

## DESCRIPTION OF THE COURTIERS IN ASHRAFI SAMARKANDI'S POETRY

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**Annotation.** *This article talks about the literary heritage of one of the prominent poets of the 12th century Ashraf of Samarkand, and in the course of research, the content, structure and style of his odes are studied. In addition, one of the unique features of the poet's odes has been identified. In particular, the description of courtiers and influential people of his time is shown to have a special position in Ashrafi's poems.*

**Keyword.** *Ashrafi, Samarkand, literary environment, description, poetry, court, king, vizier, emir, ode, Bukhara, India.*

Ashrafi's odes are mostly included in the philosophical-moral odes and hymn odes in terms of subject and content. When we pay close attention to Ashrafi's odes, we see that he is first of all a madhesara poet and most of his odes are hymns. In addition, as we mentioned above, he is more inclined to say philosophical and moral odes than other types of odes. His odes have a philosophical-moral and historical meaning, which indicates his knowledge. We can see the independence of thought first of all in its many possibilities. Mamdukhan, the poet, is one of the Seljuk rulers, the Khorazm Shahs, and paid special attention to their personalities, activities, and state structure. Mamduhan Ashrafi is from Samarkand, Bukhara, Margilan, India and governors of the surrounding areas of Upper Nahr and Khorasan and gave hymns according to the needs of the times. Before mentioning their names, it should be said that today we cannot clearly state the identity of all of them, there is very little information about the identity of some of them in the sources. Despite this difficulty, based on some existing sources and the initial work that has been completed on the study of Ashrafi's life and works, we have tried to go over their personalities, names, surnames, and ranks recorded in the ode. And Ashrafi's followers were:

1. Togakhan Hisamuddin Beghumulk Hasan bin Ali

She ruled in the Margilan region and according to Avfi, she is the father-in-law and mother-in-law of Nizamuddin Beghumulk, who is one of Ashrafi's mother-in-laws. In "Lubobu-l-al-bab" there is an ode and a section in his praise, sung by Nizamuddin Beghumulk, with the titles "Hisamuddin Hasan bin Ali", "Beghumulk Hasan, Hisamu-d-Dawla". wa-d-din" was addressed on the occasion.

Ashrafi praised him four times with the titles of "Malik Begu", "Hisomuddin", "Hisamu-l-haq wa-d-din", "Khoshanshahi Khusravi adil", "Khsravi azam", "Jalal oli Husain wa Hasan" and justice. the style of the government and his religiosity. Apparently, in the first poem that he sang in her praise, Ashrafi asked for Tugha Khan's love and attention towards him, and it seems that the answer to this request led to the singing of three more poems in her praise. Ashrafi considered Tugha Khan's court to be a refuge for poets and artists, but during one of his speeches, he also complained about the lack of attention and protested the delay in paying his means.

Tugha Khan was also the mother of Ziyauddin Khujandi, and Zia called him with nicknames and titles such as "Hisami din Hasan bin Ali", "Begu Malikshah, Hisami Duval".

## 2. Nizamuddin Beghumulk Malik Shah Bakhtiyor

As mentioned before, according to Avfi, he was the son-in-law of Tugha Khan Hisamuddin Hasan bin Ali Beghumulk, and probably after him he became the ruler of Marginan and Kashan. Ashrafi referred to her as "Heir of Hasan's estate" and called her "Owner of the pen and ink" and referred to her poetry:

Therefore, he must be the same Begu Malik whose poems are mentioned in "Lubobu-l-al-bab".

Ashrafi called him with the nicknames and titles "Begu Malik Shah" and "Iftikhori oli Begu", "Nizamuddin", "Bakhtiyor", "Malik Begu", "Begu Malik", "Varisi Malik Hasan" and praised him for neglecting and spreading. He complained to the court about not being there and demanded a visit.

## 3. Abulmuzaffar Jalaluddin Kilich Tughmojkhan Ibrahim bin Husayn Samarkandi

He is the ruler of Khaniya or Karakhanid Movarunnahr who ruled in Samarkand and died in 600/1203. Zahir Samarkandi wrote the book "Sinbodnoma" in her name and in his introduction he praised her justice and fairness. Affi writes about him: "Most of his wealth was from the fee of reading the Qur'an." You constantly wrote mushaf on the golden line of Mansur and gave it to an unknown person to sell it and made your box from it..."

From the words of Muhammad Awfi Bukhari, it appears that this king, in addition to being a vassal, also had a legitimate profession for his own livelihood, and he lived by copying and writing Mushaf. It is worth noting that the king is mentioned a lot in the sources with his justice and fairness. Ashrafi, along with other Mamdouhs, in the dirge he sang on the death of this king, specified that his death took place in the month of Muharram. In this lament, he called Sultan Ibrahim "King of the East" and said about him in a verse:

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