the “Majmuat ur-rasoil” collection, there was no collection or anthology that comprehensively documented the literary environment of Central Asia or its mystical perspectives. From this point of view, it can be said that the information about the life and work of Jalaluddin Kosoniy Dahbedi is given a place in this work, which indicates the special place of the poet in this literary environment. Taking into account the above, this article provides brief overview of the textual research of the base manuscript copies of the work “Majmuat ur-rasoil”.

Keywords: Literary environment, Jaloliddin Kosoniy, Majmuat ur-rasoil, treatise, manuscript, textual research.

Introduction

It is undeniable that the 15th-16th centuries were of special importance in the history and gradual development of Uzbek classical literature. Literary atmosphere is considered one of the most important aspects of the literature of this period. Studies on the history of literature provide information about the existence of three literary environments in the history of our literature in this century¹. They are literary environments of Kokand, Khorezm and Bukhara.

A literary environment emerges under the influence of prominent poets and writers living and creating in a specific region. Its formation is closely related to the activities of great

¹ Abdullayev, V., *History of Uzbek literature*. Five roofs. 4th floor. -Tashkent: Science, 1980. B-384

artists and creative schools established by them. For example, the literary environment of Herat in the 15th century was created as a result of the work of artists such as Lutfiy, Navoiy, and Jami, while the literary milieu of Bukhara, Khiva, and Kokand appeared during the Central Asian khanates.

The Main Part

During the research, we aimed to study the manuscript sources of Mahdumi Azam Dahbedi's "Majmuat ur-rasoil" collection. To implement this, the works of "Majmuat ur-rasoil" available at the Abu Rayhon Beruniy Institute of Oriental Studies, in two parts. The first one focuses on describing the works of Majmuat ur-rasoil attributed specifically to Mahdumi Azam. The second part includes a textual analysis of Majmuat ur-rasoil works not authored by Mahdumi Azam Dahbedi, as well as an exploration of their significance. It was found that there are 23 manuscripts known as "Majmuat ur-rasoil" in the main manuscript fund, some of which have no author's name, some of which were written by other writers. During the research, only "Majmuat ur-rasoil" belonging to Mahdumi Azam's pen was extracted from these manuscripts, and the next stage was the principle of restoring the reliable text of the multi-copy manuscripts. For this purpose, first the existing sources were classified, that is, they were divided into manuscripts and lithographs, and at the second stage, the classified sources were separated by dates.

Description of the manuscript 10626²

This resource contains 29 treatises. It was copied in 1272 AH. It consists of 262 pages. The author of the manuscript is Ahmad ibn Mawlana Jaloliddin Khojagi Kosoniy, who passed away (Hij: 949 or 956). The inscription is written in nasta'liq on local coarse paper, with dimensions of 15*26 cm.

The 1st treatise.

رساله در اسرار النكاح

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي جعل النكاح سنه للنامالخ

The 2nd treatise.

رساله سماعيه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي خلق الانسان من صلصال كا انفجار... اما بعد سبب تايف اين نسخه آن بودكه الخ

The 3rd treatise.

رساله وجوديه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي اعطى الانسان وجودا الخ

Location in the work is pp. 23a-31b.

² Institute of Oriental Studies named after Abu Rayhan Beruni, main fund. Inv 10626

The 4th treatise.

رساله تنبيه السلاطين

It begins with the traditional praise, followed by the basmala:

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد وآله اجمعين: الخ

Location in the work is pp. 32a-41b.

The 5th treatise.

رساله اداب السالكين

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي خلق الانسان المعرفة النفسى الخ

Location in the work is pp. 41a-68b.

The 6th treatise.

رساله بقائه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي غافر الذنوب والاثام الخ

Location in the work is pp. 68a-81b.

The 7th treatise.

رساله نصيحت السالكين

It begins with the traditional praise, followed by the basmala:

حمد بيحد و ثنأى بيعدد خدأ ر اجل

Location in the work is pp. 81a-94b.

The 8th treatise.

رساله سواد الوجه فى الدارين

It begins with the traditional praise, followed by the basmala:

الحمد لله الذى نور قلوب العارفين يانور جماله الخ

Location in the work is pp. 95a-100b.

The 9th treatise.

رساله علميه

It begins with the traditional praise, followed by the basmala:

قوله تبارك و تعالى ان الله بالناس و روف رحيم حمد بيحد مر أن علمى را سزده الخ

Location in the work is pp. 100b-119a.

The 10th treatise.

رساله ولد سرايه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذى خلق آدم على صورته الخ

Location in the work is pp. 119b-122b.

The 11th treatise.

رساله نفحات السالكين

It begins with the traditional praise, followed by the basmala:

الحمد لله الذى ظهر نفوس السالكين بتجليات نفحات اسما الخ

Location in the work is pp. 122b-132a.

The 12th treatise.

رساله ذكر

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي اظهر عيون الحكمة والمعرفة في قلوب المحصلين الخ

Location in the work is pp. 132b-142a.

The 13th treatise.

رساله سلسله الصديقين

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي انزل من القر آن ماهو شفاً و رحمت للمومنين الخ

Location in the work is pp. 142a-148b.

The 14th treatise.

رساله مرآت الصفا

It begins with the traditional praise, followed by the basmala:

قال داود يارب لم خلقت الخلق قال الله تبارك و تعالى الخ

Location in the work is pp. 148b-151b.

The 15th treatise.

رساله احوال العلماء وامراً

It begins with the traditional praise, followed by the basmala:

حمد پاک از جان پاک آن پاک را الخ

Location in the work is pp. 152a-164b.

The 16th treatise.

رساله كل و نوروز

It begins with the traditional praise, followed by the basmala:

حمد بسيار و ثنای بيشمار خدا يرا عزوجل الخ

Location in the work is pp. 165a-171b.

The 17th treatise.

رساله معراج العاشقين

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي خلق الانسان لمشاهدة حماله و جلاله الخ

Location in the work is pp. 171b-192a.

The 18th treatise.

رساله مرشد السالكين

It begins with the traditional praise, followed by the basmala:

الحمد لله رب العالمين والصلوة والسلام على رسوله محمد... اما بعد الخ

Location in the work is pp. 192a-195a.

The 19th treatise.

رساله فتح نامه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي جعلى آدم خليفته في الارض الخ

Location in the work is pp. 195a-198b.

The 20th treatise.

رساله بابورية

It begins with the traditional praise, followed by the basmala:

حمد بسيار و ثنای بيشمار خدا يرا جلّت عظمته كه الخ

Location in the work is pp. 198b-210b.

The 21st treatise.

رساله تنبيه العلماء

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي جعلنا من امته محمد عليه الصلوة و السلام الخ

Location in the work is pp. 211a-216a.

The 22nd treatise.

رساله فنايه

It begins with the traditional praise, followed by the basmala:

قال رسول الله عم الدنيا دار الفناء الخ

Location in the work is pp. 216b-221a.

The 23rd treatise.

رساله شيبه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي خلقكم من ضعف ثم جعل من بعد ضعف قوة الخ

Location in the work is pp. 221a-225a.

The 24th treatise.

رساله آداب الصديقين

It begins with the traditional praise, followed by the basmala:

سپاس ببيد ستاش ببيدد خدايرا كه سينه آدم را كنجينه كنج ذات شريف خود كردانيد الخ

Location in the work is pp. 225a-233a.

The 25th treatise.

رساله كنج نامه

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي جعل آدم خليفة في الارض... قال داود يارب لم خلقت الخلق الخ

Location in the work is pp. 232b-234b.

The 26th treatise.

رساله شرح ابيات

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي طهر قلوب الطالبين و العاشقين بنو بتحليت اسماءه الخ

Location in the work is pp. 244a-250a.

The 27th treatise.

رساله بيان سلسله

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي خلق الانسان... اما بعد سبب تاليف اين نسخه آن بود كه محب و محصل الخ

Location in the work is pp. 250a-254b.

The 28th treatise.

رساله چهار کلمه

It begins with the traditional praise, followed by the basmala:

بدان اي طالب صادق كه حضرت خواجهكان الخ

Location in the work is pp. 254b-256b.

The 29th treatise.

رساله بطيخية

It begins with the traditional praise, followed by the basmala:

الحمد لله الذي انزل على عبد هالكتاب... اما بعد قال النبي عم الخ

Location in the work is pp. 256b-262b.

CONCLUSION

To sum up, the manuscript copies of the work “Majmuat al-rasoil” attributed to Dahbedi, hold a significant place in the history of Central Asian Islamic literature and Sufi teachings. This work is distinguished by the fact that it embodies mystical teachings, moral advice and modern scientific and analytical thoughts. During the research, the differences between the manuscript copies were identified and the editorial work on the texts was examined. The textual research of these manuscripts revealed the following important aspects:

- Publication history of the texts: It was found that the manuscripts were copied at different times and places, and there are differences in writing styles, language features, and even content.

- Uniqueness of language and style: The combined use of Arabic, Persian and Uzbek languages in the text shows that it has a high scientific and literary value.

- The state of preservation of manuscripts: The state of preservation of manuscripts and their adaptation to modern scientific research are of great importance.

As a result of the research, the scientific-theoretical analysis of the manuscripts of “Majmuat al-rasoil” makes a significant contribution to the efforts to study the Islamic cultural heritage, present it to the general public, and preserve it for future generations.

References:

1. Abdullayev, V., History of Uzbek literature. Five roofs. 4th floor. -Tashkent: Science, 1980. B-384.
2. Institute of Oriental Studies named after Abu Rayhan Beruniy, main fund. Inv 2352
3. Institute of Oriental Studies named after Abu Rayhan Beruniy, main fund. Inv 10626.