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ANNOTATION

This article discusses the founder of the Safavid state, who ruled the territory of Iran, who raised the Turkish (Azerbaijani) language to the level of the state language, and turned Tabriz into the center of culture, science and art of his time.

KEYWORDS: Turkic peoples, science, culture, epics, miniatures, barbat musical instrument.

Shah Ismail Khatay (1487, Ardabil - May 25, 1524, Darul-irshad mausoleum, Ardabil) is the author of these grassy lines in the title. He is a famous person who left a deep mark in the history of turkish peoples holding a sword in one hand and a pen in the other hand. As the founder of the Safavid state, which ruled the territory of present-day Iran, he raised the Turkish language (Azerbaijani) to the level of the state language. As a king who was able to turn Tabriz into the center of culture, science and art of his time, he is highly appreciated by our Azerbaijani brothers. One of the highest symbols of the state - "Shah Ismail" order was established, many geographical names are named after him. Scientific conferences dedicated to his memory are held, artistic works and stage works depicting the life of Shah Ismail have been created. All this is the recognition of Shah Ismail Khatay's services to the people of Azerbaijan.

It is impossible to evaluate Shah Ismail Khatay's personality and work without taking into account the ups and downs of his life. His father, Sheikh Haydar, was the son of the famous Sheikh Safiaddin, who claimed to be a descendant of the Prophet Muhammad.

His maternal grandfather, Uzun Hasan, was considered the ruler of the Aqqyunli state. After the death of Uzun Hasan, the struggles for the throne and devastating wars between the princes of this dynasty began. His father, Sheikh Haydar, began to try to build a centralized state in place of the scattered bekites. But he was treacherously killed by his brother-in-law Yakub Khan, who saw in him a powerful political rival. After that, 7-year-old Ismail, along with his mother Alamshahbeyim and his brothers, were sentenced to slavery in the Istakhr fortress. After being released from several years of captivity, Sheikh Haidar's supporters try to rescue his family members in Lahijan (Ghilan: Lojun) in Iran. The future ruler studied under Shamsiddin Lahijani, a famous scientist of his time, learned Arabic and Persian languages perfectly, mastered many subjects. It was a natural and legal situation for his time that Shah Ismail, who was coming of age because he was from the generation of rulers, began to fight for the inheritance of his grandfathers. After fierce battles, Ismail dethroned Alvendo Mirzo, the ruler of Aqqyunli, and in 1502 declared himself the emperor in Tabriz. In this way, the so-called Safavid state, officially known as the Qizilbash state (Davlati qizilbashi), was founded.

After that, he vigorously continues his victorious struggles against his internal and external opponents, he manages to expand the territory of his state several times, to strengthen its borders.

Unfortunately, the age-old tragedy of the Turkic peoples - the tradition of digging pits among themselves instead of coming to terms with each other and fighting against external enemies - is manifested once again in the person of Shah Ismail Khatai. At this point, it is enough to remember the relationship between three Turkish rulers and three great poets - Zakhiriddin Mukhammad Babur, Mukhammad Shaybani Khan and Shah Ismail Khatay, who make up the black pages of all-Turkish history. In addition, minor disputes between Shah Ismail Khatay and the Turkish sultans lead to major battles. Shah Ismail suffered defeat for the first time in this battle with the Ottomans. After this defeat, Shah Ismail Khatay loses a certain part of his territory and stops all military operations with neighboring countries, except for one or two small disputes, and devotes the rest of his life to the development of science and culture and the welfare of the country's people. I think, his choice of this path must have been caused by a couple of personal circumstances after the Battle of Chaldiron. For some reason, he leaves his two wives, Mrs. Bahruza and Mrs. Tajli, the mother of Crown Prince Tahmasp Mirza, in Chaldiron. Both women dress up as men and engage in a vicious battle against the yogi. But Mrs. Bahruza is captured by the Ottoman sultan Salim Yavuz. Despite all the requests of Shah Ismail Khatoï, Sultan Salim Yavuz violated the rules of war typical for his time and did not return Mrs. Bahruza and gave her in marriage to some court poet. Salim Yavuz, who looted Tabriz, demands a part of his territory from Shah Ismail Khatay in exchange for the release of Mrs. Tajli. Naturally, Shah Ismail Khatay does not agree to this demand. Later, Mrs. Tajli, who was entrusted to a man named Mesikzbek, released all her precious jewelry. Shah Ismail Khatay always considered himself a sinner for this insulting situation, and accepted this *isnad* as equivalent to death for a lifetime. At the right time, it should be mentioned that the subsequent studies revealed that the war between the two Turkish rulers could not have occurred, only when they realized that a conspiracy was being organized by the Catholics to turn them against each other. Based on this fact, did not the conspiracies of external "sponsors" play a role in the emergence of complicated relations between the three Turkish rulers Babur, Shaybani Khan and Ismail Khataï? we are thinking that. In our opinion, before siding with one side or the other, if our historians study this issue on the basis of European sources, the history of past relations would be clarified. In our opinion, there is a strange situation in the biography of Shah Ismail Khatay, more precisely in the names of his sons. Four of his five sons had the word Mirza added to their names, which is usually used for Timurid princes - Rustam Mirza (died young), Shox Tahmasb (who ascended the throne at the age of 10), Som Mirza, Olghas Mirza and Bahman Mirza. What does this mean?

The name of Shah Ismail Khatai is a poet who wrote ghazals and epics in the Turkish language at a high level, raised the Turkish language to the level of the state language, and served immeasurably on the path of Turkicization of northern Iran. Kamoliddin Behzod, the ruler who patronized painters such as Muhammad, founded the Tabriz School of Miniatures, and painted beautiful paintings himself. The artist who was a pioneer in the field of calligraphy, who restored the observatory founded by Nasiruddin Tusi in Margiyan and gathered the people of science in Tabriz, should be valuable to all Turkish peoples. Epics such as "Nasihatonoma" and "Dahnoma" written by him show that Shah Ismail Khatai was a person with deep knowledge in philosophy, astronomy, mathematics, music, and literature. He surprised his contemporaries by singing to the accompaniment of *barbat sozi*. It was not for nothing that the famous poet Fizuli dedicated one of his royal works to Shah Ismail Khatoï, calling him "the king of his time". It is noteworthy that Shah Ismail Khatoï's oldest manuscript book, copied by the famous calligrapher Shah Mahmud Nishopuri, is kept in the treasury of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan.

It should be recognized that Shah Ismail Khatai's ghazals and epics are among the most beautiful examples of Turkish literature of the 16th century and have a special place and influence. Simplicity in the lines and playfulness in the rhymes give a special charm to his works. The use of vowel sounds in their place and in the right amount in the words increased the musical sonority of Shah Ismail Khatay's ghazals.

The proof of our opinion is that all his 400 ghazals are skillfully performed by Uzar singers in all circles today.

The language of Shah Ismail Khatoi's ghazals and epics has similarities with the old Uzbek literary language, almost complete linguistic, lexical, phonetic, morphological commonality. In our opinion, this issue is a special topic that should be studied by our linguists in terms of the development of Turkish languages and their influence on each other. Shah Ismail Khatai's ghazals and epics are valuable because they are free from religious bigotry and the spirit of hatred towards rivals in the struggle for the throne. It is not without reason that immortal figures such as Farhod and Shirin, Layli and Majnun, Sheikh San'an, Yusuf Kan'an, a symbol of human beauty, are repeatedly referred to in Eastern literature. He did not write for nothing: "Naylaram ul jannati, ichinda dildor bo'lmasa".

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