

Khorazmshah Atsiz and Rashididdin Vatvot

Bobonazar Murtazoev

Candidate of philological sciences, associate professor Department of Uzbek Literary Studies, Termiz State University

Abstract: The article covers events related to the relationship between Atsiz Khorezmshah and Rashiduddin Vatvot. The amazing events between them have been expressed to a certain extent in the book "Lubobu-l-Albab" by Muhammad Avfi. We filled in some information about Vatvot with the help of Davlatshah "Tazkirat-ush-shuaro".

Keywords: Tazkira, history, author, scientist, interpretation, translation, meaning, article, reader, publication, teacher, language, scientific, author, research, term, basis, magz , base, expression.

Khorezmshah Atsiz (1098–1156, reigned 1127–1156) and Rashididdin Vatvot (1088–1182) are among the persons whose names are numbered in golden letters on the pages of history. Sultan Khorezmshah Atsiz, we know that Anushtegini belongs to the dynasty of Khorezmshahs (1077-1220) and ruled from 1127-1156. His entire movement was aimed at breaking away from the Seljuks (1040–1190) and creating an independent state, which he achieved to some extent. The horseless Khorezmshah thereby created an opportunity to secure future privileges for his future generations. In this regard, in the zikr of Khorezmshah Atsiz, Muhammad Avfi (1172-1241) writes in the fifth chapter of the tazkiras "Lubob-ul-albab" (1221) in the zikr of Khorezmshah Atsiz: "During his time, the throne of the Khorezm kingdom was glorified, and its proud era spread to different climates. He took the people of science under his protection, the attention to artists and craftsmen increased, as a result, their prices increased, and their buyers increased."

It is interesting that Mohammad Avfiy mentions important news about Rashididdin Vatvot in the pages of "Lubob-ul-Albab" about Khorezmshah Atsiz. This greatly enriches our impressions of Atsiz and Vatvot's life path: "Imam Rashididdin Vatvot was the owner (head) of the Khorezmshahs letter cabinet, and due to his loyal service to the king, he became a jewel of the state's pearls. The king often liked to talk with him, to be with him at parties, he kept him close to him as a true friend. The letters, letters, and letters written by Rashid (written in Arabic and Persian languages) are a guarantee of his ability, because of which the king had unlimited respect and love for him, and there were many wonderful conversations between them.

The untitled section of Lubab-ul-Albab sheds light on Watwat's relationship with Sultan Sanjar (1086-1157; reigned 1118-1157). Sultan Sanjar's courtiers harass Vatvot with all kinds of slander, and prepare the ground for his departure from Marv to Khorezm (Urganch). Sultan Sanjar, meanwhile, soon sent a letter to Watwat, urging him to return to Marv, "On this occasion Rashididdin wrote this verse, the verse;

Even if it's a royal horse, it's a noble breed

Not even my horse is lame.

If he comes this way, I'll go that way,

God's world is not narrow, but—

Property is a city, if you know, a worldly king,
It's not a fault, you should run away from this kind of king.

It seems that there are references to some influential events related to Vatvot's life path in the only part of Atsiz. This applies to the series of inevitable events that Vatvot has to overcome in illuminating the path of life. It is understood that the events related to the mutual relations of Sultan Atsiz and Rashididdin Vatvot are missing in filling the small places of their biographies (the example of "Lubob-ul-albab").

The anecdotes that took place between Vatvot and the king in the "Lubob-ul-albab" section of "Sultan Atsiz" are very interesting, and Avfiy tells them from whomever he heard them. When Muhammad Avfi was in Khorezm, he was an honored guest in the house of Imodiddin Dabir, one of the Dabirs of the reign of Muhammad Khorazmshah (died 1221) (1200-1220). At that time, he heard from Imam Dabir one of the wonderful narrations that happened between Sultan Atsiz and Rashididdin Vatvot. It is clear that Avfi collected such heart-warming stories, which were mentioned in many places of "Lubob-ul-Albab". According to the story, on a cold winter night, Sultan Otsiz organized a big party for all the people of the palace. When Vatvot visited, Sultan Atsiz asked: Do you drink liquid food or eat chicken? They spoke in Persian, and Sultan Atsiz's address to Rashid Vatsiz contains a question: Murg mekhori or obi? In this place, murgh - bird, chicken, in general, fowl, obi - water, watery, ice, ice, as well as ruin, ruin, rupture of relations, disrepute. Vatvot's answers also have a word game, murgabiy - duck, but at the bottom of the tag there is a lot of meaning. A duck that swims in the water, a waterfowl, which is called watvot, that is, O king, the wine you drank has turned into a lake. I want to swim like a duck in this lake, this situation makes me both drunk and happy, ruin will save me, that's the truth for you. After the party ends, the guests begin to disperse, the king's eyes fall asleep, Vatvot realizes that it is time to leave, and slowly gets up. The king, realizing this:

- Where are you going? he said.
- I want to go and bring gul (wine) and soga (glass).
- -Sit still! said the king.
- You are both a flower (May) and a cup of health (cup) for me, that is, you are both my guilt and my guilt concealer. That's why wine reveals itself with its smell, smell, and taste, a glass of wine hides wine, and hides guilt. Here is a word game for you - lutf - askiya, there were a lot of such strange words between Khorezmshah Atsiz and the owner of the king's divan, Rashididdin Vatvot, Avfi concludes: "There were many such beautiful conversations and pleasant parties between them, the above word games for lutfon are one of those words, only. If everyone's mind enjoys grace, it will quickly understand the meaning of these puns.

It seems that jokes between Sultan Atsiz and Rashididdin Vatvot were very popular in their time. For example, the Rashididdin Vatvot chapter of the Tazkirat-ush-shuaro (1485) of Dailatshah Samarkandi (1435-1495) draws attention to the anecdotes of Khorezmshah Atsiz and Vatvot, as well as the pages of "Lubob-ul-Albab". We quote the text from "Tazkirat ush-shuaro": "It is said that one day the scholars were having a discussion in Khorezm at the meeting of Khorezmshah Atsiz. Rashid Vatvot was also present at that meeting, and he was debating, debating and speaking quickly. Khorezmshah Atsiz saw that this man, being such a small man, was disputing and disputing. In front of Rashid Vatvot, there was a dawat (inkstand), Khorezmshah said about the joke, "raise the dawat, who is standing behind it and talking?" Rashid Vatvot took the invitation and stood up and said: "A person is considered a person with two things: his heart and his tongue." Rashid Vatvot's grace and maturity became known to Khorezmshah Atsiz. From then on, Izzatu respected him and blessed him with many gifts. He (Rashid) had pure odes that he recited in the hymn of Khorezmshah Atsiz. The lutfona and ibratomuz events about Khorezmshah Atsiz and Rashididdin Vatvot, that is, the king and the owner of the devan (more precisely, the minister), are so well-known and famous that their descriptions and descriptions are incomparable. Khorezmshah Atsiz even truly recognized Rashididdin Vatvot's

services to the Khorezm state and gave him the title "Sa'd ul-mulk" - "Happiness of the country". This high name, great and blessed title was a great recognition of Vatvot's service to the Khorezm state.

The close relationship between Rashididdin Vatvot and Adib Sabir Termizi (1078-1147) began in Khorezm, it is known that these two scholars met in the palace of Sultan Sanjar in Marv. There are odes dedicated to Khorezmshah Atsiz in their collection of poems, which should be studied separately. Even in the ninth chapter of the second volume of "Lubob-ul-Albab" Muhammad Avfi, in the section of Adib Sabir Termizi, he mentions his ode about Khorezmshah Atsiz, who was recognized as the best of the poet. Writer Sabir Termizi's "Devon" contains twenty poems dedicated to Khorezmshah Atsiz, because the poet worked as an ambassador of Sultan Sanjar in Khorezm. After that, Khorezmshah was in close contact with the Horseless Palace, directly participated in the palace festivities, and collected information about the royal palace and himself. In the end, it is known what happened to Adib Sabir Termizi, the conclusion is that both sides - the king and the poet - fulfilled their duty!

We know that Khorezmshah Atsiz also had a library of poems, but unfortunately this library has not reached our time. Muhammad Avfiy also provides information about Khorezmshah Atsiz Divan in the fifth chapter of Tazkira, dedicated to Alauddin Ghury, in "Lubob-ul-Albab". According to Muhammad Avfiy, "He (Alauddin Ghuri) has royal and royal poems, and there is a collection of his poems. The book is bound in one volume (book) with the book of Sultan Atsiz, and I read that book in the library of Sarduobdar in Samarkand. So Khorazmshah Atsiz is among the poets with a sharp pen, and the poetic samples of his work in "Lubob-ul-Albab" are living proof of this. As mentioned, Khorezmshah Atsiz and Rashididdin Vatvot sleep with each other to such an extent, it is also characteristic of their nature, they are very funny to each other. People around Vatvot look like a pumpkin (kadi, ashkadi) because of his short stature, but in fact, Vatvot means bat in Arabic, and he has no hair on his head. Khorezmshah Atsiz said a humorous rubai about the same:

Your head full of charity is an umbrella over the sky,

A single hair on your head is suspicious.

What good is your bald head to me?

Hair doesn't grow, tears are enough.

In this way, from the above rubai, another khita and two pieces of rubai belonging to the pen of Khorezmshah Atsiz are presented, all of which are distinguished by their high level status. There were many fights between horseless Khorezmshah and Rashiduddin Vatvot, which are recorded in history, let's pay attention to one of such incidents. One day Otsiz invited Vatvot to his presence and gave him the first Persian work "Tarjiman-ul-Balogha" (1100) written by Muhammad Roduyonyi (11th century) on the science of poetry. Atsiz advises Vatvot to create a work similar to this book, and as a result of this wonderful event, the world-famous work "Hadoiq us-sehr fi daqoiq ush-she'er" (Magic beauties of poetry - paradise gardens) is born.

This peerless scholarly work has maintained its uniqueness among books on the science of poetry over the centuries, even now. Now a question arises, did King Atsiz Khorezmshah not have other work to do, you see, with a single gesture of the king, a precious work that will be enjoyed by the present generations has seen the face of the world.

REFERENCES:

1. Адабиёти форсу точик дар асрҳои XII–XIV. Қисми якум.– Душанбе: Нашриёти “Дониш”, 1976. – 348 саҳ. (Адіб Собири Тирмизӣ.–С.62–66; Рашидиддин Ватвот–С.67–70; (Мунтахабуддин –С. 67); Анварий – С. 99–119).
2. Амир Давлатшоҳ бин Алоуддавла Бахтишоҳ ал-Ғозий ас-Самарқандий. Тазкират-уш-шуаро. Ба саъи ва эҳтиоми ва тасҳихи Эдвард Браун.– Техрон: Асотир, 1383.–621 саҳ. (Мунтахабуддин – С.91).

3. Аҳмедов Б.А. Давлатшоҳ Самарқандий. –Тошкент: ”Фан” нашриёти, 1967. – 86 б. (Авҳадуддин Анварий (асли Анварий –Б.М.)–Б. 17; Рашид Ватвот –Б.18–21; Адиб Шаҳобиддин Собир (асли Адиб Шиҳобиддин –Б.М.)–Б.21–22).
4. Девони Адиб Собир Тирмизий. Муаллиф Аҳмад Абдуллаев.– Техрон: Интишороти байналмилали Алхудо, 1380. – 396 сах.
5. Девони Анварий. Бо муқаддимаи Саъид Нафисий. – Техрон: Муъасасаи интишороти “Нигоҳ”, 1376. – 744 сах. (–С.664).
6. Жувайний, Алоуддин Атомалик. Тарихи жаҳонқушо (Жаҳон фотиҳи тарихи). Назарбек Раҳим таржимаси. – Тошкент: MUMTOZ SO’Z, 2015. – 504 б. (–Б. 275–284; Мунтажабуддин –Б.279–280).
7. Каримов Ш., Шамсутдинов Р. Ватан тарихи. Олий ва ўрта ўқув юрт талабалари учун қўлл. К.І.– Тошкент: “Ўқитувчи”, 1997. – 528 б. (– Б.214–234).
8. Мирзозода Холик. Таърихи адабиёти тоҷик (Аз давраи қадим то асри XIII). Китоби I(II). – Душанбе: “Маориф” 1989. – 424 сах. (Муҳаммад ибни Умари Родуёй ва китоби “Таржимон-ул-балоға”-и ў –С.28–29; Рашиди Ватвот (1090–1183) ва “Ҳадоик ус-сехр фи дақоик-иш-шеър”-и ў –С.35–38; Муҳаммад Авғий ва тазкираи ў “Лубоб-ул-албоб”– С.38–42; Адиб Собир Тирмизий–С.59–65; Анварий (1090–1188) –С.65–73).
9. Мир Ғулом Муҳаммад Ғубор. Афғонистон дар масири ториҳ. (жилди аввал ва дуввум). – Кобул: Интишороти байналмилалии сарвари саодат, 1394. Жилди якум – 110 сах.; жилди дуввум – 302 сах.
10. Муҳаммад Авғий Бухорий. Лубобу-л-албоб (Маъноларнинг мағзлари). Хомаки нашр. Форс тилидан таржима ва изоҳлар муаллифи Бобоназар Муртазоев. –Тошкент: “MUMTOZ SO’Z”, 2022.–424 б.
11. Муҳаммад бин Умару-р-Родуёний. Таржимону-л-балоға. Ба тасхиху эҳтимоми пруфуссур Аҳмад Оташ. Ва интиқоди устод Малиқу-ш-шуарои Баҳор. Чопи дуввум. – Техрон: Ширкати Интишороти Асотир, 1362.–263 сах.
12. Самарқандий, Давлатшоҳ. Шоирлар бўстони (“Тазкират уш-шуаро”дан). Форс-тожик тилидан Б.Аҳмедов тарж.; Шеърларни С.Раҳмон тарж. қилган. – Тошкент: Адабиёт ва санъат нашриёти, 1981. – 224 б. (Авҳадидун Анварий. –Б.42–45; Рашидиддин Ватвот. – Б.46–50; Адиб Собир Термизий.– 51–52).
13. Туркмен эдебиятынын, тарыхы. I том. Орта асырлар доврунин, эдеби мирасы. – Ашгабат: “Ҷыл” неширияты, 1975. – 480 сах. (–С. 103–119. Жувайний –С.106; Рашид – С.107).
14. Энциклопедияи советии тоҷик. Чилди I.–Душанбе: Сарредакцияи илмии энциклопедияи советии тоҷик, 1978. –672 сах. (Авғий Нуруддин Муҳаммад ибни Тоҳир ибни Усмони Бухорой, таваллуди 1172–76.; вафоти номаълум.–С.54; Адиб Собири Тирмизӣ Шиҳобуддин ибни Исмоил, тақрибан 1078–1147.–С.74; Анварӣ. Авҳадуддин Алӣ ибни Муҳаммад ибни Исҳоқи Абевардӣ 1128–1190.–С.177).
15. Энциклопедияи советии тоҷик. Чилди VI. – Душанбе: Сарредакцияи илмии энциклопедияи советии тоҷик, 1986. –640 сах. (Рашиди Ватвот. Саъдулмулк Рашидуддин Муҳаммад ибни Муҳаммад Абдуҷалили Балҳӣ. 1087–1178/ 83. – С.222–223; Родуёний. Муҳаммад ибни Умар. “Тарҷумон-ул-балоға”. –С. 385).