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Topic- Life and works of Faizi

**Online Class Materials**

**By**

**Dr. Sk Md Hafijur**

Guest Lecturer

Langat Singh College, Muzaffarpur

## **Life and works of Faizi**

Among the Indian poets who have been accorded recognition equally by Iranian and Indian critics and memoir-writers, the name of Abul Faiz Faizi is the most prominent. Actually speaking the personality of Faizi, next only to Amir Khusraw tops the list of the Indo-Persian poets. In the words of Shibli Nomani, Persian poetry in its long chequered career six hundred years in the subcontinent has produced only two poets of out-standing merit- Amir Khusraw and Abul Faiz Faizi.

Faizi, son of Shaikh Mubarak Nagori, was born on the 1<sup>st</sup> Shaban 954A.H./1547A.D. at Agra. Shaikh Mubarak himself was an accomplished scholar of his time. He was widely respected in the society for his teaching, profound learning and liberal views. Faizi started learning that was then prevalent at the feet of his father. Besides Sheikh Mubarak, his father, Faizi was also indebted to other teachers for his education and learning. According to Badauni he was a pupil of Khawja Husain Mervi, a celebrated poet and a great scholar in Arabic, Persian and Sanskrit. It is presumed that Faizi developed his taste for composing poetry since his boy hood (1557A.D.). The vast knowledge, sound scholarship and mastery in the art of poetry helped in his future life to be attached to the court of Emperor Akbar.

Before entering into the service of the Emperor and receiving the royal favour, the poet lived in great distress. Mirza Aziz Koka, a celebrated noble of Akbar's court and a great patron of poets and scholars recommended Faizi to the Emperor, who at once issued instruction to the governor of Agra to enrol the young poet Faizi among his courtiers. Faizi joined the court of Akbar at the age of twenty one on the 20<sup>th</sup> of Rabi I, 957A.H/ 1567A.D.

Faizi on account of his intellectual disposition, extraordinary intelligence, profound scholarship and poetic genius won the heart of Emperor and finally achieved the highest distinction of the poet-laureateship at the court of Emperor Akbar in 997A.H./1588-99 A.D. Faizi got access into the royal family on being appointed the tutor of prince Murad, prince Danyal, and prince Salim. He became one of the confidants and great favourites of Akbar and occasionally accompanied him on his expeditions and visited Bengal, Punjab and Kashmir. He also performed his duties as an ambassador to the courts of Raja Ali Khan,

ruler of Khandesh and Nizamul-Mulk, king of Ahmadnagar in Deccan in 999 A.H./1590A.D.

Faizi after reigning supreme for about two decades in the political, social and religious life of country breathed his last on the 10<sup>th</sup> of Safar 1004A.H/5<sup>th</sup> October, 1595 at Lahore. He was laid to rest at his home town Agra.

## **Works**

Badauni and a few others have credited Faizi as the author of 101 works of which very few have come down to us. Abul Fazl has furnished us the names of a few works only. Faizi had planned to write a Khamsa but he was not fortunate enough to complete it. According to the plan the *Khamsa* was to be written as follows. 1. *Markaz-E-Adwar* 2. *Solaiman Wa Biliquis* 3. *Nal-Daman* 4. *Haft Kishar* 5. *Akbar Namah*.

## **Diwan**

Faizi was a prolific writer. He tried his pen on almost every genre of Persian poetry. His diwan comprising Qasidas Ghazals, Qitat, Rubaiyat, Marasi (elegies) Tarkib band, Terji Band and Mufaradat consists of 6000 or 9000 or 12000 verses depending on the manuscript available in different libraries.

## **Poetry**

Faizi was a lyrical poet of a high order. His ghazals contain different aspects of the beauty of his beloved, pangs of separation. The sweetness of his verses and freshness of his style are evident almost in every couplet of Faizi's lyric. In ghazals, his language becomes simple, his ideas profance and his images extremely colourful. Faizi ghazals often represent him as a philosopher. His ghazals are full of philosophical maxims. He expresses his views on the short comings of wisdom and intelligence. In the following verse, Faizi says that wisdom having limitations can't spread its wings on the realm of love and spirituality.

Figurative beauty is yet another chief characteristic of Faizi's ghazals which enhances the value of his poetry. He took the support of metaphors and other poetic devices and communicated his lofty thoughts and ideas to his readers. His ghazals bear ample testimony of this fact and reveal his great power of imagination, his mastery over the language and his power of expression. He is also remarkable for introducing historical events in the ghazal and thus widened its scope. The ghazal which he composed on the occasion of Akbar's reception at Fatehpur after the conquest of Gujrat in 1572 A.D. is its best example.

### **Prose Works**

- a) *Latifa-I-Fayyazi*, is the collection of letters and reports that Faizi wrote to the Emperor, nobels, officials, friends and relatives. It was compiled by his nephew Nuruddin Md. Abdullah in 1035 A.H. These letters and reports are very important for they throw flood of light on the society, culture and politics of the period.
- b) *Lailawati*, since Faizi had acquired great proficiency in Hindi and Sanskrit too. He has the credit of translating Lailawati from Sanskrit into Persian in 995 A.H. at the instance of Akbar. The book deals with Arithmetic and Mathematic and Mathematical figures( Astronomy).
- c) *Mawaridul Kalam*, is a treatise on moral maxims in undotted Arabic letters, compiled in the year 985 A.H.
- d) *Sawatiul-Ilham*, is a commentary on the Holy Quran in Arabic with only undotted letters. The work took and a half years to finish this bulky work. The Sawati shows the lexico graphical abilities of Faizi and his command over Arabic language.

After a careful study of the different works attempted by Faizi and scrutiny of his verses, we come to the conclusion that Faizi was a great genius of Persian literature. Contemporary and subsequent writers and historians have paid glowing tributes to Faizi's mastery of diction, poetic genius and sublimity of thought.