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Towards The Creation Of A Scientific-Critical Text Of The Literary Heritage Of The Poet Nosir Bukhari

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ABSTRACT

The article gives further information about the manuscript copies in Nosir Bukhari's devan, which were found in various regions, and their comparative, scientific-critical text.

The article provides information about a comparative analysis of the Namangan copy, the Dushanbe copy, the St. Petersburg copy and Tashkent copy of the poet Nosir Bukhari's devans and these copies have been carefully compared page by page.

KEYWORDS

Copies of devan, manuscript copies, photocopies, scientific-critical text, ghazal, rubai.

INTRODUCTION

The works of the poet Nosir Bukhari have attracted for many centuries. The scholars and famous poets who are famous for their works (so-called tazkira) mentioned the name of Nosir Bukhari in their great works as one of the great figures of that time. But so far the

lyric heritage of the poet has not been collected and analyzed. Therefore, in the process of searching and studying the manuscript copies of the Nosir Bukhari devan, we have collected and copied all manuscripts

which are found in scientific funds and have not yet been used.

As a result of the investigations it was found that the poet's devans were being kept in Namangan, Dushanbe, Tehran, St. Petersburg, Tashkent, and his poem (so-called masnaviy) named "Hidoyatnoma" was being preserved in Baku.

1. The copy of Namangan. Devan begins with a short preface. Then there are poems which are devoted to praising and blessing God and the prophet. Afterwards, there were dedication poems devoted to the famous people of that time, Mawlana Shamsuddin Muhammad, Khoja Sadruddin, Sheikh Sultan Uvays and others, the poems written on the occasion of Eids, nineteen poems (so-called four tarjibands, three mukhammasses, two masnaviys, and ten different poems) and 460 ghazals of the poet followed by alphabetical order from 112 pages to 255 pages. Seven rubais are also given. The devan contains

about 7000 bayts of poems. The manuscript is very well preserved; it is written on thick Khurasan paper in a nastaliq writing form. The poems are arranged in two lines, decorated with a table of golden-hallmarks and colored lines. The devon, consisting of 256 pages, was copied by a calligrapher named Mahmud Kotib in Sheroz in 858 AH (1454 millennium).

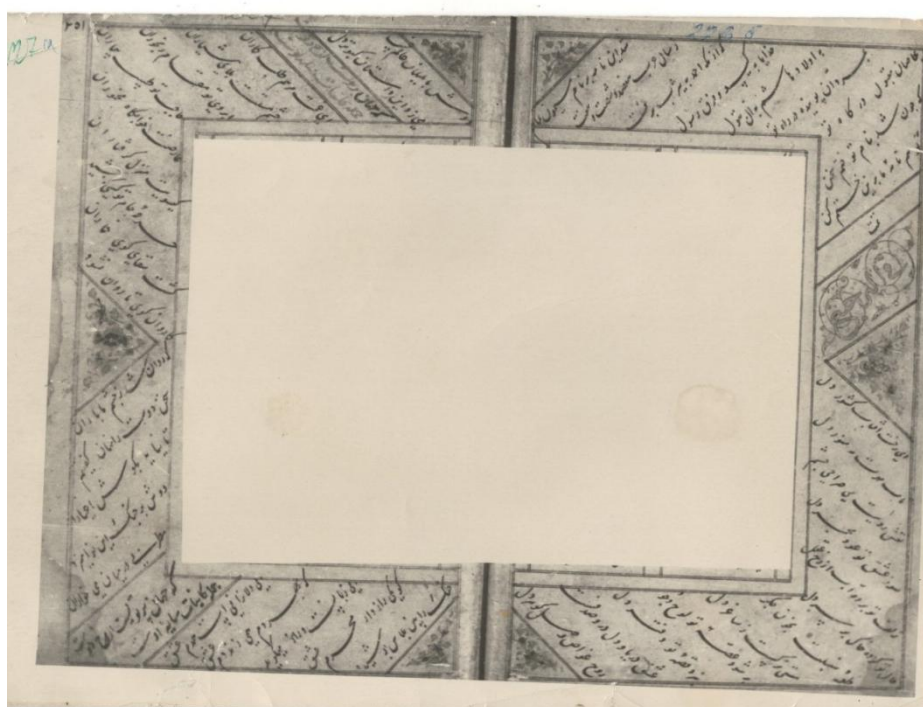
1. Two rubais beginning with the words "I hung up on Sunbul hair, as needed";
2. And "If you are like me in this trap" and one ghazal beginning with the words "Your image will never leave my heart" given in the very devan are also given in the devan of Nasir Bukhari's contemporary Hafiz Sherazi's, which was published in Tehran in 1320 AH (1941 CE). These Rubais are also found in Nasir Bukhari's manuscript preserved in Baku.



Picture 1. Namangan copy of Nosir Buhari's devanning.

2. Copy of Dushanbe. The Devon is being kept in the Institute of Oriental Studies of the Academy of Sciences of the Republic of Tajikistan. There are Katibiy's and Nasir's ghazals of in this devan. Nasir's ghazals are written on the edges of the devan. Apart from the ghazals, the masnaviy (without beginning) written in 767 AH (1365 CE) and a tarjiband in the devan. The manuscript was copied on thick Khurasan paper on a cursive letter. Each sheet is decorated with different decorations. The circumference is drawn with golden-

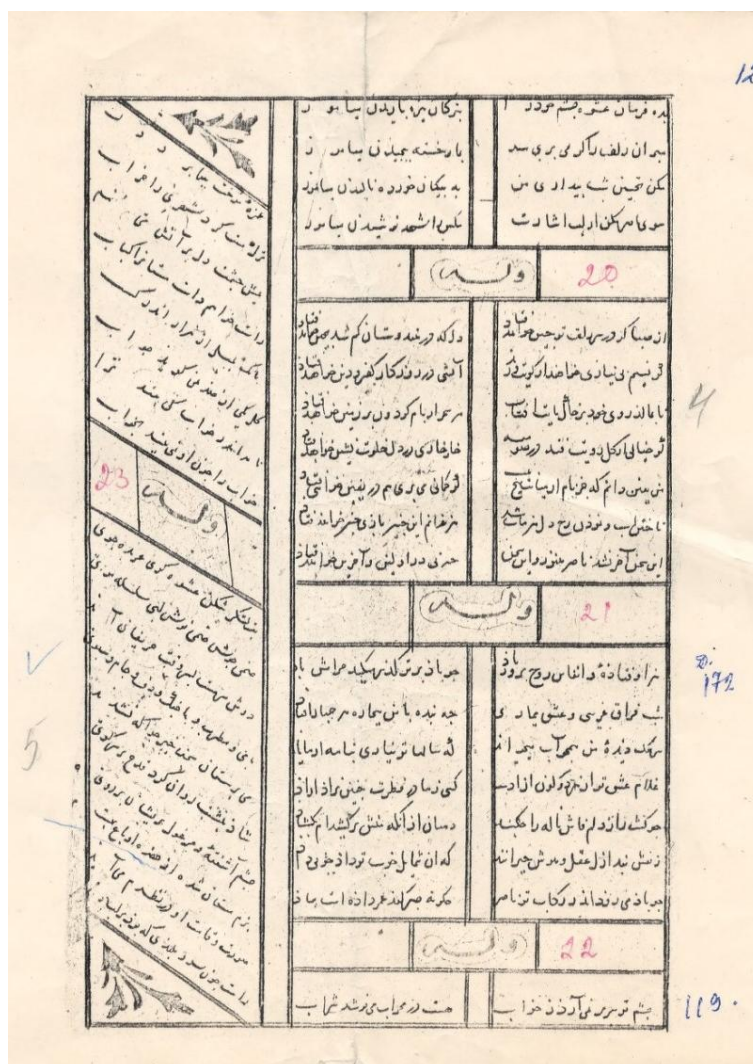
hallmarks and colored lines, forming a table. The manuscript and its covers were renewed. Devan was copied in 850 A.D. Ramadan (November-December 1446 CE). The Devon contains 233 pages and contains a total of 292 ghazals. Of these ghazals, 185 are found in the Namangan divan, 107 are the newly discovered ghazals. It is known that the Dushanbe devan had been 7-8 years before the poem found in Namangan.



Picture 2. Dushanbe Copy of Nosir Bukhari's Devon

3. St. Petersburg Copy. Devon, being kept in the St. Petersburg Department of the Institute of Oriental Studies of the Russian Academy of Sciences. This manuscript contains 43 ghazals by the poet. Of these, 25 were found in Namangan divan, seven were in Dushanbe

divan. Eleven of them are newly discovered ghazals. And it is still unknown which year the manuscript was copied.



Picture 3. St. Petersburg copy of Nasir Bukhari's devan.

4. Tashkent copy. The devan being kept in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. The manuscript contains 18 ghazals of the poet, 13 of them are given in the devan of Namangan, 3 in the devan of Dushanbe and one in the manuscript in St. Petersburg. One is a newly discovered ghazal that does not appear in the devan above.

5. Copy of Tehran. In addition, the text of Nasir Bukhari's devan published in the Islamic Republic of Iran is also involved in this work.

This work is called the Nasir Bukhari's Poetry Devan, and includes the ghazals of Nasir Bukhari's devans dating back to 863, 864 and 1304 AH, being stored in the Central library of the Tehran University and the National Assembly libraries.

Devan starts with the preface. Then there are poems about praise and encouragement, dedication poems written by famous people of that time, tarkibands and tarjibands. 639 ghazals of the poet are placed on pages ranging from 157 pages to 400 pages in alphabetical order. Then 24 rubais are given. Devon was prepared for publishing by Dr.

Mehdi Darahshon and was published in 1353 AH (1974-75 CE).

6. In addition to the lyric ghazals of the poet, the manuscript named "**Hidoyatnoma**" is preserved in the fund of manuscripts of the Institute of Oriental Studies of the Azerbaijan Academy of Sciences in Baku.



Picture 4. A copy of the manuscript of Nasir Bukhari's work named "**Hidoyatnoma**" being kept in Baku.

The book "**Hidoyatnoma**" begins with two praising poems dedicated to God. Then it tells about the creation of the universe, the reason for the writing of the book, and the way that man achieves enlightenment. From 12 pages to 28 pages, the poet's masnaviy is written. There are also six poems (so-called qit'a) and 15 rubois of Nosir Bukhari's. The number of all masnaviys, the qit'as and the rubais is about 1,200 lines. The manuscript is beautifully

written and well preserved. That is why when the exhibition of Timurid art opened in Samarkand in 1969, the book was also exhibited. The poems were beautifully copied in a nastaliq eriting form. They are arranged in two rows, surrounded by hallmarks and colored lines. Its decorations belong to School of Sheraz. The book has 32 pages and was copied by calligrapher Hamza bin Abubakr Tobon in the middle of 864 AH (1459 CE). But

the year in which the masnavi was written was not given. We brought a copy of this book and it turned out to be exactly the same when compared it to an incomplete copy of his masnavi being kept in Dushanbe. The year in which this masnavi was written was shown in the devan of Dushanbe:

هفت و شصت و هفت صد عرب سال در تمام ميمون نام بر نامه اين شد

(This booklet ended in the name of God, who made good things, in the seven hundred and sixty-seventh year).

This masnavi of the poet's is one of the oldest manuscripts and it was copied six years later than the Namangan devan. Before compiling the scientific-critical text of the work, we had to study the copies of the work in a comparative manner. The ghazals on all copies of the devan were numbered, and the manuscripts used were marked with five letters at the beginning of the Latin alphabet.

For example: a copy of the manuscript of Namangan - "A", Dushanbe - "B", St. Petersburg - "C", Tashkent - "D", Baku - "E".

The results of the comparison were surprisingly complex and varied: the differences between the copies turned out to be related not only to certain words or phrases, but also to the whole of the lines, bayts, and even ghazals. When comparing Devon copies, we saw the followings: there were 2213 variations in the "A" copy, 1858 in the "B" copy, 503 in the "E" copy, and 114 in the "C" copy.

For example, 3 bayts in the 31st ghazal in "A" copy and one in the 73rd ghazal omitted, and so on. The omitted bayts were taken from "B" copy, or vice versa, "B" copy was filled based on "A" copy. One bayt in the 114th ghazal in "B" copy and 5 bayts in the 119th ghazal omitted. Those bayts were taken from "A" copy. In this way, the lines, radifs and some words omitted out of the ghazals were filled.

During the comparative analysis, we corrected differences in words and expressions accordingly.

The differences between the copies of the work are numerous and complex. In total there are more than 5013 differences. Over 100 bayts, more than 20 lines, more than 150 radifs, and some words omitted in the text. A comparative study of the manuscript copies shows that it is expedient to use the copy "A" to create the critical text of the work. This manuscript is one of the most complete and qualitative. Other manuscripts may serve as auxiliary sources for the creation of scientific text.

Thanks to independence and the grace of God, we have had the opportunity to discover our great ancestors, whose names were not known before, such as Nosir Bukhari, and the possibilities to revive their sacred names and to learn about their unique heritage that has made a worthy contribution to world civilization.

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