

A BRIEF STUDY OF THE LIFE OF ASHRAFI OF SAMARKAND

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A B S T R A C T	K E Y W O R D S
This article talks about the biography of one of the famous personalities, a powerful scientist, a philosopher, a good doctor, a connoisseur of the science of logic and astronomy and a poet of the 12th century Ashrafi Samarkandi. In particular, the name, surname, environment and literary activity of the poet are investigated in the article.	Ashrafi, Samarkand, library of poems, genealogy, tazkira, literature, history, Muhammad Avfi Bukharai

Introduction

Many works of Persian language artists were removed due to the invasion of the Mongolian Bunenkan, and most of what remains is in a fragmented state between complexes, safins and jungs. Collecting and researching these gaps is accompanied by many difficulties, but it is one of the most important moments in the knowledge of the history and culture of the people of Movarounnahr and Khorasan.

Materials and Methods

Ashrafi Samarqandi of the Humanist orators, however, is a powerful sixth syllable, the cabinet of his poetry has not yet been published. Only on the basis of the poet's works and literary representations, he gave brief information about his life and scientific and literary activities. Information from the poet's life is not contained in any of the works of his contemporaries.

In the Ashraf cabinet, in addition to the linguistic and literary favoid, important historical information was presented about the local rulers and kings of the Karakhan series, who had a government in the VI Kamar lodge in Movarounnakh and provided the necessary data on the population. From this side, the Ashraf Cabinet is considered one of the most important literary and historical sources of this period. In order to get to know the personality and activities of Ashrafi to this day, influential persons studying literature, history and philosophy have done significant work worthy of praise. However, until today, local scientists (in Uzbekistan) lack essential information about the personality and poetry of the poet. Both Tajik scientists and large-scale scientific research have not been defended in Tajikistan until today. It is a great honor for me that this research topic will be touched upon for the first time in Uzbekistan. In the countries of Turkey and Iran, Turkish and Persian scholars have translated and researched some of Ashrafi's works. An example of such a study, in particular, was published in 1391/2012 by Persian researchers Abbasbek Joni and Umid Sururi under the title "Ashraf Cabinet of Samarkand". The book summarizes the main points of his literary life and activities. In addition to these poems, collected in collective form in the second part of the book, which deserves high value.

Ashrafi is one of the famous poets of Tajik Persian literature, known for his literary, historical and scientific works. Regarding his life and work, scientific and historical sources have covered much less information. Reliable sources where you can get information about this are Tazkira, Jungi and the literary works of the poet himself. Despite the fact that the poet did not give a detailed explanation of his case in his office, when looking at his poems, he made a reference to his surname and biography. As a result of the study, most Iranian and Turkish scientists revealed some interesting moments of his life and work.

"Inference-l-poetry and zubdatu-l-opinion" is one of the most important scientific works for the study of Ashraf life and activity, which provides a brief overview of the author's summary. In this book, "he wrote poetry in 12 31-string sheets on sponge paper in a thin line." "Tazkirai Butkhana" was compiled in the 11th century by Muhammad Sufi Mazandarani with the help of Abdulatif Abbasi, which also contains 579 verses of Ashrafi's poetry.

One of the other important sources is "Lubobu-l-al-bab" by Muhammad Awfi Bukharai, the author provides information about his place of residence, personal identity and his meeting with him, which greatly contributes to the research of our work.

There is very little information in the scientific and literary sources about the description of the situation and the works of Ashrafi Samarkandi. In addition to the three images mentioned above, including "Nazim's Image", "Khairul-l-Bayan Image", "Masudi's Image", "Safina Khushghu", "Tirmiz's Ark", "Safina", "Ishaqbek's Image", "Majma'u-l-fusaho", "Seven climates", "Otashkada", "Latoifu-l-khayol", "Al-mu'jam fi-maoyiri-l-ash'ari-l-ajam", "Riyazu-shu'aro", "Arafotu-l-ashiqin", "Natoiju-l-afkor", "Subhi Gulshan", "Jungi Mulla Sadro", "Rayhonatu-l-adab" about life and examples from the works of Ashrafi.

The critics are focusing their attention on the scientific and literary heritage of Ashrafi. In any case, we will talk about some important points about the biography, name, place of residence and biography of the poet based on the above-mentioned sources.

In the correction, description and study of the composition of Ashrafi's divan, more than tazkiras, written and printed texts were used. To study and describe Ashrafi's life and works, paintings and battles have been the subject of our investigation.

There is very little information about Ashraf Samarkandi's biography in literary and historical sources. We present some information about the biography of the author using the literary reviews and scientific research of Iranian literary scholars Abbasbek Jani and Umed Sururi.

Most of the manuscripts of Ashrafi's Divan and later sources mention his name, but there is no confirmation of it in old sources and his own poems. There is no information about the names of his parents, but on the basis of these verses, which he himself sang, it can be assumed that his father or one of his ancestors was Husain, the son of Reza, or Husain nicknamed Reza. Most likely, Hasan is famous among the people, and Ashrafi attributed himself to him:

From the content of the mentioned verses, it is clear that he was a descendant of the Holy Prophet of Islam Muhammad (pbuh). With reference to "the light of the heart of Fatima", "like my jewel from the waist of Murtaza (the fourth Rashid caliph Hazrat Ali karramallahu wajhahu)", "the rank of my soul to the Arab Rasul (Muhammad s.a.w.)" and "my special respect to Husayn (my favorite grandson) The Prophet is the son of Ali) Reza (one of the imams of the Ahl al-Bayt, who belong to the Prophet's family)" it is possible to know that Ashrafi Samarkandi is one of the Sayyids.

His nickname is "Sharafuddin" based on the consultation he probably had with Shihabuddin Muhammad Ghuri (602/) and also based on what Taqi Koshi said. However, in addition to "Haft Klima", "Khairu-l-bayan" and "Safina" books, he is mentioned with the nicknames "Sayyid Ashraf" and "Sharafuddin", and most sources consider his nickname to be "Muinuddin".

Among other respectable nicknames mentioned by the commentators in the explanation of his condition are "Shamsu-l-Fusaho", "Ashraf Soni", "Sayyidu-l-Fazilin", "Sanadu-l-Komilin", "Imamu-l-humam", "Al-alimu-l-hakim", "Sayyidu-l-fuzalo", "Maliku-l-kalam", "Sayyidu-l-kalam", "Ashrafu-sh-shuaro". His pen name is definitely Ashrafi and it appears many times in his poems.

From the conclusion of scholars and commentators and the author's own poems, it is known that Ashraf Samarkand's nickname is "Ashrafi". "Samarkandi" refers to his birthplace, the city of Samarkand, and his real name is "Sharafuddin Hasan". Hosseini, Sayyid Ashraf are the nicknames attributed to him because of his Sayyidzada. According to the sources, Ashrafi Samarkandi had several honorary names, nicknames and high titles, which indicate his greatness, status and outstanding personality.

Regarding the time and place of Ashrafi's birth in historical and literary sources, there are all kinds of disagreements and conjectures. Most of the sources do not provide information on Ashrafi's condition or his birth date. Perhaps it is because the author did not feel the need to introduce his personality in his time. Because most famous scientists and poets are well known by their nicknames and poems. Their popularity does not depend on the date of their birth and place of residence, but their legacy shows their greatness.

Ashrafi's place of residence is called Samarkand by most of the tazkiranists, and some of the tazkiranists also called him the people of Kashan, Iran.

The owner of "Tazkirai Butkhana" knew about the Sadat of Gulistan of Samarkand, and the authors of Tazkir "Arafotu-l-ashiqin", "Khairu-l-Bayan" and "Safina Khushgu" in the neighborhood of Ashrafi Samarkandi mentioned another poet named "Ashraf Gulistani". , whose poems are also found in the copies of Ashrafi's Divan. Taking into account the fact that in the geographical sources, there is no place called Gulistan and Gulistan near Samarkand or in Movarunnahr, it is possible to assume that "Gulistan" in these sources is a variant of "Kason".

As a result, it should be stated that Ashrafi was mentioned by Tazkiranists sometimes from Samarkand and then by the people of Kashani, which raises doubts for the reader about the place of the poet's birth. Our conclusion regarding the birthplace of the author is that Ashrafi was originally born in Samarkand, and some sources call him "Koshani". Because Taqiuddin Avhadi's opinion about Ashrafi Gulistani and Ashrafi Samarkandi is that both poets should be the same person. From this point of view, we also support Ashrafi's fact that he is originally from Samarkand. In another of his works, "Bashoratul-l-Isharat fi zamansih isharoti-l-wal-tanbihat" the author's name is as follows: Shams al-Din Muhammad بن اشرف الحسيني السمرقندي (Shams al-Din Muhammad ibn Ashraf al-Husaini al-Samarkandi). This information also confirms the fact that Ashrafi is from Samarkand.

There is very little information about the details of the poet's biography until our time. Tazkir writers point out that Ashrafi spent his youth and middle life with official state and Russian affairs and worked in the court for some time. At this time, he had a rich life and a great purpose, this is evident from the ode he sang to welcome Rudaki's famous ode, in which he referred to his glorious past in the royal court. However, at the end of his life, the pain of old age and suffering made the poet very tired. In his poems, he describes his situation as follows:

It is clear from the meaning of "the period of the state has returned and I am left in darkness" that the poet spent his youth and middle life in the "period of the state" and passed the end of his life "in darkness" - with suffering and pain. This information shows that at the end of his life Ashrafi suffered from eye pain. In some of his poems, he mentioned his eye pain. The famous photographer Muhammad Avfi Bukharai also introduced him to "garongushi" during the meeting with Ashrafi. Sayyid Ashraf Asam Kashoni says this opinion of Avfi, the owner of the painting "Safina Sino" and Ashraf. The nickname Asam is given to people who are deaf. After the information, we can come to the conclusion that Ashrafi called his old age "a period of hardship and weakness". In particular, his deafness and eye pain made the poet old and tired.

It should be said that there is no information about Ashrafi's education, teachers, parents and relatives in any sources. If it exists, it may have been hidden from the eyes of explorers and researchers. In the course of researching the subject of covering religious and secular knowledge and the level of the poet's life, one can see some hints in his poem: Later sources mentioned his death in three dates (565/1170 - 590/1194 and 595/1198), but of course all three dates are wrong, and his death definitely happened after 600/1203, because on the one hand Muhammad Awfi in In 597/1200, he met Ashrafi in Samarkand and had a meeting with him, and on the other hand, Ashrafi sang a dirge on the death of Kilich Taghmojkhan Ibrahim ibn Husayn of Samarkand (600/1203), the ruler of Samarkand, and in praise of his son and successor Nusratuddin Kilich Arslani Osmani, who In the same history, he reached the kingdom and wrote a high ode.

Conclusion. The conclusions and arguments of each of the scholars are based on the information they have, and they did not have a specific opinion about the death of the poet. Of course, knowing the poet's death helps to identify the personality, the time of his life, the literary environment, to determine the poet's following and literary influence. A more specific date of the poet's death is given by Avfi in "Lubabu-l-al-bab", which is close to the truth. It follows from the very meaning and content of the poet's poem that he was alive during the Mongol rule. The way of looking and composition of his poems also shows the poetry of the same period. So it turns out that Ashrafi died after 600/1203.

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