

## THE SOCIO-POLITICAL, PHILOSOPHICAL IDEAS IN THE QASIDAS OF KHOJA ISMAT BUKHARI

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### Abstract

In the following article the socio-philosophical views in the creations of the poet Khoja Ismat Bukhari, the scholar of the period of Temurids’ are analyzed. Also the info on the particular comments and the significance of the qasidas of the poet in the problems of the state and the society are presented.

**Keywords:** Khoja Isnat Bukhari, qasida writing skills, state, philosophical views, Mirza Ulughbek, the issues of the state and society.

### Introduction

During the reign of the Temurids tens of cities such as Samarkand, Bukhara, Shakhrisabz, Herat, Balkh, Baghdad, Isphahan became the cultural centers of the realm. During this period the development of science, politics, culture and literature reached the zenith. The madrassas were built and the shrines were erected. The history, literature studies and linguistics were developed besides to the social sciences.

**Methodological part.** The work of Khoja Ismat was intensive during this period. It was during this period that tazkirism developed, as well as the demand for ancient and traditional enumeration. Poems in the spirit of the anthem dedicated to the rulers of the Timurid kingdom Mirzo Ulughbek, Khalil Sultan, Boysunghur Mirzo, Shahrukh Mirzo, Abdulqasim Babur, Hussein Boykaro, Shah Malik and others rose to the top as political lyrics. During this period, noble and wise artists such as Khoja Ismat were invited to the palace to engage in creative work. We can conditionally divide the work of Khoja Ismat into two periods:

- 1) First, he wrote poems and mystical-orifona ghazals related to the palace, the socio-political period;
- 2) Second, in the age of old age and poverty, lyrical works in the spirit of asceticism were exhausted.

It should be noted that the work of Khoja Ismat in both periods is also noteworthy. In the author’s beautiful poems, ghazals and musams related to the palace, one can observe spiritual freshness and courage in the mood of a noble man. Also, in his works, friendship, beauty, character, nature and spring landscapes, delicate qualities of mamduh (yar) are glorified. Also, in the thirteen genres of poetry, such themes as the song of the divine love of

the ascetic in the poet's old age, the sighs of the unfortunate person drowned in the whirlpool of social problems are prominent.

The poems of the poet Khoja Ismat reflect the socio-political changes of the time, political and social conflicts, diplomatic relations and economic development.

One of the peculiarities of Khoja Ismat Bukhari's poetry was that it attracted the attention of kings to socio-political, cultural and spiritual issues. Khoja Ismat writes in the poem "Dar borai Ulugbek":

"Ulug'bek sultone, ki az haybati boisash,  
 Zaru boh amin cho'yad, ba har shabihi sheri nar.  
 Chu Suqrotu Buqrot, base chovushu darbon,  
 Chu Xurshedu Qamshidat, base bandavu chokar.  
 Zi bahsi tu dar hay'at Arastu shud mulzam,  
 Zi nutqi tu dar hikmat shud bo' Ali mahzar".

**Contents:** Ulughbek is such a sultan that all the slaves of lust ask for his glory as if he were afraid of a male lion. Ulughbek opened the doors of wisdom like Socrates and Buqrot, and great kings like Khursheed and Jamsheed could be his slaves and soldiers. Aristotle became shamed from his appearance. Ibn Sina was amazed by his wise speech.

The thinker-poet likens Ulughbek to "khurshid", that is, to the sun, from which the light of knowledge and enlightenment radiates, and this light shines on the people for centuries, and compares Ulughbek to King Jamshid in Firdavsi's "Shohnama".

In exaggerated allusions, the thinker puts Ulughbek's intellect ahead of Aristotle. In wisdom he equates him with Abu Ali Ibn Sina. The author describes Ulughbek as follows: "If Ulughbek's wise speech was heard all over the world, it would be as if Ibn Sina would be present and watching". The poet's work also includes a portrait of scientists:

In particular, Khoja Ismat called Ulughbek "the sky writes your classification" and praised Ulughbek's work in the field of astronomy. Khoja Ismat describes the scientists as "chavush" and acknowledges the greatness of the peak of knowledge of Ulughbek.

We can say that Khoja Ismat sent an embassy to restore his nobility as the purpose of writing this poem.

The poet praises Ulughbek as "ahli dard" - a generosity that helps artists and writes about him:

Dor ush-shifoyi xasta dilon chun qanobi tust,  
 Boshadki marhamat ba kafoyat az in darash.  
 Shoheki hamchu Yusufu Misr ahli dardro ,  
 Quti hayot bud tamoshoyi manzarash.

**Contents:** “You are the doctor of the sick hearts, so let me enter through this door behind you. Youssuf, the king of Egypt, would invite a man to a happy life, and it would be better if he came and took a look at your favor?!”

According to religious sources, the Prophet Youssuf was a blessed, happy and handsome prophet. Anyone who saw the beauty of Youssuf would be as pleased as he saw the glory of Allah. Therefore, Khoja Ismat Ulughbek compares his beauty to that of the Prophet Youssuf (in order to remind him that his heart was pure and beautiful, even though his brothers had thrown him into the well) and glorifies his greatness and potential. The Blessed King honors his dignity as a nobleman who cures ailments. Afterwards he asks Sultan Khalil for mercy and proposes to be a merciful:

Shoho ba dardi besaru poyash rahm kun,  
Maguzar to firoq kashad zoru muztarash.

While praising the ruler in his work, Khoja Ismat tries to draw the ruler’s attention to a very pressing political problem and hopes for a positive solution to this political problem. In doing so, we can evaluate Khoja Ismat’s love for Sultan Khalil as the true care of this teacher for his student. In such a situation, the diplomat-poet feels obliged before his conscience not to seek a claim to his physical pain, but to soothe his heartache. The poet firmly appeals, “Let not Firaq oppress me, have mercy on me and extend a helping hand”. In particular, he cites the example of Khalil Sultan, who, in addition to asking for forgiveness, has a number of qualities worthy of forgiveness. He asks that the descendants of Emir Temur’s descendant, Khalil Sultan, forgive the sinner who has been living insanelly in Khorasan. He urges Ulughbek not to be cruel and hurtful.

From this it is clear that the thinker-poet, who had his own voice and place in the palace of the Timurids, as well as Ulughbek highly valued the scientific potential and prestige of Khoja Ismat. Otherwise he would not have dared to say so.

Throughout his life, Ulughbek followed the teachings of Socrates and Bukrot, and with his work “Ziji jadidi Koragoniy” left his name in the history of science, such as Ptolemy, Copernicus, Galileo. In our opinion, if Khoja Ismat had not been aware of Western philosophy, including Socrates’ discoveries in the field of ethics and aesthetics, he would not have been able to use such metaphors in his poems.

As we all know, “Socrates was the first scientist to study ethics in depth in theory. Socrates wants to create the same code of ethics for everyone. For example, justice, moderation, kindness, honesty are concepts that are common to all. According to him, no one consciously, in fact, intentionally does evil. Only he who understands goodness will do good”. Khoja Ismat also evaluates Mirzo Ulughbek’s qualities from this point of view. He also gives an objective assessment of Khalil Sultan in the following poem:

“Khalil Khisravi Sohibqiron ki bud  
Asbobi saltanat zebovā darxo’rash”

**Contents:** “When Khalil Sultan was an official, the beauty of the kingdom was in sync with the administration, that is, worthy”.

From the above verses, first of all, Hoja Ismat is not afraid to describe as “Khalil Sultan is equated with a just king Khusraw, and he was also a person worthy of a beautiful kingdom”. Second, Hoja Ismat points to Sultan Khalil’s talent and ability as he knows him well as a human being.

Based on the above, our analysis of his poems helps to identify the lines in Khoja Ismat’s worldview:

1. Khoja Ismat was well acquainted with the teachings of Socrates, Bucrot and Aristotle, Ibn Sina, famous in the West, and was able to cover Ulugbek’s work in the field of science in his poems;
2. Firdavsi’s famous work “Shohnoma” was a source of inspiration for Khoja Ismat Bukhari. Therefore, he equated Ulughbek with King Jamshid.
3. We can see that Khoja Ismat Bukhari encouraged Ulugbek to be blessed. He was a political adviser at the Ulughbek Mirzo Palace and an active participant in the historical process.

The main idea and goal in the poems of Khoja Ismat was not just to praise the king, but to raise socio-political problems as much as possible and to follow the path of their positive solution.

**3. A lament addressed to Emir Temur.** Khoja Ismat Sahibkiran was one of the great people who was honored to write a lament for Amir Temur. According to sources, Salahuddin Tashkendi in his work “Temurnama” said that Khoja Ismat was ordered to write this lament by Emir Temur’s wife Bibikhanum. This mourning was said at the funeral. This work consists of 18 lines, i.e. 9 bytes. We can give three reasons why it was written by Hoja Ismat:

First, his high prestige in the palace of Amir Temur;

second, that he entered into a kinship with the Timurid dynasty and gave his daughter to Ibrahim Sultan;

and third, that he was a teacher and confidant to Sultan Khalil Mirza.

Salohiddin Tashkendi writes in “Temurnama”: “His holy cadaver was encrypted in the Saray Mulk Oyim bulg’or, brought to Samarkand and placed in the necropolis after the prayer. In their mourning, all the scribes and princes wept blood instead of tears. Khoja Ismat was chanting this eulogy crying besides to the dignitaries...

Bo’z chodiring falakkim, Sul-ton o’ldi g’oyib,

Tun ichra erdi chun mohi tobon bo’ldi g’oyib.

Yorug’ jahon quyoshi, islom elini (ng) boshi,

Din erdi ko’p taloshi, dayyan o’ldi g’oyib.

Olamni qildi darbar, Sohibqiron Skandar,  
 Soniy dermish eronlar, yoron o'ldi g'oyib.  
 Din erdi justujo'si, shar'iy edi guftugo'si,  
 Millatining obro'si, burxon o'ldi g'oyib.  
 No'shiravondek odil, ham olim erdi, fozil,  
 Har ishda aqli komil, farzon o'ldi g'oyib.  
 Davlatda kim Sulaymon, fitratda chun Aflotun,  
 Hikmatda erdi go'yo Luqmon o'ldi g'oyib.  
 Ehsonda misli Hotam, shavkatda erdi chun Jam,  
 Zo'rlikda ham chu Rustam, pahlavon o'ldi g'oyib.  
 G'ayratda misli arslon, dasht ichra yoki qoplon,  
 Bahrda nahangu sa'bon, shubon o'ldi g'oyib.  
 Farzandi ahli no'yon, Tarag'ay Bahodur o'g'lon,  
 Sayyid Amir Temurxon Ko'ragon o'ldi g'oyib.

Tashbehu talmeh, such as “Who is Solomon in the state”, “in wisdom was Luqman”, in the work, “donate like Hotam, “Jam (shid) for being in mercy”, “in power was like Rustam”, “Fair lik Nushiravan”, “Like a lion in zeal, a tiger in the desert”, “was the head of Islamic people, was the follower of the religion, was speaking about sharia, the esteem of the nation”, “Perfect in everything” is a worthy description of the qualities of Emir Temur. Such epitets such as mokhi taban(moon), yaran(friend), burkhan(document), scholar, almighty were the positive qualities given to the virtue, might, mind and perceptions of Sahibqiran Amir Timur.

After all, the death of Emir Temur was a great loss not only for Central Asia, but also for world civilization. Thanks to the efforts and military campaigns of Emir Timur, the Great Silk Road was cleared of any political instability and achieved moderate security in its time. Under his rule, interstate political bureaucracy and tyranny were abolished.

Images worthy of sahibkiran, in addition to being the owners of a secular kingdom, must also be the possessors of worldly spirituality, a perfect person, a well-rounded person. Similarly, the number of deserving ones, according to historical sources, was not large, but only a few figures were able to achieve this title. In the historical-literary works there are info on five (in some sources six) ruling sultans and their dynasties such qualities like conqueror.

**Conclusion.** If we look at the history, in every society there were leading representatives, advisers-politicians who could grasp and direct public opinion, who lived with the people's pain. They were faced with the difficult task of being aware of the suffering of the people, to lead officials, to protect the kingdom and state policy when necessary, advising a leader who takes public opinion into account in the public interest, as well as the daunting task of giving them scientifically sound correct guidance and instructions.

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No poet and writer could dare to write eulogy after the death of Amir Timur. Because the Khoja Ismat Bukhari was the person who worth esteem and respect in the court of Emir Timur we was trusted dignitary. He was one of the “seniors” of his age.

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