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The History of Literary Nights of the Ruler of Bukhara Abdullakhan (Based on information from Hasanxoja Nisoriy's "Muzakkiri ahhob" and Mutribiy Samarkandi's "Tazkirat ush-shuaro")

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Abstract:

Science, culture, and literature continued to develop in Bukhara during the reign of Shaibani rulers Abdulla Khan II (chief khanate: 1581-1598). In particular, literary gatherings were held in the palace of Abdulla Khan II, where prominent poets of their time organized discussions. Historian Sharafuddin Rakimi wrote down that countless poets, scientists and virtuous people were around Abdullah Khan.¹ It is written in "Musaxhir al-bilad" that "(Abdullah Khan) is high-spirited, full of passion, Bahram is powerful, No-shirvan is just, generous in nature, healthy in nature, cheerful, unique, born in Jamshid, sheltered by Iskandar.", the star hasham, Suleiman was a wandering king...

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The heavenly example adorned the gatherings with fair-faced youths, and kept the gatherings of joy and happiness free from annoying thorns like the flowers of the garden of Eram.²

For example, Abdullah Khan II was a talented poet, wrote ghazals under the pseudonym "Khan" and recited his poems at concerts:

Hamisha orzuyi Xon hamin boshad ki dar olam,

Ravad suyī mazori shohi gardad az g'ulomonash.

(Content: In this world, the dream of the future Khan is this: to go to the Shah's tomb and stay at his service every moment).³

The Qasidanavis poet Mawlana Mushfiqi (1525-1588) was the "Malik-ush-shuaro" of Abdullah Khan's court.⁴ Mulla Mushfiqi spent some time in Samarkand after the death of Sultan Sa'id Khan, he came to

Fakhirai Bukhara for a lifetime and gained honor in the service of Sahibgiron Abdullah Khan. Khurshidjoh, Anjumsipah, and Sipehrjoygoh wrote uplifting odes to Shah Madhi...His classifications and interpretations are as follows: Devoni Ghazal, book of odes written in the name of sultans and hajviyot, "Gulistoni Eram" masnavi, the poem "Husni dil nazmi."⁵ Nisari (1516-1597) also mentioned in his book "Muzakkiri ahbob" that Maulana Mushfiqi was one of the famous poets of his time and wrote "good odes and late poems" in the Madh of Abdullah Khan⁶.

It is said that one day at a poetry meeting, Abdullah Khan Figori read about ten ghazals from the Samarkandi divan to Mushfiqi and asked him to evaluate Mulla Figori's poems.

Maulana Mushfiqi said that "in this century, that is, in our days, no one can write pure poetry like Mulla Figori."⁷

During his time, the Khan's literary gatherings were popular in the kingdoms of the Shaibani, Baburi, Safavid, and Ottoman kingdoms. Hafiz Tanish al-Bukhari described the meeting in the presence of Abdullah Khan in "Abdullanama" as follows: "In the presence of His Highness Hakhan (Abdullah Khan), the officials of the assembly organized a royal banquet: they prepared a festive assembly. His Majesty the Sultan (Isfandiyar Sultan) went with him with those who were always his special councilors and anis, companions. Pleasant singers, uplifting trumpet players and musicians dusted the dutor and setors, brought the joy and excitement to Cancer, and carried the rubab and oud navos through the blue sky⁸. At these gatherings, Hafiz Tanish al-Bukhari wrote that the meeting was interesting because the "musicians" were "all pleasant, well-spoken, humorous" and poets."⁹

Poet Mavlano Bagai and his wife, poetess Bibi Otun Abdullakhan, were nadim (interlocutor) at the meeting and warmed up the poetry evenings with their poems.¹⁰ And the storyteller Atokuli "had great honor in front of the Heavenly King Abdullah Khan and used to decorate the meetings and sittings of this king with sweet and colorful words."¹¹ When Zulmati Rumi came to Bukhara in the ranks of the ambassadors of the Ottoman Turks, at a literary meeting, he said this ode in the hymn of Abdullah Khan:

Zihi, ba qomati tu rost xil'ati shohiy,

Mo'tei hukmi tu shoho, zi moh to mohi.

(Content: Kingly style befitting your stature, O blessed one, O king, the people of the world, from the moon to the fish, are subject to your judgment.)¹²

Poet Mutribi wrote a preface to Khoja Husayn Marvi's ode and dedicated it to Abdullah Khan: "Faqr (Mutribi) also prefaced this ode, and I finished from one to six verses on its matla, and giving a unique situation, I dedicated my ode to the Jannatmakan Khagan Abdullah Khan. I have made a name for Dovruqli. "I extracted two gushvora rubai and izhari muzmar and mezan from it by means of masnu and passed it to the eyes of His Highness (Abdullah Khan),"¹³ says the poet. He read the following poem at Abdullah Khan's poetry gathering:

Ey shoh, mudom shohi shohon boshi,

Dar dahr ba aysh shodu xandon boshi.

Dar mulk ba adlu dod xoni in dam,

Yo Rab, ki hamisha xoni davron boshi.

(Content: O king, be the king of the world, be happy and joyful in the world. This is the fair time in the

country, and always be the king of Tilagim.)¹⁴

Hasankhoja Nisari Bukhari, who was one of the "Malik ush-shuaros" of his time, also participated in Abdullah Khan's meetings. At the request of the Khan, he created a poem consisting of "mutayyir, muaqqad, mushajjar, mudavvir, muzalla, muvashshah, masnui mumtana il-hayvani"¹⁵ art:

*Tu on shahi ki xudovandigori hayyi g'afur,
Zi chokaroni tu gardonad Qaysari Fag'fur.
Ba zilli rif'ati tu to Humoy kard makon,
Namond po ba zamin u zi bodpoyi surur.
Sariru johi tu Zilli Alloh a-r chi salnate ast,
Ki omad az azal uro kamol to dami sur.*

(Content: You are my king, the giver of life, the forgiving God, the emperor and Fagfur will be your servants. Huma bird, after taking a place in the shadow of your greatness, did not set foot on the ground from his horse of joy.)¹⁶

Amini Khiyaboni, who wrote "Good odes in the praise of Sultans and Khagans",¹⁷ also read his poems at Abdullah Khan's meeting:

*Skandar oyatu Isodamu kalim kalom,
Xalil xulqu Sulaymon shukuhu Xizr liqo.
Sari saroni salotini dahr Abdulloh,
Ki charxi pir payyi pobusi ucht duto.*

(Content: Iskandar quality, Isa damli, Musa kalam, Ibrahim khulq, Sulaiman shavkat, Khizr symo. Abdullah, the head of the head of the Sultans of the era, the old wheel, the feet of the old wheel, the duto of kissing).¹⁸

In short, all the Shaibani khans were interested in science enlightenment, and poetry, and therefore gathered poets, organized literary evenings, and supported people of poetry. Abdullah Khan II, who continued this tradition of Shaybani sultans who connected the development of literature with the fate of the nation, organized literary gatherings in his presence and served the development of our classical literature. The most interesting thing is that during this period, the ruler, governor, sheikhulislam, scientist, singer, musician, and craftsman wrote poetry. This is the result of the great attention of the poet of King Abdullah Khan to literature.

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