

DESCRIPTION OF WOMEN IN "JAWAHIR UL-AJAIB"

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ОПИСАНИЕ ЖЕНЩИН В «ДЖАВИХИР АЛ-АДЖАЙИБ»

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Abstract. The article provides information on the first memoir devoted to women "Jawahir ul-ajajib" by Fakhriy Hiraviy, and the manuscript copies of the memoir stored in libraries around the world. You can find out about the quantity of art forms in the "Jawahir ul-ajajib" as well as the number of women and their work.

Аннотация. Статья посвящена научной работе Фахрия Хирави «Джавихир ал-аджайиб», которая является богатым литературным наследием и первой тазкирой, посвященная женщинам Востока. Также приводятся интересные факты о рукописи тазкире, которые хранятся в разных фондах мира.

Keywords: memoir, memoir writing, "Jawahir ul-ajajib", Fakhriy Hiraviy, manuscript, source

Ключевые слова: тазкира, тазкирописание, «Джавихир ал-аджайиб», Фахри Хирави, рукопись, источник.

Not only does Memoirs serve as an important source for the study of literary and historical heritage, they also show that each period is different from the other in terms of political and social aspects. In Uzbekistan the 1960s, in accordance with the suggestion of Master Maksud Shaikhzoda, it was started to search for information about female poets within memoirs. More than thirty memoirs, many *bayoza*s (a type of poetic anthology) and *gulchins* (another type of poetic anthology derived from the word *gul* — flower; — *chin*- to pick up. *gulchin* — flower picker) have been looked through during these years [2].

It is well known from history that only the court ladies were able to engage in science. They have not been noticeable in the scenery of science. However, there are a lot of word-artists who originated from among eastern women, but they have also come up with pen names such as Hijabii, Nihonii, and Mahfii. The evidence for that can be seen in the memoirs on the poetesses. We see the Sultan of Turkish poetry His Highness Alisher Navoi writing about three poetesses in the book of "Majolis un-nafois". One of them is Mehrii Hirotii, and the two others are Bedilii and Biche (Bibicha) Munajjima [1].

In the lifetime of Alisher Navoi, the socio-political conditions of the time made it difficult to collect information about women and to mention them. For this reason, Alisher Navoi in his memoir "Majolis un-Nafois" quotes only three poetesses, while providing information about 459 poets.

But as time passed and worldviews changed, the Orientalist literature has also developed a bit of writing about eastern women. For example: Amir Sheralikhan Ludi's "Mirot ul-Khayol" (17th

century), Taqiddin Muhammad bin Muhammad Avhadi's "Arofat ul-oshiqin" (17th century), Lutf Alibek Ozar's "Otashkade" (XVIII century), "Tadkirat ul-havotin" by Muhammad Rofe Malikul Kuttub (XVIII), "Nishtari ishq" by Hussein Kulihan Azim Abadi (XIX century), "Natoyij ul-afkor" by Muhammad Qudratullah Gupomui (XIX century), Said Muhammad Siddiq Bahodir bin Hasan bin Husayn Bukhari's "Shami Anjuman" (19th century), Said Ali Hasankhan's "Subhi Gulshan" (19th century), Said Nur Hasankhan's "Nigoristoni Sukhan" (19th century), Muhammad Muzaffar Hussein's "Ruzi Ravshan" (19th century), Abul Qasim Muhtaram Shervani's "Akhtare tobon" (XIX century), Mahmud Mirza's "Naqli Majlis" (XIX century), Muhammad Zehni Afandi's "Mashohir un-niso fi-l-Islam" (XIX century), Muhammad Hasankhan's "Hayroti Hasan" (XIX century) [4], Rizouddin bin Fakhriddin's "Mashxur khotunlar" (20th century), Keshovarz Sadr's "Az Robiya to Parvin" (20th century), Muhammad Hasan Rajabiy's "Mashohire zanone Ironi va porsiiuguy" (20th century), Moga Rakhmoni's "Pardaneshinone suhanguy" (20th century) are just a few to count [3].

Another tazkira devoted to women is the work of Muhammad bin Rafi'ul Qutub Shirazi تذکره "الخواتین" ("Tazkirat ul-Khawatin"), which was distributed in 1306 by Mirza Ahmadi (17x20, 178 pages) in lithography. In spite of the fact that a 6-page commentary on the 293 ladies is given after the preface, a total of 337 artists are really mentioned within the play. Shirazi cites Muhammad Zehni's Mashahir un-Nisa fil Islam as the most sources for a deeper look at the world of women. In this tazkirah, women's names are given in sequential order: "ا"-108, "ب"-29, "ت"-15, "ث"-3, "ج"-18, "ح"-36, "خ"-26, "د"-16, "ذ"-6, "ر"-30, "ز"-4, "س"-3, "ش"-4, "ص"-2, "ض"-2, "ط"-1, "ع"-4, "ف"-3, "ق"-2, "ک"-6, "ل"-5, "م"-8, "ن"-2, "و"-1, "ه"-3, "ی"-1, in total 300 women.

One of these is the "Tazkirat un-Niso" memoir written by Mullah Mohammad Siddiq Ahunzoda Hiroti in 1904. It contains information and legends on 140 poetesses.

Moga Rakhmoni's "Parda neshinone-suhanguy" memoir contains of information on 136 women, and the work includes information dating back from the 11th to 19th centuries (written in 1952).

These sources also contain myths along with truth about women. In these memoirs information on lives and literary career of Robiya (X century), Ismatiy and Aisha Samarkandiy (XI century), Munisa Mahastiy (XII century), Mutriba of Koshghar (XIII century), Podsho Khotun of Khorezm (XIV century), Alisher Navoiy's contemporaries: Mehriy, Hayriniso, Gavharbegim, Dilshod Khotun, Okabeka, Munajjima, Bediliy, and poems whose names are mentioned in Jami's book "Nafohat ul-uns" such as Gulbadan, Gulruh, Nurjahan, Zebunniso, Vazirulniso, Buzurgiy, Salima, Zaynatulniso, Jahonoro (XVII century) can be found [3].

It is noteworthy that Muhammad ibn Amiri Fahri Khiraviy, the author of "Ravzat us-salotin", collected information about poetesses from the early times of Persian literature, and created the "Jawahir ul-ajaib" memoir.

As it is revealed from the introduction of "Jawahir ul-ajaib", while reading through the collection of "Tuhfat ul-Habib" Fakhriy was impressed by the responsive ghazal of Mehriy to Khofiz starting with the lines of "یاد باد آنکه، سر کوی توام، منزل بود دیدم، را، روشنی از خاک درت حاصل بود" and he made a resolution to compile a memoir devoted to poetesses:

از مودیم، بیکجرحه می حاصل بود	حل هر نکته، که بر پیر خرد، مشکل بود
در هر کس که زدم، بیخود و لایعقل بود	گفتم: از مدرسه پرسم سبب حرمت می
لاله سوخته، خون در دل و، پا در گل بود	در چمن، صبح دم از گریه، از ناله من
سحر چشم تو دیدم، همه را شامل بود	انچه از بابل و هاروت، روایت کردند
حیفی صد حیف! که آن دولت مستعجل بود	دولتی بود، تماشای رخت، (مهری) را

“The primary Persian treatise on women, «Jawahir ul-ajaib», which is recognized as a tazkira, contains brief but exceptionally valuable data. The number of poets within the works shifts. One of the oldest tazkirs, Muhammad Awfi's Lubab ul-albob, two names and poetesses, Robiya bint Ka'b and the girl of Kashgari. In the book “Tazkirat ush-shuaro” by Davlatshah Samarkandi, composed in 892, it is said approximately Dilorom Changi that he was a lover of Bahrom Gor named Dilorom, who was rich and intelligent.

The creation of «Jawahir ul-ajaib» is directly related to the activities of Fakhri Hirawi in India. The poet personally knew some of the women whose names were mentioned in the Tazkirah.

Fakhri Hirawi's tazkirah “«Jawahir ul-ajaib» i” began with a praise of Allah and a salutation to our Prophet (saw), and a total of 31 women were mentioned. It is possible to have a brief account of Hazrat Aisha, Hazrat Zulayho, Mahastiy, Mehriy, Ofoq Begim Jaloyir, Balkhi, Mogul Khanim, Jahan Khotin, Nisayi, Bibicha Munajjima, Nihoniy Sherozi, Bibi Orzui Samarkandiy and other talented creative women of the East, albeit briefly. The life and work of three of these poets: Bedili, Bibicha Munajjima and Mehriylar are also mentioned in Alisher Navoi's “Majlis un-Nafois”.

Navoi referred to the women in turn, but continued the style of the Honorary Navoi, adding to them the examples he had heard, commenting, and preparing the ground for all the tazkiranavis.

Bediliy in "Jawahir ul-ajaib" is exactly the same as in Navoiy's "Majolis Un-nafois", but has not been fully translated [5].

Definition and classification of Biche Munajjima in "Jawahir ul-ajaib" is a bit different from "Majolis un-nafois", however, the meaning and necessity are the same [5].

Mehri, on the other hand, is described beautifully by both Fakhriy and Alisher Navoiy and gives much more information and even examples of her ghazals [5].

After Fakhriy, Roziy, Taki Kashi, Taki Ovhad, Vali Dagestani, Sherkhon Ludhi and Latif Ali Ozar wrote memoirs about Persian poetesses in their Persian memoirs. Of these, Sherkhan and Ozar have created a separate chapter for women (poetesses) in the conclusion. Ozar mentioned eight and Sherkhan mentioned fifteen poetesses.

Although "Jawahir ul-ajaib" is short, the content is very unique in its essence and information. Had Fakhri not wrote the memoir devoted to the women, it would have not only been a reference to the poetesses, but also their names would have been eliminated without any signs or footprints from the pages of history.

Taqi Kashi and Taqi Ovhad used the "Jawahir ul-ajaib" in their memoirs a lot. In particular, Ovhad had copied most of the "Jawahir ul-ajaib" in his book.

The number of poets is given differently in different copies of this work. Copies of “«Jawahir ul-ajaib» ” are very unique. So far, the most well-known copies can be found in the scientific-critical text of the works “Razvt us-Salotin” and «Jawahir ul-ajaib» prepared by Said Hisomiddin Rashidi:

1) Buhar Collection, Calcutta One Copy Numbered 482. This copy is sixteen pages long and each page contains fourteen lines.

2) Patna Bankipur Copy Numbered 1098, under thirty-second number this memoir starts from page number one hundred and thirty-nine.

3) A copy of Budlin Numbered 362, it mentions twenty poetesses in ordinary Nastaliq script (190-198), written in 1195 AH. The bibliography called this one as a short copy.

4) Copy of the National Museum of Karachi. It is a copy that scientists have found to be original. It consists of 11 sheets, has 15 lines, and is written in a Nastaliq script.

5) Hyderabad-Said Shamsullah Kadiri did not specify which library it was being stored. It was published in 1968 in Aurangabad.

6-7) Copies in the Avadh Library. The copies which were available at the Royal Library in Avadh have not been found from where they had gone yet. It provided information about twenty women.

8) Kulkishur, Lakhnau. The defunct Kulkishur had this copy published two times. The first was in 1873 and the second in 1880. The copies of both editions are twenty-three pages long and contain information about twenty-seven poetesses [5].

Another important aspect of the tazkirah is that it contains poems and verses that belongs to the person mentioned. Here are some of them as proof of our point.

In a poem dedicated to Mohim Begim:

آن ملك سیرت فلك قدری که، پیش رای او
ذره خورشید تابان را نباشد اعتبار
بر سپهر کامگار بخت و دولت ماهم بلقس قدر
آنکه شد پرورده او را در شاهی بر کنار
آن چنان ماهی که خورشیدش بود آینه دار
نیک رای ماه تابانی تمام

Meaning:

He is next to the angel's judgment,
The golden rays of the sun are also in vain.
Mohim, who is as powerful and happy as Bilqis²,
He will bring him up to the kingdom.
His judgment is like the moon of heaven,
It is such a moon that the sun shines!

In the preface to «Jawahir ul-ajab», it was for women the attitude, the principle of glorifying and praising them, is clearly felt. Hirawi describes women as jewels that adorn the gates of kings.

“My honorable heart got to be so enlightened that I tried to organize the foremost imperative pearls in their mines (riches) in a really distinctive way, imagining the women who appeared within the best of his memory, within the article of clothing of poetry, and when I finished this summary, I said, I called him [5]”.

The women whose names are mentioned in the commentary on «Jawahir ul-ajab»

The commentary “«Jawahir ul-ajab»” contains samples of the works of 31 honorary poets. There are 10 rhymes, 2 odds, 1 verse, 24 verses³, 11 rubais, 9 ghazals, 1 verse, 3 verses, 21 answers, 8 bytes in the Tazkirah, and a total of 90 verses (verses), 350 verses. Most of the poems are about love and admonition. There are so many answers in the play that they are of great importance in terms of their content. We can see in them the qualities of women's loyalty, ingenuity, wisdom, intelligence, diligence and justice.

Tazkirah provides information about 31 poetesses and examples of their poems, interesting new ideas about them, poems not presented in memoirs, and information about more than twenty poets are invaluable in studying their poems in Turkic, the history of our literature and the history of literary relations. "Jawahir ul-ajab" has a special place in Persian literature for it was the initial memoir dedicated to poetesses.

² The name of the mistress of the prophet Solomon.

³ Verse can be translated from English into Uzbek as *nazm, misra, band, she'r, bayt, poeziya*.

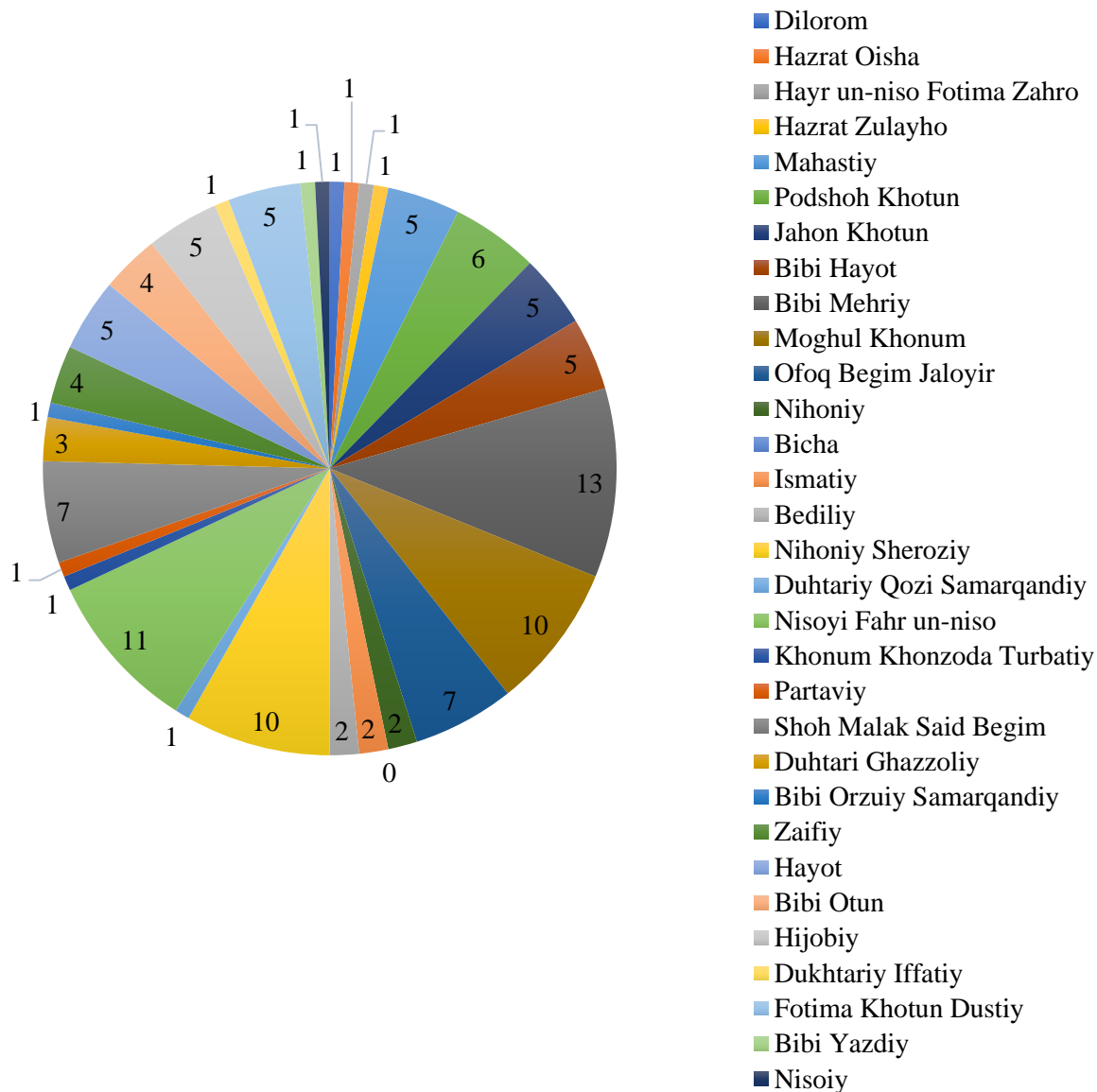


Figure. The number of women and verses in “ال عجايب جواهر”

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