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COMPARATIVE TEXTUAL STUDY BETWEEN THE MANUSCRIPT AND PUBLICATION OF "TAZKIRAI QAYYUMI" (IN THE EXAMPLE OF THE WORK OF SOME POETS)

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ABSTRACT

This article is devoted to the textual-comparative study between the Tazkira manuscript and the edition of fiqras № 3-16 in Polatjon Qayyumiy's work "Tazkirai Qayyumiy". A comparison was made between the manuscript and published versions of the tazkira. The changes of orthography between translation and publication version, stylistic errors, erroneous information, omitted places in the translation, and information added by academician Aziz Qayumov were identified.

KEYWORDS

Tazkira, fiqra, textual-comparative study, manuscript, publication, translation, calligraph, lithography, literary studies, autograph, museum, article, archive.

INTRODUCTION

Tazkira is an important part of the history of Uzbek literature. At the same time, this type of literary works have a long tradition in Eastern literature and have gradually improved over different periods. Anthologists have served to keep this genre alive down through centuries. Here is one of such nobles, Polatjon Qayyumiy, one of the scientists who contributed to this

tradition until the second half of the 20th century. "Tazkirayi Qayyumiy" classic literature provides information from the poets and writers who lived and composed in the 11th-12th centuries to the artists who were alive at the time when the Tazkira was written (April 1960) and were contemporary with the author, a

total of 324 writers and their effective and meaningful works.

METHODS

In this article the masterpieces that were composed by the outstanding representatives of our classic literatures, such as Sayfi Sarayi, Yusuf Amiri, Nasiruddin Rabguzi, Khorazmi, Yunaki (Ahmad Yugnaki), Ahmad Yassavi, Mahmud Koshgari, Durbek, Lutfiy, Atoyi, Sakkoki, Majlisi, Qutbi Khorazmi, Shaybani are analysed regarding different sides like the differential aspects between the Tazkira manuscript and the edition of the processed phrases on the basis of contextual, comparative-typological, system-structural methods.

RESULTS

The obtained results were classified into the following five groups:

1. Data omitted in conversion.
2. Incorrect information in the application.
3. Information added by Academician Azizkhan Qayumov.
4. Methodological errors in the manuscript and publication.
5. Spelling differences in translation and edition.

DISCUSSION

Data omitted in translation

1. The verse from Muhabbatnama: “Unutding bu Muhammadxo’jani, oh, Bizing elilarga ata, yamon yo’q, ey jon” (M – №5, 14. P – №5, 22).
2. Muhabbatnama. From second part: (M – №5, 14. P – №5, 22).
3. “Shaiboniynoma” was published in 1904 in Petersburg, present-day Leningrad, in the typography of I. Baragansky, the phrase “Peterburg in 1904” was omitted from the publication (M-№17, 37. P-№17, 48).

Incorrect information in Tazkira

1. When giving information about Mahmud Koshgari, he notes: "He was a scientist who wrote the second book in Turkish, and he is at the forefront in the history of literature" (No. 9, 19. No. 9, 28). “Devon-u lug'ota-t-turk” by Mahmud Koshgari was written in Arabic and finished in Nishapur. His other work, “Jahoviru-n-nahv fi-l-lug'ota-t-turk” has not yet been found, but it is also said by scholars to have been written in Arabic. Considering that Polatjon Qayyumi only spoke about “Devon-u lug'ota-t-turk”, we are talking about this particular work here. Although the work provides valuable information about the language, literature, and ethnography of the Turkic peoples, as Qayyumi said, it was not written in Turkish, but in Arabic.
2. Regarding Durbek's work, he says: “In his first career, he composed the verse of the epic “Yusuf and

Zulayho” into Uzbek” (№10, 21. №10, 30). The scientist is referring to the Turkic language here. The epic “Yusuf and Zulayho” was written for the first time in Turkish by Qul Ali Ohariy.

3. Regarding the epic “Yusuf and Zulayho”: “In the introduction of this book, Nazim says that this famous oriental epic called “Yusuf and Zulayho” is sung in many Muslim countries, but our Turkish people do not know this wonderful story well” (No. 10, 21. No. 10, 30). First of all, we should say that “Yusuf and Zulayha” is not a fairy tale, its origin is a story. “The most beautiful story” among the 25 stories about the prophets revealed in the Holy Qur'an. Also, thanks to the work of artists such as Qul Ali Ohari, Nasiruddin Rabguzi, this story is widely spread among Turkic peoples. In addition, they became very familiar through Arabic and Persian sources, ageographical works (for example, “Najhu-l-farodis”), first of all, through the Holy Qur'an and Hadith sharifs.

4. In the epic “Yusuf and Zulaiha”, while talking about the wives of the Egyptian officials who came to Zulayha for advice, he says: “They also made Yusuf faint at the first sight and cut off their paws instead of chopping carrots” (No. 10, 21. №10, 30). In the epics dedicated to the romantic conflict of “Yusuf and Zulayho” for example, in the work of the same name written by Durbek, Zulayho gives meat to the hands of the women in question and orders them to be cut up. At that moment he orders Yusuf to go inside. It is said that

when they saw Yusuf, they fell in love with his beauty, lost their minds and did not realize that they had cut off their own hands instead of meat.

5. In Lutfiyd: “He served in the palace of Shahrukh Mirza (1409-1446)” (No. 11, 23.), the years were changed to 1404-1446 (No. 11, 32.) . In fact, the information given by Polatjon Qayyumi is correct.

6. Lutfiy's death is described as follows: “After spending his life as a dervish, he died in 1548 at the age of 81 in a village near the city of Herat” (No. 11, 23). This information was given by A. Qayumov in the following situation: “Then he spent his life as a darvesh and died in a village near the city of Herat”. Lutfiy died in 1465 at the age of 99 in his native village, Dehikanor, near Herat.

7. Lutfi gives the following information about his life: “It corresponds to 83 Hijri. There must be a mistake in the birth history” (№11, 23).

8. Fiqra No. 11 dedicated to Shaibani Khan, page 33 of the manuscript, page 45 of the publication, gives the date of Uzbek Khan's death as 1340. All historical sources confirm that Uzbek Khan died in 1342.

9. The date of birth of Shaibani Khan is given as follows: “This person, a famous person of the 15th century AD, was born in Turkestan in 1454” (No. 16, 34. No. 16, 45). According to the information of all the scientists involved in the history of Uzbekistan, in particular,

Qamariddin Usmanov, Shaibani Khan's grandfather was born in Sighnok, the capital of the Uzbek state, in 1451.

10. He writes about Shaibani Khan: "Starting in 1490, the state quarreled with the Timurids and took Samarkand from the hands of Muhammad Zahiriddin Babur" (№16, 34. №16, 45). Shaibani Khan took the throne of Samarkand for the first time in 1500 from Sultan Ali Mirza by deceiving his mother Zuhrobegi. In the same year, Zahiriddin Muhammad Babur took Samarkand with his small number of soldiers by attacking from a corner. Muhammad Shaibani Khan won the battle between the two on April 21, 1501 in the Saripul region. After a long siege, Babur Mirza left Samarkand in peace. It can be concluded that Shaibani Khan took Samarkand from Mirza Babur in 1501.

11. After the information about Shaibani Khan's capture of Samarkand, he writes: "Bukhara, Tashkent, Ferghana are passing from the Timurids to the Uzbeks of Shayban one after the other" (№16, 34. №16, 45). Shaibani Khan captured Bukhara before Samarkand in 1499 with the help of four hundred horsemen.

12. While continuing his thoughts about Shaibani Khan, he notes: "Husayn Boygaro of Khurasan took the city of Herat from the hands of his grandfathers in 913 AH" (No. 16, 34. No. 16, 45). Shaibani Khan conquered Herat in 1507. In 1506, Husayn Boykara died at the age of 68, and Khurasan was ruled by dual power. Both

Badiuzzaman Mirza and Muzaffar Mirza were kings in Herat. In a word, Shaibani Khan took Herat away from the sons of Husayn Boykara.

13. Shaibani Khan gives the following information about his death: "Finally, he was killed at the age of 61 in 1505 AD (916 AH) in the battle with the Iranian king Ismail Safavi in the Khurasan office" (No. 16, 34). A. Qayumov changed the time of this incident to 1511 (No. 16, 45). Shaibani Khan was killed at the age of 59 by Ismail Safavi's tricks in one of the villages near the city of Marv on December 12, 1510, and the disrespect done to his body was confirmed by historians.

14. About Shaybani's work, he says that he has the following works: "The pseudonym of the poem is "Shaybani", and it is said that there are Turkish and even Persian poems. It is reported that it is in the works named "Mehmonnomai Bukhara" and "Muzakkiru-l-ahbab". "Muzakkiru-l-Ahbab" belonged to the poet Nisari. Maybe Shaybani had a work with that name" (No. 16, 35. No. 16, 46). There is no doubt that examples of Shaybani's poems are given in Fazlullah ibn Rozbehkhan Isfahani's "Mehmannomai Bukhara" and Hasankhoja Nisari's "Muzakkiru-l-ahbab" tazkir. However, there are no works of Shaibani's own pen with the same name.

15. When giving examples of Shaibani Khan's poems, we find the following: "Sugd is the name given to the ancient inhabitants of the Samarkand region in the 1st

century AD, they are the ancient ancestors of the Tajik people. It is applied to the region. This feeling is for them.

Sug'd ichinda o'ltururlar yobular,

Yobularning mingan oti – yobular,

Yobularning ilgidin el tinmadi,

Yo bular bo'lsin bu yerda, yo bular" (№16, 36. №16, 47).

For a long time, this impression was attributed to the pen of Shaibani Khan. However, as a result of in-depth research by literary scholars, it was found that its author is not Shaybani, but his nephew, the founder of the Bukhara Khanate, Ubaidullah Khan, who penned Arabic, Persian-Tajik and Turkish under the pseudonym Qul Ubaidi. Moreover, in this story, the main focus is not on the people of Sug, but on horses.

Information added by Academician Azizkhan Qayumov

1. The manuscript says: "Sayfi Saraoi translated into Uzbek the famous work of the Persian poet Sheikh Saadi "Gulistan" in 793 AH". In the publication, its AD calculation was taken out and referred to: 1390-91 mil. (M – №3, 10. P – №3, 19).

2. The word "aytsa" in the verse "Salomimkim, kongol jonona aytsa" in the second title "Muhabbatnama" is a stylistic error and was changed to "yetsa" in the publication (M - № 5, 14. P - № 5, 22).

3. In "Muhabbatnama": "How many sleeps my heavy sleeper happiness?" The word "uyquchi" in the stanza is a stylistic mistake, and it was changed to "uyquga" in the publication (M- №. 5, 15. P - №. 5, 24).

4. In the information "The city of Herat was captured by the Uzbeks in the year 913 of the Hijri year", the AD calculation of the Hijri year was added: 1507-1508 AD (M - №16, 35. N - №16, 46).

Stylistic errors between manuscripts and publications (Abbreviated)

T/r.	Manuscript version	Published version	M/page	P/page
1.	"Ey, ko'rkilar xayoli ila muftalo ko'ngil".	"Ey ko'rkilar hayli ila muftalo ko'ngil".	№3, 10.	№3, 19.
2.	Rabg'uziy bu asari bilan tonilmishdur.	Rabg'uziy o'z asari bilan tonilmishdur.	№5, 11.	№5, 20.
3.	"Sening dardingga darmon hech yo'q, ey jon".	"Sening dardingga hech darmon yo'q, ey jon".	№5, 14.	№5, 22.
4.	"Tahayyurda o'zumdin qurtulayin"	"Tahayyurda uzumdin qurtulayin".	№5, 15.	№5, 24.
5.	bu kishi bu kishi Dashti qipchoqli bo'lub, o'g'uz turklaridandur.	Dashti qipchoqli bo'lub O'g'uz turklaridandur.	№8, 17.	№8, 26.

6.	“Yer ostiga qochib kirdim nodonlardin, Ilgin ochib, duo qiloy mardonlardin, G‘arib jonim ming tasadduq donolardin, Dono topmay yer ostiga kirdim mano”.	“Yer ostiga qochib kirdim nodonlardin, Dono topmay yer ostiga kirdim mano, G‘arib jonim ming tasadduq donolardin, Dono topmay yer ostiga kirdim mano”.	№8, 18.	№8, 27.
7.	“Avval, oxir xo‘blar ketdi qoldim qoldim yalg‘uz”.	“Avval, oxir xo‘blar ketdi qoldim yalg‘uz”.	№8, 18.	№8, 27.
8.	Ular havoda, xuddi suv yuzasidagi qayiqqlar singari suzishadi.	Ular havoda, xuddi suv yuzasidagi qayiqqlar singari suzishadi.	№9, 19.	№9, 28.
9.	“Oy quyup oqlanub”.	“Oy ko‘rub oqlanub”.	№9, 20.	№9, 29.
10.	“Quydi bulut yog‘murni, Karib tutor oq to‘rin”.	“Kuydi bulut yomg‘iri, Ko‘rib tutor oq to‘rin”.	№9, 20.	№9, 29.

Spelling differences between translation and edition (Abbreviated)

T/r.	Version in the manuscript	Published version	Man.fiqra and page	Pub. Fiqra and page
1.	o‘rtor	o‘rtar	№3, 10.	№3, 19.
2.	durorni	durarni	№3, 10.	№3, 19.
3.	ta‘rif	ta‘rif-u	№3, 10.	№3, 19.
4.	osh‘orin	ash‘orin	№3, 10.	№3, 19.
5.	Oltun o‘rdali	Oltun O‘rdali	№3, 10.	№3, 19.
6.	bulbuldur	bulbuldur-u	№3, 10.	№3, 19.
7.	choynor	chaynar	№3, 10.	№3, 19.
8.	tuzotur	tuzatur	№3, 10.	№3, 19.
9.	kuzotur	kuzatur	№3, 10.	№3, 19.
10.	oriflarining	oriflarinng	№3, 10.	№3, 19.
11.	xokpoyi	hokpoyi	№3, 10.	№3, 19.
12.	keturgon	keturgan	№3, 10.	№3, 19.
13.	ko‘zing	ko‘zung	№3, 10.	№3, 19.
14.	ustina	ustino	№3, 10.	№3, 19.
15.	olinda	olnda	№3, 11.	№3, 20.
16.	ko‘rsotodur	ko‘rsatadur	№4, 11.	№4, 20.
17.	orosinda	orasinda	№4, 11.	№4, 20.
18.	o‘todur	o‘tadur	№4, 11.	№4, 20.
19.	ko‘rsotmogon	ko‘rsatmagan	№4, 11.	№4, 20.
20.	bo‘lub	bo‘lib	№5, 11.	№5, 20.
21.	Rabg‘uziydur	Rabg‘tsuziydur	№5, 11.	№5, 20.

CONCLUSION

In conclusion, it can be said that "Tazkirai Qayyumiy" is one of the important sources in the field of literary studies, as it can provide unique information about the history of Uzbek literature and the representatives of Persian-Tajik literature, which are in constant close contact with it. The only copy of the work was kept for many years in the personal library of the literary scholar A.Qayumov. Later, it was handed over by the scientist to the State Literature Museum. Currently, it is kept in the manuscript fund of this museum under inventory number №734. There are many differences between the manuscript and the publication. Carrying out their textual-comparative research will not be without benefits. In addition, conducting a textual-comparative study of the text of the poems of the poets listed in the list among the versions of these poets' divans and collections is one of the tasks facing the representatives of the field of textology and literary source studies.

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