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SOINUDDIN KHUJANDI'S LETTERS *Mirzoev Sadriiddin Kholovich, Candidate of Philological Sciences, Associate Professor of the department of Tajik Classical literature, Khujand State University named after academician B.G. Gafurov*

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The author of the article has given an analysis of the epistolary heritage of the outstanding scholar, well-known representative of Khujandians' House (Oli Khujand) in mediaeval Isfagon Souniddin Khujandi Isfahoni (1370-1433). It is marked that Souniddin Khujandi's epistolary heritage consists of almost twenty letters which may be grouped as: sultoni, ikhvoni, irfoni, hurufi ones. It is underscored that Khodja Sounuddin in his epistolas uses the Tajik language intermixed with Arabic words and word-combinations adducing Koranic verses and hadises belonging to the Prophet, prosodic citations in Tajik; the fact being the evidence of virtuous mastering of Tajik and Arabic by Khodja Sounuddin. His letters are the source of primary importance containing the data about his own life and Khujandians' House in Isfagan. Souniddin's epistolary heritage is not only of literary-historical significance, but of socially-political one either. Linguistic and stylistic peculiarities of letters have been explored as well.

Калидвожаҳо: *нома, номаҳои Соинуддини Хучандӣ, Оли Хучанди Исфаҳон, дастхатҳо, номаҳои султони, ихвони, ирфони*

Дар мақола номаҳои донишманди маъруфи Оли Хучанд дар Исфаҳони қуруни вустой Соинуддин Хучандии Исфаҳонӣ (1370-1433м.) ба риштаи таҳқиқ кашида шудааст. Зикр гардидаст, ки аз Соинуддини Хучандӣ наздик 20 нома боқӣ мондааст, ки метавон онҳоро аз рӯи мазмуну моҳият ва сабки навишташон ба номаҳои султони, ихвони, ирфони ва ҳуруфӣ дастабандӣ кард. Аз ин миқдор 6 нома ба шоҳону амрзодагон: 9 нома ба фарзанд ва ақрабияи; 3 мактуб ба пируни тариқат навишта шуда, боқимонда номаҳои ирфони ва ҳуруфӣ мебошанд. Таъкид шудааст, ки Хоҷа Соинуддин дар номаҳо матлабҳоиро бо забони форсии махлутӣ лугот ва таркиботи арабӣ ва бо истинод ба оёту аҳодис ва абёти форсии тоҷикӣ иброз медорад, ки чунин тарзи нигоҳи марбути наҳваи баёни Хоҷа Соинуддин буда, табаҳҳури комили ӯро дар забонҳои форсии тоҷикӣ ва арабӣ ба субут мерасонад. Номаҳои Хоҷа Соинуддин маълумоти муҳим ва судмандро доир ба аҳвали худ ва хонадонаи доро буда, дар ин бобат, сарчашмаи дастӣ аввал мебошанд. Номаҳои Хоҷа Соинуддин аз ҷумлаи монда гортарин осори адабии нависанда буда, аз чандин дидгоҳ: адабиву таърихӣ, иҷтимоӣ-сиёсӣ, ирфони ва ҳуруфӣ арзиши муҳим ва муфид доранд. Вижагиҳои забон ва сабки баёни номаҳо баррасӣ гардидаанд.

Ключевые слова: *эпистола, письма Соунуддина Худжанди, династия Худжандцев Исфагана, рукописи, султони, ихвони, ирфони*

Произведён анализ эпистолярного наследия видного ученого, известного представителя Дома Худжандцев (Оли Хучанд) в средневековом Исфагане - Соунуддина Худжанди Исфахани (1370-1433). Отмечается, что эпистолярное наследие Соунуддина Худжанди составляют почти двадцать писем, которые можно сгруппировать следующим образом: султани, ихвани, ирфани, хуруфи. Подчёркивается, что Ходжа Соунуддин использует в эпистолах таджикский язык в смеси с арабскими словами и словосочетаниями, с приведением коранических стихов и хадисов пророка, стихотворных цитат на таджикском языке, что свидетельствует о виртуозном владении Ходжой Соунуддином таджикским и арабским языками. Его письма являются первоисточником сведений о его жизни и о Доме Худжандцев Исфагана. Эпистолярное наследие Соунуддина имеет не только литературно-историческое, но и социально-политическое значение. Исследованы языковые и стилистические особенности писем Соунуддина.

A man-of-letters, Bayoni by name, presented a duplicate of Soinuddin Khujandi's letters (1370-1433ss) in a collection for the first time [1, p. 237]. It is worth mentioning that the relevant collection includes the literary productions belonging to the pen of scribes/clerks and scholars who lived in the VIII-th – the IX-th centuries (AH), and a person named Qivam recited and prescribed them as referring to 878hijra/1472m completely. The collection contains Sainuddin Ali's heritage referred as "including the letters written by emirs, giants and his nobles to Shohrukh ibn amir Temur and Boysunqur ibn Shohrukh and Sayyid Zaynulobiddin and amir Yusufkhoja, later on followed by a number of Muslim tenets".

Designing on the premise of the written copy kept in Majlis library Mousavi Behbahoni, nearly nine letters were recognized as belonging to Soinuddin Khujandi, alongside with those ones presented in Bayoni's collection [3, p.132-133]. At the same time, Muhammadtaqi Donishpazhuh has cited several other letters of Khoja Soinuddin titled as: "Nasiriddin Tusi's Year in Sadriddin Qunawi's Letter", "His Letter to Sayyid Nematulloh from Isfahan to Yazd by Amir Iskandar himself", "His two Letters targeted at Amir Nematulloh's Request", "The Letter to him from Qazizoda Rumi", "His Letter to "Sharfo" (Alii Yazdi)", "Hazrat Sayyid Sharif Hussain Ikhlati's Letter" [4, p. 307-312].

One can notice that Mahdi Bayoni and Mousavi Behbahoni presented only a number of Khoja Soinuddin's letters and did not speak about their peculiarity, value and significance. Later on, in conformity with Behbahoni's opinion, the scholars - Muhammadtaki Donishpazhuh and Judi Ne'mati - mentioned only his letters while presenting Soinuddin Khujandi's creations as well [3, 307-310; 7, ninety-seven]. However, none of the above-mentioned scholars published the text of Khoja Soinuddin's letters, only Behbahoni and Deboji published the text of one of his letters to Amirzoda Firuzshah in the collection of Sainuddin's letters, upon the whole [8, p. 229 -231].

Soinuddin Khujandi's treatises collection under the number of 10196 which is preserved in the Majlis Library attached to the National Council contains more than ten texts of his both Arabic and Persian letters [6]. The collection in question dwells on the author's lifetime and includes 53 books, treatises, letters and a few patterns of his Persian-Tajik and Arabic ghazals and rubais. The transcription of the copy was considered to be accurate and reliable Soinuddin's handwriting and signature were discerned in several places [6, p. 52]. In reference to it, in Malik National Library the collection under the number of 4049 preserved alongside with his literary productions and poems contains a letter from Amir Razi ibn Ali to Khoja Sainuddin's response [5, p. 153].

Proceeding from the content and essence of the text of letters we confidently underscore that Soinuddin Khujandi Isfahoni is considered to be such an educated and cultured personality of his epoch that the fame of his subtlety and spiritual eminence spread all over the world. Sainuddin himself sent letters to well-known and outstanding scholars of different countries, including the elder ones who were: Sayyid Nematulloh Wali, Sayyid Qosimi Anwor, Sayyid Hussain Ikhloti, Qazizoda Rumi, Khoja Hassan Attar, Khoja Zahiruddin Muhammad and others.

For instance, in the letter by Qazizadeh Rumi entitled “Musi Posho” sent from Samarkand to Khoja Soinuddin the addresser mentioned his greatness and mastership. At the same time, he thanked Khoja Soin for having received the treatise referred as “Bismillah”:

“The relevant letter from Samarkand known as “Musi Posho” was written in the presence of Alayya Soiniya-khaladallah Taala Zalala Jalalihi, and Jamola, and Kamola, Ilo Yavma-d-Din in a secretary conversation: in honor of... the truthfulness of Khoja Soinuddin Sainullah Allahu ta’âlâ reaches havzatu-l-Islam with bi barakati zota-l-a’zami va mayomin oyata-l-kubro...”[9, thirty-four].

It should be underscored that Khoja Soinuddin’s personality was respected not only by the scholars of Khorasan and Transoxiana, but by the nobles and rulers of India, Egypt, Samarkand, Rome and China either. Soinuddin himself points out in his book titled as “Nafsat-ul-masdur II” that his writings were spread around the world with the wind; he mentions the fact that his readers came from India and Rome to find a copy of his classification, and his followers traveled to Shiraz, Samarkand, and Rome and India. [8, p. 209-210]. Among the Temurid princes he was close to Shahrukh Mirzo, Pirmuhammad Iskandar and the rulers of Gelon and Mazandaran, Alouddin Geloni and Raziad dini Ali; such an important information can be obtained from his letters.

Totally, there are about 20 letters left after Soinuddin Khujandi which can be grouped according to their nature, essence, content and style of writing into royal, ikhwan, irfan and alphabetic ones. Of those enumerated 6 letters were addressed to kings and nobles: Alouddin ibn Baysunkur, Amir Korkiya, Nosiri Korkiya, Amir Alouddin Gelani, Amirzoda Firuzshah, Amir Razi ibn Ali; 9 letters - to relatives and elders of the sect: letter to his elder brother, letter on the recommendation of his son Muhammad, 3 letters to Nematullohi Wali, letters to Sharafuddin Ali Yazdi, Sayyid Hussain Ikhlati, Khoja Tajid din Hassan Attar, Khoja Muhammad Haji (son of Sheikh Muhammad) were not written, the rest are epistles and minor letters.

Khoja Soinuddin’s letters contain important and useful information concerning the condition and atmosphere that of his family, and it can be said that in this regard it is considered to be the living source, on the whole. Therefore, the writer informs us in his own language about some details of his life and those ones of his relatives in the form of questions nothing of the kind is occurred in any other source. For example, when Khoja Soinuddin was accused Ahmad Lur of the events associated with the addressee he was imprisoned, his belongings were confiscated, and he wrote a letter to Emir Firuzshah with a return request to them: *fa ahrus anna-sh-sharra-l-a’adi fi jamii-l-ahwala* (**O God, just as you have enlightened the kingdom in the shadow of His glory, so protect it from the evil of the enemies in all circumstances**).

After the presentation of praying he writes of the paths which open the way to the world, at the same time he speaks about a new abyss whose ghost lurks on the horizon. Firstly, it is the path of silence concealing the ill sides of life. Secondly, as it was stated in the application, a number of requests had been made in the past, but they remained without response and the sense of justice demands that they should be satisfied. The author of the letter didn’t write it in a graceful form, he expressed his wrath straightforwardly adducing examples when poor men were jailed and all their property was taken away, wives and children were left without any sustenance being thrown to the mercies of fate. As “farmoyand kardan” could be applied quickly and the sufferings of these poor children were great:

*Kori darveshi mustamand baror,
Ki turo niz korho boshad...”[9, p.320].*

In the letter written to Zahiruddin Muhammad he mentions the relatives of his own, his son Afzal being among them:

Letter to Khoja Zahiruddin Muhammad.

“...He is the one who calls for revelation of verses, so that the building of acceptance of the answer is radiant and the sign of sincerity is clear from the heights of his purity. It is the language of the Prophet (peace and blessings from Allaah be upon him) and he is the one who is not deprived of the talent for poetry and he is the one who is close to the poor (ie, Soinuddin-SM). to the throne of Khoja Burhoniddin He”[9, forty].

Soinuddin Khujandi's letters are written in a unique style and are embellished with attention to the use of thematic vocabulary and peculiar themes, heartfelt and interesting phrases, verses and hadiths, proverbs and locutions of wisdom sequences of Tajik, and Arabic and Persian poetry. This means that the style of Soinuddin's letters remains inclined for and flowing prose and is in harmony with the rest of Mansur's writings. If we take into account the fact that the text of letters is ornated with verses and hadiths, we can't help nothing that there is similarity between the styles of letters and the literary productions under the titles of “The first Nafsat-ul-Masduri” and “The second Nafsat-ul-Masduri”. The content of letters is full of spirit and energy, indeed.

Another peculiarity of the language and style of expression of letters lies in the fact that Soinuddin Khujandi's image appears in the letters as a well-balanced personality but with a broken and weak spirit and, finally as a poor and strange person beaten with the weathers of life. Specifically, in the letters he address both to the people of grace, knowledge high social positions and beggars wretched outcasts. Therefore, he always writes at the bottom of these letters: “kamtarini fuqaro soini turka” [6, p. 26].

It is worth stating that in these letters Khoja Soinuddin expresses his views being of contradictory direction with official moods with great courtesy; his Persian language is mixed with Arabic lexicon and citations from Tajik-Persian hadiths and verses. Khoja Soinuddin accounts for his full fame in the Tajik-Persian and Tajik languages.

Another feature of the style of Khoja Soinuddin's letters is that his they like those ones of other scholars of that time, regardless of their content, begin with prayer and praise, as we have illustrated above.

Another point is that the content of the text of letters and Khoja Soinuddin's conversations with the kings and scholars of his time convey piety, inner state, lots of ideas, attitude to speech, details of life, travels and motivations for writing books and treatises in their pure gyst completely deprived of any innuendos. For example, in the letter that he wrote to Amir Firuzshoh it is like this: ... As “farmoyand kardan” that he could apply so quickly, when it was strange and the suffering of these poor children has reached its peak. Or in the letter to Amir Alouddin, the same peculiarity is displayed. That is, the use of the verb “command” with the help of another verb in the position of honor:... “Do not hesitate and in every chapter look out of the corner of the eye of grace at those deprived of sincerity”. It should be noted that Soinuddin Khujandi used the relevant term in most of his treatises and letters, and the man-of-letters named Muhammadtaqi Bahor rightly thinks that Soinuddin is not devoid of the given term in his treatise and letter. He goes on to say that such a style of writing also exists in the Pahlavi book, as “commanded asked” instead of “asked” and “commanded to ask” meaning “asks” is commonly used in the case of the King [3, 234].

Proceeding from this consideration, Khoja Soinuddin's letters are among the most enduring literary productions of the writer and are of significant importance and useful value from several points of view: literary and historical, socio-political, epistemological and literal ones.

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