

A BRIEF OVERVIEW OF THE WORKS OF FAKH AI-DIN AI-RAZI KEPT IN THE EASTERN MANUSCRIPTS CENTER

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ABSTRACT

This article provides a brief description of the works of Muhammad ibn Umar Fakh al-Din al-Razi which stored in the manuscript fund of the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan. It is noteworthy that of Fakh al-Din al-Razi's works on philosophy, logic and theology have been little studied in Uzbekistan and some of the works in the manuscript fund have also been little studied by Orientalists in Asia and Europe.

Key words: *manuscript, lithography, Hamid Sulaymon Foundation, nastaliq, naskh, suls, theology, Misril Maktum, "Kashf al-Zunun".*

INTRODUCTION

Central Asia has historically served as a pivotal center of knowledge and enlightenment. This region has produced numerous distinguished scholars whose contributions have significantly shaped various fields of study. Despite the extensive scientific heritage they bequeathed much of it has been lost or appropriated during numerous invasions. Nevertheless, the quantity of works that have endured to the present day alongside those that have been documented is truly remarkable. A notable institution dedicated to the preservation of this intellectual legacy is the Institute of Oriental Studies of the Uzbekistan Academy of Sciences. The manuscript collection housed at the Abu Rayhan Beruni Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan ranks among the most extensive and diverse manuscript collections globally encompassing a wide array of scientific disciplines. Consequently, it was inscribed on UNESCO's World Heritage List in 2000 and is safeguarded as part of the world's cultural heritage. Notably within this manuscript collection the oldest item dates back to the 9th century (a copy of the Quran inscribed in Kufic script) while the most recent additions correspond to the mid-20th century [1].

The collection of manuscripts contains works written in Uzbek, Arabic, Persian, Tajik, Urdu, Pashto, Azerbaijani, Turkish, Tatar, Turkmen, Uyghur, and other Eastern peoples' languages. These works are related to various branches of science in the Middle Ages and later periods namely history, literature, philosophy, law, astronomy, chemistry, medicine, geography, pharmacology, linguistics, music, mathematics, mineralogy, and other fields.

The works preserved within this treasury can be categorized into two principal groups. The first group encompasses scriptural works while the second group comprises printed and published texts. At present the manuscript treasury contains a total of 26 382 volumes (main collection – 13 559; duplicate collection – 5 237; Hamid Sulaymon collection – 7 586) whereas the aggregate number of printed and published texts surpasses 40 076 volumes (main collection – 23 569; duplicate collection – 3 243; special collection – 6 389; Hamid Sulaymon collection – 6 875) [1]. These sources hold significant value for the scholarly examination of the history of Central Asia and Eastern nations including the Arab states, Afghanistan, Pakistan, Turkey, China, Iran, and India. Furthermore, the Institute's manuscript collection contains approximately 10 000 historical documents.

LITERATURE REVIEW

Fakhr al-Din al-Razi's philosophical outlook encompasses a comprehensive and logical framework that includes theological philosophical and moral works. His contributions have garnered the attention of researchers not only from Asia but also from Europe primarily due to their relevance to contemporary issues about various dimensions of social life. Specifically, the religious-philosophical perspectives of Fakhr al-Din al-Razi on theological and Quranic interpretation as well as his commentaries on the works of Ibn Sina (Avicenna) have been subjects of extensive study. Notable European scholars such as Ayman Shihadeh [2;3;4], Tariq Jaffer [5], Yasin Seilan [6], Michael

Rapoport [7], Frank Giffel [8], Dmitry Gutas [9], and Goljuk Sherafettin [10] have engaged in research concerning Razi's moral philosophy as highlighted by Sagir Hasan Masumi in his studies [11]. Furthermore, Professor M.N. Boltaev [12] and N. Naimov [13] have conducted thorough analyses of Razi's ontological epistemological, and logical worldview drawing upon primary sources in their scholarly works and dissertations. The Afghan scholar Moyil Kheravi has also provided insights into Razi's life and discussions [14]. In this article, we aim to emphasize the significance of analyzing the works of Fakhr al-Din al-Razi particularly those preserved in the Manuscript Fund of the Institute of Oriental

Studies at the Academy of Sciences of the Republic of Uzbekistan which distinguishes our research from that of the aforementioned authors.

RESEARCH METHODOLOGY.

The quality and outcomes of scientific research are contingent upon the tools and methodologies employed in the investigation. Consequently, the emphasis placed on the instruments technologies, and methodologies of research within the scientific domain has consistently been substantial. As the complexity of the subject matter increases the inquiry into which instruments foundations or methodologies should be utilized to elucidate its properties and laws evolves into a methodological issue that must be addressed from the outset. Engaging with this issue forms the basis of the methodology representing the tier of methodological knowledge.

The objective of this study is to provide a concise overview of the necessity of writing and the stylistic elements present in the works of Fakhr al-Din al-Razi. In examining the scholarly contributions of prominent European Orientalists on these subject efforts were made to clarify the ambiguities surrounding the topic through the application of comparative analysis synthesis historical context logical reasoning dialectical methods and library research technique.

ANALYSIS AND RESULTS

In this small study, we would like to focus on the manuscripts of Muhammad ibn Umar Fakhr al-Din al-Razi, kept in the fund of the institute. 39 manuscript copies of 14 titles of Razi's works are stored in the main fund of the institute. Among them, *Al-Tafsir al-Kabir* or *Mafatih ul-ghayb* is considered the most numerous - 21 copies. Below is a list of works of Fakhr al-Din al-Razi kept in the manuscript fund, and we will give brief information about them.

1. *Al-Tafsir al-kabir* or *Mafatih ul-ghayb* (تفسير الكبير مفاتيح الغيب) is a work related to the science of tafsir. This great Qur'anic commentary began to be written around 595/1199. But Razi could not finish writing the work. It was later completed by his students [2, p.10]. This work is in the main fund of the Institute of Manuscripts 9237, 9238, 6834, 5109, 9236, 5108, 5106, 5110, 4719, 5107, 9473, 7295, 4776, 2157, 5986, 5326, 2062, 4754, 4755, 3248, 4736 inventory is kept under numbers. These manuscripts were copied in Arabic in Nastaliq, Naskh, and Suls scripts.

2. *Jami ul-ulum* (جامع العلوم). We found that there are 3 copies of the manuscript with inventory numbers 10583/7, 415, 5514. It was copied in Arabic, in Nastaliq script. This work was written at the request of Khorezmshok Takash. The work provides information about 60 sciences and their classification in the Muslim East of the 12th-13th centuries.

3. *Asrar al-tanzil wa-anwar al-tawil* (اسرار التنزيل) is Razi's unfinished work exploring theological themes based on the Qur'anic verses. It seems to have been written after the work "Al-Tafsir al-kabir" and in later sources it is sometimes referred to as a small commentary of the Qur'an (Al-Tafsir al-saghir) [2, p.10]. In 1312/1896, it was copied by Abdul-Wahhab Bukhari (عبد الوهاب بخارى) in the Arabic language, in Nastaliq script. Inventory number is 10691. The work begins with praise to God: حمد بيحدو بينعايت و مدح بيعدد و بى نهايت حضرت جلال آن خدارا كه واجب الوجود

The work ends with the thoughts that God guides to the truth and shows the right path: دران دريا نقصان ظاهر نكردد بلکه بشتز تبلاطم و امواج درايد و الله يهدى الى الحق و هو يهدى السبيل . In the colophon of the manuscript, there is a sentence in which the scribe praised God for having finished copying the work. تمت الكتاب حامدا لله ... يا اله العالمين و يا خير الناصرين [15].

4. *Latoif ul-Ghiyasiyya* (لطائف غياثية). We found out that there are 2 copies of the manuscript of the work in the main fund. Inventory 10873 and 2355 are digitized manuscript copies. In our previous scientific research, we conducted research within 10873 digital manuscript copies [16]. The first manuscript copy was copied in 1265/1848. The secretary's (*katib*) name was not given. The secretary asked the people who read this work to pray for the copyist's rights, that is, he demanded a prayer [17, p.120]. The work consists of three major articles:

1. About the virtue of science
2. On the proofs of the existence of the creator of existence and the universe
3. About the qualities of the human condition [18, p.1060].

It was copied in Persian, in the Nastaliq script. It consists of 120 sheets. The name of this work of Razi is not given in *Kashf al-Zunun*. The copy numbered 2355 was copied in the Tajik language, Nastaliq script by Uthman ibn Mir Muhammad in 1060/1650. It consists of 100 sheets (154-55). It is noteworthy that although the manuscript of this work exists, it is not known to the scientific community of the Central Asian region. Western orientalist Frank Griffel notes that manuscript copies of this work are kept in libraries in Tehran, Iran (*Tehran, Sipahsalār Library, no. 1167 and 6310; Tehran, Libray of the Majlisi Shūra no. 5225; Tehran, Melli Library no. 3657*) [8, p.474], while Ayman Shihadeh [18, p.288] dwells in his research on the history and necessity of the creation of the work.

5. There are 2 copies of the manuscript *Hadoiq ul-anwar fi-haqaiq ul-asrar* (حدايق الانوار فى حقايق الاسرار المشهور به جامع العلوم). Stored in the main stock under inventory numbers 2671 and 10287. The digital copy of inventory 2671 was copied in 1113/1701 in Persian, Nastaliq script. The work begins with praise to God: الحمد لله

The manuscript ends with a sentence about the righteous prayers of the stranger being answered:

و دعوات صالحة اين غريب شكسته دل را در حق او مستجاب گردانا و بمنة و كرمه

6. Manuscript of *Risalat taqqiq kalimatu-la ilaha illallah* (رسالة في تحقيق كالمه لا (آله الا الله), inventory number: 562/11. It was copied in Arabic in 1583 by Arab Bukhari (عرب البخارى). It consists of 2 pages (400b-402a). In the colophon of the work, information is given that Arab Bukhari finished the letter in 991 AH.

تمت الرسالة الاثنتين 18 شهر ذى الحجة سنة 991 على يد احقر عباد البارى عرب بخارى

7. Manuscript copy of *Risalat al-kamaliya fi haqiq al-ilahiyya* (رسالة الكمالية في (حقايق الالهيه) inventory number 2536 was copied in India in 1076/1665 in Persian language, Nastaliq script. Manuscript No. 2687 of the same work was copied by Misril Maktum in Tajik translation in Nastalik script. This work is Razi's work on philosophy and logic.

8. *Risalat Fittawhid* (رسالة فتوحيد) manuscript inventory number 5600, copied in Arabic, Nastaliq script. The size is 4 sheets.

9. *Sharkh al-Isharat wa-l-tanbihat* (شرح الاشارات وتنبيهات) is kept under inventory numbers 4957 I and 4957 III of the main stock. Written around 580/1184. This work is Razi's famous critical commentary on Ibn Sina's "Al-Isharat wa-l-Tanbihat" [3, p.1]. I have not been published until the department of logic [2, p.9]. It was copied in Arabic, in Nastaliq script.

10. *Al-Mabahis al-Mashriqiyyah* (المباحث المشرقية). This manuscript was copied in 665/1267 by Ali ibn Muhammad in Arabic, in Nastaliq script. Main stock, Inventory number 2432. The work is considered to be Razi's early scholarly legacy and includes Ibn Sina (d. 429/1037), Abu l-Barakat al-Baghdadi (d. 560/1164-5), Abu Bakr al-Razi (v. 313/925) the main influence. This work does not represent the maturity of Razi's philosophy, but it contains many views that are sharply different from his key and previous views. In this work, Razi accuses his colleagues in philosophy of obeying the arguments and methods based on ancient and Islamic forces [5, p.21]. In the colophon of the manuscript, it is stated that the book is dedicated to the blessing of God:

كامل هذا الكتاب فتم بحسن توفيق لله الذى اسبغ علينا النعم و عم على رجب سنة خمس و ستين و [19] سبعمائة حامدا لله و شاكرالا له و مصليا على خير خلقه محمد و عترته

11. *Masail fittib* (مسائل في الطب). Number 3135 is a manuscript copied in Arabic, Nastalik script. The manuscript may belong to the pen of Abu Bakr al-Razi [20, p.122].

12. *Nihayat al-uqul* (نهاية العقول) manuscript is numbered copy 10129 of the main stock. It consists of 200 pages, copied by Ali ibn Muhammad ibn Ali Al-Nasafi in

Naskh letter, Arabic script, in 680/1281. This unpublished work on the science of the Word had a great impact on the history of Islamic theology. This represents a decisive short stage between al-Razi's earlier Ash'ari thinking and Key's philosophical theology [2, p.8]. In the colophon of the manuscript, information is given that Ali ibn Ali al-Nasafi copied the first volume of the work.

تم الجلد الاول من كتاب نهاية العقول وقت الصلوة الجمعه من اليوم التاسع من جماد الاخر سنة اثنين وستمائة على يد العبد الضعيف على بن محمدى على النفسى ... دعا

13. *Risalat fi-tanbih alal baadal asrar al-muvadaat fi baadal aswar* (رساله فى) manuscript is manuscript number 2820. In 1099/1688, Muhammad Sadiq ibn Habibullah copied it in Nastaliq letter in Tajik language. It consists of 3 pages (276b-274a).

14. *Vasiyatnomai Razi* (وصيت نامه). Manuscript number 2213, copied in Tajik language. It consists of 4 pages (25b-28b). The testament begins with a sentence about the author's hope for God's goodness.

بنده را اميدوار برحمت كرد كار خود دانايى بى شك بكرم نيكو كارى خداوند

CONCLUSION

In general, we can see the development of sciences in various fields of the peoples of our country from the works of Razi kept in the manuscript fund. Our task is to research them and use them on a large scale to shape our spiritual consciousness.

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