



RESEARCH CONDUCTED ABROAD ON THE STUDY OF “NAHJUL-FARODIS”

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Abstract. The 14th century stands out as a special period in the history of the Turkic languages of Central Asia. Written monuments, resulting from the scientific, spiritual, and cultural efforts of our ancestors during this period, are of great importance for studying the formation of the Turkic languages. This article examines foreign studies devoted to the study of Mahmud ibn Ali al-Saroy's work “Nahjul-Farodis” written during this period.

Keywords: Kardarli Mahmud bin Ali, "Nahjul-Farodis," Shahobiddin Marjani, Zaki Validiy Togan, Fuat Koprulu, Amir Najip, "Fazoyilul-Mojizot," Janos Ekman, Hamza Zulfikar, Semih Tezcan, Aysu Ata, B.A. Yafarov, Bilal Aktan, Eyup Akman, Tuncay Sakallioğlu, Samet Onur.

Introduction. The 14th century is considered one of the most complex and controversial stages in the history of the development of Turkic languages. Among the sources created during this period, the work “Nahj ul-farodis” by Mahmud ibn Ali as-Sarayi stands out for its religious-moral and scientific-artistic content. Despite the fact that this monument is one of the rare sources reflecting the cultural-spiritual landscape of its time, it has not yet been fully studied by the wide scientific community and is not so familiar to the general public. Therefore, the study of the work “Nahj-ul-farodis” is important as an important source for a deeper understanding of the spiritual heritage of the Turkic peoples.

Main part. The work “Nahj-ul-farodis”, which was written almost seven hundred years ago, is characterized by its religious-moral and scientific-artistic content, and is the least studied among the sources of its time and is almost unknown to the general public. This prose work, created by Kardarli Mahmud bin Ali before 1358, is characterized by its simplicity of language and style. The first information about “Nahjul-farodis” was provided by the Tatar scholar Shahobiddin Marjani in 1885 [1]. The copy of this valuable Turkic language monument, which is a very important work for Turkic language studies, published by Marjani, is unfortunately lost at present and its whereabouts are unknown. Amir Najip, who conducted scientific research on the work, stated that the information about the time of writing of the work and the identity of the author is preserved in Marjani's notes, and the scientific world relies on this information [2, 29-44]. There is still no consensus about the place where the work was written.





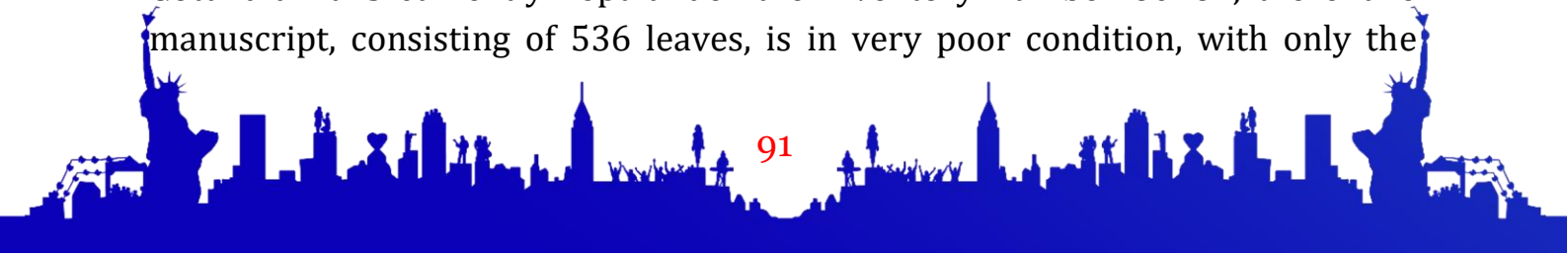
Zaki Validi Togan, who published the Yangi Jami' copy of Nahjul-farodis, based on the note of the scribe Muhammad bin Muhammad bin Khusraw al-Khwarizmi, who copied this copy, that he finished copying the work three days after the author's death, and also on the fact that the type of manuscript paper belongs to the type of paper made in Khorezm, and that the narrations in the work are mainly taken from the works of Khorezm scholars, he emphasizes that the work was written in Khorezm [3, 333–334]. Fuat Koprulu, providing the first information about the Yangi Jami' copy of the work, supports this idea, taking into account the linguistic features of the manuscript and the fact that the sources cited in the work are attributed to Khorezm scholars [4, 293]. Amir Najip, however, notes that these aspects cannot serve as a basis for the creation of the work in Khorezm, and in this regard, he also emphasizes that no copies of the work have been found in Khorezm or Central Asia [2, 33]. According to Najip, during this period, the Golden Horde had trade relations with various regions, including Khorezm, and paper imported from Khorezm was used not only in the administrative capital of the sultanate, but also in other cities [2, 33]. In his opinion, the work was written in the territory under the control of the Golden Horde.

The copy found by Zaki Validi Togan in 1928 in the New Mosque Library in Istanbul is kept under the name "Fazoyilul-Mojizot" under the inventory number 879 [4]. This manuscript is known as the Istanbul manuscript. It consists of 222 leaves, i.e. 444 pages. It was published as a complete manuscript by Janos Ekman in 1956. The preface to this published work states that the transcribed text would later be published as a second book and the dictionary as a third book. However, when Ekman died in 1971, the transcribed text was published by Hamza Zulfiqar and Semih Tezcan [2, 33]. In 1998, Dr. Aysu Ata published the "Index-Dictionary" section.

Another famous manuscript of Nahjul-farodis is the Crimean copy. It was found in a library in Baghcharoy in 1928. It was purchased for the Yalta Museum, and in 1930, Yakub Kamal published a treatise on this copy. This manuscript contains only the first and second chapters. This 549-page manuscript was copied by Qasim ibn Muhammad in 1390 [5, 381].

Another copy that has not survived in its entirety is the Paris copy. It is kept in the National Library in Paris under the inventory number 1020 [6].

There are also Kazan copies of Nahjul-Farodis. The first of these copies was donated to the Kazan University Library by the descendants of Professor Gottwald. It is currently kept under the inventory number 60261, the entire manuscript, consisting of 536 leaves, is in very poor condition, with only the





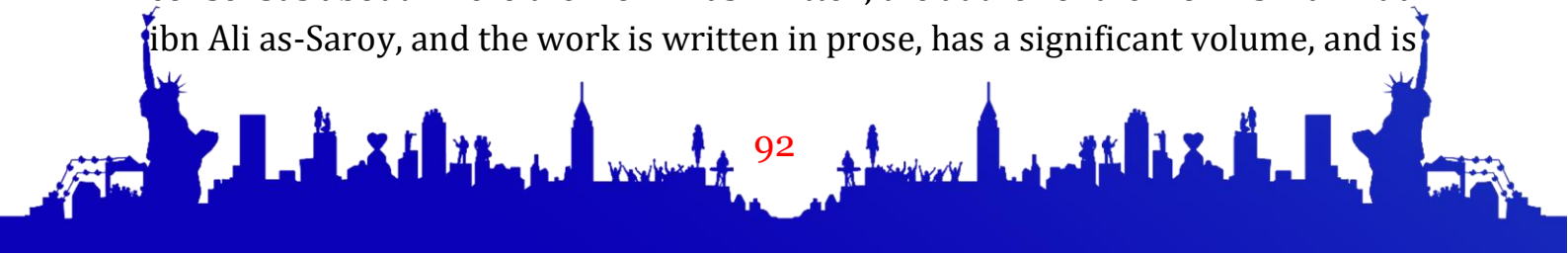
middle parts of the first five pages remaining. The date of its copying is not indicated on the manuscript [2, 35]. This manuscript was introduced to the scientific world by B.A. Yafarov [6]. The second copy is also kept in the library of Kazan State University under the inventory number 3060. It consists of a total of 28 pages, each page of which consists of 29 lines. These pages are also in poor condition. The inscriptions in the middle sections of the damaged pages have faded [2, 35]. The third Kazan copy is kept in the room of the Tatar Literature Committee of the Kazan State Pedagogical Institute, and was manually restored in 1930. It consists of 532 pages and is in good condition. [2, 35].

Another copy of Nahjul-Farodis is a pair of manuscripts kept at the Institute of Oriental Studies of the USSR Academy of Sciences in Leningrad. These manuscripts were brought to Leningrad from the Vohidov Library in Kazan in 1934. Both manuscripts have reached us in good condition, but they are incomplete. For example, the manuscript preserved under number 316 begins with the fourth chapter of the first part. The second manuscript has neither a beginning nor an end [2, 35]. The work was also popular in Asia Minor in its time and has not lost its popularity to this day. In Anatolia, it was also translated into Old Oghuz Turkish, and it was used as a textbook in schools and madrasas. The Kastamonu copy, which is a translation of Nahjul-farodis into Old Anatolian Turkish, was discovered and made known to the scientific community by Dr. Eyup Akman and Tuncay Sakallioğlu [7]. The Kastamonu copy dates back to 869 AH, 1465 AD, and was found in the personal library of Halit Holtacı, a resident of Kastamonu.

In 2020, another copy of the work was discovered by Samet Onur [8, 600-630]. This copy is also a translation into Old Oghuz Turkish. Information about this copy was first made public by Samet Onur in 2020. According to the research conducted by the scholar, this manuscript was found in the library of the King Faisal Research and Islamic Studies Center in Riyadh, the capital of Saudi Arabia. This manuscript is not another copy of the Kastamonu Manuscript, but a different translation made at the same time as the Kastamonu Manuscript [8, 602].

Fatma Şenyüz also conducted her research on the sewing terms in the Nahjul-farodis and their use in Turkish [9, 73-92]. Bilal Aktan prepared the work for publication in Turkish, and the book was published in Ankara in 2006 [10].

Conclusion. The work "Nahjul-farodis" is one of the rarest sources of the 14th century, and today there are 8 main and 2 translated copies of it. There is no clear consensus about where the work was written, the author of the work is Mahmud ibn Ali as-Saroy, and the work is written in prose, has a significant volume, and is





written in a simple and understandable style, making it one of the memoirs that best reflects the linguistic characteristics of its time.

This religious-didactic work was first introduced to the world of science by the Tatar scholar Shahobiddin Marjani. The research conducted by Turkish scholars has played an important role in determining the scientific and practical value of the work. The main factors in the study of the work by philologists and historians are its coverage of an important historical period, its style of depiction, and its scientific and artistic value.

Studying the phonetic, morphological and syntactic features of "Nahjul-farodis", classifying the vocabulary in lexical and semantic terms, distinguishing elements specific to the old Uzbek literary language, and creating a complete explanatory dictionary of the work are among the important tasks facing philologists today.

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