



“NAHJUL FARODIS” IS A RARE SAMPLE OF THE OLD UZBEK LITERARY LANGUAGE

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Abstract

Turning to written monuments is one of the important steps in solving problems related to language, history, and culture of a certain period. Therefore, it is necessary to convey the spiritual and material heritage of our ancestors to today's generation as it really is, to research them on a scientific basis. The only scientific way to study any language phenomenon historically is to identify similarities, differences and innovations between the two based on primary sources and comparing the language of written monuments. One of such rare works is Mahmud ibn Ali al-Sarayi's "Nahjul Farodis" ("The Open Way of Paradise") (1357-1358), one of the samples of Turkish prose of the 14th century. This article provides detailed information about the work “Nahjul Faradis”, a rare example of the old Uzbek literary language, its creation, the manuscript copies of the work that have reached us and the research conducted on the manuscript copies.

Keywords: History of the Uzbek language, Old Uzbek literary language, Turkic languages, Oltin O‘rda, Mahmud ibn Ali al-Saroy, "Nahjul Faradis", Khorezm, Istanbul copy, Kazan copy, St. Petersburg copy, Turkology.

In the history of Turkic peoples and Turkic languages, the 13th-14th centuries constitute a unique and complex period. This situation is also reflected in the written monuments of the same period [14;7]. Literary works created in the XIII-XIV centuries in the territory of Central Asia and the Golden Horde are somewhat complicated and different from each other in terms of language. Because the basis of the language of these works is, on the one hand, the traditions of the Turkish literary language of the previous eras, and on the other hand, the language characteristics of the Turkic peoples who lived in this region are widely represented in these works.

It is known that the Turkic peoples are one of the peoples who created rich culture and art and made a significant contribution to the treasure of world culture [21;3].

Some masterpieces of the rich literary heritage of the Turkic peoples are still preserved in the form of elegant manuscripts in the libraries of different countries [14;3]. One of





such rare works is "Nahjul Farodis" ("The Open Path of Paradise") by Mahmud ibn Ali al-Sarai.

This work was created in 759 AH (1357-1358 AD), the place of writing is not clear. Currently, only a few manuscript copies of the work are known to science. These unique manuscripts are currently kept in Kazan (2 copies), St. Petersburg (2 copies) and Istanbul (1 copy). One of the copies in Kazan is stored in the Kazan State Library with inventory number 6026. The author of this manuscript and the time it was copied are unknown. According to E.N. Najip, this copy was copied in the 17th century [14;12]. The second copy is stored in the Tatar literature office of the Kazan State Pedagogical Institute. This copy was copied in 1185 AH (1771-1772 AD) by the son of Faizullah Jafar for his teacher Salimjon Mulla Dostmuhammad son [14; 60-61]. Both copies in St. Petersburg are kept at the Institute of Oriental Studies under inventory number 316, B2590.

The copies of "Nahjul Farodis" kept in St. Petersburg and Kazan are not without various defects. According to E.N. Najip, these copies help to identify the author of the work. These manuscripts can be used in the field of textual studies [9; 61-61].

The copy of the work kept in Sulaymaniyah Library in Istanbul with inventory number 879 was copied by Muhammad bin Muhammad bin Khusraw al Khorazmi in 761 AH (1360 AD). This copy is considered to be the oldest and most perfect among the existing manuscript copies of the work. This copy is especially characterized by the addition of diacritic marks (movements) to the words [14;12].

Information about the Istanbul copy is given in Ahmad Zaki Validi's article [13; 331-345]. Later, a facsimile of this copy was published by Y. Ekman [10;1-458]. Based on the manuscript's paper, orthography, character of diacritic marks and other features, Zaki Validi concluded that this copy was copied in Khorezm. He stated that the name of the copyist (... al Xorazmi) also confirms this opinion [14;12].

As it turned out, there were several other manuscript copies of the work in addition to the ones mentioned above. One of them is a copy of the Yalta Oriental Museum found during the 1928 expedition to the Crimea. This copy was studied by Yaqub Kamal, a scientific employee of the museum [16; 62]. According to his information, this copy was copied by Qasim bin Muhammad in 792 AH (1390 AD) and was one of the oldest copies of the work [16;8]. Later this copy was lost [9;58].

About the work "Nahjul Farodis" for the first time in 1885 Tatar scholar Shahabuddin Marjani gave information [17; 15-16]. Some linguistic features of the work were studied by E.Fozilov, and some words used in the memorandum were explained [22]. It was studied by B.Yafarov from the point of view of literary studies [23].



The place where “Nahjul Farodis” was written is not clear. It is considered one of the oldest manuscript copies of the work. Taking into account facts such as the fact that the Istanbul copy was copied in Khorezm, and that the persons mentioned in the work are from Central Asia, Zaki Walidy came to the conclusion that the work was written in Khorezm. M.F.Koprulzada, agreeing with Zaki Walidi's opinion, says that the author of the work, Mahmoud, is actually from the city of Kardar, and may have lived in the city of Sarai. Yakub Kamal also expressed the opinion that the author of the work may be Kardarlik [16; 11]. Also, regarding this work, A. Ubaidullah, A. Rahim [1], F. Kopruli [2], H. Tawfiq, H. Ehson and H. Ali [4], A. N. Samoylovich [18], Q. Burslan [8], there are scientific research works by Ali F. Karamonoguly [2]. Academician E. Fozilov explains the meaning of some words in the work [22]. Excerpts from the work are also included in volume 1 of “Samples of Uzbek classical literature” prepared for publication by professors N. Rahmonov and H. Boltaboyev [19; 272-284]. In the monograph "Secrets of the Text" by O. Joraboyev, important information about the content and text of the work "Nahjul Farodis" is given. [15; 12-27].

Janosz Ekman's scientific research has a special place among works dedicated to the study of the work. The scientist prepared a facsimile copy of the unique manuscript of the work, which is kept in the Istanbul Yangijome library [6]. But he died before he could complete the work of preparing the transliteration of the work for publication [6]. S. Tezgan and H. Zulfiqar continue this and bring it to an end [11]. In this way, the work “Nahjul Farodis” is fully visible to the world, and almost all the researches conducted on the work have been carried out on the basis of this facsimile and text, and this process is still ongoing [7].

The work “Nahjul Farodis” is a religious-ethical, scientific-artistic work, consisting of four chapters in total, and each chapter consists of ten chapters. The first chapter is devoted to the description of the qualities of the Prophet Muhammad, may God bless him and grant him peace, the second chapter describes the qualities of the caliphs, the Ahl al-Bayt and the four imams, the next chapter is about the description of deeds that are pleasing to God, and the last chapter is the fourth. It contains a description of evil deeds that lead away from the Truth. It is worth noting that the contents of this work, which is considered a monument of the 14th century, should be conveyed to the younger generations as it really is, the vocabulary of the work should be studied as a classic prose example of the Turkish language, and the lexical-semantic, historical-etymological aspects of the old Uzbek language in the work should be studied. learning is one of the main tasks facing Uzbek linguistics today.





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