

AHMAD YASSAVIY HIKMATLARINING MATNSHUNOSLIKDAGI O'RNI



<https://doi.org/10.5281/zenodo.15681541>

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Annotatsiya: Ushbu maqolada Ahmad Yassaviyning "Hikmatlar" asarining matnshunoslik nuqtayi nazaridan ahamiyati tahlil qilinadi. Hikmatlarning til xususiyatlari, janr o'ziga xosliklari va tarixiy manba sifatidagi roli yoritiladi. Shuningdek, qo'lyozmalarning tahlili, turli nashrlardagi farqlar va hikmatlarning eski turkiy til taraqqiyotidagi o'rni ko'rib chiqiladi. Asar turkiy tasavvuf adabiyotining rivojlanishida muhim rol o'ynagan bo'lib, matnshunoslar tomonidan diniy-mistik terminlar, she'riy shakl va leksik-strukturaviy xususiyatlari bo'yicha tadqiq qilinmoqda. Maqolada hikmatlarning qo'lyozma va bosma nashrlari tahlil qilinib, ularning matnshunoslik fanidagi ahamiyati ochib beriladi.

Kalit so'zlar: Ahmad Yassaviy, Hikmatlar, matnshunoslik, tasavvuf, qo'lyozmalar, eski turkiy til, adabiy meros.

Annotation: This article analyzes the significance of Ahmad Yasawi's "Proverbs" from the point of view of textual studies. The linguistic features, genre features, and role of proverbs as a historical source are highlighted. It also examines the analysis of manuscripts, differences in different editions, and the role of proverbs in the development of the Old Turkic language. The work played an important role in the development of Turkish mystical literature and is being studied by textual scholars in terms of religious-mystical terms, poetic form, and lexical-structural features. The article analyzes manuscripts and printed editions of proverbs and reveals their significance in textual studies.

Keywords: Ahmad Yasawi, Wisdom, textual studies, mysticism, manuscripts, Old Turkic language, literary heritage.

INTRODUCTION

Khoja Ahmad Yassavi's "Divoni Hikmat" has long been one of the most widely read books by our people. The Divoni was copied by several scribes in different centuries and in different places. In the 19th-20th centuries, it was published in lithography in cities such as Tashkent, Kagon, Kazan, and Istanbul. After the October Revolution, with the repression of Ahmad Yassavi's work, our people were deprived of reading such a great work as "Divoni Hikmat". However, interest in and study of Ahmad Yassavi's work abroad, especially in Turkey, did not cease. As a result, in 1983, Dr. Kamol Eraslon's book "Excerpts from the Divoni Hikmat" was published. With the beginning of the era of perestroika and transparency, attempts began in our country to read, study, publish, and bring

Ahmad Yassavi's wisdom to the public. As a result, in 1991, the book "Ahmad Yassavi. Wisdoms", prepared for publication by literary critic Ibrahim Hakqul, was brought to readers. This book was based on the publication of K. Eraslon. Ibrahim Hakqulov's research provides information that Ahmad Yassavi was known and popular in several countries of the world with his book "Devoni hikmat". A year later, Rasulmuhammad Abdushukurov also published "Devoni hikmat". This was based on the Kazan edition published in 1836. Then, samples of wisdoms were published in the journal "Sharq yulduzi" and in the book "Who was Yassavi?". If we may say so, "Devoni hikmat" thus began its new life [N.Hasan, 2004:79]. Opinions about the language of the work vary. In particular, A.K. Borovkov argues that the Yassaviy proverbs were written in the Karluk-Uyghur language and are not close to the language of "Kutadgu Bilig", while G. Vamberi says that the language of the proverbs is based on the dialect of the Kokand Khanate.

The scholar Kuprulidozde Ahmad Yassavi is considered a representative of the Argu tribe, his language is partially influenced by the Oghuz language, and the language of the proverbs is close to the work "Kutadgu Bilig" [Tursunov et al., 1995:81]. The historian Mirakhmad Mirkholdaroglu from Sayram and the Turkish scholar Professor Metin Akar published the newly discovered proverbs of Yassavi. Deiraboy Serikboy oglu from Kazakhstan presented the public with an edition of "Devoni Hikmat" in the Arabic alphabet based on the Kazan copy. It should be noted that many of the proverbs in these editions are similar and repeat each other. It is certainly gratifying that the current editions of "Devoni Hikmat" have reached the hands of readers. However, there are some shortcomings in these editions, and in some places there are different spellings of words, which indicate that serious research is still being conducted on the "Devon" texts and the need to prepare more perfect editions [N.Hasan, 2004:79].

As is known, there were discussions in the press about the text of "Hikmatlar" published in 1991. Many people know that an independent approach to the text without relying on a specific source and pointing out errors does not meet the requirements of either source studies or textual studies. This was the first shortcoming that was noticed in the debate. Let us turn to examples. V. Rakhmonov:

It is enough to create by suffering, and I grew old,
I grew up as a stranger, and I grew up as a genius [I. Hakqulov, 1991:42].
It should be written in the following way.

Also, some textual differences are noticeable in the editions of I. Hakqul, R. Abdushukurov, K. Eraslon and H. Bijie. Let us take this as an example of just four: In the edition of I. Hakqul:

*O'n beshimda huru g'ilmon qarshi keldi,
Boshin egib, qo'l qovshurib ta'zim qildi.
Firdavs otlig' jannatidin muxsir qildi,
Diydor uchun barchasini qo'ydim mano.*

V. Rahmonov's article in the publications of R. Abdushukurov and H. Bijie:

*O'n beshimda huru g'ilmon qarshu keldi,
Boshin urub, qo'l qovshurub, ta'zim qildi.
Firdavs otlig' jannatidin mazhar keldi,
Diydor uchun borchasini qo'ydim mano.*

Published by K.Eraslon:

*O'n beshimda huru g'ilmon qarshu keldi,
Boshin uzub, qo'l qovshurub ta'zim qildi.
Firdavs otlig' jannatidin muhzir keldi,
Diydor uchun barchasini qo'ydim mano.*

Published by Serikboy Oglu:

*O'n beshimda huru g'ilmon qarshu keldi,
Boshin urub, qo'l qovshurub, ta'zim qildi.
Firdavs otlig' jannatidin muhzir keldi,
Diydor uchun borchasini qo'ydim mano.*

In our opinion, the word "muhzir" is neither "mukhsir" nor "mazhar", but rather "muhzir" as written in the manuscripts. According to the "Komushi Turki", "muhzir", the root of which is "huzur", has several meanings. For example, 1. Muhzir - a court official; mubashir, i.e. a bringer of good news; 2. Mahzar - a place of presence; the presence of a great person; presence; a brief mahzar, signed by several people and presented to a high position. Therefore, both "muhzir" and "mahzar" are in accordance with the content of wisdom [N.Hasan, 2004:81;82].

In general, such confusions undermine the essence of the Sufi content of wisdoms:

*Tun saharlar haq o'yg'otib qon yig'latar,
Bezor qilib o'z ishqiga dil bog'latar.
Davosi yo'q dardni berib zor ingratar,
Munda yig'lab anda borsa xandon qilur
[I.Haqqulov,1991:160] .*

The word "dil" in this paragraph appears as "bel" in the 1992 version. Although at first glance the word "bel" seems to be related to "bog'latar", "bog'latar", "bedorlik", "kand yilshah" and "zor ingrash" are concepts that, in a mystical context, represent a state of being in bondage, where the heart is tied to worldly concerns. Eliminating the errors made in the existing editions by comparing manuscripts also shows the necessity of preparing a comparative-compiled text of "Divoni Hikmat". Of course, even in the presented wisdoms, there are variations, a number of textual shortcomings, and grammatical errors. Reading them correctly, correcting scribal errors, restoring and correcting some lines, words, phrases, additions, and even letters that have fallen out of the text are the main tasks of textual studies. It is clear to many that ancient copies of "Divoni Hikmat" have not reached us. Therefore, it is currently impossible to compile a critical text of "Divoni Hikmat". However, it is necessary to prepare a reliable comparative-compiled text of "Divoni Hikmat" based on manuscripts, lithographic copies, and publications in our country and abroad from later centuries.

CONCLUSION

One of the most pressing issues facing textual studies is the full transmission of the legacy of Khoja Ahmad Yassavi, one of the powerful pillars of our spirituality, to future generations, and the determination of the unique place of the work in the comparative study of texts "Wisdoms" have also gained significant importance as an artistic interpretation of mystical ideas, enriching the cultural and spiritual heritage of the Turkic peoples. The linguistic, stylistic and genre features of the work, as well as the scientific analysis of its manuscript variants, remain one of the current areas of textual studies. Therefore, an in-depth study of Ahmad Yassavi's wisdoms on a scientific basis and their transmission to today's generation is one of the important tasks.

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