
TEXTUAL-COMPARATIVE STUDY OF THE MANUSCRIPTS OF NOZILIY'S DIVAN

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Abstract:	Keywords:
<p>This article presents a textual-comparative study of the manuscript copies of Avaz Muhammad Noziliy Khojandiy's divan. The research is based on two manuscripts preserved under inventory numbers 505 and 12080/2. The study focuses on identifying and analyzing textual variations between the copies within the framework of textual criticism. The observed differences include lexical substitutions, omissions, orthographic variations, and occasional scribal interventions. Through comparative analysis, the research demonstrates that while most variations do not significantly alter the semantic content of the poetic texts, they are essential for reconstructing the authorial text and understanding the process of manuscript transmission. The findings contribute to the study of Central Asian manuscript culture and the principles of critical text editing.</p>	<p>Textual criticism, manuscript studies, divan of Noziliy Khojandiy, comparative analysis, scribal variation, classical literature, Central Asian manuscripts.</p>

Introduction

There are differences between the texts of the manuscripts of the divan of Avaz Muhammad Noziliy Khojandiy preserved under inventory numbers 505 and 12080/2, which give rise to textual-critical problems in the process of establishing a reliable text. By identifying the discrepancies between these copies, it is possible to observe both the authorial text and the direct influence of the scribe on the text. These differences are mainly related to the omission of words, substitution, incorrect use of certain affixes, and orthographic variations, and in this section these issues are elucidated on the basis of comparative analysis.

Methods

The study is based on a comparative analysis of two manuscript copies (inventory nos. 505 and 12080/2). The method involves identifying and comparing variant readings in corresponding poetic texts (ghazals, a musaddas, and a qasida), and classifying the differences according to their type, such as omission, substitution, addition, and orthographic variation.

Results

When comparing the two available copies, we can observe that the ghazal beginning with "Olamda, ey hurliqo, bormu seningdek dilrabo", presented on folio 75a of manuscript no. 12080/2, is also given on folio 4b of manuscript no. 505. In both copies, the ghazal consists of

eight couplets; however, certain lexical differences can be observed. In the third couplet of manuscript no. 505:



Dedim o'za, qo'yg'il qadam, ey sarvi qaddi muhtaram,
Jami pari xaylu hasham, sen shohkim farmonravo.[1;4b]

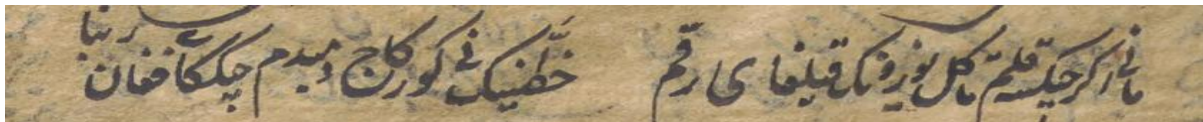
In manuscript no. 12080/2, it is given as:



Dedim o'za, qo'yg'il qadam, ey sarvi qaddi muhtaram,
Xo'blar sanga xayli hasham, sen shohkim farmonravo.[2;75a]

The word combination “Jami pari” in manuscript no. 505 is given as “Xo'blar sanga” in manuscript no. 12080/2. Although this change does not affect the general meaning, it is important from a textual-critical point of view, as it shows the scribe's tendency to replace words with synonymous expressions.

In the sixth couplet of the same ghazal, we can also observe a variation. In manuscript no. 505:



Moniy agar cheksa qalam, to gul yuzung qilg'ay raqam,
Xattingni ko'rgach dambadam, chekkay fig'on rabbano.[1;4b]

In manuscript no. 12080/2:



Moniy agar cheksa raqam, to gul yuzung qilg'ay raqam,
Xattingni ko'rgach dambadam, chekkay fig'on rabbano.[2;75a]

The phrase “Moniy agar cheksa qalam” in manuscript no. 505 is given as “Moniy agar cheksa raqam” in manuscript no. 12080/2. Although this variation does not affect the overall meaning, it may be considered a scribal error caused by inattention.

In the seventh couplet, we also observe a difference. In manuscript no. 505:



Etmish jamoling nozanin, Haq keturub gul hazinin,
Olamg'a tahsin ofarin barpo etib “vo hasrato”. [1;4b]

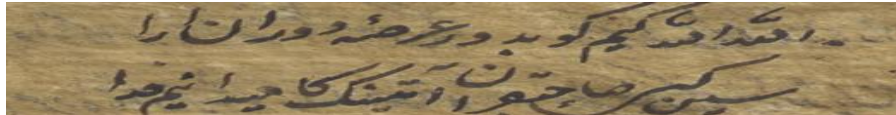
In manuscript no. 12080/2:



Etmish jamoling nozanin, keturub gul hazinin,
Olamg‘a tahsin ofarin barpo etib “va hasrato”. [2;75a]

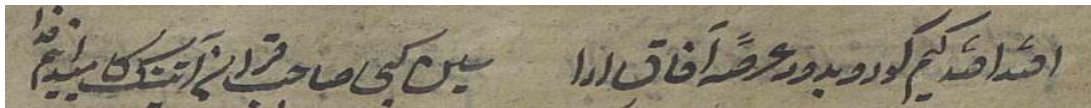
In this couplet, we can see that the word “Haq” present in manuscript no. 505 has been omitted in manuscript no. 12080/2.

If we turn our attention to another ghazal beginning with “La‘li nobing xandasig‘a chashmi giryonim fido,” this ghazal is presented on folio 5a of manuscript no. 505 and folio 75a of manuscript no. 12080/2. In both copies, the ghazal consists of seven couplets. In the sixth couplet of manuscript no. 505:



Alloh-Alloh, kim ko‘bdur arsayi davron aro,
Sen kabi sohibqiron otinga maydonim fido. [1;5a]

In manuscript no. 12080/2:



Alloh-Alloh, kim ko‘ribdur arsayi ofoq aro,
Sen kabi sohibqiron otinga maydonim fido. [2;75a]

The words “ko‘bdur” and “davron” in manuscript no. 505 are replaced by “ko‘ribdur” and “ofoq” in manuscript no. 12080/2. Here, the form “ko‘bdur” appears to result from the omission of the consonant “r” due to scribal inattention, while “ko‘ribdur” represents a more appropriate form. The words “davron” and “ofoq” are near-synonyms and do not affect the overall meaning. In the seventh couplet of the same ghazal, manuscript no. 505 gives:



Ishva-u noz aylabon uydan chiqor bo‘lsang agar,
Noziliy dilxasta yanglig‘ xonavayronim fido. [1;5a]

Whereas manuscript no. 12080/2 records:



Ishva-u noz aylabon uydan chiqor bo‘lsang agar,
Huv Noziliy dilxasta yanglig‘ xonavayronim fido. [2;75a]

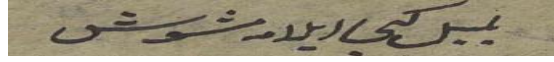
Here, the phrase “Noziliy dilxasta” appears as “Huv Noziliy dilxasta” in manuscript no. 12080/2.

Such differences can also be observed in the poet’s musaddas presented on folio 16a of manuscript no. 505 and folio 76b of manuscript no. 12080/2. In both copies, the number of stanzas is the same; however, variations are found in the second line of the second stanza and the third line of the sixth stanza. In manuscript no. 505:



“Bulbul misoli aylama mushavvash”[1;16a]

In manuscript no. 12080/2:



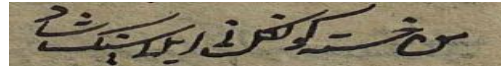
“Bulbul kabi aylama mushavvash”[2;76b]

Here, the scribe replaces synonymous words (misoli → kabi). In the third line of the sixth stanza, manuscript no. 505 gives:



“Man xasta jigarni aylasang shod”

Whereas manuscript no. 12080/2 gives:



“Man xasta ko‘ngilni aylasang shod”

Although these substitutions do not affect the overall meaning, they show that the scribe sometimes replaced words with their synonyms.

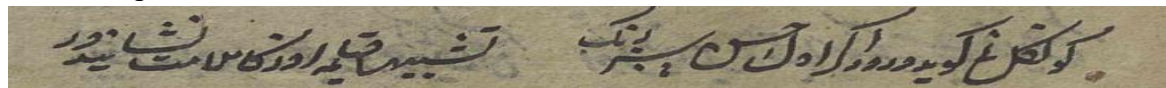
Another example of such variation can be observed in a ghazal consisting of nine couplets, beginning with the line “Har kimki oh cheksa muhabbat nishonidur,” found on folio 60b of manuscript no. 505 and folio 78b of manuscript no. 12080/2. In manuscript no. 505:



Ko‘ngulni kuydurur agar ul husni sabzrang,

Tashbeh qilma o‘zga malohat nishonidur.[1;60b]

In manuscript no. 12080/2:



Ko‘ngulni kuydurur agar ul husni sabzrang,

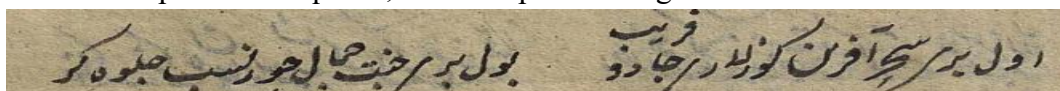
Tashbeh qilma o‘zga malomat nishonidur.2;78b]

The difference here is related to the words “malohat” and “malomat.” The word “malohat” in manuscript no. 505 is appropriate to the meaning, while “malomat” in manuscript no. 12080/2 can be considered a scribal error.

In the next example, we examine a qasida beginning with “To begona ekondur vujud dahra ikki gul basir,” found on folio 62a of manuscript no. 505 and folio 79a of manuscript no. 12080/2.

In manuscript no. 505, the qasida is titled “Qasidai du nozanin sahib donish,” whereas in manuscript no. 12080/2 it is titled “Qasidai az baroi du gavhar.”

In the second couplet of this qasida, manuscript no. 505 gives:



Ul biri sehri ofarin ko‘zlari jodu firib,

Bul biri jannat jamoli hur nasab jilvagar.[1;62a]

While manuscript no. 12080/2 gives:



Ul biri sehri ofarin ko‘zlari jodu firib,

Bul biri jannat jamoli hur sifat jilvagar.[2;79a]

The difference here concerns the words “nasab” and “sifat.” These are semantically close words and do not affect the overall meaning of the poem; in both cases, they serve to positively describe the beloved.

Discussion

The analysis shows that the differences between the manuscript copies are, in some cases, accidental, while in other cases they are not random but follow certain patterns and regularities. These variations are mainly associated with the activities of scribes, errors occurring during the copying process, and, in some instances, attempts to “correct” or simplify the content of the text.

Conclusion

The analysis demonstrates that the differences between the manuscript copies are both accidental and systematic in nature. While some variations result from scribal errors, others follow identifiable patterns and reflect deliberate intervention by the scribe. These include attempts to correct, modify, or simplify the text during the copying process. Therefore, such variations are significant for reconstructing the authorial text and must be carefully considered in textual-critical studies.

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