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ABOUT SOME ISSUES RELATED TO THE BIOGRAPHY OF SAYYID HASAN ARDASHER

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ABSTRACT

This article is related to the some issues of the life and activity of Sayyid Hasan Ardasher – mentor and patron of Alisher Navoi. In it, the author pays attention to the fact that there is a tendency to connect the life and activity of person with the city of Mashhed in several studies and shows that there is an information confirming this in the sources and therefore this opinion is unfounded. The article also clarified some matters related to Sayiid Hasan's personality.

KEYWORDS

The life, personality, problems, sources, Mashhed, Darvishism, rind, activity, stage, service.

INTRODUCTION

It is well known that Sayyid Hasan Ardasher played a certain role in the life and fate of Alisher Navoi, having a great influence on his work, his formation as a writer and personality. The relationship between them has been well studied and revealed in our literary studies. This issue has been raised by scholars who have covered the biography of Alisher Navoi, as well as researchers who have studied his work, including the

works "Holoti Sayyid Hasan Ardasher," "Masnavi" (Letter to Sayyid Hasan), as well as Navoi's tazkiras. Despite this, there are some issues related to the life, work, and personality of Sayyid Hasan that have not been sufficiently clarified.

Studies show a trend towards linking the life and work of Sayyid Hasan to the city of Mashhad. In particular, in the work of the renowned scholar E.E. Bertels, one can



see the connection of Navoi's work "Masnavi" with Mashhad [1 - 99]. In Academician V. Abdullaev's monograph "Navoi in Samarkand," Sayyid Hasan Ardasher is mentioned as Navoi's teacher in Mashhad [2 - 7]. In the part of the 2nd volume of the 5-volume history of Uzbek literature dedicated to the work "Kholati Sayyid Hasan Ardasher," we read the following words: "Navoi says that his first acquaintance with Sayyid Hasan took place in 860 AH, 1455. In 1456, Alisher went to Mashhad and entered the service of the king of Khorasan, Abulqasim Babur. Sayyid Hasan was also serving in this palace." [3-385].

It is interesting that sources related to the life of Sayyid Hasan Ardasher do not mention the city of Mashhad at all. It should be noted that Alisher Navoi did not mention Mashhad in his work "Holoti Sayyid Hasan Ardasher," written specifically dedicated to the life of Sayyid Hasan. There is no mention of Mashhad either in the section dedicated to Sayyid Hasan of the poet's "Majolis un-nafois" tazkira or in the mention of Darvish Sayyid Hasan in "Nasaim ul-Muhammad" [4-456]. Sources indicate that the life of Sayyid Hasan Ardasher is primarily connected to Herat. According to them, Sayyid Hasan's childhood was spent in Herat, at the court of Baysungur Mirza. Navoi emphasizes that Ardasher, the father of Sayyid Hasan, held the position of Kushbeg at the court of Baysungur Mirza, and Sayyid Hasan also writes that he was in the service of Baysungur Mirza from his youth: "But they themselves

are in the service of Baysungur Mirza due to the courtesy and advice of their father." Sayyid Hasan was raised alongside the sons of Baysungur Mirza. According to Navoi, this mirza treated Sayyid Hasan as a son, showing his behavior as an example to the princes, and giving reproaches to some of his sons, such as "Wouldn't you be like a philanthropist?" "He said that the sovereign would do children's kindnesses to them and some of his children would not like his feelings, and they would regret their behavior and say, "What would happen if your feelings were like theirs!" And they are annoyed by these words."

Sayyid Hasan was in Herat after the death of Baysungur Mirza, as well as during the reigns of his sons Alouddavla Mirza, Sultan Muhammad Mirza, and Babur Mirza, who ascended the throne one after the other. All the rulers above showed him favor. But Sayyid Hasan did not want to serve them. In the "Holoti Sayyid Hasan Ardasher" there is such information about this: "But all of them are the sons of Prince Baysungur, just as Alauddavla Mirza and Sultan Muhammad Mirza and Babur Mirza are next to each other, they are sitting on the throne, and they are busy with the care and upbringing of each of them. They are obsessed with service and preparation, and they are obsessed with restraint." [5-7].

This information, namely that Sayyid Hasan did not serve any ruler after the death of Baysungur Mirza until the end of the time of Abulkasim Babur Mirza, is



emphasized by Navoi in another place in "Kholati Sayyid Hasan Ardasher": "From the time of Baysungur Mirza to the end of Babur Mirza, they spent about a yard of bridges without knowing".

As can be seen from the above, the information presented in the studies, that is, the statement that Sayyid Hasan Ardasher served with Navoi at the palace of Abulqasim Babur in Mashhad, is groundless and does not correspond to the truth.

Navi's acquaintance with Sayyid Hasan took place in Herat not during the reign of Abulqasim Babur Mirza, but after the death of Babur Mirza, in 1458, when Sultan Ibrahim Mirza ascended the throne. We can see that the poet himself gave accurate information about this: "When the throne of the kingdom was established for Sultan Ibrahim Mirza, the history was eight hundred and sixty, and I was privileged to talk with these poor people."

The period of Sayyid Hasan's life, which he lived on his own, without serving any ruler, continued until 1469, that is, until Sultan Husayn Baykara took the throne of Khorasan, and mainly took place in Herat. Even when Sultan Husayn took the throne, he was in Herat. Like other previous kings, Sultan Hussain also showed favour to Sayyid Hasan. Sayyid Hasan, who had previously refrained from serving the sultans, agreed to work at the court of Sultan Husayn. Of course, Alisher Navoi had a certain influence on his decision.

Thus, in 1472, Sayyid Hasan Ardasher received the title of Emir of the Divan on the same day as Alisher Navoi, and information about this is found in the work "Habib us-siyar": "On the same day that Emir Nizamiddin Alisher took the position of Emir of the Divan, Sayyid Hasan Ardasher also gained the position of Emir of the Divan." Navoi also touches on the activities of Sayyid Hasan as an emir, emphasizing that Sayyid Hasan faithfully performed his duties, earning the respect of both the Shah and the people: "Every day, a great meaningful proposal was made, so that the rulers were able to sing with royal traditions and dervish soft and sweet words, they could not say no. When they reached that place, they became master of the kingdom's business and interfered in the affairs of property, and so it happened that the king's guests and the people, and the people, sought the favor of the ruler, and were in the king's secret chamber anisuh mahram and his wife in the assembly".

However, Sayyid Hasan's career in the emirate did not last long, and he voluntarily resigned two years later. This was due to the fact that he was old by this time, and most importantly, the strong tendency in his heart to dervishism and poverty. He went to one of the famous Sheikhs of Herat, Mawlana Muhammad Tobadgani, and engaged in prostitution. The rest of his life was spent mainly in the monastery of Mawlana Muhammad Tobadgani, and partly in the courtyard of Alisher Navoi. Navoi had made a special place for



Sayyid Hasan inside his courtyard. "In the corner of my own house," the poet writes about it, "I arranged a makhtaksar for them, sometimes, if it happened to the tabs of mufrit riyozatlar, they would come to that place for the diagnosis of their memories, stay for a day or two, and go to their lonely places" [5-13].

In Navoi's works, there are few notes related to other members of the Sayyid Hasan family, and from them it is understood that this family belongs to Herat, and there is no word that gives grounds to link it to Mashhad. In particular, in the "Majolis un-nafois," it is said that Sayyid Hasan was first buried in his father's grave, and that this grave was on the way to Gozurgoh (a cemetery and shrine in Herat): "The blessed marqadi Miyoni Du Jo'yda was buried on the way to Gozurgoh in the presence of his father. It was narrated to the present of the saints." Also, in the work "Holoti Sayyid Hasan Ardasher," it is said that the deceased son of Sayyid Hasan was "the only one and the rarest of the Herat people in his time."

An important aspect of the life and personality of Sayyid Hasan Ardasher is his maturity. Navoi pays special attention to this issue in his "Holoti Sayyid Hasan Ardasher." In the work, the lifestyle and characteristics of Sayyid Hasan are described in detail: "In these qualities, the True Subhanahu and the Almighty made them a perfect people, and on the holiday of rindlik and tajarru, they drank more than the rest of the rinds." It is true that some were drunk twice

and some three times, they left the meeting, crowded and came to the meeting again, and they melted in their own way. In the evening, according to the custom of the assembled people, if they were happy, one by one they would reach the head of the usruk, entrust the officials to their officials, guard the non-nuckle people, put what they put under their sides, what they laid out under their heads, put pots of water in their mud, some of their sandals and dastars and oils, and if there was a button at the end of it, they would entrust their signs to the officials, and after that they would be busy with quiet prayers in their cells. And if, on some days, hundreds of young men were drinking to the point of intoxication in their conversations, so that they had more confidence in them, they would be better off than in their own houses, and if they fell down, they would be locked up in the safe houses of such people as their fathers, and trustworthy men would put them under their protection, locking the door on top of them, and ordering the guard outside to look after them. And until the time of Sabah, they walked and reported to all the usruk laying rinds once or twice." [5 - 10-11].

At this point, the point we want to emphasize is that it would be wrong to absolutize the way of life and the kindness described in these excerpts, that is, to consider them lifelong traits characteristic of the life and personality of Sayyid Hasan. The situations



described here are also dedicated to the description of

Sayyid Hasan

Rindlardin bir aningdek yo‘q erur ogoh rind,

Shoh erur rind ahlig‘a, balkim edi shoh rind

the verse also belongs to certain years of Sayyid Hasan's life. In other words, Rind was a stage, a period in the life of Sayyid Hasan Ardasher. After a certain period of time, he passed this stage and his way of life changed, which began a new period in his life, and Sayyid Hasan, as mentioned above, went to Mawlana Muhammad Tobadghani and was engaged in prostitution.

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