

PERSONS NOT BELONGING TO THE TIMURID DYNASTY AT THE SEVENTH SESSION OF THE “MAJALIS UN-NAFAIS”

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Abstract. This article aims to highlight the importance of “Jahanshah Mirza and Ya’kub Mirza” mentioned in “Majalis un-nafais” in the literary environment of the period. In particular, their role as creators, in addition to being rulers, is also highlighted in the examples of their works other than “Majalis un-nafais”. It also discusses why Alisher Navoi mentioned their names in the seventh session.

Keywords: “Majalis un-nafais”, Akkuyunlu, Karakuyunlu, dictionary, ghazal, rubai, tuyuk, “Khamsat ul-mutahayyirin”.

Introduction. The literature of the Timurid period lived its golden age in the Middle East. This is because the cultural center Samarkand, which the founder of this dynasty Amir Temur made the capital, and in addition, the cities of Herat and Khorasan, as strong centers of literary environment, influenced other countries and established mutual cultural ties.

The ruler of the time when Alisher Navoi lived, Husayn Boykaro, continuing the tradition of his grandfather, also contributed to the development of all spheres, including science, culture, and art. We can also learn about this from the descriptions of this king, which Navoi gave in certain places in his works. Obviously, the process of exchange of cultural ties also included relations in the mutual literary environment. The exchange between writers of different states made it possible to enjoy the literary masterpieces of other states. The political situation and struggles in the Middle East and Transcaucasia in the 15th-16th centuries were mainly between two Turkic dynasties – the Karakuyunlu and the Akkuyunlu. After these struggles, the state passed into the hands of the Akkuyunlu. Although these two dynasties also belonged to the Oghuz people from a linguistic point of view, they were distinguished by the fact that they paid more attention to literature and art than the Karakuyunlu.

The Timurids, along with many other states, had close ties with the Akkuyunlu and Karakuyunlu peoples from ancient times. Due to the above factors, Navoi was aware of the history and literature of these two dynasties in his time.

Material and method(s). In the seventh session of his work “Majalis un-nafais”, this great man, along with many Timurids, gives a special place to the Akkuyunlu sultan Ya’kub Mirza and the Karakuyunlu sultan Jahanshah Mirza, and gives examples of Persian creativity.

Although Jahanshah Mirza and Ya’kub Mirza were not from the Timurid dynasty, we were interested in why the names of representatives of two different dynasties were mentioned in the chapter dedicated to them, and we came to the several conclusions.

Results. First, Navoi emphasizes that in his commentary he cites the names of artists who lived from the birth of Husayn Baykara, and he cites them in a manner appropriate to the years



they lived, even though they were in the 15th century. That is why he could not have included the representatives of the Akkuyunlu and Karakuyunlu sultans, who were contemporaries of Amir Temur's genealogy, in any other part of this assembly.

Secondly, the fact that he considered his respect for Jahanshah and Ya'kub Mirza as his love for the Timurids and mentioned their work with respect may have been the reason for mentioning the names of the rulers of the two above dynasties in this assembly. The fact that he had separate correspondence with the sultans from history and the separate descriptions and comments given to his work serve to prove our point. The special respect between him and the Sultan of the Akkuyuns, Ya'kub Mirza, is also evidenced by the incident given in the work "Khamsat ul-mutahayyirin": Abdusamad, the secretary whom Jami had entrusted with copying his divan, despite his beautiful appearance, made many spelling mistakes. The poet, very angry at this, crossed out the spelling of some poems in the introduction and corrected them, and inserted a verse reflecting this work at the end of the divan. However, seeing that the divan had been set aside, Navoi asked for the book of the person he considered his mentor for himself. In his correspondence with the ruler of the Akkuyuns, Sultan Ya'kub, it is reported that he sent him the same divan as a gift¹.

Another reason for the inclusion of Jahanshah Mirza, who was presented as a representative of the Karakuyun rulers, in this assembly is that, although he was not from the Timurid dynasty, he was related to them. Because after the death of Baysungur, the son of Shahrukh Mirza, one of his sons, Muhammad Sultan, served as the ruler of Khorasan for about a year. At that time, Jahanshah, who was subordinate to Shahrukh's state and was obedient to him, gave his daughter to Muhammad Sultan. The following information is found in the "Baburnoma" about this: "Yana Pashabegim was. She was the daughter of Ali Shukrbek, one of the Turkmen beks of the Karakoyluk Bahadir region. When Jahanshah Mirzo Boroni and Uzun Hasan, a descendant of Jahanshah, took Iran, the sons of Ali Shukrbek came to the service of Sultan Abusaid with four to five thousand Karakoyluk Turkmen. Sultan Abusaid Mirzo fell into these regions when he was wounded"²... At the same time, Muhammad Sultan Mirzo came to Hisor and married Pashabegim.

Then, after the death of his grandfathers, Muhammad Sultan, who had usurped the throne with his brother Abulkasim Mirza, divided Khorasan into two. However, Muhammad Sultan, who attacked from behind with the intention of using a trick, was defeated by his brother and, wounded, was taken prisoner by his brother. Then he was sentenced to death. The ruler, who caused the execution of many of his brothers due to their treachery, is also condemned in "Matlayi Sa'dayn" for causing the execution of many of his own cronies.

Abdurazzak Samarkandi says that after this incident, one of the wives of the Timurid prince, who could not bear the death of him, committed suicide after some time. In our opinion, this woman was Pashabegim, the mother of the Timurid prince Yodgor Muhammad Mirza. The name of Yodgor Muhammad Mirza, who was not yet born at the time of his father's death, also points to these events. Another reason for coming to this opinion is that in 1469, in connection with the death of Abulkasim Mirza, Jahanshah took advantage of the situation in Khorasan to

¹ Khamsat ul-mutahayyirin. Fifteen volumes. 14 volumes. – T.: Gafur Ghulam Publishing House of Fiction, 1967.

– p 13.

² Baburnama. Prepared for publication by P. Shamsiev. – Tashkent: Yulduzcha, 1989. – p 28.

seize Khorasan. However, the real owner of the throne as a Timurid prince, Abu Said, attacked and defeated the ruler of the Karakuyuns. In such a situation, the ruler, forced to agree to all demands, took 6-year-old Yodgor Muhammad Mirza with him when he returned to Azerbaijan. Although it was actually an unwritten rule, according to tradition, Timurid princes were not given to anyone. This situation was considered a severe dishonor to the descendants of Amir Timur. Despite being defeated, Yodgor Muhammad, who was handed over to the enemy, may have been because he was actually considered related to Jahanshah's people. Naturally, Navoi, who focused on his work as a poet, was the most suitable place is seventh session.

Discussion. Now in our article we will try to determine the place of these two Turkmen rulers in Navoi's work.

Jahanshah Mirza is considered the son of Kara Yusuf, who founded the Karakuyunlu state. He was born in Tabriz in 1405, ascended the throne in 1437 after the death of his father, and in 1467, he was defeated in a war with the ruler of the Karakuyunlu, Uzun Hasan, and was executed in the same year. As a poet, Jahanshah wrote poems under the pseudonym Haqiqi. The full scope of the work of this king and poet is still unknown to scholars. According to sources, there are two manuscripts of his works, one of which is kept in the British Museum, and the other in the Institute of Manuscripts in Yerevan. The first volume of the Alisher Navoi dictionary describes this person as follows: "Zullisonayn was a creative person, who wrote 91 ghazals and 36 rubaiyats in Turkic, 116 ghazals and 11 mustazadis in Persian. His poems are strongly influenced by the Khurufi teachings of that time, especially the work of Nasimi"³.

The poems he wrote in his spare time from royal affairs were so significant that when He sent samples of his work to Abdurahman Jami, Jami responded with a poetic letter of 28 verses, which is a testament to the fact that his work was given a worthy place in his time.

Navoi, in his work, used to write his description this praise is of great importance:

*Az lutfi do 'st yoft haqiqi murod dil,
Be jiddu jahdi toatu be minnati amal⁴*

he gives the above praise as an example. The content of the couplet is as follows: Due to the boundless diligence in worship (obedience) and the generosity of the ungrateful friend in his deeds, the heart has created a true desire. In this state, the hero has realized all the desires in his heart. Every Muslim achieves all his intentions and plans due to sincerity in worship, in a state of not forgetting Allah.

And minnat is a very bad habit. Everyone should extend a helping hand to their brother and friend, knowing that it will benefit them. There is only one condition for this: later he should do this without showing it to his face (without minnat). Only then will the heart feel the true desire.

Jahanshah Mirza's rubai presented under the name Examples from the lyrical heritage of, whose more ramali musaddasi mahzuf or maksur consists of quatrains written in, which is called tuyuk in Turkic poetry⁵.

³ Ganiyeva S., Yusupova D. et al. Alisher Navoi. Kamusi dictionary. Volume I – Tashkent: Editorial Office of the "Shark" Publishing and Publishing Joint Stock Company. 2016. – p. 181.

⁴ Alisher Navoi. TAT. Volume XIII. – T.: "Fan" Publishing House. 1997. – p 414.

⁵ Ganiyeva S., Yusupova D. et al. Alisher Navoi. Kamusi dictionary. Volume I – Tashkent: Editorial Office of the "Shark" Publishing and Publishing Joint Stock Company. 2016. – p. 181.

The ruler of the Karakuyunlu, Ya'kub Mirza, ascended the throne after the death of his brother Khalilbek. During his reign, the territory of Azerbaijan was conquered and the territory of the khanate was expanded. Ya'kub Mirza, who ruled the territory that today corresponds to Iraq and Azerbaijan, not only wrote poetry himself, but also paid special attention to and patronized scholars. In his Persian translation of "Majalis un-nafais", Fakhriy Hirotiy provides information about forty poets from the literary environment he led. Abdurahman Jami dedicated his great epic poem "Solomon and Absol" to Ya'kub Mirza.

Navoi also treated this ruler with special respect for his creative talent, in addition to being an enlightened ruler. For example, in "Majalis un-nafais": "There are few young men of such nobility and character as the Turkmen sultan. He was a like dervish"⁶. He cites an example from his rubai as proof of his opinion:

*Olamki, dar u sabot kam mebinam,
Dar har tarabash hazor g'am mebinam,
Chun ko'hna rabotestki, az har tarafash
Rohe ba biyoboni adam mebinam⁷.*

The above rubai is written in a mystical spirit, and says that the poet sees perseverance (matonat) in the world. The poet sees a thousand sorrows in every joy, and the reason for this is that the world resembles an old, old rabot. The poet therefore sees a path to the desert of nothingness from all sides. The world has not been faithful to anyone, that is, there is a hint of the transience and rapid passage of life.

Navoi, without limiting his thoughts about Ya'kub Mirza to this work, in several works "when talking about other poets, he often mentions the name of Ya'kub Sultan in connection with them"⁸.

Such correspondence, letters, and gifts and greetings of the poet testify to the strong ties established with this ruler.

The warm ties between Navoi and Sultan Ya'kub are noted not only in the poet's own works, but also in the works of contemporary artists, including Mirkhand and Khondamir⁹.

Conclusion. This information shows that Navoi was not only familiar with the work of artists from his own country, but also appreciated and treated with special respect those whom he considered to be true artists, regardless of their position, whether from another region. Jahanshah and Ya'kub Mirza, who were considered contemporaries of the Timurids mentioned above, are also among them. The complete study of the work of these rulers, who are our brothers, and their presentation in literature is one of the responsible tasks facing our science.

List of used literature:

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⁶ Alisher Navoi. TAT. Volume XIII. – T.: "Fan" Publishing House. 1997. – p 414.

⁷ Source above.

⁸Ganiyeva S., Yusupova D. et al. Alisher Navoi. Kamusi dictionary. Volume II – T.: Editorial Office of the "Shark" Publishing and Publishing Joint Stock Company. 2016. – p 180.

⁹ Ergashev K. Essay in Uzbek Prose. – T.: "Muharrir" Publishing House. 2011, p. 52.



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