



ABOUT THE COPIES OF THE POET FIG'ONI AND "DEVONI FIG'ONI" IN OUR COUNTRY

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Annotation

This article talks about the work of the poet Figoniy and copies of "Devony Figoniy" in our country. The analysis of the poet's unique features, skill in using words, and samples of his work has been carried out.

Keywords: Figoni, Kasim Qononi, Irfatul ashiqin, piri kharobot, calligrapher Hidayatullah, Sehri Hilal, Devoni Figoni.

The poet Figoniy is a representative of Persian-Tajik poetry, which he created at the end of the 9th century and the beginning of the 10th century. First, he studied at Shiraz madrasahs, then mastered the secrets of knife-making, making and playing musical instruments, visual arts, playing the chavgon, and baking. The poet wrote poems under the pseudonym "Fighani". He also wrote poems under the pseudonym "Sakkakiy", but they have not reached us. The poet is mentioned in the 10th-century tazkirs under the nicknames "Babafighani", "Mavlano Fighani", "Piri Kharobot". There are seven manuscripts of the poet under the name "Devoni Fig'oni" under numbers 238, 9913, 209, 1011, 1041, 1371, 2294 in the Institute of Oriental Studies named after Beruni of the Academy of Sciences of Uzbekistan, which is one of the mystical centers of our country. The number of poems in the autographs varies. The average number of pages of manuscripts is 125-150 pages. Only two manuscripts mention the place of copying and the name of the scribe. In our opinion, the number of manuscripts stored in the fund of the institute in numbers 2294 and 9913 is relatively more perfect in terms of the quantity and quality of preservation. Most of the manuscripts were read in Khurasan.

At the end of the 9th century and at the beginning of the 10th century, one of the poets who had a great position in Persian-Tajik poetry is Mavlano Figoni, that is, the poet Baba Figoni Shirozi. His name is mentioned in the Tazkiras of the 10th century. According to Som Mirza Safavi's "Tuhfai Safavi" and Amin Ahmed Razi's "Seven Climates", the poet was born in a priest's family in the unique and beautiful city of Shiraz, one of the ancient cultural centers of Iran. The exact date of birth of the poet is not indicated in the sources. But it is mentioned in the sources that he died in 925 AH.





The poet first studied with a private teacher, then at Shiraz madrasas. He got the nickname "Sakkoki" because he learned ganchkor and sakkok (knife making) from craftsmen in his neighborhood. The young poet wrote poems under the pseudonym "Figani", but the poem under the pseudonym "Sakkaki" was not finished.

According to the information given by Ibrahim Mirza, the poet Figani was also well-versed in the science of music. He learned music from Maulana Qasim Qonuni. He was very skilled in playing the tanbur from musical instruments. He was also skilled in making musical instruments, visual arts, archery, swimming, playing chess, rowing and chess. In addition, he had unique skills in baking.

It will soon be on the lips of people of science and literature. Figani's voice reaches Khurasan. As a result, at the request of some of his friends, Husayn Boygaro invited the poet to Herat. Herat was the center of literature and poetry at that time. Along with Amir Alisher Navoi, the sultan of words, literary genius, master poet and malikushshuaro, Ahli Turshizi, Hatifi, Binai, Mavlano Hilali and many other famous poets and writers of his time gathered in the palace of Sultan Husayn Boykara.

But Figani did not gain much fame in Herat. Because the poets of Khurasan did not warmly welcome his poems.

Figani traveled from Herat to Azerbaijan. After going to Tabriz from Azerbaijan, his son Uzun Hasan, who was considered a lover of literature, came to the service of Sultan Yaqub Oqqyunli. Due to his love and respect for his work, Sultan nicknamed the poet "Grandfather of Poets".

Muhammad bin Muhammad Uhdî Bulyani wrote a letter to his brother who stayed in Shiraz while he was in the service of Sultan Yaqub Akqyunli, and asked him to collect the poems he left there and send them to Tabriz. "Devony Fig'ani" was collected from poems sent by the poet's brother after his death. It is not known what happened to the poems he collected.

After the death of Sultan Yaqub in 896, the situation in Azerbaijan worsened, so all the poets and writers who gathered there left the region. Babofigani was also in Tabriz until the time of Uzun Hassan's grandson Maqsudbek's son Rustambek.

After many wanderings, Ismail finds refuge in Safavid Dargah. But for reasons unknown to us, he is forced to go to Obeward. Figani, whose economy has not yet recovered, is addicted to greed and gets the nickname "Piri Kharobot". But the poet repented of drinking wine in the last years of his life. This can be seen in his poems.

He writes in one of his ghazals:

Don't drink water, even if it's cold Khizr.

Because tonight it is the water of life, tomorrow it is fire



Baba Fighani comes to Mashhad in the last days of his life. The poet died in 925 Hijri (1519 AD) and was buried in the Razavi cemetery of Aston Quds.

The 16th century historian Sharofiddin Rohimi writes the following about Fighani in his work "Tarihi tomm".

Paymonai sofiy marg boshad hama dard,
G'ofil manishin, ki dam badam xohi kard.
Chun ro'zi hayoti shom shud boyad raft,
Monandi charog'i subh miboyad mard.

It means

Dard o'limning sof paymonasidir,
G'aflatda o'tirma, dam badam ichgil.
Hayot kuning shom bo'ldi, ketish kerak,
Tong chirog'idek mard bo'lmoq kerak.

Alisher Navoi in the third meeting of his "Majolisun Nafais" Tazkiras gives brief information about two "Mavloni Figani" and gives an example of one verse from his poems. In our opinion, the poet mentioned on page 121 of the tazkira is probably Baba Fig'ani. Because Navoi - Mir Syed is a guy and knows how to write and is a craftsman in embroidery. But most of them are disturbed by the disease of whistling. This matla' (beginning of the gazal) means:

Dame visoli tu az umri jovidon xushtar,
Ba yodi vasli tu xush budam in zamon xushtor.

Means

Vaslingga bir dam yetishish abadiy hayotdan yaxshiroqdir; vaslingni eslash bilan shod edim, bu zamon shodroqdurman.

Amin Ahmad Razi, Ahmad Sahili, Muhammad bin Muhammad Uhdli Bulyani, Muhammad bin Ali Taqiuddin Koshi, Mirza Safavi, Muhammad Sahili Nomani, Nurullah bin Sharifiddin Shushtari, Zabihullah Safa and Sayyid Nafisi studied the work of the poet. The literary aspects of the work have been studied, but the linguistic and textual aspects have not been studied.

A large volume of poems of Baba Figani has been preserved to us. It contains poems in genres such as ghazal, qasida, rubai, qita, muhammas, musaddas. Copies of Baba Fighani's divan are kept in many manuscript repositories of the world. In the fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan, the poet's collection of ghazals is kept under inventory number #1371, and his odes and some ghazals are kept under inventory numbers #2294/1 and #1041/IV. At the same time,





the fund of the institute contains seven manuscripts with the name "Devoni Figoniy" under inventory numbers 238, 9913, 209, 1011.

1. Devan under number 2294 was written in Khurasan, the work was written in Nastaliq script and Tajik language. The collection consists of 166 sheets, their size is 9.5-16 cm. The finished poems on each page are 17 lines.
2. Divan under the number 1371 was written in Khorasan, written in Nastalik script and Tajik language. Devon was copied by a calligrapher named Hedayatullah between 1000 and 1592. Devon has 132 sheets and their size is 11-19.5 cm. Each page contains 12 lines of poems. Devon is well preserved. Along with this, there are also titles.
3. The place where the devan under number 1041 was written is unknown. The work is written in Nastalik script and Tajik language. Devon was copied by a calligrapher named Khoja Niyaz between 1325 and 1907. Devon has 132 sheets and its size is 21-34.5 cm.
4. Devan under number 1011 was written in Iran, written in Nastalig script and Tajik language. Devon has 118 sheets and its size is 13-23.5 cm. There are 13 lines of finished poems on each page. Devon is in good condition, with plates but no finials.
5. The place where the devan under number 209 was written is unknown, it was written in Nastaliq script and Persian language. The calligrapher who copied Devon is unknown. Devon has 10 sheets and its size is 13.5-23 cm. The work consists of 33 lines.
6. The place where the devan under number 9913 was written is unknown, it was written in Nastaliq script and in Persian language. The calligrapher who copied Devon is unknown. Devon has 145 sheets and its size is 12-19 cm. The work consists of 17 lines. It is given in one package with "Sehri Halal".
7. The place of writing of the devan, which is included in the collection of selected works under number 238, is unknown, it was written in Nastalik script and Tajik language. Devon was copied by a calligrapher named Muhammad Husayn Bulgari between 1270 and 1854. Devon is 22 pages long and is located on pages 205-226 of the collection. The number of rows is 23, and the size of the work sheets is 15.5 - 26.5 cm.

According to the above notes, it can be said that the number of poems in the autographs is different. The average number of pages of manuscripts is 125-150 pages. Only two manuscripts mention the place of copying and the name of the scribe. In our opinion, the number of manuscripts stored in the fund of the institute in numbers 2294 and 9913 is relatively more perfect in terms of the quantity and quality of preservation. Most of the manuscripts were read in Khurasan.





In conclusion, it can be said that it is a scientific study of the heritage of Baba Fig'ani, who was known as "Hafizi Sherozi" of his time, who was admired by Husayni, Jami and Navoi, and whose divan is widespread, creating a biography and creating a critical text of his work "Divani Fig'ani". is still the task of orientalists.

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