

SOCIAL AND CULTURAL LIFE OF NIZAMI ARUZIY SAMARQANDI AND HIS TIME

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Abstract

Today, the issue of raising society to spiritual heights has also become one of the most important components of the policy of the Republic of Uzbekistan. A new, unbiased and pure scientific attitude to our heritage in the ancient moral and educational spirit on the basis of the ideology of national independence presupposes scientific-theoretical, scientific-methodological research in New Directions in this area as well. With this goal, this article will focus on the work of Nizami Aruziy Samarqandi and the social cultural life of that time. In the development of Adib's work, as far as possible, the views on such issues as the role of Nizami Samarkandi are expressed. The article also aims to define the literary environment in which the poet lived and worked, their importance in the work of adib and their place in the development of Oriental literary studies.

Keywords: cultural life, spirituality, social environment, literature, creativity, work.

Introduction

Nizami Aruziy, a mature poet and scholar of his time, was born in Samarkand. At that time, the city was under the rule of the Seljuks. His father was once in the service of the noble Alpine Lion. Nizami Aruziy Samarqandi, for unknown reasons, took refuge from the court of Ghuri rulers, who held the provinces of Bomiyan and Ghur.

The author writes in his work "Majma' un-nawadir" that between 1145-1163 Shamsiddin, a Prince of Ghur, was the dabiri – Secretary of Muhammad.

The beginning of the Ghurid dynasty was the result of a protracted struggle between the Ghaznavids and the saljuqids. As a result of this struggle, the shansob tribes living on their land "Hazor chashma", located between Bomiyan and Herat, began to grow stronger. Before the Ghaznavids entered, no major state had set its sights on these lands. The chief of the tribes living here was Malik Suriy. Emir Muhammad, the son of Malik Suri, was a subordinate of the ghaznavis and a counter-leader. Sultan Mahmud Ghaznawi had managed to complete the Ghur province only in 405/1015, starting a march against the Ghur in 401/1010. This resulted in the administration of these lands to Amir Abu Ali, the eldest son of Amir Muhammad. Soon Sultan Mahmud dies. The Ghur Khans, on the other hand, occasionally refused to obey the Ghaznavids. Some fell into the movement to be completely independent. With Sultan Mas'ud on the Ghaznavid throne, on the Ghuri side, Malik Abbas forcibly usurps the throne from Emir's uncle Abu Ali, and Amir Abu Ali dies in the dungeon. Malik Abbas won a dowry with his



tyranny and evil. Ibrahim, the son of Sultan Mas'ud from ghaznavis, would remove Malik Abbas from the Ghurid throne and replace him with his son Amir Muhammad.

At the height of the 12th century, Ghaznavid Sultan Mas'ud III handed over control of Ghur to Malik izziddin, grandson of Emir Muhammad. At this point, the Ghur Malik began to become independent rulers from Ghaznavid vassals. Sources call him "the original great ruler of Ghur". Nizami Aruzi was the third son of Alouddin Husayn (1149-1156), the contemporary Ruler of Samarkand, that same Malik Izziddin.

The chansabian Maliki are mentioned in the sources as "oli shansab" (in the sense of the shansab lineage – Arabic.) were also said. Their ancestor was a contemporary of Shansab – Ali ibn Abu Talib. Nizami Aruziy finished his work in Bomiyan, in the presence of a small ruler of the chansobians, 1156-1157. The chansobians were divided into two classes. One of them, Alovuddin Husayn, who was in power during the time "Majma' un-nawadir" was written, ruled in Feruzkough, the capital of the Ghur Maliki. He was the most famous of the Malik, and was nicknamed Jahansoz. Nizami repeatedly mentions him in his work, and from the content of the stories it is understood that the work is life in the period when it is being written. In 1152, Alovuddin was defeated in a battle with Sultan Sanjar (1118-1158) near Hirot, and the captive also fell and escaped at the expense of compensation. It was in this battle that Nizami Aruziy also accompanied Alovuddin Husayn (story 9 of the astrologers).

Alouddin Husayn had been nicknamed Jahansoz for setting fire to Ghazni in the year 1151 (five to six years before the writing of "Majma' un-nawadir"). Nizami Aruziy did not give details of this event. Details of Alovuddin Husayn's March to Ghazni and his arson are recounted in the work of historian Minhajiddin Juzjani, who passed later than Nizami. Nizami Aruzi's contemporary historian Sadriddin Ali al-Husayni's "Akhbor ad-statat as-saljuqiya" also mentions the event. The incident turned out to be:

Under bahromshah (1118-1152), the Ruler of Ghaznavid tobe, Ghazni was one of the most prosperous cities. Of the poet and fozils, sano'i, Souzani, Abulmaoli Nasrullo lived and created there. The Ghuri rulers had a close relationship with Bahromshah. Alovuddin's brother Qutbiddin, who was surrounded by Inis, went to Ghazni and lived at the Court of Bahromshah (1118-1152). Bahromshah executes him because of his inappropriate activities. Qutbiddin's younger brother, Saifuddin Suri, with a large army intending to retaliate, marched to Ghazni and occupied the city. Bahromshah flees towards India. But he quickly returns with an army and captures Saifuddin, leaving him with his vizier Mousavi to Dor. Angered by this, Alovuddin draws a army to Husayn Ghazni. In a fierce battle, Bahromshah's troops are brought in tor-mor. Bahrom himself escapes to Lahore. Alovuddin orders the city to set fire and not to sympathize with anyone. The story goes that the city was covered with smoke to such an extent that the day turned into a dark night. At night, the city of Ghazni was surrounded by fire. For seven days, all of Ghazni's men were killed and women and children were captured. From Alovuddin ghaznavis, Sultan Mahmud, Sultan Mas'ud, Sultan Ibrahim, a piece turns all the graves upside down. Historian Sadriddin Ali al-Husayni testified that during the fire, the famous encyclopedist scholar Abu Ali ibn Sina's vast library, which was taken from Isfahan in 1136 and kept in Ghazni, also burned to ashes. Alovuddin himself spent a week training kayfu-safo in the palace during the incident. Sayfuddin and his Minister Sayyid Majdiddin Musawi mourned his army for seven days by placing Qutbiddin Hawks in chests. For seven days, khatmi



makes the Qur'an. His brothers place chests containing khaki in mahofas and set off from Ghazni towards Dovar and bust. Upon reaching the bust, Sultan Mahmud had built and destroyed in beauty all the palace and buildings unmatched in the universe. It ruins all the provinces of Mahmud's generation. Arriving in Ghur, his brothers bury Hokie in his ancestral Tomb. Upon reaching Feruzkooh – the capital, a mob of Sayyids, driven from Ghazni's soil by a sack, kills Sayyid Mousavi Khu in return. He mixed the soil they brought in their blood and built several towers in the mountains of Feruzkouh from their clay .

This was the last conflict between the Ghaznavids and the ghurids. The Seljuqs, on the other hand, were weakening as they went. This allowed the Ghurid state to consolidate and expand its territory. Nizami Aruziy Samarqandi lived and worked in such socio-political conditions.

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