



FAẒLĪ NAMANGĀNĪ, 'ABD-AL-KARĪM

FAẒLĪ NAMANGĀNĪ, 'ABD-AL-KARĪM (d. after 1237/1822), Central Asian bilingual poet (Persian and Chaghatay), *taḏkera* compiler, and historian. FaẒlī spent his childhood and youth in poverty. For a time he was an official in his birthplace, Namangān, and in Tōraqōrgān, apparently before joining the court of the ruler of Kōqand, Moḥammad 'Omar Khan Mīng (ca. 1225-37/1810-22). Twice banished from the court, he succeeded finally to rank as its poet laureate (*malek al-šo'arā*). After the khan's death (1822), FaẒlī returned to Namangān, where he spent the rest of his life (Mošref Esfaragī, fol. 27a-b; Qayumov, pp. 65-66; Maḵmūr, p. 21).

The only known manuscript of FaẒlī's *dīvān*, compiled during his lifetime (copied in Bukhara in 1226/1811; see Mirzoev et al., IV, pp. 113-14, no. 1347), contains in its twenty-six folios only a few of his *ḡazals*, *qeṭ'as*, *robā'īs*, and several short *maṭnawīs*. (Three works entitled *Dīvān-e FaẒlī* as listed in Monzawī, *Nosḡahā* III, p. 2467, apparently are not copies of the *dīvān* of FaẒlī Namangānī.) The known corpus of his poetry, however, consists of a greater number of *ḡazals* and poems in forms of *qaṣīda*, *moḡammas*, *mošā'era*, and specifically Turkic *tuyuḡs* (pun rhyme quatrains).

Both the Persian and Chaghatay poetry of FaẒlī are lucid and relatively simple in style. This feature caused a number of his *ḡazals* to be set to the tunes of the *šaš maqām* (see CENTRAL ASIA xvi). The enormous popularity of FaẒlī in the



19th to early 20th centuries is evidenced by the presence of a large number of his *ġazals* in Central Asian *bayāzes* (q.v.; anthologies) of that period (e.g., 42 items are listed in Mirzoev et al., V, passim; cf. indices, pp. 398, 425; the Fazlī mentioned on p. 13, no. 1500/16 is not Fazlī Namangānī).

Fazlī's *'Omar-nāma*, finished in 1237/1822, is a versified narrative whose main topic is the history of the rule of 'Omar Khan (about 120 folios out of 158). The evidently unique manuscript of it, lacking the end folio(s), is kept in the St. Petersburg branch of the Institute of Oriental Studies, Russian Academy of Sciences (no. C24670; see Akimushkin, p. 146; idem et al., p. 625, no. 58; Storey-Bregel, II, pp. 1187-88, no. 1052). It is a *maṭṭnawī* of about five thousand *bayts* in the *motaqāreb-e moṭamman-e maḥdūf/maqṣūr* meter. *'Omar-nāma* became the basis for Mīrzā Qalandar Mošref Esfaragī's prose *Šāh-nāma-ye 'Omar-ḵānī*.

Another major work by Fazlī is his *Majmū'at al-šo'arā'*, a *taḍkera* which he finished in Rabī' II 1237/December 1821-January 1822 (mistakenly Rabī' II 1227/April-May 1812 in Mirzoev et al., II, p. 26, no. 308; for other manuscripts of this *taḍkera* see *ibid.*, p. 26, no. 309; Semyonov et al., II, pp. 336-40, nos. 1637-41; VII, p. 113; Akimushkin et al., pp. 530-31, nos. 3930-31; Monzawī, *Nosḵahā* IV, p. 3170, no. 34534; litho. ed., Tashkent, 1320/1902). It includes Persian and Chaghatay poems of 101 poets, 75 of whom are introduced by Fayzī in Persian *maṭṭnawī*, also in the *motaqāreb-e moṭamman-e maḥdūf/maqṣūr* meter. The *taḍkera* is a major source for the study of literary life in the Kōqand Khanate of the early 19th century. It served as the main source for Raḥmat-Allāh Wāzeḥ's *Toḥfat al-aḥbāb fī taḍkerat al-aṣḥāb*.

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