

DESCRIPTION OF MANUSCRIPT SOURCES OF THE EPIC “HUSN-U DIL”

Abdurakhmanova Olmoskhon Ilkhomjon kizi,

Kokand State Pedagogical Institute

(PhD) base doctoral student

Telegram: +998916934929

Email: oso893@mail.ru

Annotation. The article demonstrates the manuscript sources of the Khorezm poet Muhammad Niyaz Nishati's epic “Husn-u Dil” copied in different periods and comments on some of the sources.

Keywords: ideological pattern, scientific system, interpretation, This manuscript, Nishati's muxammas

There is no doubt that most of the monuments of the history of the Uzbek people, literature and language were written and copied in Arabic. Some of them were later printed in stone in this text, and we are still studying them in full or in parts by translating them into existing writings. The collection of written cultural monuments, the most important of which was published by orientalists at the end of the last century. By the middle of the twentieth century, the field of source studies, textual studies, entered a consistent scientific system and entered the path of development. However, due to the unscientific requirements of the selection criteria, such as class and party affiliation, very few monuments have been extracted from the vast literary treasury. The publication and interpretation of these monuments do not conform to the ideological pattern. And there are many areas that need to be reconsidered and re-evaluated. Nishati's literary heritage is one such source.

№ 1266 inventory manuscript. Inventory № 1266 in the main manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan is called “Husn-u Fuod”. However, copying of the manuscript continued in the two main columns and margins. There is no border at the edge of the text. The ridges are reflected in the completion of the columns. The main column of the story page consists of 21 lines, and the border box contains 24 lines. The manuscript is covered with plain cardboard. It is a reddish-blue color with a pepper-shaped frame around the cover. Inside the frame is a red-orange pattern with five almond-shaped patterns and a tulip-shaped pattern in black. This manuscript is believed to be the oldest surviving copy. The source contains the epic “Husn-u Fuod” from pages 1b to 79b. That is, only 40 chapters of the work have survived. The rest fell off. (*There is information in the catalog that it was written in the name of Foladkhan in 1190 AH, but this record is not preserved in this work*).

№1997 inventory manuscript. Another work is kept in the main manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan under the title نشاطی “حسنو دل” داستانی.

The manuscript is covered with plain cardboard. The color is brown, the cover is decorated with orange and tulip patterns. The manuscript was copied on factory paper in red and black ink. And the texts are placed in a table in red ink with two columns. There is a race on every page. Some pages of the text are painted in ink and re-framed. Some of the margins of the manuscript contain other verses that are close to the content of the work. The source contains Nishati's muxammas from pages 285 (b) to 289, musaddas from pages 290 (a / b), and ghazals from pages 291 (a) to pages 302 (b). The manuscript is 313 pages long. A blank page is saved at the beginning and end of the source. The work is written in Turkish. The size of the manuscript is 22x14.5, the line is 14/15 lines.

№ 156 inventory manuscript . The collection of the Alisher Navoi State Museum of Literature of the Republic of Uzbekistan contains manuscripts under inventory number № 156. The epic “Husn-u Dil” is copied from page 1 (b) to page 328 (b) in full (numbered from page 2 to page 656). At the time of its completion, it was stated how many years it had been moved:

تمت كتاب حسن دل في شهر رجب في سنة الف و ثلث مائه و واحد ١٣٠١

(*Tammati kitob Husni Dil fi shahri rajab fi sana alf va suls moye vohid – 1301.*)

The manuscript is covered with leather on cardboard. The black cover features dark red orange and tulip patterns. The manuscript is copied on plain factory paper in red and black ink in a beautiful nastal letter. The chapters of the epic are written in red letters. And the texts are arranged in two columns. There is a race on every page.

№ 1266 inventory manuscript is slightly different from other copies. Importantly, although two-thirds of the work has been preserved, the inaccuracies in the text are less than in other sources. Literally, this copy has advantages over other manuscripts in terms of antiquity and accuracy of content. In the textological analysis of the epic, this copy is used as a basis, and the rest of the epic is supplemented from auxiliary sources. The reason is that the mistakes made by the secretary in the process of copying the manuscript sources are known to be made directly or indirectly. However, since the poet was not an original copy or any manuscript copied during his lifetime, it is based on a text copied from a recent period.

This situation requires a textual study of the manuscripts of Muhammad Niyaz Nishati and a mutual study of the differences in the text, the elimination of shortcomings made by the scribes, the implementation of the comparative text of the poet’s manuscripts.

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