

Scientific Classification And Description Of Mahdumi A'zam Dahbediy's Manuscripts

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Abstract: This article presents the results of textual research on manuscript copies of works by Mahdumi A'zam Dahbediy preserved in the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. The copies of the work "Majmuat ur-rasoyil" stored there have been examined. A description of existing manuscripts has been provided, and the collection of treatises included in the manuscript numbered Inv 1443 has been studied and classified based on tabular indicators.

Keywords: Dahbediy, "Majmuat ur-rasoyil", treatise, manuscript, manuscript copies, textual research, text history.

Introduction: The manuscript collection of the Abu Rayhan Beruni Institute of Oriental Studies ranks among the world's richest manuscript treasuries in terms of the types, subjects, languages, and quantity of written sources stored there. The majority of these sources were written between the 9th and 20th centuries AD, containing valuable information on the history, culture, literature, and science of Central Asia, the Near and Middle East, and South Asia. These works were composed in Arabic, Persian, Turkic, Urdu, and other Eastern languages. Since the institute's establishment in 1943, the manuscript treasury has been continuously enriched. Currently, the collection houses 13,319 volumes of manuscripts. The duplicate collection comprises 5,237 volumes, the Hamid Suleymanov collection contains 7,586 volumes, the historical documents repository holds over three thousand documents, and there is also a collection of lithographic and printed books in Arabic script. Additionally, the microfilm collection includes 39,900 volumes of books. In 2000, the Institute's manuscript collection was inscribed on UNESCO's "World Cultural Heritage" list as one of the world's richest repositories of ancient books. Most of the manuscripts are in Persian, while the majority of works written up to the

14th-15th centuries are in Arabic. Manuscripts in Turkic languages are relatively few, and they primarily consist of later Turkic translations of famous works originally written in Arabic and Persian. It is worth noting that many of the literary works in the collection are adorned with the book art styles of their respective periods. Alongside poetry, the treasury also contains prose works. These include copies of stories, legends, parables, anecdotes, and adventures written in Arabic, Persian, and Uzbek, transcribed in different eras. In classical Eastern literature, the muamma (enigma) genre held a special place. Special treatises were written to teach this unique genre to readers, and numerous copies of these treatises are available in the institute's collection. A significant portion of the theoretical works belongs to authors of the Naqshbandi order. The renowned theorist of this order was Khoja Muhammad Porso. He was also known as a bibliophile and donated over 3,000 of his books to the madrasa he built in Bukhara. The main part of this library's collection is now preserved in the institute's fund. Among other famous sheikhs, Khoja Ubaydullah Ahror (15th century) and Jalaluddin al-Dahbedi (Mahdumi A'zam) also have several treatises in the collection.

During our research, we aimed to study the manuscript

sources of the "Majmuat ur-rasail" collection by Makhdumi A'zam Dahbedi. In the main manuscript collection, 23 manuscript books titled "Majmuat ur-rasail" were found, some without the author's name, while others were written by different authors. In the course of the research, only the "Majmuat ur-rasail" works by Makhdumi A'zam were selected from these manuscripts, and the next stage involved implementing the principle of restoring reliable text from multiple manuscript copies. For this, first, the existing sources were categorized into manuscripts and lithographs, then in the second stage, the categorized sources were arranged by dates. Through this classification, manuscripts inv: 501 and inv 1443 were selected as the primary sources for studying "Majmuat ur-rasail". In this article, the manuscript source numbered Inv 1443 was scientifically classified. This manuscript stands out from others due to its proximity to the author's lifetime, the completeness of its treatises, and the elegance of its handwritten text.

The manuscript contains the author's full name, as well as rare and important information such as where the work was written, the scribe's name, and the year it was copied.

Next, the internal structure of the above-selected sources was also examined. As a result, the manuscript Inv: 1443, copied by Muhammadshah ibn Poyanda Muhammad Bukhari, was chosen as the object of research. The fact that each treatise in it is clearly named, and even includes a complete index of treatises at the beginning of the work, facilitates the researcher's task.

Studying the history of the text "Majmuat-ul-Rasail" by Makhdumi A'zam Dahbediy is one of the main objectives of this work, as it is impossible to research a text without examining its history. Various textual scholars have shared their opinions on this matter based on their experiences. In particular, Sh. S. Sirojiddinov states: "We endeavored to rely on the following fundamental criteria. The primary task of a textual scholar is to reconstruct the history of the text, comparatively study and analyze different copies of the source under investigation, create the main version of the text based on these copies, and introduce it into scientific discourse."

The views of textual scholar N. Jabborov are also

valuable. When analyzing lyrical divans in Uzbek textual studies from the perspective of textual history, he suggests that Hazrat Navoi's requirements for arranging divans and creating artistic works can also be applied to the process of studying the textual history of a work.

The scientific and monographic description of the manuscript source is of great importance. Comprehensive information about the object under study can only be provided through a scientific-monographic description. Accordingly, information related to the condition, year of copying, and period of the Makhdumi A'zam Dahbedi manuscript was thoroughly investigated. There are several manuscripts of the collection of treatises by Makhdumi A'zam Dahbedi. Therefore, we have the opportunity to conduct comparative studies. In the main manuscript collection, 23 manuscript sources were found under the name "Majmuat-ul-Rasail". Of these, 4 manuscripts - Inv: 11260, inv: 2352, inv: 501, inv: 1443, I-XXIX - belong to Khojagi Ahmad ibn Jaloliddin Kosoni Makhdumi A'zam, while the rest were written by other authors or have unknown authorship¹⁴⁶. "Majmuat-ur-rasail" was written in Samarkand, Dahbed. It is preserved in the main manuscript collection of the Abu Rayhan Beruni Institute of Oriental Studies of the Uzbekistan Academy of Sciences under the inventory numbers Inv: 11260, inv: 2352, inv: 501, inv: 1443, I-XXIX. The inv: 2352 copy of this work consists of 257 pages and includes 30 treatises. It was copied by the scribe Muhammadrizo. Information about the year and place of copying is not available. The script is nastaliq, written in Persian. The second copy is kept under the inventory number 11260. This manuscript consists of 314 pages. The scribe is unknown. It was copied in 1297 AH (1879 AD). The third manuscript is inv: 501. This source differs from the previous ones as it contains more information about the work. It also includes details such as the work being written in Dahbed and Jalaluddin Kasani's death in 979 AHS. The manuscript was copied in 997 AHS by the scribe Sayyid Muhammad Jalaluddin Bukhari. This 288-page manuscript is written in Persian using the nasta'liq script in a book measuring 17 x 24.5 cm. Evidently, this source was copied shortly after the author's death. The last page of the source ends with this verse: As can be seen, this source was copied shortly before the author's death.

Sharob shavqi mayi no'shin bekardi yor mikardam,
Sihat mastona miguyam vale hushyor mikardam.

The next manuscript with a known author is inventory number 1443, source I-XXIX. During the examination of this rare manuscript, we observed that each treatise was meticulously copied by name in order by the scribe. The tammatul fihristi (table of contents) regarding the ordered arrangement of treatises draws

the attention of textual scholars. The manuscript was copied by the scribe Muhammadshah Poyanda Mahmud Bukhari in 1134 AH. This "Majmuat-ul-Rasail" (Collection of Treatises) consists of 405 pages. The text is written in 15 lines per page.

The arrangement of the treatises in manuscript number 1443 can be seen in the table below.

T\r	Risola nomi	Joylashuvi	Hajmi
1	Risolayi asror ul-nikoh	2a-16a	15 varaq
2	Risolayi samoiya	16a-38b	23 varaq
3	Risolayi vujudiya	39a-57b	18 varaq
4	Risolayi odob us-solikin	58a-96b	38 varaq
5	Risolayi odob us-siddiqin	96b-106b	10 varaq
6	Risolayi ganjnoma	106b-122a	16 varaq
7	Risolayi bukoiya	122a-140a	18 varaq
8	Risolayi nasihat us-solikin	140a-157b	17 varaq
9	Risolayi savod oluji fi addorin	157b-165a	8 varaq
10	Risolayi tanbeh as-salotin	165a-178a	13 varaq
11	Risolayi valad us-sahobiya	178a-182a	4 varaq
12	Risolayi nafahot us-solikin	182a-195a	13 varaq
13	Risolayi zikriya	195a-208a	13 varaq
14	Risolayi sharhi abyot	208a-217b	9 varaq
15	Risolayi bayoni Silsila	217b-225a	8 varaq
16	Risolayi chahor kalima	225a-239b	14 varaq
17	Risolayi bittihya	239b-253b	14 varaq
18	Risolayi holi ulamo va musaro	253b-271a	18 varaq
19	Risolayi gul va navro'z	271a-280b	9 varaq
20	Risolayi me'roj ul-oshiqin	280b-309b	29 varaq
21	Risolayi murshid us-solikin	309b-313b	4 varaq
22	Risolayi fathnoma	313b-319a	6 varaq
23	Risolayi Boburiya	319a-337b	18 varaq
24	Risolayi tanbeh ul-ulamo	338a-345b	7 varaq
25	Risolayi fanoiya	345b-352a	7 varaq
26	Risolayi shaybiya	352a-358a	6 varaq
27	Risolayi ilmiya	358a-385a	27 varaq

In this case, the praise section accompanies the treatise Risala-i Asrar ul-Nikah, and among the manuscript works in the Fund, the manuscript copies of Makhdumi A'zam's works are of particular significance. Copies of

this collection "Majmua ar-rasoil", which includes about 30 treatises, can be found in the treasuries of all major Oriental manuscript libraries worldwide.

This manuscript book is the author's original

handwritten (i.e., autograph) copy, which Makhdumi A'zam personally transcribed. Furthermore, the manuscript has been recognized as the most perfect copy in the world due to its completeness and flawlessness. Prominent scholars of our country, Academicians Boturkhon Valikhojayev and Buriboy Akhmedov, took a close interest in this original manuscript of "Majmua ar-rasail" and acknowledged its perfection.

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