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THE SECRET OF THE HAPPINESS COAST (Based on the story «Happiness Coast» by Khayriddin Sultanov)

Abstract: The image of Zahiriddin Muhammad Babur, the feeling of homeland, the health of the country and patriotism motives were analyzed in the work of the author Khayriddin Sultanov.

Key words: A historical figure, a longing for the homeland, a sense of homeland, an artistic interpretation.

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Introduction

In the works of Khayriddin Sultanov, special attention is paid to the interpretation of historical figures. In almost every work of the author one can find either full or episodic interpretations of the image of this or that historical figure. His works do not simply shed light on a historical theme or a symbol of a historical figure. The creator in the interpretation of each historical figure is not only his appearance, behavior, he can describe his speech, but he can also paint the world of fantasy, his inner experiences, the mental changes associated with each situation, like a skilled artist.

Materials and Methods

Zahiriddin Muhammad Babur wanted to return to his homeland, but was reluctant to do so. Nevertheless, it can be said that his request was granted anyway. It is as if Hafiz Koyki managed to return to his homeland with consciousness. He returned to his homeland through a representative of the homeland. This was also a consolation to the heart of the eager, patriotic king.

It is noteworthy that Hafiz Koyki was returning home with Babur's last request. In fact, the shore of

happiness was in the homeland, not in India, but in Andijan, in the land of the Turks.

Hafiz Koyki did not know how he got into the language of his heart:

- Happiness Coast – in the homeland my king ...
[1.50]

The poet Babur also acknowledged that the beach of happiness is in the homeland.

Fortune was a disaster for me,

Everything I did was wrong.

Leaving my place, I turned to India,

Oh Lord, what a pity. [2,101]

It should be taken into account that Hafiz Koyki was a scholar, a scientist. Muhammad Babur was a king, a poet. So the poet had met the scientist, in fact. Similar thoughts. The concepts are similar too. I mean, a scientist has a philosophy, and a poet has a high emotion.

Why did Zahiriddin Muhammad Babur think about the beach and why? Because anyone who can't get out of the whirlpool of exile looks for a beach, and he considers the beach a blessing. This happiness becomes homeland naturally.

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It is stated with certain facts in "Boburnoma" that during his lifetime Babur measured many rivers from Central Asia to India.

So the concept of the beach is close to Bobur. As Babur became more aware of the concept of the beach, he began to think about the beach of happiness.

The name of Zahiriddin Muhammad Babur has been living with the concept of homeland for centuries. In the works of contemporary poets, he is a good example of the motherland and patriotism.

Who made Kashgar a place,
On the Enasoy side,
Jaloliddin - In Kurdistan,
Your Bobur - In India,
What a sight to behold
They lie in the dark,
You are my ninety-six kins
Dispersed, my homeland... [3.8]

Ninety-six kinsman dispersed. Muhammad Babur is one of our descendants. No matter where he went, no matter what country he prospered, first of all, he aspired for his homeland – his native land.

Babur also remembered the sky of Andijan where he spent his childhood. The stars of the Seven Brothers also circled the Golden Pillar there and sank to the west. There, as the Seven Brothers rose to the horizon, the stars of Hulkar rose to the heights of the sky. As a teenager, he assimilated Hulkar to the kite made of diamonds. The diamond kite, which fluttered its tail merrily, took his mind back to his pure childhood. The fact that the sky was the same all over the world, and that the stars he had seen in Andijan at the beginning of his life were shining in Agra at the end of his life, seemed to be his last consolation. As Babur was lying, looking into the sky, he became a young, healthy young man again, as if lying on the terrace of the Andijan garden, and remembered his homeland:

"These seven white stars were there, going around the Golden Pillar and sinking to the west. There, as the seven white brothers were on the horizon, the Hulkar stars were rising to the heights of the sky." [5.687].

Hafiz Koyki came to this conclusion after listening to Babur's words.

"A pencil doesn't fit to the sheath which the sword does." In fact, Muhammad Babur himself was a king, but he had a special soul. He was first and foremost a man of the heart.

Babur also began to draw conclusions as if he felt that his life was coming to an end, and these conclusions showed that at the age of forty-seven he had become a philosopher with a deep understanding of the universe.

"in this passing world only the truth can be eternal. The palaces will be destroyed, the kingdoms will be cleansed, and the luxuries will be destroyed." [1.39]

During the lifetime of Muhammad Babur, as Hafiz Koyki acknowledged, Amir Temur had high hopes for Kuragani and the heavenly Mir Alisher Navoi. Alisher Navoi had great faith in the poet Bobur. However, destiny did not happen, and Babur spoke of this situation with constant anguish. Luckily, the tombs of the two great geniuses were located close to each other, one in Herat and the other in Kabul, only 150 miles away. This is also called destiny. It is said that it is destiny.

Muhammad Babur was nicknamed the "Kalandar King" in India. And that was exactly the name he found. He always condemned the sultans who fought for the throne and destroyed the country and the people, and wanted their unity.

As Babur says of such kings, "Let the crown of their minds never go out." [1.48]

We know that Sahibkiran Amir Temur Koragoni did not use only the sword in battle. He conquered lands during his lifetime with a sword when necessary and other means when necessary. We are well aware that he carried out nine parts of his state affairs by council, event and consultation, and the remaining part by sword. We can see that Mirzo Babur also relied on the teachings of Amir Temur for many periods of his life:

"You're talking nonsense, Amir Doldoy!" There is a time for everything in the country. If you cut off one head in this country today, two will rise against you tomorrow. Then don't forget... He paused for a moment and said, "Mercy and courage are before the Creator and the people." Do you know who bestowed this wisdom?

- My king...

- Sahibkiran Amir Temur Koragoniy. [1.52]

The fact that the young Khayriddin Sultanov mentioned the name of the Great Temur with great respect as Sahibkiran is a great courage for the time when the work was written.

It should be noted that Muhammad Babur was cruel to those who did not keep their promises. He advocates the use of cruel punishment against them.

"These perverts think that you have the kingdom and that Babur Mirza is dead." Well, let them go - let them see for themselves! Forget the compassion for those who forget the word! [1.60]

Contrary to Bobur's strict rule, the following lyric can be seen below:

You have to behave, you have to be crazy,
We need to forget the forgetful. [2.34]

One of the episodic characters in the story "Shore of Happiness" is the master Binokul. He followed in his father's footsteps to the Indian subcontinent, but later realized that he was more interested in Bobur than in his father. It is the commander - the warrior Bobur, not the poet Bobur. I include Binoqul and Bakhshiturk. Binoqul is a textile symbol, Bakhshiturk is a historical symbol. Binokul

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aspired to the father, did not break away from the mother, anyway.

Although Babur won many times, his victories were not always successful. He was well aware of the many beheadings, orphans, and widows left behind by his success. The king was heartbroken by the way the fifteen soldiers of the enemy, who were bound to be captured alive in a battle, killed themselves. "I was amazed at their courage. And then I was hurt by my sinful heart." [1.56]

Mirza Babur was well aware that if he obeys, he can only subdue the body, but he cannot subdue the human heart. It is beyond his power.

"I realized that in this country, when an alarm can subdue solitary bodies, it can never subdue their spirits" [1.56]

Conclusion

Although Zahiriddin Muhammad Babur conquered vast lands and many other cities, he sees

himself as an ordinary Indian warrior who fought valiantly for the country.

... And again, I realized that they would rather die than lose their lives alive. I, on the other hand, preferred another country to my own. [1.56]

Zahiruddin Muhammad Babur thought deeply, although he could have seized his homeland by force from his enemies. But he did not. Because the people, who had suffered so much, did not want to fight again. His love for his homeland was so great that he wanted to return to the country after the glory of the kingdom, and return to the common man, even in the guise of a potter.

"... I agree, get rid of the royal gratitude to the land where my umbilical cord blood was shed, and return in the garb of a potter" [1.57]

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