

Some Scholarly Considerations on the Study of Faqiriy's Life and Literary Legacy

Ibragimova Firuza Saidno'mon qizi

*2nd year master's student specializing in Literary Studies (Uzbek Literature)
at the Tashkent State University of Uzbek Language and Literature*

Abstract. During the reign of Muhammad Rahimkhan II Feruz, science, art, culture, and literature in Khorezm experienced significant development and reached a remarkable peak. Among the gifted poets of the literary environment of that era was Abdurazzoq Abdujabbor oghli Faqiriy. This article presents information related to the study of the poet's life and creative legacy. It outlines the research conducted thus far on his biography and literary heritage, as well as the main directions of these studies. The scholarly works on Faqiriy's poetry can be broadly divided into two categories. The first includes general studies of the literature of that period, in which his poetry is analyzed in a broader context. The second consists of specialized research focused directly on his literary works.

Key words: Faqiriy, divan, manuscript, publication, autograph, poem, research.

Introduction

At the end of the 19th and the beginning of the 20th century, the literary environment of Khorezm stood out for its significant role in the development of science, literature, and art. During this period, the literary scene reached a new level of maturity, giving rise to many talented poets. One of the prominent and gifted poets of this environment was Abdurazzoq Faqiriy. Although several scholarly studies have been conducted on his life and works, his poetry has not yet been thoroughly explored from the perspectives of textual criticism and source studies. In fact, research on Faqiriy's poetic legacy remains incomplete.

Abdurazzoq, son of Abdujabbor, was born in the village of Bozkhona near Khiva. His father was an enlightened man who paid special attention to his son's education. Inspired by the renowned calligrapher Khudoybergan Muhrkan, Abdurazzoq also studied the art of calligraphy that his father admired. From the early 1900s, he began writing poems under the pen name Faqiriy. Literary enthusiasts and close friends encouraged him to compile his poems into a *devon* (collection). Taking their advice, Faqiriy created a *devon* between 1914 and 1915. This collection includes his early works as well as poems written up until the time of its compilation. He also wrote a preface for the *devon*, where he shared insights into his material and spiritual life.

Literature review and methodology

The studies on the life and works of the poet can be divided into two main categories. The first includes general analyses that examine the Khorezm literary environment and its poets as a collective. The second consists of specialized research focusing specifically on the poet's biography and literary legacy.

The earliest information about the poet appears in Hasanmurod Laffasiy's work *Biographies of Poets and Literary Figures of Khiva*, compiled in 1944. A more focused study is V. Mirzayev's 1966 article

Manuscript Copies of Poet Faqiriy's Devons, which stands out as a dedicated investigation into Faqiriy's life and literary heritage. Continuing his work, V. Mirzayev collected and published a selection of Faqiriy's poems in 1972.

In 1974, N. Qobulov published a book titled *Abdurazzoq Faqiriy*, fully devoted to the poet's life and creativity. That same year, F. Musamuhamedova defended a dissertation entitled *Faqiriy's Life and Literary Activity*. This academic work offers a comprehensive study of Faqiriy's era, literary heritage, lyrical poetry, socio-political views, and satire.

Discussion

The poet's work began to attract scholarly attention in his own time. In his *Tazkirayi Shuaro*, Laffasiy provides brief but essential information about Faqiriy, noting that Abdujabbor's son Abdurazzoq wrote under the pen name "Faqiriy" and was a skilled calligrapher and craftsman. He states, "He took the pen name Faqiriy and practiced poetry, writing various lyrical ghazals, *mukhammas*, and satires, often recited melodiously at gatherings in Khiva." Laffasiy also quotes lines from two of Faqiriy's ghazals.

In his article *Manuscript Copies of Poet Faqiriy's Devons*, Valijon Mirzayev offers a brief biography and describes a manuscript of the *devon* kept at the Institute of Oriental Studies under inventory number 7693. However, some inconsistencies are noted in his description. For example, he claims that the manuscript does not specify the scribe, while the colophon clearly states, "Written by the poet's own hand." He also mentions the *devon* lacks a conclusion, though Faqiriy had, in fact, written one. Mirzayev refers to another manuscript under inventory number 7689, but this is actually a different work by Abdulghafur Lori.

Faqiriy's poetry genres and quantities are also subject to uncertainty. In 1972, Mirzayev published a selection of 60 poems, although the original manuscript includes 291. He also mentions that two *devons* by Faqiriy are preserved under different inventory numbers, though the numbers differ between his article and the preface of the publication, likely due to technical error. Furthermore, in both the 1972 publication and the *Uzbek Literature* Volume V (1968), where 19 of Faqiriy's poems appear, instances of couplet reduction are evident.

Nurmuhammad Qobulov contributed numerous articles and a book titled *Abdurazzoq Faqiriy*, discussing the poet's life, lyrics, and the influence of the period. In his 1998 book *Khorezm Literary Environment*, he reiterates biographical details and shares memories from Faqiriy's relatives and contemporaries, highlighting that many of his poems were written upon request.

Faqiriy himself confirms in his *devon's* preface that his poems were often written by request and for various occasions. A. Murodov, in his monograph *History of Calligraphy in Central Asia*, also discusses Faqiriy's skills in calligraphy.

Farogat Musamuhamedova's 1974 dissertation covers Faqiriy's biography, literary legacy, lyrical style, and social views. However, her evaluation reflects the ideological lens of her time. She miscounts genres in the *devon* and fails to distinguish poems by other poets, such as Munis and Amiriy, included in the manuscript. Additionally, although half of Faqiriy's ghazals are in the *muwashshah* form, this is not addressed in her work. Her analysis tends to interpret classical love motifs literally rather than allegorically.

G. Ismoilova's dissertation *Khorezm Literary Environment during the Reign of Feruz* also touches on Faqiriy's work, especially in chapters on the perfect human, the promotion of knowledge, religious themes, and the interplay of tradition and modernity. She lists Faqiriy's manuscript under inventory number 7321.

In his 1996 book *Khorezm Enlightenment – Mirror of the World*, Solih Hasanov discusses Faqiriy's ethical and educational values. He highlights the poet's advocacy for knowledge and criticism of ignorance, using examples of poems on friendship, love, and family to support his points.

Findings

Although various studies have been conducted on the poet's works and literary legacy, his biography still needs to be fully reconstructed, and his poems should be published in their entirety. As a representative of the Khorezm literary environment, a scholarly monographic analysis of Abdurazzoq Faqiriy's manuscript collection is among the urgent scholarly tasks. Studying the poet's works in depth and preparing a critical edition will help establish his distinct place in literary history. Moreover, the complete publication of his poetry would provide insight into his artistic talent and help reveal the creative secrets of his craftsmanship.

Conclusions

It has been determined that the manuscripts with inventory numbers 7687, 7689, 7679, and 7321, listed in previous studies and stored in the main collection of the Institute of Oriental Studies, do not belong to Faqiriy's works. Specifically, the manuscript with number 7687 is "Bedil," 7689 is "Hoshiyayi Sharhi Mullo," 7321 is "Devoni Muhyi," and 7679 is titled "Jung va Ash'ori Bayoz." Only the manuscript numbered 7693 has been confirmed as Faqiriy's handwritten collection. In addition to the main archive, the Hamid Sulaymon collection was also checked, but no manuscripts by the poet were found under the referenced numbers.

Although a part of the poet's poetry has been published, there are instances of shortened couplets. Therefore, there is a need to fully collect and publish Faqiriy's poetic works.

Descriptions of the poet's manuscript collection appear in several previous studies; however, there are noticeable inaccuracies in some of them. This indicates the necessity of examining the manuscript through textual and source analysis.

Studying the artistic features of Faqiriy's poems is also a priority. Some past research analyzed his work under the influence of the political regime of their time.

Literature:

1. Абдуллаев В. Ўзбек адабиёти тарихи. V томлик. V том. – Т.: Фан, 1980 – 419 б.
2. Зоҳидов В. Ўзбек адабиёти. V том. Иккинчи китоб. – Т.: Ғофур Ғулом номидаги Адабиёт ва санъат, 1968 – 345 б.
3. Исмоилова Г. Феруз даври Хоразм адабий муҳити. – Т.: 1995. – 141 б.
4. Лаффасий Ҳ. Тазкираи шуаро. Урганч: Хоразм, 1992. – 118 б.
5. Мирзаев В. Абдураззоқ Фақирӣ. Шеърлар. – Т.: Ғофур Ғулом номидаги Адабиёт ва санъат, 1972. – 94б.
6. Мирзаев В. "Шоир Фақирӣ девонларининг қўлёзма нусхалари." Ўзбек тили ва адабиёти, 1966.
7. Мусамухамедова Ф. Фақирӣ ҳаёти ва адабий фаолияти. Тошкент. 1974.
8. Сироҷиддинов Ш. Матншунослик сабоқлари. – Т.: Навои университети, 2019. – 127 б.
9. Юсупова Д. Ўзбек мумтоз адабиёти тарихи. – Т.: Академнашр, 2013. – 271 б.
10. Қобулов Н. Абдураззоқ Фақирӣ. – Т.: Ўзбекистон, 1974. – 36 б.
11. Қобулов Н. Хоразм адабий муҳити. Урганч: Хоразм, 1998. – 220 б.
12. Ҳасанов С. Хоразм маърифати олам кўзгуси. – Т.: Ўқитувчи, 1996. – 304 б.
13. Karimova F. Sharq adabiyotida debocha va uning poetikasi: monografiya/ F.Karimova; – Т.: Elnur-Print, 2023. –212 б.
14. Faqiriy. Devoni Faqiriy. Qo'lyozma: O'ZFASHI, № 7693.
15. Мадиримова С. Мутриб хонахароб ҳаёти ва ижодининг урганилиши. *in Library*, 2022. – 22(1), 47-50.

16. Мадиримова, С. О‘zbek adabiyoti tarixini o‘qitishning manbaviy asoslari (Mutrib ijodi). *Каталог учебников*, 1(1), 2023. 3-136.
17. Makhmudovna M. S., & Eisar, J. OBSERVATIONS ON THE LIFE AND CREATIVITY OF MURODIY. *American Journal of Philological Sciences*, 4(04), 2024. –122-128 b.
18. Makhmudovna, M. S., Saripul, A. R., & Eisar, J. ANALYSIS OF TEXT DIFFERENCES IN MUTRIB'S WORKS. *American Journal Of Philological Sciences*, 3(04), 2023. 41-47 b.