

К юбилею Н.И. Гиясова

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Ф.Р. Кадирова (Худжанд, Республика Таджикистан)

Приоритеты таджикостанского издания «Лугати фурс»-а Асади Туси в сравнении с иранскими публикациями

Аннотация: В статье анализируется значимость и преимущества «Лугати фурс»-а Асади Туси, изданного в Таджикистане, над редактированием которого работал лексикограф Нурулло Гиясов. Рассматривается содержание предисловия, а далее непосредственно анализируется скорректированный текст словаря, заметки и примечания корректора и в конце отмечается, что все достижения данного издания имеют научную ценность в области текстологии, лексикографии и исторической литературы.

Ключевые слова: «Лугати фурс», Асади Туси, словарь, редактирование, научно-критические издания, корректор Нурулло Гиясов

F.R. Qodirova (Khujand, Republic of Tajikistan)

Priorities of the Tajik Edition of “Lughati Furs” by Asadi Tusi from Iranian Publications

Abstract: The article analyzes the significance and priority of “Lughati Furs” by Asadi Tusi published in Tajikistan, which was proofread by lexicographer Nurullo Ghiyosov. At the beginning, the content of the preface is considered, and then the corrected text of the dictionary, notes and comments of the proofreader are directly analyzed, and at the end, it is noted that all the achievements of this edition have scientific value in the field of textology, lexicography and historical literature.

Key words: “Lughati Furs”, Asadi Tusi, dictionary, proofreading, scientific-critical editions, proofreader Nurullo Ghiyosov

INTRODUCTION

“Lughati Furs” by Asadi Tusi is considered to the first testifying verses dictionary available to our time, which has a special place in the territory of the Tajik-Persian language and the arena of its researches.

As far as we are concerned, it was first published in 1897 by Pavel Horn (based on the Vatican copy, dated 1332) in Berlin, in 1940 by Abbos Iqbol Oshtiyoni (based on 4 copies) in Tehran, in 1957 by Muhammad Dabirsiyoqi (based on 4 copies) in Tehran, in 1986 by Fathulloh Mujtaboi and Aliashraf Sodiqi (based on the version of Punjab and a comparison of 11 other copies) in Tehran, in 2015 Nurullo Ghiyasov (based on the edition of M. Dabirsiyoqi in comparison with the edition of F. Mujtaboi and A. Sodiqi) in Khujand and, finally, published in 2022 by Aliashraf Sodiqi and Javad Bishri in Tehran (variant copying of six manuscripts)¹.

Each of these editions has specific peculiarities of proofread, preparation and publication, which will be explained while presenting the Tajik edition referred to as “Lughati Furs”.

MAIN RESULTS AND DISCUSSION

Before starting the goal, introducing the personality of the Tajik proofreader of “Lughati Furs” in a general way will make the purpose of the relevant research even clearer.

Candidate of philological sciences, associate professor, scholar in linguistic studies – Nurullo Ghiyasov is considered to one of those researchers who, alongside with scientific researches and publication of more than 20 theses and books and more than 400 scientific articles, proofreading and preparation the text of classical works, either in collaboration with other researchers or alone got and gained the necessary experience in the relevant sphere. He participated and cooperated with others in revising the following literary works, such as: “Bayazhoi Umar Hafiz” (Khujand, 2003), “Tarjumai Tafsiri Tabari” (Khujand, 2007), “Manaqibi Imami Azam” (Khujand, 2011), “Donishnomai Qadarkhon” (Khujand, 2013), “Tuhfat-ul-khoni” by Muhammad Wafa Karminahi (Khujand, 2018) and so on.

Series of literary productions were edited and prepared separately by N. Ghiyasov himself, including: “Translation of the History of Yamini” by Jurfodiqoni (Khujand, 2013), “Lughati Furs” by Asadi Tusi (Khujand, 2015), “Some Words that Men-of-Letters Should Say” by Abulfazli Baihaqi (Khujand, 2024). Into the bargain, N. Ghiyasov has a great contribution into the editorship of the text of literary productions, especially dictionaries. Under his editorship, the following dictionaries, such as: “Dictionary of Musical Terms “Shoh-Nama” (edited by N.G. Hakimov; Khujand, 1994), “Farhangi Qawwos” (proofread and prepared by M. Khojaeva and S. Saidov; Khujand, 2003), “Surmai Sulaymoni” (proofread and prepared by F.N. Ghiyasova; Khujand, 2006) etc. have been published.

One can assert confidently that the proofread and preparation of “Lughati Furs” by Asadi Tusi testifies Nurullo Ghiyasov’s high mastership on textology. It is not difficult to understand the relevant statement from the detailed introduction and commentary of the critical text prepared by him. At the same time, it is worth stressing that until today the text of lexicographical production with such a textological approach and profound explanation has not been published. Even, the text of some dictionaries was prepared without a critique, which does not have a significant textological value [16].

M. Tillokhoaeva and Sh. Polodova briefly described the priorities of the preparation and revision of the dictionary in question and pointed out its proofreaders’ opinions and merits in the article entitled as “Lughati Furs” – Reliable Source of “Dictionary of Tajik Language” [19: 127–133]. As well as, Dr. of Philosophy, Professor H. Ziyoev in his article referred to as “The First Dictionary with Testifying Verses” (Review to Asad Tusi’s Book / Lughati Furs. Introduction, Compilation, Commentary, Margin, and index by Nurullo Ghiyasov. Khujand: Light of Enlightenment, – 492 pp.) with a

¹ This edition was not available, but information about the former in question is obtained from the following website [regime of availability]: <https://mahfouzi-museum.com/س-ی-و-ن-ت-س-د-ش-ن-ا-د-ر-گ-ر-ب-ه-خ-س-ن-س-ر-ف-ت-غ-ل>

few brief hints about the importance of the proofreader of this dictionary he paid more attention to the issue of the usage of some lexical entries in some of Tajik dialects and the historical essay (etymology) of some of lexicons of Tajik southern vernaculars [10].

The purpose of the present article, which is the third one about the Tajik edition of “Lughati Furs” lies in a specific review and reflection of the real efforts and initiatives done by N. Ghiyasov in the streamline of correction and preparation of the applied edition of the relevant dictionary. The content of “Lughati Furs” prepared by N. Ghiyasov consists of introduction [1: 3–39], list of abbreviations [1: 40–42], critical text with commentary and margin [1: 43–424], list of sources [1: 425–428], list of names of persons [1: 429–442], list of geographical names [1: 443–445], list of lexical entries [1: 446–478], archaic and hard-to-understand words [1: 479–490].

The importance of the text “Lughati Furs”, which was prepared by N. Ghiyasov can be seen in the following priorities:

a) *Comprehensive introduction – the comparison and contrast of commentaries written by previous writers about Asadi Tusi’s lifestyle and creations.*

In introductory part, N. Ghiyasov paid attention to issues concerning the lifestyle and creations of the author of “Lughati Furs” and made an endeavor to present the complete biography of the poet and lexicographer – Asadi Tusi relying on the commentaries of previous writers. It is worth mentioning that Asadi Tusi’s biography and creations have been studied by many researchers, including Pavel Horn [2: thirteen-seventy-one], Herman Ette [28: 40–42, 56–58, 297], Edward Brown [9: 638, 655–656, 666, 668, 691–692], Yevgeny Bertels [8: 207–240], Konstantin Chaikin [20: 119–159], Shibli Numani [17: 140–143], Rizazoda Shafak [27: 137–141], Jalaluddin Humoi [26: 148–152], Habib Yaghmoi [4: eight-fourteen], Badeuzzaman Furuzonfar [21: 430–474], Abbas Iqbal [3: alif-kof], Muhammad Dabirsiyaqi [2: one-twelve], Zabihullah Safo [18: 403–421], Vladimir Kapranov [12: 72; 12: 3–246], Alakhan Afsahzod [5: 128; 6: 256; 7: 37], Ali Mohammadi Khorasani [15: 346; 23: 584–585; 24: 5–24; 25: 233–234], Halimjon Zoirov [11: 173–174], Abulfazl Khatibi [22: 274–283] and others have researched a number of these works by the author.

Within fifteen pages, the proofreader presents the results of the researches done by European, Iranian, Russian, and Tajik scholars in literary studies on issues beset with the lifestyle and creations of the author of “Lughati Furs”, including the existence of two Asadi Tusi and the correction of this wrong theory; the year of Asadi’s birth and death; publication of “Garshosp-Name” and receiving the author’s abundant support from Abudulaf Dayroni; this work sources; having national and patriotic content and ideas; heroes of the work and innovation in epics writing; being considered “Garshosp-Name” by E.E. Bertels and its author; translation of the work into Gujarati, French languages; Asadi is considered to be as the founder of the controversial genre with five odes: “Zamin va Osmon”, “Arabu Ajam”, “Shabu Ruz”, “Gabru Musalmon”, “Kamon va Nayza”; one of the features of Asadi’s writing style is the usage of Arabic words in discussions; however, he designed and reviewed several other poems written by Asadi [1: 19].

Almost half more of the introduction is dedicated to the presentation of “Lughati Furs”, in which the following issues are raised and resolved: to dwell on previous lexicography in Tajik lexicographical studies; to be “Lughati Furs” the third interpretation dictionary and the first dictionary with testifying verses; to bring the laws and regulations of the dictionary into a certain system by Asadi; to divide the dictionaries created after “Lughati Furs” into two groups: *tadvini* and *ta’lifi*; to take into account the letter of the word according to alphabetical order; to occur the lexical entries in “Lughati Furs”; Asa-

di's choice of ambiguous lexical entries for explanation; to indicate the number of lexical entries in different ways (according to the number of L.S. Peysikov 2300 lexical entries; in M. Dabirsiyoqi's edition 1196+118 words); to have its stylistic aspect according to the research done by V. Kapranov; to place archaic and live words in "Lughati Furs"; to resort to Asadi's various methods of explanation (Tajik synonyms, Arabic synonyms, detailed explanation, and Arabic synonyms) according to M. Dabirsiyoqi's edition, 1335 verses of Asadi's testifying ones from 77 poets; from 40 poets, one testifying verse faced with editing and distortion of certain formers in question by the scribes; to name the unknown or lost works those ones have come down to our time through "Lughati Furs"; to canvass Pavel Horn's hints about its incompleteness; to present 12 manuscripts under the proofreaders Abbos Iqbol and Fathulloh Mujtaboi and Aliashraf Sodiqi; to discuss the difference between the copies of "Lughati Furs"; to assume the previous editors – the manipulation of "Lughati Furs" by private and public people and to create its new editions.

b) Selection of the approach aimed at the correction of entries tested by Muhammad Dabirsiyoqi.

N. Ghiyasov considers the reason for resorting to the text published by M. Dabirsiyoqi as the grounds aimed at the correction of entries in the following 4 factors: the fact that it is the second edition after the publication by A. Iqbol and correction of mistakes found in the first edition; in the margins of the lexical entries mentioned by A. Iqbal; reedition of Pavel Horn's introduction after his forward; the less number of lexical entries covered by Aliashraf Sodiki's edition and Fathulloh Mujtaboi [1: 36–37]. Because the proofreader stated the difference between his edition and the two Iranian ones, there is no need to repeat the relevant issue again.

Another reason for choosing the second edition to be prepared and transferred by N. Ghiyasov is that the proofreader M. Dabirsiyoqi used the written version under the hand of Pavel Horn as the basis for correction in the relevant edition and did not reduce or add anything to its text [2: 8]. This means that M. Dabirsiyoqi chose the first approach towards the correction and brought the changes in the margin. According to this method, the base text remains unchanged, and this immutability prevents the proofreader from distorting the former in question.

The priority of the Tajik edition is the last one (2022) and six ancient versions are included into one book without any correspondence. These six copies are presented unedited. In this case, the reader or researcher is forced to review each entry in six copies and visualize the results of their interaction and comparison in his/her mind. In other words, public usage of the latest edition is extremely difficult.

c) Presentation of the authors of testifying verses of lexical entries.

In the margin, the proofreader introduced the personality of each well-known and unknown poet, which is mentioned before the testifying verse based on the following books "Dehkhudo's Dictionary", "Life Depiction of the Poets who Have not Devans", "Poets who Lived in Rudaki Era" and other sources for the reader of the dictionary. For example, the name of the poet - Bahromi appears in the lexical entry referred to as "oso":

Oso – to be opened the mouth. Bahromi says:

*Chunon namud ba mo dosh mohi nav didor,
Chu mohi man, ki kunad vaqti khobi khush oso.*

In the margin, N. Ghiyasov introduced his personality with a comprehensive explanation as follows: "Abulhasan Ali ibn Bahromi Sarakhsi, also known as "Bahromi" is considered to be one of the poets of the first period of the Ghaznavid Epoch and one of Nasiruddin Sabuktakin's and Sultan Mahmudi Ghaznavid's panegyrist. The year of

his birth and death is unknown. His poetry have been preserved in anthologies and lexicographical productions, including in “Lughati Furs”. He was one of the outstanding scholars of his time, not only at poetry, but in the subject of aruz and rhyme either. Avfi informs that “he had a perfect mastership in poetry and its cognition” and writes that his “Khujasta-Name” is unique in aruz science (Lubab, p. 265). In reference to it, three of his books in literary criticism are mentioned in the reliable sources (See to: Chahor maqola, p. 315). From his poetry 67 bayts have been remained totally (Sharhi ahvol, p. 403) [1: 43–44]. The reader who comes across the name of the mentioned poet for the first time, as soon as he/she is aware of his versifies, and can find his other poetry by relying on the sources of the relevant data.

d) Pointing out the historical essay of entries in medieval lexicographical productions.

In order to compare and contrast the lexical entries and their interpretations, N. Ghiyasov resorted to the following dictionaries referred to as “Sihoh-ul-Furs”, “Meyori Jamoli”, “Tuhfat-ul-Ahbab”, “Farhangi Qawvos”, “Donish-Name Qadarkhon”, “Burhoni kote”, “Farhangi Rashidi” and “Surmai Sulaymoni” very effectively. The proofreader made an endeavor to establish the position of each lexical entries of “Lughati Furs” in these dictionaries, and in certain cases, he shows the difference between in their content and their testifying verses. To be acquaintance with the historical essay of the lexical entry and their testifying verses leads the related field reader to bring out scientific results. For instance, in the course of interpreting the word “oso”, which its interpretation of testifying verse was adduced above, the proofreader wrote the following commentary: “In AI (p. 3), Mujtaboi (p. 23) and MJ (p. 4), the word “oso” is interpreted very similar to each other, namely it is open-mouthed, who opens his mouth from laziness or sleepiness to wake up with a long breath. In FQ, it is interpreted as a synonym of bosak fozha (p. 167). In SF (p. 18) and TA (p. 133), it appears only once, but in two meanings: 1) oral, common 2) similar, shape, like” [1: 43]. It is clear that the relevant word gradually acquired a second meaning, and became more common as a word expressing the following meanings “monand, shaklu misl”, and over time the former in question became a verb.

e) interesting design of textological discussions and expression of the proofreader’s personal point of view.

In certain cases, the proofreader makes an endeavor to dwell on issues beset with the variant reading of the testifying verses and lexical entries and to express his viewpoint based on the data concerning dictionaries and proofreaders of the collection of compositions of poetry and scholars in lexicographical studies. For instance, in the margin of the following testifying verses from Rudaki under No. 17603, which is placed on the page “Va nagashta...”, it runs as follow:

*Zamone barq purkhanda, zamone ra’d purnola,
Chunon modar abar suki arusi sezdahsola.
Va gashta z-in parandi sabz shokhi bedi bunsola,
Chunon chun ashki mahjuron nishasta zhola bar lola.*

“In AI [p.493], SN [p. 510], JSh [p. 62] and AR [p. 162] it is recorded in this rhyme, “Va gashta...”. K. Rustam considers it like this “Nagashta...” and he writes that in the case of “Va gashta...” the relevant rhyme does not make any sense, while the usage of “nagashta” gives the meaning to the bayt, i.e. “Willow horn because of wearing green spring clothes he hid his old age” [See to: DR, p. 205]. And this meaning is acceptable if the rhyme is read “Nagashta z-in parandi sabz shokhi bed bunsola”, namely bunsola is not considered as “solkhurda” in term of meanings [DR, p. 206]. However, S. Saidov considers the meaning given by K. Rustam referred to as “far from the traditional way

of the expression of Khursani style men-of-letters' opinion" and writes that "Here is a reference to the first two bayt, namely full-laughing lightning and full-moaning thunder, as a result of which the old willow king a green bird, i. e. a silk or a green leaf itself". In conformity with Rudaki's himself opinion the former refers to the rejuvenation of an old tree and, in this example, he means the nature [Saidov, p. 137]" [1: 303].

In the course of showing the difference between the testifying verses of the mentioned entry N. Ghiyasov adduces the proofreader's view of Rudaki's Devan - K. Rustam and contrasts it with the writings of a scholar in literary criticism - S. Saidov.

Or in another place under the margin #2362 – the entry referred to as "tareva" we read as follows:

"TAREVA – rohe buvad pushta-pushta. Shahid said:
Bar kuhi volo chu chi? Hamchun uqob andar havo,
Bar garevaroh chun chi? Hamchu bar sahro shamol!"

Apparently, there was a mistake while writing the relevant word, namely gareva. The confirmation of this point of view is the entry – tareva, for its interpretation this bayt is adduced, and it can also be the version of AI, because it is written "Bar tareva roh chi..." (p. 482).

This bayt belonging to the pen of Shahid Balkhi is recited in AHR as follows:

Birkavu bolo chuja? Hamchun uqob andar havo,
Bar tareva roh chun chi? Hamchu bar sahro shamol!" (p. 53).

In AHR (1958) the bayt in question is also wrong, and in both copies, according to S. Saidov this bayt has "shortcoming from the point of view of poetry" and "does not include the desired meaning" and "scholars in textological studies made mistake while proofreading due to the similarity of the words and the lack of validity" (Naqd, p. 53)" [1: 407].

Similarly, many textological discussions are adduced in the margin, and they are considered to be an appropriate references for the readers who engage to find and identify the existing issues in dictionaries.

f) *Being able to serve the edition of the Tajik edition of "Lughati Furs" by Asadi Tusi as a corrected and enlarged model text for the preparation of other dictionaries.*

CONCLUSION

Designing on the premise of the discussed above peculiarities one can come to the conclusion that the edition in question being one of the five editions of "Lughati Furs" is truly unique nowadays and can serve as a model edition for other dictionaries correction, because the ways and approaches, especially textual and lexicographical margin writing has become very smooth in it. Although the proofreader relied on M. Dabirsiy-qi's work while choosing the base version he is completely independent in the margin to express the textual and lexicographical discussions, and resorted to his experience and knowledge so masterfully that a new approach to the preparation and correction of dictionaries was existed. Upon the whole, one can assert that like "Lughati Furs" no lexicographical productions of this level and quality of textual studies have been prepared and presented to the lovers of science and literature in our country up to date. If this Tajik edition of the dictionary, which is applied and scientific-critical one was prepared and published in Persian script, it would have the same scientific value. The relevant feature shows the priority of this edition over its Iranian ones.

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Сведения об авторе:

Фируза Рустамовна Кадирова,
доктор философии (PHD),
по специальности Филология
ГУ «Научный центр Камола Худжанди»

Firuz R. Qodirova,
Doctor of PhD, Doctor of Philosophy (PHD),
specializing in Philology
State Institution
“Kamol Khujandi Scientific Center”

fkodirova9101@mail.ru