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Life and Works of Saifiddin Muhammad Fargani

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ABSTRACT

The study and research of literature is one of the most important issues of modern literary criticism, and the study of its specific traditions with a fresh perspective will contribute to the understanding of the place and status of literature. Tajik literature, which has a special place in the history of world literature, the representatives of this literature have created works that are in the treasures of literature of the peoples of the world with their high content and pure mystical meanings.

This article provides new information about the life of one of the works of the Persian and Tajik writer Saifiddin Muhammad Fargani. The political situation and the theme of the poet's poetry are discussed.

KEYWORDS: Saifi Fergani, birthplace, household, poetry, demon, Mongol conquest, migration, creativity, imitation.

Introduction

The independence of our country provides ample opportunities for the development of various spheres of society, including the field of secondary and higher education. The study of the history of literature of our people and the peoples of the world on the basis of new sources and information is one of the most important issues of modern literature. As the first President of the Republic of Uzbekistan Islam Abduganievich Karimov noted: "Xalqning madaniy qadriyatlari, ma'naviy merosi ming yillar mobaynida Sharq xalqlari uchun qudratli ma'naviyat manbayi bo'lib xizmat qilgan... Biz ma'naviy qadriyatlarni tiklashni milliy o'zlikni anglashning o'sishdan, xalqning ma'naviy sarchashmalariga, uning ildizlariga qaytishdan iborat uzviy, tabiiy jarayon deb hisoblaymiz"[3, 524]. (Translation: "Cultural values, spiritual heritage of the people for more than a thousand years have served as a powerful spiritual source for the people of the East. We consider the restoration of spiritual values an important part of national and historical pride, the formation of self-knowledge and self-awareness is a combination").

The main part

Hence, the study and research of literature is one of the most important issues of modern literary criticism, and the consideration of its specific traditions with a fresh perspective will contribute to the understanding of the place and status of literature. Tajik literature, which has a special place in the history of world literature, the representatives of this literature have created works that are in the treasures of literature of the peoples of the

world with their high content and pure mystical meanings. In the history of literature of this people, the ranks of poets are very large, and the study of their life and works continues to this day. Until now, however, literary critics have paid little attention to the life and works of one of the most famous Tajik orators, Saifiddin Muhammad Fergani, better known as Saifi Fergani, who was born in Fergana in the first half of the 13th century and studied there. In fact, like other great figures of this literature, Saifiddin Muhammad Fergani did not have a special place in the arena of Tajik-Persian poetry until his madness became known. Although several articles on the life and work of Saifi Farghoni have been published in several national and regional periodicals and newspapers, only some aspects of his work have been considered.

The study and research of the poetry of Saifiddin Muhammad Farghoni is worth considering both from a social, political, economic and epistemological point of view. It can be said that Saifi Fergani in his poems clearly expressed the socio-economic and political situation of his time. In terms of content, Saifi Farghoni's available poems fully correspond to the socio-economic and political situation of his life.

His poems are both critical of the political and social situation, as well as advice and wisdom. Living and creating in the most difficult times of the political events of the period makes the poet very important. Because during this period, social life was under a lot of pressure.

According to the available sources, the year of Saifiddin Muhammad Fergani's birth and the place of his birth in Fergana are not clear. Literary critics have estimated the date of Saifi Farghoni's birth from the poet's own divan, which remains his only source. "In one of his poems, the poet connects the time of his birth with an event that destroyed his homeland:

Dar ajabam, to xud on zamon chi zamon bud,
K-omadani man ba so'yi mulki jahon bud.
Ba sari xoke, ki poygohi manu tust,
Xuni azizon ba soni ob ravon bud" [4, 315].

The above assumption is also supported by the following verses, which at the time of Saadi Sherozi's death (1292) Saifi Fergani called himself an old man:

"Maro havoi tu di guft Sayfi Farg'oni,
Zi qaydi mo digaron mutlaqand, asir tui.
Baro vaqti javonon, kunun ki Sa'di raft,
Suxan bigu, ki dar in xonaqoh pir tui" [4, 315].

"One of the researchers of verbal creativity of the people of Sukhzamin, Doctor of Philology Nurullo Azimov managed to prove that Sufi Fergani was a great Tajik poet"[5, 5].

In his hometown, Saifiddin Muhammad Fergani studied the sciences of his time, including Arabic language, history, as well as modern sciences, rhyme and art from his teachers. Since his life coincided with the Mongol conquest of Movarounnahr and Khorasan, the life of Saifi Fergani was not so peaceful.

The brutal Mongol conquest forced the people of Transoxiana and Khorasan to migrate to other places: The Mongol conquest brought untold misery to the peoples of Central Asia. As a result of looting and fires, the cities of Movarounnahr were reduced to rubble, and their toiling population was massacred. Crop production

has also declined significantly”[2, 468]. Elsewhere, it is said: “The Mongol conquest dealt a severe blow to the economic life of Central Asia. The abuse of local rulers, who arbitrarily collected taxes several times higher than the established level, made the situation of the people intolerable. Oppression and tyranny deprived the surviving population of cities and villages of any desire to run their farms”[2, 470]. It means that living in such conditions is, of course, unbearable, and one of the main reasons for leaving Fergana and moving to the side of Iran was Saif al-Din Fergani's oppression of the Mongols.

Saifi Fergani did not tolerate all the injustices of the bloodthirsty Mongols and fought against them with his pen:

“Ham marg bar jahoni shumo niz bigzarad,
Ham ravnaqi zamoni shumo niz bigzarad.
V-in bumi mehnat az payi on to kunad xarob,
Bar davlatu oshyoni shumo niz bigzarad.
Bodi xazonu nakbati ayyom nogahon,
Bar bog‘u bo‘stoni shumo niz bigzarad.
Obi ajal, ki hast gulo‘giri xosu om,
Bar halqu bar dahoni shumo niz bigzarad.
Ey teg‘aton chu nayza baroi sitam daroz,
In tezii sinoni shumo niz bigzarad.
Chun dodi odilon ba jahon dar baqo nakard,
Bedodi zolimoni shumo niz bigzarad.
Dar mamlakat chu g‘urrishi sheron guzashtu raft,
In av-avi sagoni shumo niz bigzarad.
On kas, ki asb dosht g‘uborash furo‘ nishast,
Gardi sumi xaroni shumo niz bigzarad.
Bode, ki dar zamona base sham’ho bikusht,
Ham bar charog‘doni shumo niz bigzarad.
Z-in korvonsaroy base korvon guzasht,
Nochor korvoni shumo niz bigzarad.
In navbat az kason ba shumoi nokason rasid,
Navbat zi nokasoni shumo niz bigzarad.
Besh az du ro‘z bud az oni digar kason,
Ba‘d az du ro‘z az oni shumo niz bigzarad.

Bar tiri jabraton zi tahammul sipar kunem,

To saxtii kamoni shumo niz bigzarad.

Dar bog‘i davlati digaron bud muddate,

In gul zi gulistoni shumo niz bigzarad.” [6, 289].

In this ghazal and other poems, Saifi Fergani described his dissatisfaction with the unfavorable events and trends of the Mongol conquest, expressed his knowledge of the past, the permanence of tyranny and domination, and was able to use the sword and arrow to strike the enemy. to prevent the further oppression of innocent people.

In 1954, the Turkish scholar Ahmadi Otash, in an article on the life and work of Seifi Fergani, reported the existence of his demon. Dr. Zabehullo Safo obtained one of the copies of the devon and published it in three volumes, which are considered to be the most valuable devons of Persian and Tajik literature. The poetry of this demon is full of fresh meanings, depicting the oppression of the Mongols, the faces of tyrants and unjust rulers of the time and sympathy for the survivors of the war, as well as hope for a bright future. Therefore, the devil of Saif Farghoni can be called a spiritual weapon of resistance against the tyranny of the oppressors. An example of this can be seen in the following verses, which condemn such ugly traits as worldliness, treachery, physicality and greed:

“...Ey hasht xuldro ba yake non furo‘xta,

V-az bahri rohati tan, jon furo‘xta.

Nazdi tu xoksor chu dinro nabuda on,

Tu duzaxi, bihisht ba yak non furo‘xta” [1, 147].

Researcher Rasul Khodizoda in his book "History of Literature in the XII-XII centuries" emphasizes that the poet followed Saadi Sherozi: The fact that Saif composed more than ninety ghazals in response to Saadi's ghazals is an indisputable proof of this claim ”[4, 318]. Saifiddin Muhammad Farghoni also applied a reference to the ghazal of Saadi Sherozi, in which it can be seen that he followed him:

Azizi Misr nashnosad, ki o‘ro kist dar xona,

Kamoli husni Yusufro nadonad juz Zulayxoe.

Chu Sa‘di Sayfi Farg‘oni jahonro uzr mego‘yad:

“Na man tanho giriftoram ba domi zulfi zeboe” [7, 1].

Rasul Khodizoda, a well-known Tajik scholar, in his book “Literature of the XII-XII Centuries” notes that Saif Fergani's relationship with Saadi Sherozi was established through letters: It is not uncommon for them to meet in 1265, when Saadi traveled to Tabriz”[4, 317]. This point proves that Saadi Sherozi followed Saifi Farghoni.

Conclusion

In short, Saifiddin Muhammad Fergani has a worthy place in the history of Tajik and Persian literature, and it is possible to say that his childhood was spent in the Sukh oasis of the Fergana Valley.

The poet's cabinet is a very reliable source in the study of the political, social and economic situation during the Mongol conquest.

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