

BIOGRAPHY AND SPIRITUAL LEGACY OF SABIR SAIQALI HISARI

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ABSTRACT

The article talks about the biography, rich scientific and literary heritage of Sabir Saiqaliy Hisari and the meaning of the thinker's works.

KEYWORDS: *Sayqali, Hisar, Chaghani, Works, Literary, Enlightenment, Tariqat, Short Story, Epic, Masnavi, Historical Process.*

INTRODUCTION

Sabir Saiqali Hisari is one of the Uzbek poets who left a great mark on the literary process of the 18th century and wrote dozens of works. In Uzbek literature, Sabir Saiqaliy Hisariy-Chaghaniy occupied a worthy place with his works. He was one of the progressive creators of his time, and made a significant contribution to the development of the epic tradition. In general, the life and literature of such breeds serve as an important resource in the education of the young generation. Because the life and heritage of our ancestors show us a happy life and a prosperous lifestyle and teach us high human qualities.

Sabir Saiqaliy Hisariy - Chaghani created in his works the Holy Qur'an, Hadith Sharif, religious and historical sources. He emphasized spiritual education in his works. For this reason, this brochure contains a short sample of the poet's life, scientific activity, literary heritage and wise words.

MATERIALS AND METHODS

Sabir Saiqali Hisari's full name was Sabir. "Saikali", "Saiqal", "Hisari" are nicknames. In some places, he also created under the pseudonym "Sobiriy". Sayqal means "handsome", "beautiful", "handsome" in Arabic, and "Saiqali" is a relative adjective, used as a poet's nickname in poetry. Saiqali - his heart is polished by faith and Islam. "Hisari" refers to his motherland because he was originally from Hisar. In his literary heritage, the poet used the pseudonym Saiqali more.

According to the sources, Sabir Saiqali was born in Hisar in 1730 and died here in 1798. He was one of the virtuous people of his time. Sabir Saiqali's mastery of religious sciences is evident from the essence of his works. The rich poetic heritage shows that Sabir Saiqali is a creative person who sings progressive and progressive ideas. During his lifetime, as a result of the mutual struggles of Movarounnahr khanates, the people became impoverished, ignorance increased, and as a result of regret, development gave way to decline. That was the reason why the ideas of enlightenment took a leading place in Saigali's work. Consequently, the era imposed enormous tasks on the creator, and the fulfillment of this task was raised to the level of necessity. Verses

like "Don't waste time like a dry ascetic, don't rest when love is burning" are also important because they reflect Saiqali's attitude as a creator.

Sabir Saiqaliy Hisariy is a talented short story poet who lived in the place called Hisar, located in the Chaganiyan region, in the second half of the 18th century. He got his nickname Hisari from the name of the place. We have not found enough information about his life so far. Although he wrote lyric poems, he contributed to Uzbek classical literature mainly with epics and short stories. The following works have come down to us from him:

1. "Qissai Ibrahim ibn Muhammad";
2. "The Tale of Prince Bahram and Gulandom";
3. "Qissai Hamroh and Hurliqa";
4. "Ravzat is a witness";
5. "Affidavit";
6. "Vaisul Karan";
7. "Zain ul-Arab"

The above stories and epics were copied by scribes over and over again. The fact that it was published several times in the form of lithographs at the beginning of the last century indicates that this work was read with love by the people.

Saykali's work is a reflection of the philosophical and artistic thinking of the time and is the product of the systematic views and rich thinking of a talented person. He is embodied by such situations as a passionate poet, a philosopher, a historian, a lover, a scholar, a member of a sect, and an owner of a broken heart. He is the hero of Saigali's poems. He looks as if he is embarking on a journey for a blissful life in a vast sea. The state of mind in his poems invites the reader to perfection. Sayqali wrote his poems in ghazal, mukhammas, rubai, muashshar and masnavi genres. His epics, written in the masnavi genre, are especially popular among the people. Шоирнинг бадиий маҳорати асосан унинг сўзларни моҳирона қўллаш ва шеърнинг санъатлар воситасида воқеликни терефан, мазмунли бадиий лавҳалар воситасида тасвирлаган лигида ёрқин роқнамоён бўлади.

Собир Сайқалий асаридан бундай мисолларни қўплаб келтириш мумкин. Масалан, асарнинг Ҳазрати Нуҳалайҳиссалом тарихига бағишланган бобикириш қисмида шоир ўз қавми ниҳақ қўлга даъват қилган вақтдаги ички кечинмаларини талмех, тазод, ташхис, таносубсингари шеърнинг санъатларни моҳирона қўллаган ҳолда таъсирчанифодалади.

Натижада,

ўқувчининг эстетик завқини уйғотишга ҳизмат қила оладиган юксак бадиий даражадагина замий мисралар яратилган:

In this poem, the poet first of all says that many prophets have passed away from this world and that they called people to the path of truth - Islam. Secondly, he emphasizes that the messengers of Allah the Exalted suffered a lot in order to fulfill this commandment. In order to strengthen this content and draw the reader's attention to the essence of the subject, the poet effectively uses poetic arts and poetic elements. In the above example, the poet uses the art of iltizam by repeatedly repeating some words that carry the same meaning in order to increase the

effectiveness of the idea that the prophets faced many trials of Allah Almighty. In the above example, the repetition of the word "calamity" served that purpose. Thus, Saiqali tries to increase the artistic appeal of the work through the poetic arts used in this quotation. As a result, in the work the truths about the history of religion, which seem to be known to everyone, acquire an interesting meaning.

CONCLUSION

It is known that several books were written by Naqshbandi scholars in the following centuries. In Eastern literature, the works covering the history of Islam go back to ancient times. Since folklore and written literature are directly related to each other, they have a special place in the formation and development of fiction. All works dedicated to the history of Islam, written in Persian-Tajik and Uzbek languages, belonging to different eras, are based on the Holy Qur'an, hadiths and historical sources. Importantly, in these epics, the literary theme typical of folk tales and stories - the celebration of truth and truth, the idea of glorifying a person - is artistically interpreted. The purpose of mentioning the life and work of these people is to emphasize that spiritual leader, representatives of Sufism, including Naqshbandi people, people of Tariqat are an integral part of our national history, and to study their lives is to strengthen the foundation of New Uzbekistan. In fact, the life and literary heritage of Sabir Saiqali is considered an important source for the education of the young generation. Since his works are written in the vernacular language, a wide readership will undoubtedly receive spiritual nourishment.

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