

SOME TEXTUAL DIFFERENCES OF HAYDAR KHORAZMIY’S EPIC “MAKHZAN UL-ASROR”

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Annotation: In this article, a number of textual deficiencies and differences are highlighted based on the examples of Haydar Khorazmi's epic "Makhzan ul-asrar" based on the copies of Cairo and London kept in Kazan, Tashkent, and the editions of Nodirbek Gaffarov's collections "Asrlar nidosi", "Mubarak Maktublar" and "Navoiyning nigohi tushgan".

Keywords: epic poem, editions, manuscript, verse, ideology, collection, Kazan copy, “Makhzan ul-asror”

The epic poem “Makhzan ul-asror” by Haydar Khorezm has come down to us based on the copies Cairo and London kept in Kazan, Tashkent. Although Nizom Abdullayev admits that he created a scientific and critical text of the epic based on several manuscripts and printed copies [1, 14], Nodirbek Gaffarov emphasizes that this work has not been sufficiently studied in science, and a scientific and critical text has not been created [5, 52] and draws attention to the fact that it was published based on a number of textual shortcomings based on its editions in the collections “Asrlar nidosi” [2, 7-41], “Mubarak maktublar” [4,211-246] and “Navoiyning nigohi tushgan” [3,187-214]. Such shortcomings in the editions of the epic text are scientifically studied on the basis of primary sources and eliminated, which is considered one of the important steps towards bringing the text of the epic closer to the author's text. Therefore, we decided to study this issue on the basis of the Kazan copy of “Makhzan ul-asror” and pay attention to some textual differences in them.

The epic was originally published in the “Uzbek Literature” crestomatia, for which it was based on the London photocopy from the British Museum and the Kazan copy [6,31]. The Kazan copy was also used in subsequent editions. Naturally, this indicates the high scientific value of this copy. A photocopy of this manuscript, which was compiled in 1858, is in the personal library of the elderly teacher, teacher of the native language and literature, Kamol Jakhonov, and on its colophon and last page [6, 32a] the name of the poem is given as “Makhzan ul-asror”. The name of the poem is given as such in the “Uzbek literature” crestomatia [7, 196] and the collection “Navoiyning nigohi tushgan” [3, 188], but in “Asrlar nidosi” [2, 9] and “Mubarak maktublar” [4, 187] it is given as “Gulshan ul-asror”. Interestingly, the “Uzbek literature” crestomatia and the collection “Asrlar nidosi” acknowledge that the

publication relied on copies of the Kazan and London copies, and the title of the work is given in two different ways. This, of course, requires a comparative study of other copies. Also, in the Kazan copy, which we rely on, the length of the epic is 609 verses, while its publication in “Uzbek literature” is 213 verses, in “Asrlar nidosi” 459 verses, in “Muborak maktublar” 528 verses, and in “Navoiyning nigohi tushgan” 328 verses. Naturally, this information proves that the text of the epic was not published in full.

Haydar Khorezm’s mathnawi “Makhzan ul-asror” consists of 23 chapters[1,13], and in the Kazan copy they are not presented as specific chapters. The differences between the chapters in the collections are as follows:

In the collection “Uzbek literature” the poetic text is presented under the headings “So‘z ta’rifining bayoni”, “Musannifning vasfi holi”, “Bo‘z to‘quvchi kampir va bazzoz hikoyati”, “Mav’iza”, “Maqolat”, “So‘zboshi”. In addition to the above-mentioned titles, “Asrlar Nidosi” contains texts under the titles “Kitob yozilishining bayoni”, “Pulini yo‘qotgan kishi hikoyati” “Hotami toy hikoyati”, a 33-verse separate section beginning with the line “Andaki bu doira urdi xayol”, “The Story of Harun bila Bahlul”, as well as 5 “Maw’iza”, 2 “Maqolat” and “So‘nggi so‘z” (“Last Words”). The text of the epic in “Muborak Maktublar” contains the above-mentioned, but differs from the text in “Asrlar Nidosi” in that it contains a 26-verse story beginning with the line “Chunki Temurbek burun etti xuruj”. There is no sections with the lines “Hotami toyi”, a 33-verse separate section beginning with the line “Andaki bu doira urdi xayol” in the collection “Navoiyning nigohi tushgan” which were given in “Asrlar nidosi”. It also contains 4 “Maw’iza” and 1 “Maqolat”. The text of the epic in the collection “Muborak Maktublar” is of particular importance in that it contains the above headings, contains a separate part of the story, and is somewhat larger in terms of the number of verses under those headings, but it does not indicate which manuscript copies of the epic were based on.

The chapter “So‘z ta’rifining bayoni” in the Kazan copy consists of 54 verses. When compared with existing publications, the fact that this chapter was not published in full is evident from the fact that it appears in the collections “Uzbek Literature” and “Navoiyning nigohi tushgan” as 9 verses, in “Asrlar Nidosi” as 28 verses, and in “Muborak Maktublar” as 29 verses. Naturally, the influence of the ideology of the era is felt in this. The first 20 verses of this chapter in “Asrlar Nidosi” and “Mubarak Maktublar” begin with 26 verses in the Kazan copy, and when they are compared, textual differences related to words were observed in 9 verses. These are the following:

No.	In the Kazan copy	In “Asrlar nidosi”	In “Muborak maktublar”
1.	Umr chu qat’ etti adam manzili, So‘zga raqam urdi qalamning tili [6,3]	Umr chu qat’ etti adam manzili, So‘zga raqam urdi qalamning tili [2,9]	Umr chu qat’ etti adam manzili, So‘zga raqam urdi <i>odamning</i> tili [4,211]
2.	Ilm-u mahal topdi qildi zuhur, Shu’la urub partavidin soldi nur.[6,3]	Ilm-u mahal <i>topdi-yu</i> qildi zuhur, Shu’la urub partavidin soldi nur. [2,9]	Ilm-u mahal <i>topdi-yu</i> qildi zuhur, Shu’la urub <i>partavini</i> soldi nur. [4,211]
3.	Quadrat ichinda nekim erdi nihon, Barcha bu qudrat bila bo’ldi ayon. [6,3]	<i>Qut ichida</i> nekim erdi nihon, Barcha bu qudrat bila bo’ldi ayon. [2,9]	<i>Qut ichida</i> nekim erdi nihon, Barcha bu qudrat bila bo’ldi ayon. [4,212]
4.	Bo’ldi adad sifr <i>evining</i> lomi, Sifr bo’lib jifr evining jomi. [6,3]	Bo’ldi adad sift <i>o’ti</i> lomii, Sifr bo’lib jifr evining jomii. [2,9]	Bo’ldi adad sifr <i>o’ti</i> lome’i, Sifr bo’lib jabr evining Jome’i. [4,212]
9.	Toj zilli nuqta alif zillini, Ism alif, <i>na’t alif, lom-u</i> <i>fi</i> . [6,3]	Toj alif nuqta alif zillini, Ismi alif <i>lom alif ma’nini</i> . [2,9]	Toj zilli nuqta alif zillini, Ismi alif, <i>na’ti alif lomini</i> . [4,212]

Interestingly, the lines “*Bo’ldi bu bir nuqta muammoyi g’ayb, Nuqta nekim nuqta-yu tug’royi g’ayb*” [4,212], which were observed as the 12th verse in “Mubarak Maktublar”, do not appear in “Asrlar Nidosi”. However, it is difficult to say that the omission of this verse was influenced by ideology. In our opinion, it is also possible that this was due to the influence of its sources.

The Kazan manuscript copy of “So‘z ta’rifining bayoni” and the existing editions show textual differences related to a number of verses. For example, the verse “*Notiqa bu ko‘zdin o‘grandi til, “Maxzani asror” bu ramz erdi bil*” [6, 4b] in the Kazan copy is quoted as “*Maxzani asror” bu ramz erdi bil, Notiqa bu ko‘zgudin o‘grandi til*” in “Asrlar nidosi” and “Muborak maktublar” [2,10], [4,212]. In this, along with the change of positions of the lines in the couplet, it is observed that a textual difference arises due to the use of the words “*ko‘zdin*” and “*ko‘zgudin*”.

The chapter of the epic based on the textual comparison in the collections “Navoiyning nigohi tushgan” and “Uzbek literature” begins with the following verse:

*Oqil agar so ‘z birla so ‘zni yopar,
Orif o ‘shul so ‘zda o ‘zini topar. [3,187], [7,196]*

The words “birla” and “o‘shul” in this verse are given in the Kazan copy as “bila” and “o‘shal”. The following verse appears without any textual differences in all editions and in the Kazan copy except the “Uzbek literature” collection:

*So ‘z ko ‘zidin ulki ko ‘rar holni,
O ‘z so ‘zidin ulki so ‘rar qolni.*

In the “Uzbek literature” collection, the word “qolni” in the verse is expressed as “holni”. In addition, in this collection and in the Kazan copy, the last verse of the chapter is given in this form:

*Umr garonmoya chu bo ‘lg ‘ay talaf,
So ‘zdur-u so ‘z dunyog ‘a qolg ‘ay xalaf.*

The quoted verse appears in the remaining editions in the following order:

*Umri garonmoya chub bo ‘lg ‘ay talaf,
So ‘zdurur, so ‘z dunyog ‘a qolg ‘ay xalaf.*

Most of the above differences are found in the “Vovi zoyida”, that is, in the addition of the sounds “i” and “u” and the use of additions and suffixes. In some cases, the replacement of words in some lines, were noticed. Comparing such textual differences between existing manuscripts and editions, and compiling a summary-comparative text of the epic, allows us to restore a copy close to the author's version. In this case, approaching the issue based on the expression of meaning in them, and in some places, on the basis of poetic principles related to rhythm, rhyme, radif and artistic skills, allows us to achieve the intended goal.

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