

ART OF SHEIKH FAKIR TAYRON

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ABSTRACT

Parables of Sheikh Sanan by Kurdish poet Faki Tayran are considered in the state

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The name Fakir Tairon was very popular among the Kurds. Along with poems glorifying the beauty of nature and man, he became famous in his time for his philosophical poetry, written in line with the traditions that have developed and matured in oriental poetry over the centuries. According to the information, the poems of Fakir Tayron were popular among the people and passed from mouth to mouth. At the same time, folk songs and lyrical poems called "Fakir Tayron" are widespread in the oral work of the Kurdish people. As a result, it was difficult to separate some verses in this spirit, whether they belong to Fakir Tayron or songs woven by the people.

The nickname "Fakir Tyrone" has a special meaning. At the beginning of his preface to the Sheikh Sanan epic, it is noted that in the imagination of the Kurdish people, the poet had a much higher thinking and imagination than ordinary people; unlike others, he knew and understood the language of all birds, creatures, animate and inanimate nature. That is why the poet was called the "teacher of birds."

It is known that the apparent meaning of the word "poor" is obvious to everyone: poverty is a word that expresses the low level of living conditions of the population, the way of life to which people are accustomed. In fact, the venerable habit of the Sufis is poverty. The internal aspect of poverty is fully manifested in the true essence of the hadith of the Prophet (s.a.s.) "Al-fakri fakhri" - "Poverty is my pride." The meaning of the first word in the nickname of Fakir Tairon refers to the inner meaning of this word. The basis of the second word "Tairon" is "Tair", which in Arabic means "bird", and the plural form of this word "Tyrone" - "birds" was given to the poet for a reason. For this reason, the poet's poems and, together with them, songs and sayings related to folklore, which are revered by the people as his poetry, are still revered as belonging to the pen of Fakir Tayron.

There is very little information about the biography of Fakir Tyrone. M.B., who prepared a critical text of the epic of this writer "Sheikh Sanan", published in Moscow in 1965, and wrote a preface to it. Rudenko on the basis of A.D. Jaba, a scholar who has conducted a number of studies on Kurdish literature, says that the full name of this poet is Muhammad Fakir Tairon, he was born in 702 AH (1302 AD) in the village of Moksa in the Hekkari region in Turkey, and died in 777 AH (1375-76 AD), he wrote his works under the name "Mim Hai", and among his poems, composed on the tunes of folk songs, he wrote such epics as "Sheikh Sanan", "The Tale About the Tiger" and "The Tale of the Black Horse". This book contains a facsimile of the manuscript of the epic "Sheikh Sanan" in Arabic script, its transcription and literal translation into Russian, as well as a transcription and literal translation of the folk epic "Sheikh Sedaniya", which is almost no different from this epic.

The mentioned epic about Fakir Tiron begins with a kind of prologue, which describes the poet's views on the power of divine love. The poet notes this: "Listen to the story of the lovers when I read this to you. Glory to the Creator, Glory to the Almighty. Who created biru is worthy of great honor and praise! I saw an eternal figure. Only one who is free from his "I" can enjoy. Only one who is full of pleasure and joy can be devoted to the love of God. There are many such examples. They will be tested in many trials. Many muftis, sheikhs and mullahs on earth have surrendered themselves to the mystery of God's love. The hostess is alone. It is illogical that there should be two. There can be no lover but the All-Knowing Lord. Everyone should remember Allah. But this dhikr is useful only if it is performed in the presence of a piri murshid. Murshid Piri should guide the murids and lead them out of the darkness. It's impossible without this. ... If people chant dhikr as much as possible without piri murshid, there is no benefit to it. It has no aroma or taste. This is the origin of soup without salt! Love cannot exist without faith. As long as there is obedience, a person cannot lose his temper, enjoy and have fun, and this is our word today. I will tell exactly about this - about the great piri murshid (Sheikh Sanan), my friends tell from mouth to mouth, from ear to ear .

Once in Mecca, Sheikh Sanan, who was the head of five hundred murids, died. He was a saint, always busy with the remembrance of Allah.

Together with him, five hundred murids worshiped the Lord with boundless love and passion. Sheikh Sanan's heart was full of love for the Creator, and the pleasures of the mortal world were far from him. He cried a lot and laughed a little. He renounced this deceptive world and saw the future of the afterlife. The sheikh who is persistent in the remembrance of God is beyond doubt

As can be seen from the literal translation of the epic, its plot is somewhat different from the plot of Attar and other stories on the same topic. At the same time, the use of the plot of Attar's story in the epic is noticeable. In addition, the introduction of the image of Sheikh Attar into the epic, his attempts to return Sanana to its former state are considered as a unique innovation, and this situation is the fruit of the poet's boundless respect for Fariduddin Attar. It should also be noted that this epic about Fakir Tairon was transferred to Kurdish oral literature and is still being told by the people. The text of the folk epic, written in Tbilisi in 1961 under the title "Sheikh Sedania", is given in the appendix to the above-mentioned book by M. B. Rudenko. The text of the epic is mainly in verse, although there are also prose passages. The content of this folk epic almost does not differ from the epic of Fakir Tayron "Sheikh Sanan". In the folk epic, the Sheikh goes on a journey with five hundred murids, falls in love with Tarso's daughter, accepts her conditions, and, finally, Attar, the head of the murids, turns the Sheikh off this path. The Tarso girl is touched by the Sheikh's love and follows him - they meet and both die. This situation gives grounds to say that the folk epic is a folk version of the epic Fakir Tayron. However, we must not forget that a number of places in the folk saga differ from the saga of Fakir Tyrone. These "almost" differences are visible below.

The saga starts like this:

Седъанийа, Седъанийа!
Жил шейх Седъанийа,
(Был он) главой пятисот суфиев,
Постоянно (совершил он) зикр и покойание.

Жил шейх Седъанийя,
 Он не желал (благ) этого мира,
 Он любил лишь своего господа
 И был далек он от (мирских) дел.
 Шейх никогда не помышлял,
 О книге (женской) красоты
 То ли от его благочестия. то ли старости,
 То ли от страха и опасений.

Сказал (однажды) шейх Седъанийя шейху Аттару:
 “Скажи, пусть придут (ко мне) суфии,
 Вот уж сколько времени, как мы не совершали хадж!”
 Шайх Аттар послал (за суфиями). Все суфии пришли,
 Число их был пятьсот.

Старшим над ними был назначен пристарелый шейх Седъанийя

Собрались суфии, пустились в путь,
 Впереди шейх Седъанийя – шли они совершать хадж.
 Пришли они в город Тифлис.
 Сели (отдохнуть) возле (какого то) сада. Не знали они, что
 Сад это (принадлежит) девушке.
 Сад этот (был) великолепным.
 Суфии (очень) удивились,
 Узнав, что сад этот принадлежит дочери Грузии.
 Дочь Грузии взяла (с собой) служанок, вышла погулять,
 Видит – возле ее сада огромные сборище людей
 Шейх Седъанийя (тотчас же) влюбился в девушку.¹

It can be seen from the above text that the folk epic is partially different from the beginning of the epic of Fakir Tayron. There is also a dream scene in the epic. This is probably why the bakhshi added a different direction to the saga. According to legend, one day the Sheikh turned to Attar and expressed his desire to go on a pilgrimage. Attar sends five hundred murids to him. They go on a journey together. Having reached the city of Tiflis, they stop to rest in the garden of a Georgian princess. When the princess goes for a walk with a group of maids, the sheikh's eyes fall on her, and Ishk becomes the culprit. Feeling this, the murids try to return their feasts. However, the sheikh does not listen to anyone's words. He pursues the murids in front of him. He wants to tear down the mosques and silence the Christian synagogues. He tells his murids that neither Jesus nor Luqman can get rid of this pain in his heart. Desperate murids leave the sheikh and return to their country.

The following episodes of the epic about the People will be the same as in the epic about the Fakir Tyrone. The girl Nasara first likes the Sheikh, she laughs at him, saying that she left the party and is no good for anything. Then compassion for him appears in the heart, the Sheikh agrees to accept his love. However, he states that there are several conditions and punishments:

¹ Шу манба. Стр. 151-152.

he is forced to renounce his religion, drink oil, burn the Qur'an in a fire, tie a zunnor, light a fire in a bathhouse, and feed his pigs. The Sheikh agrees to this.

The murids, who could not turn the sheikh off the path of love, go to Attar. When Attar asked the Sheikh, they told him what had happened. Sheikh Attar sends them back, orders them back, even with a Zunnar on their backs.

Sheikh Sedania, who began to fulfill the conditions of the beautiful Gurja, every day struggled to feed the queen's pigs. Seeing this, the queen tells him to severely beat the leader of the pigs, and the rest of the pigs gather around him and return with him.

One day, the sheikh brought the pigs to a watering hole and fell into a deep sleep from exhaustion. The princess, who was watching this from her window, saw that a beam of light shot up to the sky from the open mouth of the Sheikh, and then returned to her mouth. Seeing the seriousness of this situation, the girl's heart softens and begins to beat in a special way - the girl's heart is filled with love for the sheikh. He renounces worldly desires. the sheikh asks. Meanwhile, the returned murids convey Attar's message to the sheikh. At first, the sheikh insists stubbornly. Then he returned, trying to explain this to Sheikh Attar himself. Knowing this, the queen also mounted a horse and rode after the sheikh. They meet, throw themselves into each other's arms and die of love. When they died in each other's arms, the angel Gabriel stood next to them. The angel immediately married them and sent them to heaven.

In a word, the story of Fakir Tairon is similar to the story of Sheikh Sanan in the works of Farididdin Attar and Alisher Navoi, but there are differences in the plot and the system of symbols.

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