

About the Prince Badiuzzamon in “Hayratul-Abror” (Astonishment of Nice People)

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Abstract--- This chapter deals with the advice of the Timurid prince Badiuzzaman Mirzo, which is included in the twentieth chapter of Alisher Navoi's epic “Hayratul-Abror”. The general content of the chapters of the Hamsa epics dedicated to young Timurid princes such as Muzaffar Mirzo, Shohgarib Mirzo, Sultan Uwais Bahodir is also mentioned. Badiuzzaman Mirza's relationship with his father, the ruler of Khorasan Sultan Hussein Boykaro, is reflected in Alisher Navoi's creative legacy, the great poet's efforts to alleviate tensions between parents and children, and the extent to which these events are reflected in the poet's work. It is noted that Navoi's advice in the chapter of the epic “Hayratul-Abror” dedicated to Badiuzzaman was very important for the prince. Alisher Navoi's efforts and devotion to the development of the state of Sultan Hussein Boykaro were also reflected in his epics and prose. The chapter also notes that Navoi's anxious remarks in his advice to Badiuzzaman took place a quarter of a century later.

Keywords--- Alisher Navoi, Timurid Princes, Badiuzzaman, “Hayratul-Abror”, “Khamisa” Epics, Chapters.

I. INTRODUCTION

The second half of the 14th century and the beginning of the 15th century has a special place in the history of Khorasan and Movarounnahr. During this period, two great rulers and talented poets, Sultan Hussein Boykaro and Zahiriddin Muhammad Babur, emerged as brilliant representatives of the Timurid dynasty. They lived in this period, fought great battles, and wrote beautiful poems and many exemplary works are remembered by them. Especially during this period, the capital of Sultan Hussein Bayqara, who ruled Khorasan, the city of Herat, reached a very high peak in cultural and economic development. Very large buildings were built in Herat, canals were dug, and gardens were planted. Famous scientists, calligraphers, painters, historians and poets grew up.

But a study of the way of life of such a great ruler from the sources, and a careful comparison of the information in these sources, reveals that his life, his relations with those around him, especially with his sons, were very complex and contradictory. The novels of Alisher Navoi can be considered one of the most valuable sources of information about this ruler. It is true that Navoi in his novels said only positive things about Sultan Hussein Boykaro, and his works are not considered historical. But a closer look at the poet's works reveals a great deal of valuable information about this ruler and his sons. In particular, Navoi's works serve as a rare source in illuminating Sultan Hussein's relationship with his sons, in particular his eldest son, Badiuzzaman Mirzo. Although Navoi speaks very carefully about the relationship between Sultan Hussein and Badiuzzaman in his works, it is clear that the essence of the matter, that is, the father-son relationship, has been severely damaged.

The chapter deals with Alisher Navoi's teachings to Badiuzzaman Mirzo in his epics "Khamisa", in particular, in

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his epic "Hayratul-Abror". Alisher Navoi's relations with the sons of the Temurid princes, in particular, the ruler of Khorasan Sultan Hussein Boykaro, have been studied by scholars of our country. Considering this issue from the point of view of today, it becomes known that new aspects of this relationship will be opened. In places where it is difficult to say the thoughts associated with this subject 30-40 years ago, there is an opportunity to come to steam and conduct a thorough review. Reviews about these masterpieces are expressed in various works of Navoi, from the subtle signs in them can be attributed the original provision of the great poet.

II. THE MAIN FINDINGS AND RESULTS

Alisher Navoi in his epics of "Khamsa" mentions several princes - the sons of Hussein Boykaro, dedicates them to special chapters, praises and advises them. In particular, Badiuzzaman Mirzo's hymns appear in the epics "Hayratul-Abror" [1,317], "Farhod and Shirin" [2,55], "Layli and Majnun" [4,44] and "Saddi Iskandariy" [5,71]. Chapters 84-85 of the epic "Saddi Iskandariy" [5,543] are dedicated to Muzaffar Mirza. Shahgarib Mirza was exhorted in chapter 53 of the epic "Farhod and Shirin" [2,460]. Also, the hymn of Sultan Uwais Bahadur, the nephew and son-in-law of Sultan Husayn Bayqara, and the exhortations made to him are found in Chapter 37 of the epic "Layli and Majnun" [3,299]. Chapters 84-85 of the epic "Saddi Iskandariy" [5,543] are dedicated to Muzaffar Mirza. Shahgarib Mirza was exhorted in chapter 53 of the epic "Farhod and Shirin" [2,460]. Also, the hymn of Sultan Uwais Bahadur, the nephew and son-in-law of Sultan Husayn Bayqara, and the exhortations made to him are found in Chapter 37 of the epic "Layli and Majnun" [3,299]. In these dedications, Navoi first mentions the good qualities of the princes, and then gives them the most necessary advice. The main difference between the chapters dedicated to Hussein Boykaro in Khamsa and the chapters praising the princes is that Navoi speaks of Hussein Boykaro with great vigilance, with a deep understanding that he is talking about the supreme ruler of the country, maintaining the distance-subordination between the ruler and his subjects. Even in the chapters devoted to princes, the poet speaks with caution. However, due to age differences and his closeness to the sultan, his deep sense of responsibility for the fate of the country and the people, his great devotion to the Timurid dynasty, Navoi sincerely and openly expressed his fatherly advice to the princes.

Among the chapters dedicated to princes in "Khamsa", the places about Badiuzzaman Mirzo are of special importance. As mentioned above, all of Khamsa's epics, except Sabai Sayyar, contain chapters praising this prince. The epic "Farhod and Shirin" is dedicated to Badiuzzaman.

There are many opinions in our literature about Alisher Navoi's great attention to Badiuzzaman Mirzo and his concern for him. In particular, many researchers have expressed their views on the letter Navoi wrote to this prince (57-letter in Munshaot) [9,46]. Another letter of Navoi to Badiuzzaman in the idea of "Munshaot" – 56-from the meaning of the letter, it is known that the poet was much more daring in exhorting this martyrdom [6.183]. The sharp tone of these letters to the prince indicates that these letters were written after 1495, at a time when the relationship between father and son, Hussein Boykaro and Badiuzzaman, had deteriorated considerably. Letter 56 is crucial in determining Navoi's attitude towards Badiuzzaman Mirza. In this sense, this letter is the key to the chapters dedicated to him in Khamsa. It is therefore necessary to get acquainted with the content of the letter before talking about the chapters dedicated to this prince in the epics.

Navoi begins his letter by quoting a hadith from the Prophet (saas) that reads, "God's pleasure is in the father's pleasure, and God's wrath is in the father's wrath." However, the form of Alisher Navoi's letters written in the form of a trial (to a person higher than himself) would usually be in the form of a *duo-muddao-duo* or a *madh-muddao-duo* [9, 31]. It is interesting that this, that is, the 56th letter is also written by Navoi to a person higher than himself, to the prince. But its beginning does not begin with praise or supplication, nor does it end with praise or supplication. Suddenly, it's time to move on. A brief account of the greatness of the father in relation to the child is given, and a rubai of Adib Ahmad about the father's hymn is quoted:

*Person's error is a visual error,
Reward him if he makes a mistake.
The reward of knowing the error of the Father,
God will save you from a hundred calamities. –*

Then a couple of historical examples are given of the consequences of the atrocities committed against the father. It is clear from the content of the introduction that the letter refers to the disobedient actions of Badiuzzaman Mirza against his father Sultan Hussein Boykaro.

After that, Alisher Navoi suddenly moved to the goal: "At this time, I heard a few cases from you, it seemed necessary to complain to you; it seemed that everyone was unaware of the observance of Mirza's life ..." [6,184]. (It seems that Mirza (Husayn Bayqara) was not obeyed in some of the deeds done by you during this period. It seemed obligatory to me to state these things).

Navoi then lists four cases in which the prince disobeyed his father. Although the poet expresses his opinion to the prince with a very high courtesy and delicacy, it is not difficult to feel the tone of tension and pain under the words. At the same time, in this letter the great writer addresses this great dynasty; particularly, his unwavering devotion to Hussein Boykaro, his sincere friendship, his fatherly kindness and generosity to his children, especially to Badiuzzaman Mirza. Alisher Navoi, with a sensitive and intelligent heart, felt the great tragedies and chaos that would take place in this kingdom in the future. It is not in vain that he laments at the end of the letter: "Now when the soul of this slave burns, the skirts of others will not burn ...". Indeed, for this state, this dynasty, this friend, Navoi's heart burned, his soul burned. He took this path, ran, and spent his life, his life, his wealth. Navoi's happiness was that he did not see the last tragic days of this dynasty, the crisis of the kingdom, some of the princes being slaughtered like sheep, some fleeing to save their lives, leaving their wives, children and mothers in the hands of the enemy. These things could not be borne by the very delicate and touching heart of the poet. The happiness of the great poet is that he died at the hands of his great friend. He was buried with honor and dignity. Navoi became a symbol of loyalty to the state, people, kingdom and friend by his actions and words. He proved his point in this regard by his practice.

Now we return to the chapters in Hayratul-Abrordedicated to Badiuzzaman Mirza. It is known that this epic of Navoi consists of twenty chapters, each of which deals with a specific topic. At the end of each chapter, a story on its topic is given. The twentieth chapter of the epic is dedicated to Prince Badiuzzaman Mirza. Eventually, it should be noted that this chapter is much larger in size than the chapters praised by this prince in other epics. The twentieth

chapter of Baiuzzaman in Hayrat al-Abrar is 232 bytes, the chapter dedicated to him in Farhod and Shirin is 53 bytes, and the chapters dedicated to him in Layli and Majnun and Saddi Iskandariy are forty bytes each.

Compared to other epics of “Khamasa”, the epic “Hayratul-Abror” has a program character, and the chapter of “Hayrat ...” dedicated to Badiuzzaman in other epics has a program character. The chapters dedicated to Badiuzzaman Mirza in Farhod and Shirin, Layli and Majnun, and Saddi Iskandariy are much smaller and consist only of the prince's hymn. In Hayratul-Abror, the poet takes a completely different approach. It is true that the chapter devoted to the prince in this epic also begins with his hymn, without which it is impossible, and the etiquette classification required it. But the hymn here serves only as an introduction to the points to be made in this chapter. The verses praised by Badiuzzaman here are only 11 bytes long. After that, Navoi very skillfully turns the flow of speech in the direction of exhortation. The advice given to the young prince in this place can be called a program of action designed for him. Navoi exhorts the prince to consider all the situations he may encounter during his future career. Even if it does not follow what is said, it gives a general account of the probable circumstances which may befall it, which can be called the prophecy of the great poet.

At the beginning of the chapter, Navoi praises Badiuzzaman Mirza as a person of high lineage and high qualities.

As he concludes the prince's hymn and moves on to exhorting him, the poet recalls a conversation that took place between him and Hussein Boykaro. That is, the king has commanded me to tell him what is good in your heart, and if I do not pay attention, tell him again and again. Since the king himself has paid so much attention to my words, he will now begin to exhort, emphasizing that he has the right to exhort her, saying that if I exhort you, my husband has a place.

It should be noted that in 1483, when this work, Hayratul-Abror, was written, the relationship between parents and children (Hussein Boykaro and Badiuzzaman Mirza) was still intact. This relationship was broken after about 1495. Badiuzzaman Mirza was still young (he was born in 1458) and Muzaffar Mirza was still a young boy (he was born around 1472–73), which caused a rift between his brothers, especially his father.

The reason why Alisher Navoi attached so much importance to Badiuzzaman Mirza was that he was the eldest son of the king and the rest of his brothers were much younger than him. Therefore, Navoi had high hopes that he would be the closest and most loyal son to his father, and therefore a worthy successor.

Navoi begins his exhortation to the prince by reminding him of the transience of life and the world:

Know that life is unfaithful,

The state and the world are priceless.

(Know that life is unfaithful - temporary, wealth and deeds - career is not permanent either).

After that, the poet Badiuzzaman emphasizes that Mirza is on a great blessing, and he should give thanks for it again and again. In any case, it reminds us not to forget the Creator, to believe that all blessings come only from Him. God has graciously given you a crown and made everyone mute in your judgment. All property is in His hands. If you do not thank Him for His bounty, He will take the property away from you at any time, the poet writes:

*If you don't know how much goodness thanks,
If you don't follow the seven orders...
If the anger comes what would you do,
Property, his property, where did you go? [1,322]*

The great Navoi writes as if he sees the chaos that took place a quarter of a century after these lines were written, after the death of Hussein Boykaro in 1507.

Continuing his exhortation, the poet instructs the prince to always remember the Creator, to adhere strictly to the Sharia, and to act justly in the management of property. In this chapter, Navoi speaks in detail about justice, just as he focuses on the issue of justice in places where he speaks about domination and the kingdom. Justice is the mainstay of property, the mainstay of the kingdom”, he said. Also, if a disbelieving ruler does justice, his property will be stable, if a believing ruler oppresses, his property will decline, and he will begin his idea of justice by quoting the meaning of the famous wise saying. He then says that the level of a just ruler will be high both in this world and in the hereafter. He then gives each letter of the word “adl” its own beautiful definition. He then goes on to point out how heavy the burden of oppression, which is the opposite of justice, is sin, and how great the kingdoms of the oppressed have been destroyed. The next point is about not falling into the trap of lust. If you follow the words of the *nafs*, it will eventually destroy you, - the poet exhorts the young prince.

At this point, it is impossible not to refer to the views of Zahiriddin Muhammad Babur on the morals and character of Hussein Boykaro and his sons. It is known that Babur Mirzo gives very detailed information about Hussein Boykaro and his sons in “Boburnoma”. He describes their positive and negative qualities with cruel truth. Babur Mirza emphasizes the many positive aspects of the courage, policy, intelligence and attitude of the ruler of Khorasan, Hussein Boykaro. At the same time, he clearly writes about the negative aspects in it and in the morals of his sons: I was one of them, and in seven or eight years of the world, Muhammad Zamon Mirzodin had no other works and signs”[8,153]. (Debauchery was widespread among Hussein Bayqara himself, his sons, and his subordinates. As a result of these deeds, no one was left in such a great house except Muhammad Zaman Mirza in seven or eight years). In other places, the Boburnoma mentions the negative qualities of Hussein Boykaro’s sons.

The reason why Babur Mirza spoke boldly and unequivocally about Hussein Boykaro and his sons, as well as his uncles and cousins, other Timurid princes and other rulers, was that he, Babur Mirza, was equal to or superior to those mentioned in position and lineage. So he spoke boldly about their shortcomings and faults. According to the etiquette of the time, it was not permissible for people belonging to the lower strata of society to speak openly about high-ranking people, especially rulers, even if they had died.

This begs the pertinent question. Was Alisher Navoi aware of what Babur Mirzo said about Hussein Boykaro and his sons and subordinates?

Certainly, an intelligent and shrewd person like Alisher Navoi cannot be unaware of these things. But there were a number of factors that prevented Navoi from speaking or writing these statements openly. They are:

1. No matter how high-ranking Navoi was, he and his ancestors were servants of this dynasty, this household, and the servants had no right to speak negatively about their rulers (although this humble man (Navoi - A.D.)) His

forefathers were in the service of his great-grandfather ... he was a man of great dignity and high status ”[6, 246]. (Even though my ancestors were in the service of Hussein Boykaro's ancestors and achieved great careers and high positions ...)

2. For Alisher Navoi, Hussein Boykaro was not only a close friend and confidant, but also a benefactor (the cause of the blessings that befell him). In fact, Alisher Navoi was a student of science who had nothing until Hussein Boykaro ascended the throne. As Navoi wrote in the chapter of the epic “Saddi Iskandariy” dedicated to his brother Darvesh Ali:

*If not reasoned kindness by God,
Who we are – you and me – just a poor* [5,560].

(That is, when God did not cause the favor of Sultan Husayn Bayqara, you and I were a couple of beggars. That is, we had nothing). To speak critically of one's valine'mati would be to be ungrateful to the place where one eats salt. It is inconceivable that such a thing would be done by Navoi.

To see or not to hear is also presidency - one of the ways of governing. Navoi writes in the Vaqfiya: “... but around the harem of his country flower garden and on the *aknof* of his property, I see something like a narcissus, I hear something like a purple ear, I hear something like a maple tree, I walk like a cypress tree, I walk like a cypress tree, I can't speak, the bouquet of flowers entrusted to my heart like a butterfly bud, and the tongue of revelation gung like a savannah [4, 253]”.

(But from what I should not see in the peculiar territory of the garden of his (Husayn Bayqara - A.D.) country and around the garden of his kingdom, from what I should not see and hear like the eyes of a daffodil, from what I should not hold and deaf like a purple ear, from what I should not touch, and from the place where I should not go, from the word that I should not walk and say like the foot of a cypress tree, especially from the revelation of the secrets entrusted to my heart like a bud (Hussein Boykaro - A.D.), I silenced my knowledge like a bird language).

From what he said, there are indications that in many cases Navoi was forced to withdraw from the affairs of the kingdom, whether he saw it or not.

Continuing his advice to the prince, Navoi said that the king's kindness to the people was a good thing, but in its place a policy of wrath was also necessary. The grace bestowed upon the wicked is tantamount to oppressing the good. He continues to exhort the young prince by means of beautiful allusions, likening the wicked in society to a purulent wound, and the sultan to a physician holding a knife, claiming that a wound that has not been healed with an ointment will be healed with a razor. - Do not confide in anyone without first testing, do not pursue a harsh policy on someone with little guilt, do not rush to kill someone, especially beware of believing the words of false witnesses and punishing someone. When an idea comes to your mind, don't rush to implement it without advice. Don't rely on your own opinion, get in the habit of getting advice from people who are fit for advice, but don't let too long a council and too much talk about an issue. If you have to fight the enemy, conduct the battle according to the rules of war, do not eliminate the flaws in the war, do not be heartless for fear of death. No one dies until he dies. Know that when you confront the enemy, the prayer of your people will be your refuge. If you win over the enemy, do not rush to kill him in gratitude for your victory.

This was a program-guide to the work of the king (Husayn Bayqara - A.D.) on my advice. If you are like your father in all your dealings, you will never regret it. If you want to live in the state and live long, do not allow yourself to be blamed in front of your father, - concludes Alisher Navoi.

III. CONCLUSION

At the end of the twentieth chapter of the epic Hayratul-Abror, Navoi repeatedly orders Prince Badiuzzaman to obey his father. He then concludes his thought by quoting an exemplary incident after this chapter, as he did after the other chapters in the epic. One of the greats of the Naqshbandi sect, Hoja Muhammad Porso, goes on a pilgrimage with his son, Hoja Abu Nasr Porso. After the parents and children have completed the pilgrimage, the assembled crowd asks Hoja Muhammad Porso to pray for the entire pilgrimage. Then Hoja Muhammad Porso pointed to his son and said:

*I told him he was interested in me,
High work is worth it [1, 329] -*

(Khoja said, "My son's rank is higher than mine, so he deserves such a high position, that is, he is worthy of praying for the people of Hajj.") He says.

Haja Abu Nasr Porso ascended to the pulpit in accordance with his father's command and prayed, "O God, if I do not know how to pray, do not waste the 'Amen' of the person who says 'Amen' below the pulpit!" He concludes.

Navoi contributes to the story by emphasizing that the father is still superior in terms of his paternity, despite the fact that the son has risen in all ranks.

Although this advice of the great writer was addressed specifically to Badiuzzaman Mirza, it also applied to other princes in general. The poet's advice has not lost its relevance today.

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