



Journal Website:

<https://theusajournals.com/index.php/ajsshr>

Copyright: Original

content from this work may be used under the terms of the creative commons attributes 4.0 licence.

COMPARATIVE AND TEXTOLOGICAL STUDY OF THE SCIENTIFIC-CRITICAL TEXT OF THE WORK WITH THE AUTOGRAPH “RASHAHOT” (TEHRAN EDITION, 1977)

Submission Date: July 06, 2022, **Accepted Date:** July 11, 2022,

Published Date: July 20, 2022

Crossref doi: <https://doi.org/10.37547/ajsshr/Volume02Issue07-02>

Bahriddin S. Umurzoqov

Doctor of Philological Sciences (Phd), Lecturer Department of Source Studies and Sufism Hermeneutics, Tashkent State University of Oriental Studies, Uzbekistan

ABSTRACT

This article is dedicated to the study of the text of the work “Rashahot ain al-hayat” (Drops from the Fountain of Life) written by Fakhriddin Ali Safi Koshifi Hiravi (d. 939/1532-1533). In the article, the oldest copies of this work are kept in Tashkent manuscript funds - State Literary Museum named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan “Rashahot”. manuscript. №33/II, Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan “Rashahot”. manuscript №10147, Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, “Rashahot”. Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan manuscript. №5418 ҳамда “Rashahot”. National Manuscripts Department of Tehran Library Council #8201 (26458) inv. digital) features of manuscripts are discussed. The article also includes the texts of these ancient manuscript copies of “Rashahot” and the Tehran edition of the work (“Rashahot”. Scientific and critical text. Tehran, 1977. Prepared for publication - AA. Mu’iniyan.) text is compared with each other and the State Literary Museum “Rashahot” named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan. manuscript. It is firmly concluded that the text of copy #33/II is the perfect, most reliable text of the work “Rashahot ain al-hayat” (Drops from the Fountain of Life).

KEYWORDS

Manuscript, textology and literary source studies, “Rashahot ain al-hayat” (Drops from the spring of life), “Rashahot”. Scientific and critical text. Tehran, 1977., A.A. Mu’inyiyan publication.

INTRODUCTION

Comparative and textological study of the scientific-critical text of the work with the autograph “Rashahot” (Tehran edition, 1977)

It is known that in the mid-seventies of the last century, the scientific and critical text of “Rashahot” was prepared and published by the Iranian scholar Ali Asghar Mu’inyiyan [1].

The Mu’inyiyan edition of “Rashahot” is used as a scientific text of the work to this day. Unfortunately, this Tehran critical edition of “Rashahot” was not as perfect and complete as imagined. We touched on this in our monograph published on the basis of our candidate’s thesis and gave examples [2: 62-64].

It is true that the Tehran edition of “Rashahot” has been recognized as the only reliable text of “Rashahot” during the last fifty years, but it should not be forgotten that this edition was made mainly on the basis of copies of “Rashahot” in Iranian manuscript collections.

Ali Asghar Mu’inyiyan prepared his scientific and critical text for publication in two volumes based on several manuscripts of “Rashahot”:

1. British copy of the first manuscript “Rashahot”. Mu’inyiyan identified it as (بر) and called it “the main base copy” for his critical text [1: 142]

According to Mu’inyiyan’s “Rashahot”, this manuscript has 221 pages in total, each page has 19

lines. The date of publication is 1074 Hijri / AD 1663-1664. The manuscript was typed in Samarkand.

Secretary: Muhammad-Shadi ibn Haji Yahya (محمد شادی بن حاجی یحیی) [1: 142].

Mu’inyiyan included several more manuscripts of the work as auxiliary copies in his critical text, he also recorded the number of pages of these auxiliary copies, but did not indicate the date of their publication. In our opinion, the scholar did not provide information about the dates of their publication because the auxiliary copies were copied after the date of copying of the manuscript he chose as the base copy.

2. In his critical text, Mu’inyiyan used the 1912 Indian lithograph of “Rashahot” as an auxiliary copy. [1: 150].

According to the results of our previous research, 96 manuscript copies of “Rashahot” are stored in Tashkent manuscript funds.. [2: 65].

Among these manuscripts, we have selected only those copies with the oldest publication dates, which were copied during the author's lifetime and not long after his death. Then, based on these sources, we began to prepare the autograph text of “Rashahot”, that is, a perfect, reliable scientific text of “Rashahot”.

In the course of this work, we compared our text with Mu’inyiyan’s edition. As a result, there are many places

in Mu'inyan's edition that do not agree with the text of the ancient copies of the work, and the presence of serious changes in the text of the Iranian edition has indeed been proven. Below we present some of the results of our observations.

The copies that we selected from the "Rashahot" manuscripts in the Tashkent funds are mainly three. They are as follows:

1. "Rashahot". Q. No. 33/II inv. digital manuscript. It is a copy that we strongly assume is a copy of the author's signature. Reason for our assumption: First, at the end of this manuscript, there is a note in the margin that says, "This is a copy copied by the author's hand (i.e., autograph - B.U.), and the blessed names are Ali Safi Husayn Vaiz Koshifi"[3: 208p].

Secondly, this #33/II inv. Digitized manuscript written by occult scientists - A.A. Mu'inyan and A.G. The signature of Ali Safi published by Ma'ani in his books is according to the inscription in the photo.

2. "Rashahot". No. 10147 inv. digital manuscript. The date of publication is 951/1544-1545. At the end of this manuscript, in the colophon, the scribe of this manuscript, Nematullah ibn Atullah Isfaraini (نعمت الله بن عطاءالله اسفرائینی), writes that he read the manuscript he read from a copy of the author's signature [4: 1p]
3. "Rashahot" No. 5418 inv. digital manuscript, this manuscript is also an ancient copy, dated Hijr. 946/1539-1540y. cited in [4: 348p].
4. "Rashahot". National Manuscripts Department of the Council of Library Assembly - #8201 (26458) inv. digital (Tehran The National Manuscripts Department of the National Library Council #8201 (26458) manuscript of the work "Rashahot".

The text of this manuscript, letter by letter, word for word from beginning to end #33/II inv. same as digital manuscript text. Therefore, the manuscript of Tehran The National Manuscripts Department of the National Library Council #8201 (26458) is also the main base manuscript for the most reliable scientific text of the work "Rashahot".

It can be seen that the first copy of "Rashahot" that we studied, that is, M. No. 33/II inv. digitized manuscript The manuscript chosen as the base copy for the Iranian critical text (Rashahot. Tehran, 1977) was copied 182 years before the British copy and 100 years before the other two manuscripts. The manuscripts of "Rashahot" that we discovered are ancient copies of the book date, i.e. copies of the author's signature and autograph copies of the work.

This shows that despite the publication of the work "Rashahot" and even its critical text, it is necessary to continue the work in this regard in the future.

Thus, based on the results of comparing the Tehran KMSH manuscript #8201 (26458) with the text of Tashkent rare manuscripts, we are pleased to announce that we managed to prepare the most reliable scientific text of the work "Rashahot" attributed to the author's pen.

Now let's talk about the comparative-textological aspect of the Tehran scientific-critical text of the work "Rashahot", that is, the texts of the rare copies of Tashkent with the Mu'inyan edition. We thoroughly compared the critical text of Mu'inyan with the copies of the rare manuscript in Tashkent, and as a result, we were convinced that there are significant differences in its text, that there are many of them, and that there are serious differences in the critical text compared to the original text.

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan No. 33/II of “Rashahot” and Tehran the National Manuscripts Department of the National Library Council M. The textual differences between the text of the manuscripts #8201 (26458) and the edition of the critical text of Mu’iyniyan can be named as follows:

1. The ancient copies of “Rashahot” contain redundant words and phrases that are not present in the original text;
2. Add non-original orthographic characters to the text;

3. Places that are not in the original text of the work, but have been changed in the text of the Tehran edition;
4. Omission of words in the text of the work;
5. Differences in the spelling of words in the text of the work.

In Mu’iyniyan’s edition, “Basmala” is quoted, but what the quotation marks represent is not indicated.:



One of the unique features of the Mu’iyniyan edition is that the differences between the text in the five Tehran manuscripts and the lithographic edition are given under the critical text. This style continued in this way from the beginning to the end of the work.

Ancient copies of “Rashahot” are examples of redundant words and phrases that do not exist in the original text.

Iran, that is, in the “Article” (“Introduction”) section of the Mu’iyniyan publication [1: 142]:

تَبَتَّه الله على محبة أوليائه و شرفه بكمال متابعه اصفياه كه

In manuscript number 33/II in the museum [3: 1p]:

تَبَتَّه على محبة أوليائه و شرفه بكمال متابعه اصفياه كه

The differences in this text are in the words تَبَتَّه and متابعه in Mu’iyniyan’s edition, and in the manuscript copy No. 33/II it is written in the style of تَبَتَّه and متابعه.

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyan edition (Tehran: 1977)	Tehran National Manuscripts Department of the National Library Council Manuscript #8201 (26458)	Mu'inyan edition (Tehran: 1977)
---	---------------------------------------	---	---------------------------------------

تَبَّهَ الله على محبة أوليائه و
شَرَفَه بكمال متابعه اصفياه كه
تَبَّهَ الله على محبة أوليائه و
شَرَفَه بكمال متابعه اصفياه كه
تَبَّهَ الله على محبة أوليائه و
شَرَفَه بكمال متابعه اصفياه كه
تَبَّهَ الله على محبة أوليائه و
شَرَفَه بكمال متابعه اصفياه كه

Again in the “Article” (“Introduction”) section of the Mu'inyan edition [1: 7]:

در اواخر شهر ذی القعدة سنه تسع و ثمانين و ثمان مائه تقبيل عتبه عليه و سده سنیه حضرت ولايت منزلت هدايت منقبت قطب الكبراء المحققين---
33/II in digital manuscript [3: 16]:

در اواخر شهر ذی القعدة سنه تسع و ثمانين و ثمان مائه تقبيل عتبه عليه و سده سنیه حضرت ولايت منزلت هدايت منقبت قطب الكبراء المحققين---

The textual differences here are: in the Mu'inyan edition, عتبه عليه و سده سنیه is in the form, in the manuscript copy No. 33/II, the words سده سنیه و سده سنیه are written with tashdid and izofa signs.

This can be easily compared in the table below:

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyan edition (Tehran: 1977)	Tehran National Manuscripts Department of the National Library Council Manuscript #8201 (26458)	Mu'inyan edition (Tehran: 1977)
---	---------------------------------------	---	---------------------------------------

در اواخر شهر ذی القعدة
سنه تسع و ثمانين و ثمان مائه تقبيل
عتبه عليه و سده سنیه حضرت
در اواخر شهر ذی القعدة
سنه تسع و ثمانين و ثمان مائه تقبيل
عتبه عليه و سده سنیه حضرت
در اواخر شهر ذی القعدة سنه
تسع و ثمانين و ثمان مائه تقبيل
عتبه عليه و سده سنیه حضرت
در اواخر شهر ذی القعدة
سنه تسع و ثمانين و ثمان مائه تقبيل
عتبه عليه و سده سنیه حضرت

ولايت منزلت هدايت منقبت قطب ولايت منزلت هدايت منقبت قطب ولايت منزلت هدايت منقبت قطب ولايت منزلت هدايت منقبت قطب
الكبراء المحققين--- الكبراء المحققين--- الكبراء المحققين--- الكبراء المحققين---

Examples of adding non-original orthographic characters to the text

In the Mu'inyan edition, we see that punctuation marks are added to the sentences of the text of the work. Of course, this is one of the good features that modern publishing requires. But how much it justifies itself in scientific and critical texts, it is necessary to seriously consider this matter. In our opinion, it is better for the critical text to be free of signs that are not present in the original work..

In the edition of Mu'inyan [1: 13]:

خواجه يوسف همدانی: قنس الله تعالى سره

33/II original sentence in digitized manuscript (page 3a):

خواجه يوسف همدانی قنس الله تعالى سره is in the form of [3: 3a].

In the edition of Mu'inyan [1: 7]:

خواجه عبدالله برقی: رحمة الله عليه

33/II in digital manuscript (page 3):

[3: 3p]. خواجه عبدالله برقی رحمه الله تعالى

State Literary Museum of
the Academy of Sciences
of the Republic of
Uzbekistan Manuscript
No. 33/II

Mu'inyan edition
(Tehran: 1977)

Tehran National
Manuscripts Department
of the National Library
Council
Manuscript #8201
(26458) [6]:

Mu'inyan edition
(Tehran: 1977)

خواجه يوسف همدانی: قنس الله تعالى سره خواجه يوسف همدانی: قنس الله تعالى سره خواجه يوسف همدانی قنس الله تعالى سره
خواجه يوسف همدانی: قنس الله تعالى سره خواجه يوسف همدانی: قنس الله تعالى سره خواجه يوسف همدانی قنس الله تعالى سره

In the edition of Mu'iyaniyan [1: 15]:

خواجہ حسن انداقي: رحمہ اللہ

And in manuscript number 33/II [3: 4p]:

خواجہ حسن انداقي رحمہ اللہ تعالیٰ is in the form of [3: 4a].

State Literary Museum of
the Academy of Sciences
of the Republic of
Uzbekistan Manuscript
No. 33/II

Mu'iyaniyan edition
(Tehran: 1977)

خواجہ حسن انداقي رحمہ اللہ
تعالیٰ

خواجہ حسن انداقي: رحمہ اللہ

State Literary Museum of
the Academy of Sciences
of the Republic of
Uzbekistan Manuscript
No. 33/II

Mu'iyaniyan edition
(Tehran: 1977)

عبدالله برقي: رحمۃ اللہ علیہ
خواجہ عبدالله برقي رحمہ اللہ تعالیٰ

Examples of places that are not in the original text of the work, but have been changed in the text of the Tehran edition

One of the features that surprised us the most was the fact that the original text of the work does not exist, but the text of the Tehran edition has been changed, even sentences. With the passage of time, periods, serious changes in the original text sometimes happen out of necessity. For example, most of the words and phrases used in the language a thousand years ago may change and become obsolete every century. But how correct is it to change such words and phrases in a critical text and replace them with words that are used today? In our opinion, such a way is not possible in a scientific critical text.

In the introduction to the publication of Mu'iyaniyan [1: 15]:

خواجہ ناصر الحق والحقیقہ و الدنیا والدین عبيدالله رحمۃ اللہ تعالیٰ علیہ و أرضاه

In the manuscript number 33/II in the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan [3: 1p]:

خواجہ ناصر الحق والحقیقہ و الدنیا والدین عبيدالله رضى الله عنه و أرضاه in the form of.

The difference in this text is رحمۃ اللہ تعالیٰ علیہ in the Tehran edition, رضى الله عنه in the museum copy. is, and in our example, the expression رضى الله عنه was replaced by the expression رحمۃ اللہ تعالیٰ علیہ in the Tehran edition

In addition, the second ancient copy of the work (“Rashahot”. The Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan M. No. 10147) is kept in the fund of the Institute of Oriental Studies named after Abu Rayhan Beruni **احرار السمرقندی** in the form of [3: 16], as can be seen, **احرار السمرقندی** supplement complements the museum copy.

We have seen that this phrase, that is, the suffix **احرار السمرقندی**, is also present in some copies of “Rashahot” published in Turkey. This addition is not present in the Tehran scientific-critical text and the supporting and auxiliary copies listed below it

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)	Academy of Sciences of the Republic of Uzbekistan Institute of Oriental Studies named after Abu Rayhan Beruni Manuscript Q. No. 10147	Mu'inyiyan edition (Tehran: 1977)
خواجه ناصر الحق والحقيقه و الدنيا والدين عبيدالله رضى الله عنه و أرضاه	خواجه ناصر الحق والحقيقه و الدنيا والدين عبيدالله رحمة الله تعالى عليه و أرضاه	خواجه عبيدالله احرار السمرقندی رضى الله عنه و أرضاه	خواجه ناصر الحق والحقيقه و الدنيا والدين عبيدالله رحمة الله تعالى عليه و أرضاه

Examples of omission of words in the text of the work

Again in the “Article” (“Introduction”) section of the Mu'inyiyan edition [1: 8]:

و آن و جواهر نفيسه

Fund of the State Literary Museum of the Republic of Uzbekistan in the manuscript number 33/II [3: 1p]:

و آن فوايد و جواهر نفيسه

The differences in this text are in the words **و آن و جواهر نفيسه** in the Mu'inyiyan edition, and in the manuscript copy number 33/II it is **و آن فوايد و جواهر نفيسه**, that is, the word **فوايد** in this sentence is present in the original text of the work, but this word is omitted in the text of Mu'inyiyan's edition.

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)	Tehran National Manuscripts Department of the National Library Council Manuscript #8201 (26458)	Mu'inyiyan edition (Tehran: 1977)
و آن فوايد و جواهر نفيسه	و آن و جواهر نفيسه	و آن فوايد و جواهر نفيسه	و آن و جواهر نفيسه

Examples of differences in the spelling of words in the text of the work

In the introduction to the publication of Mu'inyiyan [1:7]:

سنه ثلاث و تسعين و ثمانمائه شرف بایوس خدام آن آستانه ---

In the manuscript number 33/II in the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan [3: 1p]:

سنه ثلاث و تسعين و ثمانمائه شرف بای یوسی خدام آن آستانه ---

The differences in this text are in the words سنه ثلاث and بایوس in Mu'inyiyan's edition, In the manuscript number 33/II in the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan سنه ثلاث and بای یوسی in the manner, that is سنه if the word is written not with "ho-i havas" but with "tamarbuta", بای یوسی and the word is written without addition.

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)	Tehran National Manuscripts Department of the National Library Council Manuscript #8201 (26458)	Mu'inyiyan edition (Tehran: 1977)
سنه ثلاث و تسعين و ثمانمائه شرف بای یوسی خدام آن آستانه -	سنه ثلاث و تسعين و ثمانمائه شرف بایوس خدام آن آستانه	سنه ثلاث و تسعين و ثمانمائه شرف بای یوسی خدام آن آستانه -	سنه ثلاث و تسعين و ثمانمائه شرف بایوس خدام آن آستانه

Let's pay attention to another important example included in the frame of the manuscript text number 33/II in the fund of the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan.

In the edition of Mu'iniyan [1: 13g'9-141]:

خواجہ علاء الدین عطار: قدس اللہ تعالیٰ سرہ، نام ایشان محمد بن محمد البخاری است، در اصل از خوارزم بوده اند و خواجہ محمدا سه بسر بوده است: خواجہ شہابودین و خواجہ مبارک و خواجہ علاء الدین، چون خواجہ محمد وفاتہ، خواجہ علاء الدین هیچ چیز از میراث پدر قبول نکرده بودند و بتجربہ تمام در یکی از مدارس بخارا بہ تحصیل علوم اشتغال نموده و حضرت خواجہ بزرگ را صلیبہ صغیرہ است، بوالدہ وی گفتہ اند کہ چون بحد بلوغ رسد همان زمان مرا آکاہ کردان چون وقت رسیدہ است، حضرت خواجہ از قصر عارفان بہ شہر آمدہ اند و یکسر بہ حجرہ خواجہ علاء الدین کہ در مدرسہ داشتہ رقتہ اند، در آن حجرہ کھمہ بویائی دیدہ اند کہ حضرت خواجہ کاهی بہلو بر آن می نہادہ اند و دو غشت بختہ کہ بالین میساختہ اند و ابریق شکستہ کہ بآن طہارت میکرده اند چون خواجہ علاء الدین ایشان را دیدہ اند در قدم ایشان سر نہادہ اندو نیز مندی بسیار کردہ، حضرت خواجہ فرمودہ اند کہ مرا صلیبہ است کہ امشب بحد بلوغ رسیدہ و من مملوم آنکہ ویرا بحیالہ عقد تو در آرم خواجہ علاء الدین تواضع نمودہ گفتہ اند کہ این سعادت است عظمی کہ روی بہ من آوردہ، لیکن مرا اسباب دنیوی هیچ چیز نیست کہ صرف کنم حال اینست کہ مشاہدہ میفرمائید، حضرت خواجہ فرمودہ اند کہ ترا و اورا من عند اللہ رزقی مقدر است از آن ممر فکری نیست، بس آن عقد واقع شدہ و بعد از جند کاه خدمت خواجہ حسن عطار قدس سرہ از ایشان بہ وجود آمدہ اند ---

The above sentences are in the text at the State Literary Museum:

خواجہ علاء الدین عطار قدس اللہ تعالیٰ سرہ، نام ایشان محمد بن محمد البخاری است، در اصل از خوارزم بوده اند و خواجہ محمدا سه بسر بوده است: خواجہ شہابودین و خواجہ مبارک و خواجہ علاء الدین، چون خواجہ محمد وفات یافتہ، خواجہ علاء الدین هیچ چیز از میراث پدر قبول نکرده بودند و بتجربہ تمام در یکی از مدارس رسمی بر تافتہ حضرت خواجہ بزرگ خواجہ بہاء الدین [1] ایشانرا بنظر [1: 119] بخارا بہ تحصیل علوم اشتغال نمودہ اند چون ناعیہ طریق حق از خاطر ایشان سیر زدہ است مطالعہ علوم قبول مشرف کداندیدہ طریقہ گفتہ اند و بعمل باطنی مشغول ساختہ و در مقامات منکورست کہ حضرت خواجہ در مبادی حال خدمت خواجہ علاء الدین را در مجالس نزدیک خود می نشانند و زمان زمان متوجہ ایشان می شدند بعضی محرمان حضرت خواجہ را ازین معنی سؤال کردند فرمودند کہ اورا نزدیک خود می نشانم تا کرک اورا نخورد (۱۴۳) کرک نفس اورا در کمین اوست ہر لہظہ از حال وی تقصص می نمایم کہ مظهری شود۔۔۔

we see that it comes in the form of [1: 41-42].

In the text on page 48^a of the manuscript:

خواجہ حسن عطار رحمہ اللہ تعالیٰ ایشان داماد خواجہ بزرگ خواجہ بہاء الدین اند قدس اللہ تعالیٰ سرہ و فرزند بزرگوار حضرت خواجہ علاء الدین عطار ند و ثمرہ شجرہ ولایت ایشان و در ایام طفلی منظور نظر عنایت و عاطفت حضرت خواجہ بزرگ قدس سرہ شدہ [48] we read the sentences [3: 148a]. So, it is known that Khwaja Bahaiddin Naqshband's son-in-law is Khwaja Hasan Attar. Khwaja Hasan is the eldest child of Khwaja Alauddin Attar. Turkish mystic scientist N. Tosun: «Reṣaḥat'ta Alaeddin Attar'in

Bahaeddin Nakşband'e damat olduğu kaydedilmiş ise de bunun yanlış olduğu ve damadın Hasan Attar olduğu daha önce ifade edilmişti» [7: 128].

Here the Turkish scientist N. Tosun A.A. Based on Mu'inyiyan's publication: In Rashahot, it is written that Alauddin Attar was the son-in-law of Bahauddin Naqshband, which is a mistake. We spoke above about his son-in-law Hasan Attar..." (emphasis ours - B.U.).

However, it was not Ali Safi who made the mistake, but the scribes of "Rashahot" and the Iranian scholar A.A. It is certain. In the Uzbek translation of "Rashahot", it is written that Khoja Hasan Attar was the son-in-law of Khoja Bahauddin Naqshband. This is the proof that this is how it came in the ancient copies of "Rashahot":

«Xoja Hasan Attor rahmatullohi ta'olo. Olor Hazrati Xoja Alouddin Attorning farzandi buzrukvorlaridir. Va alarning shajarayi valoyatlarining samaralari va alar Hazrati Xojai Buzurgning (Bahouddin Naqshbandning – B.U.) domod (kuyov – B.U.) lari tururlar...» [8: 127].

Below we will draw your attention to the ancient copies of "Rashahot", first of all, the text of the author's signature, its research and our compilation.

This part of the text in the Mu'inyiyan edition:

و حضرت خواجه بزرگ را صلیبیه صغیره است، بوالده وی گفته اند که چون بحد بلوغ رسد همان زمان مرا آگاه گردان چون وقت رسیده است، حضرت خواجه از فصر عارفان به شهر آمده اند و یکسر به حجره خواجه علاء الدین که در مدرسه داشته رفته اند، در آن حجره که همه بویائی دیده اند که حضرت خواجه گاهی بهلو بر آن می نهاده اند و دو غشت بخته که بالین میبساخته اند و ابرق شکسته که بآن طهارت میکرده اند چون خواجه علاء الدین ایشان را دیده اند در قدم ایشان سر نهاده اند و نیزمندی بسیار کرده، حضرت خواجه فرموده اند که مرا صلیبیه است که امشب بحد بلوغ رسیده و من مالمورم آنکه ویرا بجایه عقد تو در آرم خواجه علاء الدین تواضع نموده گفته اند که این سعادت است عظمی که روی به من آورده، لیکن مرا اسباب دنیوی هیچ چیز نیست که صرف کنم حال اینست که مشاهده میفرمائید، حضرت خواجه فرموده اند که ترا و اورا من عندالله رزقی مقدر است از آن مرفکری نیست، پس آن عقد واقع شده و بعد از چند کاه خدمت خواجه حسن عطار قدس سره از ایشان بهم وجود آمده اند

part is generally not available in the ancient copies of "Rashahot". So, these sentences, i.e., a whole page, are some of the extraneous information that entered "Rashahot" later.

As can be seen from the above examples, the Tashkent copy, i.e. the manuscript copy numbered M.Nº33/II in the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan and the manuscript copy numbered M.Nº10147 of the

So, in the text of Mu'inyan's edition, بابا آبریز appeared as "Bobo Obrez". And in the text of our manuscript No, M. No. 33/II in the fund of the State Literature Museum, بابایی آبریز is written in the form "Boboy-i Obrez". In the text of the Mu'inyan edition, رحمه الله is written in the form "rahimahullah", and in the text of the manuscript number Q. №33/II in the SLM fund, نرحمه الله تعالى written in the form "rahimahullahu ta'alo".

Another example of clarifying personal names in the margin of manuscript No. 33/II in the fund of the State Literary Museum: in other manuscripts, lithographic and lithographic editions of "Rashahot", as well as in Arabic, Uzbek, Ottoman-Turkish translations and even in Mu'inyan's edition رحمه الله المين بابا written in the form of बाबा [1: 30].

Another example of clarifying personal names in the margin of manuscript No. 33/II in the fund of the State Literary Museum named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan: in other manuscripts, lithographic and lithographic editions of "Rashahot", as well as in Arabic, Uzbek, Ottoman-Turkish translations and even written in the form of رحمه الله المين بابا [1: 30] in Mu'inyan's edition.

The text of the manuscript number M.№33/II in the fund of the Alisher Navoi State Literature Museum of the Academy of Sciences of the Republic of Uzbekistan is also in the form of المين بابا , but there is a correction in the margin. ايلامان بابا صح written as [3: 8a].

From this correction, we can conclude that the author is real المين بابا "Almiyn Baba" wrote. But later ايلامان بابا made corrections in the form of "Elomon Baba" and صح "sahha", which is correct, edited the text by writing his note in the margin.

In the edition of Mu'inyan بابا آبریز رحمه الله: از کبار حضرت شیخ عمر باغستانی است صاحب جزیه عظیم بوده از وی پرسیده اند که شمارا آبریز چرا میگویند in the form of [3: 375].

In the text of the manuscript No. 33/II in the fund of the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan, we observe corrections and comments in dozens of similar places. All this indicates that the manuscript is an early redaction copy.

We found it necessary to show the results of comparing Mu'inyiyan's edition with the manuscript copy number 33/II in the fund of the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan through the following comparative table. It has the following differences in the spelling of words in the text of the work::

State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)	State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)
شیخ خواند طهور بترکستان رفت اند و با تکز شیخ که از کبار خاندان اتا پسوی بوده صحبت داشته و از وی فواید گرفته اند	شیخ خواند طهور بترکستان رفت اند و با تکز شیخ که از کبار خاندان اتا پسوی بوده صحبت داشته و از وی فواید گرفته اند	بابایی آبریز رحمه الله تعالی از کبار اصحاب حضرت شیخ عمر باغستانی است صاحب جزیه عظیم بوده از وی برسیده اند که شمارا آبریز جرا میگویند فرموده است که	بابا آبریز رحمه الله تعالی : از کبار حضرت شیخ عمر باغستانی است صاحب جزیه عظیم بوده از وی برسیده اند که شمارا آبریز جرا میگویند فرموده است که چون حق
State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)	State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. 33/II	Mu'inyiyan edition (Tehran: 1977)
سبحانه روز ازل کل اتم می سرشت من آب بر آن کل میرختم از آن روز باز، مرا آبریز لقب کردند	سبحانه روز ازل کل اتم می سرشت من آب بر آن کل میرختم از آن روز باز، مرا آبریز لقب کردند	ایلامان باب رحمه الله تعالی	المین بابا رحمه الله
ایلامان بابا صح	المین بابا		

Below is the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan Manuscript No. Let's pay attention to another important example included in the margin of the text of the manuscript number 33/II.

In the edition of Mu'inyiyan [1: 139-141]:

خواجه علاء الدین عطار: قدس الله تعالی سره، نام ایشان محمد بن محمد البخاری است، در اصل از خوارزم بوده اند و خواجه محمدا سه بسر بوده است:خواجه شهابودین و خواجه مبارک و خواجه علاءالدین ، چون خواجه محمد وفاته، خواجه علاءالدین هیچ چیز از میراث پدر قبول نکرده بودند و بتجربید تمام در یکی از مدارس بخارا به تحصیل

علوم اشتغال نموده و حضرت خواجه بزرگ را صلیبه صغیره است، بوالده وی گفته اند که چون بعد بلوغ رسد همان زمان مرا آگاه کردان چون وقت رسیده است، حضرت خواجه از قصر عارفان به شهر آمده اند و یکسر به حجره خواجه علاء الدین که در مدرسه داشته رفته اند، در آن حجره کهمه بویائی دیده اند که حضرت خواجه کاهی بهلو بر آن می نهاده اند و دو غشت بخته که بالین میبساخته اند و ابریق شکسته که بآن طهارت میکرده اند چون خواجه علاء الدین ایشان را دیده اند در قدم ایشان سر نهاده اند و نیز مندی بسیار کرده، حضرت خواجه فرموده اند که مرا صلیبه است که امشب بعد بلوغ رسیده و من مالمورم آنکه ویرا بحیاله عقد تو در آرم خواجه علاء الدین تواضع نموده گفته اند که این سعادت است عظمی که روی به من آورده، لیکن مرا اسباب دنیوی هیچ چیز نیست که صرف کنم حال اینست که مشاهده میفرمائید، حضرت خواجه فرموده اند که ترا و اورا من عندالله رزقی مقدر است از آن مرفکری نیست، پس آن عقد واقع شده و بعد از چند کاه خدمت خواجه حسن عطار قدس سره از ایشان بهاء آمده اند ---

And on page 119a of the manuscript M. No. 33/II in the State Literary Museum fund:

خواجه علاء الدین عطار قدس الله تعالی سره، نام ایشان محمد بن محمد البخاری است، در اصل از خوارزم بوده اند و خواجه محمدا سه بسر بوده است: خواجه شهابودین و خواجه مبارک و خواجه علاء الدین، چون خواجه محمد وفات یافته، خواجه علاء الدین هیچ چیز از میراث پدر قبول نکرده بودند و بتجربید تمام در یکی از مدارس ایشانرا [1. 119] رسمی بر تافته حضرت خواجه بزرگ خواجه بهاء الدین [1. 119] بخارا به تحصیل علوم اشتغال نموده اند چون داعیه طریق از خط ایشان سیر زده است مطالعه علوم بنظر قبول مشرف کداندیده طریقه گفته اند و بعمل باطنی مشغول ساخته و در مقامات منکورست که حضرت خواجه در مبادی حال خدمت خواجه علاء الدین را در مجالس نزدیک خود می نشانند و زمان زمان متوجه ایشان می شدند بعضی محرمان حضرت خواجه را ازین معنی سؤال کردند فرمودند که اورا نزدیک خود می نشانم تا کرک اورا نخورد (43) کرک نفس اورا در کمین اوست هر لفظه از حال وی تقصص می نمایم که مظهری شود---

we see that it comes in the form of [3: 119a].

In the text on page 48a of the manuscript:

و فرزند بزرگوار حضرت خواجه علاء الدین عطار ند و ثمره [1. 48] خواجه حسن عطار رحمه الله تعالی ایشان داماد خواجه بزرگ خواجه بهاء الدین اند قدس الله تعالی سره we read the sentences [3: 148a].

So, it is known that Khwaja Bahaeddin Naqshband's son-in-law is Khwaja Hasan Attar. Khwaja Hasan is the eldest child of Khwaja Alauddin Attar. Turkish mystic scientist N. Tosun: «Reşahat'ta Alaeddin Attar'ın Bahaeddin Nakşband'e damat olduğu kaydedilmiş ise de bunun yanlış olduğu ve damadın Hasan Attar olduğu daha önce ifade edilmişti» [7: 128].

Here, relying on the publication of the Turkish scholar Mu'iniyan: In "Rashahot" it is written that Alauddin Attar was the son-in-law of Bahaeddin Naqshband, which is a mistake. We spoke above about his son-in-law Hasan Attar..." (emphasis ours - B.U.). However, it was not Ali Safi who made the mistake, but the scribes of "Rashahot" and the Iranian scientist who prepared the critical text of "Rashahot" based on the erroneous texts they wrote. Below, we will focus your attention on the ancient copies of "Rashahot", first of all, on the text of the author's signature, its research and compilation.

In the Mu'iniyan edition, this part of the text, namely:

و حضرت خواجه بزرگ را صلیبیه صغیره است، بوالده وی گفته اند که چون بحد بلوغ رسد همان زمان مرا آگاه کردان چون وقت رسیده است، حضرت خواجه از فصر عارفان به شهر آمده اند و یکسر به حجره خواجه علاء الدین که در مدرسه داشته رفته اند، در آن حجره کهمه بویائی دیده اند که حضرت خواجه کاهی بهلو بر آن می نهاده اند و دو غشت بخته که بالین میبساخته اند و ابریق شکسته که بآن طهارت میکرده اند چون خواجه علاء الدین ایشان را دیده اند در قدم ایشان سر نهاده اند و نیزمندی بسیار کرده، حضرت خواجه فرموده اند که مرا صلیبیه است که امشب بحد بلوغ رسیده و من مملورم آنکه ویرا بجایه عقد تو در آرم خواجه علاء الدین تواضع نموده گفته اند که این سعادت است عظمی که روی به من آورده، لیکن مرا اسباب دنیوی هیچ چیز نیست که صرف کنم حال اینست که مشاهده میفرمائید، حضرت خواجه فرموده اند که ترا و اورا من عندالله رزقی مقدر است از آن مرفکری نیست، پس آن عقد واقع شده و بعد از چند کاه خدمت خواجه حسن عطار قدس سره از ایشان بهاء وجود آمده اند

part is generally not available in the ancient copies of “Rashahot”. So, these sentences, i.e. a whole page, are some of the extraneous information that entered “Rashahot” later:

As a result of our textological research on the manuscript copy of the work “Rashahot” kept in the fund of the State Literature Museum named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan under the number M.№33/II, we can conclude as follows:

1. This manuscript copy is the oldest among the manuscripts of the work “Rashahot” preserved in the book collections of our country and abroad and is close to the author's pen. It can be used as the main and most reliable source for comparing modern editions of “Rashahot”.
2. This manuscript originally arrived with the “Fihrist” attached. Therefore, for various reasons, appendices were written in the margins of his original book text. But these applications do not harm the original text of the work.
3. A comparative-textological study of the text of the manuscript has shown that there are a number of shortcomings in its text. Importantly, these were displayed and corrected in the margins of manuscript pages in his own time and later.
4. Taking into account the notes and corrections in the margins of the manuscript, it is more likely that this copy was edited by the author. According to a note in the margin of the last page of the manuscript, the manuscript is an autograph copy.
5. The manuscript copy was typed by a literate scribe with a beautiful script, and there are no breaks in the author's text of the work “Rashahot”. Some errors in the text were corrected during the reading. The text and the border belong to the same hand.
6. Beginning with the “Introduction” part of the work, the titles were written one by one in red ink. These texts are written in an authentic way.
7. There are very few misspellings of words during the copying of this manuscript. Most of the words were replaced by another word, and this word was written in the margin, followed by the sign صح (meaning “sahha”, that is, *that's right*).

8. The text of this copy of the State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan M. No. 33/II is very well copied. Most importantly, on the basis of this copy, all other manuscripts, lithographic copies of the work, as well as lithographic editions of Lucknow, Istanbul, Tashkent and Kazan, and even A.A. In the modern edition of “Rashahot” (Tehran, 1977) published by Mu’iyniyani, the errors and omissions were identified and corrected. This copy can serve as the only rare (valuable) resource in the preparation of a reliable, perfect scientific text of the work “Rashahot”, and in the preparation of a scientific-explanatory, popular edition of the work.

REFERENCES

1. : State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan. “Rashahot”, M.Nº 33, – P.119a.
1. رشحات عين الحيات تأليف: مولانا فخر الدين علي صفي بن حسين الواعظ الكاشفي،
بامقدمه و تصحيحات و حواشي و تعليقات دكتور على اصغر معينان ، جلد اول و جلد دوم تهران
1977/بامقدمه و تصحيحات و حواشي و تعليقات دكتور على اصغر معينان ، جلد اول و جلد دوم تهران
2536 ، مجموعه متون قديم و احوال دانشمندان و عارفان، ص142
2. Umurzokov B.S. Fakhriddin Ali Safi's life, scientific-literary heritage and comparative textological study of the work “Rashahot ain-l-hayat”. Monograph. - Tashkent: “Nurafshon business”, 2019. -p.62-74
3. State Literary Museum of the Academy of Sciences of the Republic of Uzbekistan M.Nº33/II.P. 208B.
4. Foundation of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan M. No. 10147.P. 1b
5. Foundation of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of the Republic of Uzbekistan Q. 5418.P. 348b.
6. National Manuscripts Department of the Council of the Library Assembly - #8201 (26458) inv. digital manuscript of the work “Rashahot”.
7. Tosun Necdet. BAHAEDDIN NAKSBEND. Hayatı-Görüşleri-Tarikatı. – Istanbul: İnsan yayınları, 2012. – S.128.
8. Rashahot. -T., 2004. -p. 127.