

On the Themes and Ideas of the Lyrical Heritage of Is'hoqhon Tora Ibrat

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Abstract. *This article condemns the vices of injustice, ignorance, and deceit that are criticized in the poet's lyrics. It is said that Ibrat's lyrics are written on enlightening, political, and social philosophical topics.*

Key words: *Nation, Future, Time, Lack, Ignorance, Arrogance, Deceit, People, Wheat, Flour, Development, Labor, Thought.*

Ishoqxon To'ra Ibrat was a clever figure who expressed his philosophical views and hopes for the nation's future in a simple yet impactful way. The poet's main goal was to elevate the thinking of the people. In this regard, he spared no time, money, or life, making him a great writer of his era. His poems, such as Qalaysizlar?, Bo'lubtur, O'lursan, Shokiyati zamona, and Siymu zardur, cover socio-political topics and honestly depict the hardships, struggles, and poverty experienced by the people at that time.

From the struggles of life, how are you today?

From this precious year's wheat and flour, how are you?

No one remained untouched, worries arose,

Confusion and disorder engulfed everyone how are you?

The poet begins his poem Qalaysizlar? by asking the people about their way of life and how they are experiencing these days. This is intentional. The second line continues this idea, indicating the beginning of a period of high prices, noting the rise in the cost of wheat and flour. The poet specifically mentions wheat and flour because these are the staple foods of the people. By showing that ordinary people struggle when even these basic necessities become scarce, he illustrates their hardship and suffering.

The world has spared no one, how is your fortune today?

In these times of rising prices for goods and flour, how are you?

The thieves have plundered the world and oppressed the people,

Did you survive the long nights in peace, how are you?

In the following lines of the poem, while depicting the social situation, the poet illustrates how officials and palace authorities oppressed the people, never leaving them in peace, and filled their lives with worries. He emphasizes that thieves and robbers plundered everywhere, and that asking whether the people had peaceful nights highlights the fact that their wealth was looted, and innocent people were arrested and executed during night raids. These social-philosophical views are expressed poetically and are further elaborated in the subsequent stanzas.

Corruption spreads everywhere in the world, affecting people,
How are you, living amidst such turmoil and plunder?
Every person bears a thousand signs of suffering and doom,
How do you endure the hardships of these trying times?

Ibrat described the suffering of people by saying, “In one person, there are a thousand kinds of torments of doomsday.” In his other poems, he criticized human ignorance and illiteracy.

In his poem Bo‘lubdur, the poet harshly criticized scholars who do not know proper manners, the poor and helpless, and certain professionals who do not follow Sharia law. At the same time, he condemned officials responsible for enforcing Sharia, who, despite witnessing open adultery and deceitful actions, failed to take action. He connected the prevalence of such immoral acts among Muslims with the occupation of the region by the Russians.

The poetic work narrates history, this worldly upheaval,
It is expressed in one thousand two hundred ninety-two lines.
Ibrat says here, do not sit with the criminals,
The character and behavior of these people are evident to you.

The poet captured the socio-political situation of society in his verses. His poems openly reveal the injustices, intrigues, deceit, and other vices that engulfed the whole community, as well as the narrow-mindedness and ignorance that led people to expose each other’s faults, slander, and wrongly accuse others of actions they did not commit.

In his O‘lursan ghazal, Ibrat called the people to vigilance. He protected the people from hypocritical judges who, in name only, held religious authority but acted against Sharia law. He was a truthful, fair-minded, and knowledgeable Muslim, and therefore he fearlessly criticized corrupt and bribed judges in his work.¹

Do not indulge in wrongdoing, for your life will perish,
From the mischief of evil minds, your heart will burn, your blood will spill.
If you speak the truth, they will twist it with their understanding,
In trying to explain it to them, you will suffer greatly.

In these lines, Ibrat advises people not to follow the schemes of the wicked, warning that believing in false promises leads to regret, and that in many cases, such people exploit others. He emphasizes that only through education and the development of knowledge can society prevent such atrocities. He considered ignorance as the root cause of social and political issues.

The poet expressed the suffering endured by hardworking people in his ghazals and works through his philosophical perspective. He criticized ignorant officials who, without understanding anything, acted unjustly based on complaints against knowledgeable individuals. Many officials and lawyers were uneducated, and those who knew nothing beyond “ko‘fiyadin” (rewards) caused hardship. Until the people could explain matters to these officials, they suffered greatly.

Perform every profession diligently, or your deeds will bring no benefit,
If you remain idle, Ibrat, you will die in need of bread.

He concludes the verse by emphasizing that no matter what work one does, it will never bring “blessing” or “prosperity” if a person does not master a profession; otherwise, one will die in need of bread. From these lines, it is clear that at the beginning of the 20th century, the position of a judge (qazi) was one of the main sources of wealth for the upper class, and some judges colluded with the rich to seize the property of people who did not know their rights. Ibrat explains that the poverty,

¹ O. Boltaboyeva. *Ishoqxon To‘ra Ibrat: Life and Literary Activity*. Namangan: Arjumand Media, 2021. – 69 p.

ignorance, and moral corruption of the people stemmed from such conditions, and he promotes education and enlightenment as the way to guide them away from this path. In his social and philosophical views, he underscores that the responsible task of raising the younger generation as educated and enlightened individuals is essential for the country's future prosperity and flourishing.

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