

MYSTICISM IN THE CREATIONS OF SAIF FARGHANI

Axmadjonov Parvizjon Maxamadzoda

teacher of linguistics department Ferghana State University

Annotation: Sayfiddin Muhammad Farghani, who is known by people of science and literature as Saif Farghani, was born and grew up in the valley of Ferghana in the first half of the 13th century. Until today, extensive and comprehensive scientific research has not been conducted on the life and features of the work of Saifiddin Mohammad Farghani - one of the greatest poets of the 13th century. In most of the tazkiras written during his lifetime and later, historiographies, as well as in the books devoted to the history of Persian and Tajik literature by local and foreign literary experts, only references to Sayfiddin Mohammad Farghani are visible. Therefore, we tried to study and research some different aspects of the life and creativity of Sayfiddin Mohammadi Farghani.

Key words: Saif Ferghani, Creativity, tendency, Sufism, Movarounnahr, Khorasan sheikh of sheikhs.

Saif Farghani's life was not followed systematically due to the conquest of Eastern Khorasan by the Mongols, and he, like his contemporary poet Jalal al-Din Balkhi, sought refuge in Turkey. Although he has earned the special respect of people of science, literature and career with his wisdom, hard work and innate talent, his refusal to accept the offer of court service is a proof of his people-friendliness and philanthropy. According to scattered information, Saif Farghani died at the beginning of the 14th century in the town of Aksaray, Turkey. The title of "Sheikh of Sheikhs" of Saif Farghani is an indication of his influence. Due to his deep knowledge of theology and being a very wise and mature poet of his time, he gathered many admirers in the area of Rome (today's Turkey). Even the viceroy of El Khans, Mujiruddin Amirshah, was one of his devotees[1,10]. Even though the unbroken knots of the history and fate of this genius of the time have attracted the attention of past and present researchers, until now the unbroken parts of his life and creativity have not been fully studied and researched. And here is an attempt to reflect his interest in Sufism and its tendencies through the analysis of some of his precious works.

One copy of the poet's manuscripts is kept in the library of Istanbul University (under the number F171), the second copy in the Vahidpasho library in the city of Kutahya, Turkey (under the number 1575) and the third in the Topkopusaroy Museum of Turkey (under the number 984)[1;6]. The Cabinet of the Poet was also published in Iran[7] and Tajikistan[8]. Only a few examples of translations of his poems into the Uzbek language have been published[8;9], the rest of his poems are waiting for translation and research. It is not difficult to understand from the following verses of the poet that he was unhappy with the fate of his poems and thought that his poems would remain anonymous like a treasure lying in the soil of Rome:

Look, Saif Farghani is without you

Like a nightingale, it stays open in the flower garden.

The gold of his poems is a treasure in Rome.

To remain hidden under the soil.[4;56]

The result of many researches of famous scientists of Ferghana Valley such as M. Madgoziev, H. Yusupov, H. Hamidi, B. Akhmadov, M. Mamatov succeeded in carrying out more or less research on the knowledge and creativity of Saif Ferghani. In particular, in 1962 Burivoi Akhmadov published a booklet (consisting of twenty-three pages) called "Saifiddin Mohammad Farghani", in 1990 an article by Hamidjan Hamidi about the life and work of Saif Farghani called "Mazlumlaryn koz yoshi" (Water from the eyes of the oppressed), in 1994 an article co-authored by the head of the Department of History of Uzbek Literature of Ferghana State University M. Madgoziev and the teacher of the department of Uzbek language and theory of translation H. Yusupov published under the name "Sheikh Saadi Shirozi's friend of Ferghana" (Sheikh Saadi Shirozi's friend). This article is discussed and discussed in relation to the above-mentioned materials in the style of analogy, and through a deep analysis of his works, perhaps we can make an invaluable contribution to the reflection of the poet's poems and the glorious history of our nation.

In order to reach the scientific level, having deep knowledge and proving one's opinion with evidence in order to reach the title of the master of the scholars of one's time increases the interest of the people of science and literature. As a matter of fact, when examining Saif Farghani's poems, one can trust that the poet has deep mystical knowledge and his wisdom is much higher than the scientists of the time. Because Saif Farghani, in his poetry, which is a comprehensive part of the political and social situation, also pays special attention to the tendencies of Sufism. In this regard, that is, the attitude of the poet to Sufism, the conclusion of E. E. Bertels: "without studying the literature of Sufism, it is not possible to get a clear idea about the cultural life of the Middle Ages in the Muslim East", - it is very aptly mentioned [2;54]. In the 13th century, the development of Sufi tendencies increased so much that it is also called the "classical period" [3; 17]. It was during this period that Sufism schools came into existence, and this period can be considered as the golden period of Sufism, although the invasion and brutality of the Mongols ruled, intellectuals of Central Asia were forced to migrate and made Turkey, Damascus, Hejaz region and Egypt their refuge.

Many factors have developed and shaped the world of Islamic thought, have led to the publication of many works within the scope of Islamic disciplines, and laid the foundation for the development of Islamic traditions. New concepts and tendencies of religious thinking in connection with madaris education and the development of religious beliefs have entered the Sufi literature. The most important benefit of this period is the physical movement from East to West and intellectual movement from West to East.

Turkey is considered one of the regions where Sufism with all its tendencies is widespread. A part of the poet's poems, which were written in this place, appeared on paper in connection with Sufi teachings, and such works of the poet cannot be considered without Sufi thoughts and ideas that travel the world. In the process of studying the form, content, way and style of the poet's creativity, it can be concluded that his definition as "Sheikh of Sheikhs" (Shaikhishshuuh) is not accidental and his tireless poems are proof that he is one of the leaders of Sufism. Here is an example:

I advise, listen, act on it,

If you are in the heart, be in the soul.

As a human being on earth,

Be like an angel in the sky.

In this center, where you are as a fence,
Head out, be in the middle.
Courage and height are the attributes of the breed.
Be a ladder to the roof!
Serve with passion
How will you be safe after death...
You will be great among the people,
Let go of eating, be eaten,
To harm instead of an enemy, friend,
If you can, be weak!
Sprinkling gold under the feet of friends
Even if you are leafless, be happy.
If you are not a jeweler, you are the sun.
Be as bright as a cloud.
Because of the meaning, the chest is as full as a shell,
But be speechless like a fish...
As antimony penetrates to every eye,
Go, be as clear as you can be.
If you don't find dry bread,
Be thankful to him...[5;144]

In these above verses, the tendencies of the Sufi order, which were founded by Mir Sayyid Ali Hamadani and Bahauddin Naqshband, become clear. The poem with the lines "travel in the country" (third stanza), "silence at the meeting" (second stanza), "remembered" (twenty-first stanza) and exactly corresponds to the slogan "Heart to help and hand to work". Here, it would be appropriate to give a little explanation to some of the above verses in accordance with the text: "Traveling in the country is that a solik (follower of the tariqat) travels around the whole world on the wings of thought and imagination, sitting in his place and mentally traveling around the world. [9]

"Seclusion in the assembly - that is, in the middle of the assembly, which is the source of division and discord, should be inwardly in isolation and find a way from the external division to the inner chamber of solitude. Remembered - in the sense that the tax payer should always be in the state of remembrance of God [10]. This kind of mystical thought of the works of Saif Farghani is also found in the works of Ahmed Yassavi, which is a proof of the ancient and national values of our people.

Conclusion:

The study of the development of the science of Sufism by some great scholars shows that the scientific, creative activity and works of Sufism, especially Saif Farghani, has its place in the world. The traditions of Sufism, which originated from the Arab lands, have also developed in the East, in Central Asia, especially in Uzbekistan.

Now is the time to use the masterpieces of our compatriots, such as Saif Farghani, who lived in exile and whose works are a reflection of the high spirituality of our people, to guide the younger generation towards maturity. If copies of Saif Farghani's divan, which are available in Turkey, were to be translated into Uzbek, this precious work would be fulfilled in accordance with the purpose and in the implementation of the policy of the Republic of Uzbekistan in this context.

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