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Irada Vazirova

Institute of Manuscripts named after Muhammad Fuzuli

Azerbaijan National Academy of Sciences

ORCID 0000-0002-8572-8513

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TEXTUAL AND PALEOGRAPHIC ANALYSIS OF MANUSCRIPT COPIES OF THE COLLECTION "RESAYEL" BY SEYID YAHYA SHIRVANI-BAKUVI (IN THE EXAMPLE OF MANUSCRIPTS TAKEN FROM BAKU AND MANISA BOOK LIBRARIES)

Abstract.

Until the end of the 20th century, Sufi literature was, for a number of reasons, one of the topics that remained outside the field of attention of researchers. Only in recent decades has the topic of Sufi orders, their emergence, and development begun to attract interest both among scholars and a wide audience of admirers of Eastern literature and philosophy. It can be confidently said that this interest has grown against the backdrop of a crisis in moral values.

The collection of the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan holds the only copy of the philosophical heritage of one of the founders of the Sufi order Khalwati - Seyid Yahya Shirvani-Bakuvi. The manuscript, entitled "Resayel", contains 10 treatises and 20 lyrical poems of religious and philosophical content. There are about 10 "Resayel" manuscripts kept in Türkiye. In this article, we will conduct a textual analysis of the Baku copy and the manuscript preserved in the city of Manisa, as well as examine the reasons behind certain distortions in the texts of medieval manuscripts.

Keywords: Khalwati order, Seyid Yahya Shirvani-Bakuvi, textual research, religious-philosophical treatises, manuscript, scribe intervention, text differences.

The **novelty** of the article lies in the fact that for the first time a textual analysis of the text of two manuscripts of the collection "Resayel" is carried out.

Research methods. During the textual study of the "Resayel" collection, we relied on the method of comparative analysis of the manuscript stored at the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan and the manuscript kept in the library of the Turkish city of Manisa.

The collection of Sufi treatises "Resayel" from the collection of the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan.

About 40,000 medieval poetic and prose works are carefully preserved in the library of the Institute of Manuscripts of the National Academy of Sciences of Azerbaijan. These manuscripts cover a wide range of topics: literature and tasawwuf-Muslim mysticism (9), syntax and morphology, Sharia and Islamic law, mathematics and astronomy, philosophy, and music.

Among Sufi literature, a collection of treatises entitled "Resayel" is of particular interest. This manuscript contains 10 religious-philosophical treatises and the lyrical heritage of Seyid Yahya Shirvani-Bakuvi, the famous Sheikh of the Khalwati order. This manuscript is the only copy of the works of "the noblest of the noble, the Sheikh of all Sheikhs, chosen among the Seyids" (6, p. 395), which adds even greater value to this collection.

Khalwati order

"All religions of the world should be considered as equivalent ways to comprehend the Truth" (10, 217). Islam emerged as a response to the spiritual needs of the entire Middle East during the period of the dissolution of ancient worldviews and the formation of

medieval society (11, p. 5). Sufi orders originated on the foundation of Islam and became the path (the Arabic word "tariqah" means "path, method") through which people came to know the Divine truth, as presented in the Holy Quran in eloquent Arabic.

"At the beginning of the 14th century, Ibrahim Zahid Gilani from Lankaran and Pir Omar Khalwati from Lahij laid the foundation of the Sufi order Khalwatiyya in the Shirvan region, as a continuation of the Abhari-Suhrawardi school" (7, p. 225). This tariqah was named as such because the First Pir, Omar Khalwati, enjoyed engaging in solitary contemplation and used the practice of seclusion (khalwat) in the hollow of a large tree.

Khalwati was a popular order due to the cult of the powerful Sheikh. It was renowned for its strictness in training dervishes, while simultaneously encouraging their individual abilities, which led to the emergence of new and more branches (12, p. 102).

Most researchers consider Seyid Yahya Shirvani-Bakuvi to be the main spiritual leader of this order and note his great role in developing the basic principles of the order (13, p.10). It was for this reason that he was nicknamed Piri-Sani, which means Second Saint. The literary heritage of the poet-philosopher, in memory of whom UNESCO declared 2013 the year of S.Y. Shirvani-Bakuvi (16) consists of ghazals, masnavi, rubaiyat, and around 20 religious-philosophical treatises. They outline the principles of the mystical Journey for those who have embarked on the Path of seeking Divine Truth and self-perfection.

The Turkish scholar Mustafa Ashkar considers Seyid Yahya Bakuvi to be the main spiritual teacher of this brotherhood (4, p. 252).

According to the aforementioned sources, the Khalwati order was widely spread, with the number of murids of Seyid Yahya Shirvani-Bakuvi exceeding 19,000, and the number of khalifs (followers who reached the level of Sheikh and were authorized to guide new murids) being around 360 (6, p. 395).

For the use of numerous murids, it was necessary to compile a large number of lists of his works. In the khanqahs (tekke), there was a staff of scribes (katib), whose duty was to create new copies of manuscripts. Sometimes, based on the writing style, one can determine that the murids also took part in the copying of manuscripts, however, the copies written by them contain the greatest number of errors.

The volume of the “Resayel” collection consists of 168 pages. There is a note in the margins of the manuscript stating that the collection was rewritten and compiled in 1672.

A distinctive feature of this manuscript is that it was transcribed by three scribes, who used the scripts Naskh, Nastaliq, Shikaste-Nastaliq, and Tahriri.

The title page of the Baku copy lists the titles of Seyid Yahya Bakuvi-Shirvani's works included in this collection: 1. Risale-yi Kashf al-Qulub (Treatise on the revelation of hearts), 2. Risale-yi Ma La Buddha Batini (On the rules of ablution), 3. Risale-yi Tafsir ve Tawil “Ihdina al-Sirat al-Mustaqim” (On the explanation of verse 5 of Surah “Al-Fatiha”), 4. “Risale-yi Manazil al-Ashiqin” (On the stations of seekers of divine love), 5. Risale-yi Maqamat (On the stages of the path of truth), 6. Risale-yi Asrar al-Qulub (On the secrets of the soul), 7. Risale-yi Atvar al-Qulub (On the states of the soul), 8. “Risale-yi Kashf-e Asrar” (On mystical revelations), 9. Risale dar Bayan-e Elm (Treatise on the explanation of knowledge), 10. Risale-yi Sharh-i Samaniyat-i Asma (On the explanation of the seven beautiful names of god). In addition to the treatises listed on the title page, the scribe included 14 lyrical poems of the great Sheikh in the collection (14, p. 1a-105).

The result of our research was the identification of the titles of anonymous works included in the collection. This is the treatise “Risale-yi Ma'ash al-Salikin Hazrat-e Imam” (14, p. 106). We were able to establish that the author of this work is the founder of the Nimatullahi order - Seyid Muhammad Nurbakhsh. In this work, the author examines the concepts of permitted (halal) and prohibited (haram) ways of earning money. The next treatise included in the “Resayel” is the treatise of the founder of the Naqshbandiyya order, Bahauddin Muhammad bin Mahmud Naqshband Bukhari [14, p. 111]. This work pays special attention to such mystical practices as “contemplation and self-observation”, “journey to the Homeland” (the path of the soul's evolution), and “seclusion in the crowd”, i.e., khalwat. The Khalwati and Naqshbandi orders share common roots, which is reflected in the spiritual practices they employ. The presence of works by representatives of other Sufi orders in the collection testifies to the tolerance of the great sheikh and the presence of a rich library. We consider it important to note that in the Khalwatiyya order great importance was attached to science, and the murids' desire for education was en-

couraged. Apparently for these reasons, the representative of the Hungarian embassy in Türkiye, the orientalist Hermann Vambéry, author of the memoir “Sketches and pictures of eastern manners” (1877), wrote that the Khalwati order was held in high esteem in the Ottoman Empire (8, p. 5-15).

“Resayel” copies in the cities of Istanbul, Manisa and Chorum

After studying various manuscripts of “Resayel” in the libraries of Istanbul, Manisa, and Chorum, we concluded that the most authentic copy of Seyid Yahya Shirvani-Bakuvi's treatises is kept in the Muradiyye Public Library in the city of Manisa (15). The manuscript indicates two dates for the correspondence: 837/1434 and 845/1441, that is, the copy was rewritten during the life of the great Sheikh. There is reason to believe that the manuscript ended up in Manisa thanks to the followers of Caliph Seyyid Yahya Shirvani-Bakuvi, specifically Muhammad Erzincani. Sheikh Ahmed Marmaravi (died in 1504) and Sheikh Merkez Efendi (died in 1551) were originally from Manisa, and it is possible that they brought this written monument there.

Paleographic data (the choice of high-quality paper) and Nastaliq's beautiful handwriting confirm that the scribe treated his duties responsibly enough. No information is left about the customer or owners of this manuscript. The text of the treatises is written in black ink on polished paper of pea-green color. Red ink was used for writing the Quranic verses (ayat) and the titles of the treatises. Each page contains 11 lines, the dimensions of the manuscript monument are 18x14 centimeters. The total volume of the manuscript is 202 pages.

The collection includes the following treatises: 1. Kashf al-Qulub, 2. Ma La Buddha Batini, 3. Rumuz-ul-Isharat, 4. Manazil al-Ashiqin, 5. Maqamat, 6. Sharkh-i Maratib-i Asrarul Qulub, 7. Sharkh-i Esmay-i Samaniya, 8. Sharkh-i sualat-i “Gulshan-i raz”, 9. Atvar al-Qulub, 10. Bayan-ul Elm, 11. Salavat-in nabi, 12. Amir-ul mominin Ali, 13. Lyric poems.

The order of the treatises in the manuscript copies from Baku and Manisa suggests that they were transcribed from a single manuscript prototype.

Conducting a textual study of the handwritten copies of “Resayel”, we came to the conclusion that there are a large number of distortions in the texts of the manuscripts studied. They appeared as a result of mechanical errors when reading the text of the manuscript from which a new copy was made, as well as due to the conscious intervention of the copyist in the text. The absence of graphic images of the vowel letters of the Arabic alphabet is also the reason for the distortion of the text. We have divided the most common scribal interventions into the following groups:

1. *Replacing one word with another word.* There were more than 70 examples of such interventions in the text:

Textual scholars note that “if an unknown word, archaic term, or difficult-to-read expression appears in the text, the scribe would replace it with a simpler word” (1, p. 24).

که روحت جوهر و درّ شب افروز، بنور او شب تیره شود روز
- Your soul is the essence and the pearl that lights up

the night. Its light turns the dark night into a bright morning (14, p.79a). In the Turkish manuscript, the complex poetic expression “pearl that lights the night” *ترا شب افروز* is replaced by *اندر شب و روز*, which means “during the night and day” (15, p. 137b).

Sometimes the text was distorted due to the similarity of the graphic style, for example:

ترا بخشید حق تاج سعادت ز حق شد مر ترا اينها كرامت .

The Almighty has given you the crown of happiness. God has given you the ability to perform miracles (14, p. 93b).

ترا بخشید حق تاج شفاعت ز حق شد مر ترا اينها كرامت

The Almighty has blessed you with the crown of intercession (15, p. 180b). As you can see from the example, the word *سعادت* is replaced by the word *شفاعت*.

2. *Replacing a word with its synonym*: “Scribes sometimes replace words with their equivalent ones” (2, p. 13).

All living things were from the Light of the Prophet (14, p.77a). In the Turkish manuscript, *نور المرسلين* is replaced by *نور نبی* (15, p. 135a).

3. *Words and expressions omitted in the text (haplography)*.

Sheikh Faridaddin Khadje Attar says.. (15, 52b). In the Baku manuscript this expression is omitted (14, p. 15a). In this case, the verse could have been mistakenly attributed to Seyid Yahya Shirvani-Bakuvi, but through text comparison, the attribution of the verse was corrected. We found more than 50 examples of missing text passages.

4. Intervention by a scribe made for reasons of religious belief. چنانکه در زمان اميرالمؤمنين على كرم الله وجهه - As in the time of Ali, may Allah sanctify his face (14, p. 13b).

Here the name “Ali” was replaced by “Omar” (15, p. 48b). There are only a few such examples in the texts of the two manuscripts.

5. Scribes sometimes make changes to the titles of treatises. It is considered that the title should include a summary of the work (3, p. 36-38). For example, in order to clarify the meaning of the treatise on ablution “Ma La Buddha Batini”, which translates from Arabic as “that which is hidden within”, Turkish manuscripts titled it “Adab-ul wudu wa-salat”, meaning “The rules of ablution and prayer”.

6. Mechanical errors are often found in the texts of both manuscripts. For example, *the repeated writing of words* or entire sentences, in such cases, causes the sentence to lose its meaning. Omission of words usually occurs due to the carelessness of the copyist.

7. *Instances of inversion*, meaning the disruption of the sequence of verses and sentences, are quite common in medieval manuscripts. This also usually happens due to the inattention of the scribe.

In this article, we have reviewed the most common types of discrepancies in the texts of the “Resayel”.

It should be noted that when sending his murid, Yusuf Muskuri, as a caliph to Shamakhi, Seyid Yahya

Shirvani-Bakuvi expressed confidence that: “One hundred years will pass after we leave this world, and the light of your knowledge will illuminate Anatolia. All paths leading to us will vanish, but the followers of your Path will continue to strive until the Day of Judgment” (5, p. 58). The words of the great Sheikh turned out to be prophetic, as the contemporary interest in his philosophical and moral heritage, particularly in the collection “Resayel” from the Manuscript Institute of the Azerbaijan National Academy of Sciences, confirms this idea.

Conclusion. Textological study through comparative analysis of both manuscripts of “Resayel” provides grounds to suggest that they were copied from a single protograph. The distortions in the texts were caused by the following reasons: illegibility of handwriting, carelessness of the scribe, the complexity of medieval poetic language, the personal preferences of the scribe, and his religious beliefs.

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