



FARĠĀNĪ, SAYF-AL-DĪN MOḤAMMAD

FARĠĀNĪ, SAYF-AL-DĪN MOḤAMMAD, Persian poet and Sufi of Farġāna (q.v.). The exact dates of his birth and death are unknown. The very little information we have about him is gleaned from his poetry.

Farġānī left Farġāna after the Mongol invasion of Persia in 618/1221 and sojourned for a while in Tabrīz, where he became familiar with Homām Tabrīzī's poetry. He then left for Asia Minor, where he took up permanent residence at a *kānaqāh* in Āqsarāy, a flourishing city on the road between Nowšahr and Konya during the Saljuq period (Farġānī, *Dīvān*, intro., pp. x-xi, xvii-xviii). He died there at an advanced age some time after 705/1305-6 (Şafā, *Adabīyāt* III/1, pp. 624-28; Farġānī, *Dīvān*, Intro., pp. xiii-xvii).

In addition to the insecurity and chaos caused by the Mongol invasion, his move to Asia Minor has been attributed to his pursuit of knowledge and his desire to meet with the learned men of that land (Ḥaqīqat, p. 294) and to the flourishing of Persian poetry and literature under the Saljuqs of Rūm (Riāḥī, p. 109).

Not mentioned in contemporary or later *taḍkeras*, Farġānī remained unknown for almost seven centuries (*Dīvān*, intro., p. ix). The only extant work by him is his *Dīvān* of over 11000 distichs, containing 122 *qaṣīdas*, eight *qeṭ'as*, 582 *ġazals*, and 23 *robā'īs*. Its versified preface is in praise of God and the Prophet



MoĤammad. His *qaṣīdas* are mostly of didactic nature and in praise of God, the Prophet, and *Ahl-e Bayt* (q.v.; *Dīvān*, pp. 6, 22, 118, 120, 199). In some of his *qaṣīdas* he emulated poets such as Anwarī, ‘Aṭṭār, Kāqānī, Rūdakī, Sanā‘ī, and, above all, Sa’dī (*Dīvān*, pp. 22, 116, 60, 58, 196). In his *ġazals* he blends Sufi thoughts with amorous emotion.

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