

About the Manuscripts of Farrukhi Termizi's Work "Devoni Farrukhi"



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ABSTRACT: The article reflects the researches related to the literary activity of Maulana Abu-l-Hasan Ali Farrukhi Termizi, one of the scholars known by the name of Termizi. Comments are given on the scientific description of the manuscripts of the work "Devoni Farrukhi" published by him.

KEYWORDS: Devon, Central Asia, Termizi, Farrukhi, manuscript

INTRODUCTION

It is known that in recent years, comprehensive research of the lives, scientific activities and written heritage of the scholars who came from Central Asia has become one of the urgent issues. It is worth noting that scientists known as Khorezmi, Bukhari, Samarkandi, Termizi, and Khukandi have a worthy position in world science. Although the scientific heritage of these thinkers has been studied to a certain extent, there is still a lot of research to be done. In particular, the written legacy of Termizian scholars in the field of Islamic sciences has attracted the attention of Qur'anic scholars, hadith scholars, Islamic scholars, and historians-source scholars. For this reason, the works of thinkers of this region have been copied, translated, published and researched. However, research on the literary heritage of thermal scientists cannot be considered sufficient. Because it is written in the region by writers such as Maulana Abu-l-Hasan Ali Farrukhi Termizi (d. 429/1037), Qatron ibn Mansur Termizi (d. 12th century), Sabir ibn Ismail Termizi (d. 542/1147) recorded. Also from I.S. Braginsky's "From the history of Tajik folk poetry", "From the history of Persian and Tajik literatures", "Research on Tajik culture", in the books "Iranian Literary Heritage", you can find a number of information about the writers of Termiz [1]. In addition, E.E. Bertels touched on this in his book "History of Persian-Tajik literature".

THE MAIN FINDINGS AND RESULTS

Among Termiz writers, Maulana Abu-l-Hasan Ali Farrukhi Termizi is one of the mature thinkers of his time. Some sources say that Farrukhi Termizi is from Seistan, while Davlatshah Samarkandi says that he is from Termizi. However, it is known that the poet's father is one of the officials of the governor of Seistan. Maybe that's why a number of poets of Seistan were mentioned. In any case, the addition of Termizi nisba to his name indicates that the poet was born or created in Termiz. It is known from the sources that Farrukhi, his nickname, lived during the reign of Sultan Mahmud Ghaznavi (388/998–421/1030). Some information about his life and scientific activity is given in the works of Abdurrahman Jami (d. 897/1492) "Bahoristan" and Davlatshah Samarkandi (d. 900/1495) "Tazkirat ush-shuaro" (another name – "Tazkirai Davlatshahi"). Also, Abdurrahman Jami wrote the following in his work "Bahoristan": "[Farrukhi] lived during the time of Yaminuddavla, and gained a lot of wealth from the virtues of his beliefs. He chose to travel to Samarkand. When approaching the city, the bandits only demanded. He did not introduce himself to anyone when he entered Samarkand. In addition, in the studies of scientists such as E.Bertels, E.Brown, Ya.Ripka, there are scientific comments about Farruhi's literary activity. As a result of many years of research, the poet's works "Tarjiman al-Balogha" and "Devoni Farrukhi" have been identified. Unfortunately, we do not have any information about his work "Tarjiman al-balogha". However, several manuscripts of his second work "Devoni Farruhi" are kept in a number of European manuscript funds and the main fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan. Some studies say that the work was published in Tehran in 1301/1923. However, we did not have the opportunity to get acquainted with this publication. We would like to dwell here on the manuscript copies of this divan.

About the Manuscripts of Farrukhi Termizi's Work "Devoni Farrukhi"

The manuscripts of "Devoni Farrukhi" are available in the British Museum, St. Petersburg Library and the main fund of the Institute of Oriental Studies named after Abu Rayhan Beruni of the Academy of Sciences of Uzbekistan.

1. Two manuscripts of "Devoni Farrukhi" are stored in the British Museum. One of them is scientifically described under number #203.

The beginning: بر آمد نیلکون ابری زروی نیلکون دریا
چورای عاشقان کردان چوطیع بیدالان شیدا

The end: آن روز چه بازی بسر کار شدم
تالاجرم امروز گرفتار شدم

The manuscript was copied in the Nastaq letter dated Jumad 1275/January 1859..

The second copy is scientifically described under number #204.

The beginning: بر آمد کیلکون ابری زروی نیلکون دریا

It was copied in the month of Ramadan 1248/February 1833 in the letter of Nastaq.

2. There is information in the scientific literature that two manuscripts of "Devoni Farrukhi" are kept in the library of St. Petersburg. However, it was not possible to get acquainted with their scientific description.

3. Two manuscripts of "Devoni Farrukhi" are kept in the main fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. One of them is a copy copied by Mir Safiullah Bukhari in 1269/1852 and is kept under number #160/II.

The beginning: بر آمد نیلکون ابری زروی نیلکون دریا
چورای عاشقان کردان چوطیع بیدالان شیدا

The end: آن روز چه بازی بسر کار شدم
تالاجرم امروز گرفتار شدم

This manuscript contains the poet's ghazals, verses and rubai. As for the codicological features, it was copied in 20 sheets of Kokan paper in two columns of 14-16 lines in the letter of nastaliq. The cover is made of red leather with printed patterns. Mullah Abdulhakim ibn Mullah Qalandar Joybari is the author of the cover. At the beginning of this manuscript, biographical information related to the work of Abu-I-Hasan Ali Farrukhi Termizi from the work "Tazkirai Davlatshahi" is given. In it, Teacher Farrukhi is mentioned as a student of Unsuri, a man of sound mind, good manners, an unparalleled poet in maturity and eloquence. In addition to his divan, the poet wrote a work called "Tarjiman al-Balogha", which is used as an example by all virtuous people. In addition, the following words of Rashiduddin Votvot are quoted: "... Mutanabbi (Abu al-Tayyib, d. 354/965) is famous among the Arabs, and Farrukhi is one of the novice poets...".

The second manuscript is kept under number #238/VIII.

The beginning: بر آمد نیلکون ابری زروی نیلکون دریا
چورای عاشقان کردان چوطیع بیدالان شیدا

The end: من عاشقم ودلم بروگشته تباه
عاشق نبود زعیب معشوق آگاه

Other works copied with "Devoni Farrukhi" in this manuscript, whose scribe is not indicated, belong to the 19th century. Therefore, this work can be said to be copied at the same time as the above. Only its size is 11 pages less than digital copy No. 160/II, arranged in two columns in the nastasliq letter. The cover is made of green cardboard. In this manuscript, too, the biographical information related to the activities of Abu-I- Hasan Ali Farrukhi Termizi is somewhat more detailed than in the previous copy. Especially, the fact that the author adds qaddasa allahu sirrahu to his nisba is a sign that he is one of the leaders of Sufism.

CONCLUSION

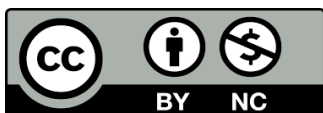
In general, the information related to the life and scientific activity of Abu-I-Hasan Ali Farrukh Termizi indicates that not only famous scientists of the Islamic world, but also thinkers in other fields of science came out in Termizi.

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