

Artistic Interpretation Of The Image Of Amir Temur In The Work Of Askad Mukhtar

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ANNOTATION

The article analyzes the works of the great writer Askad Mukhtar in the genre of the story. The great work of the writer in the small genre is evidenced by the study of the mastery of the image of Amir Temur in the stories "I Serve Man", "The Blue Stone". Reasonable conclusions are given about the peculiarities of writing works on a historical theme, the author's manner of giving color to the era. The author's story "I Serve a Man" is based on the plot of several legends about Amir Temur, Airi Berdi and other creative people.

KEY WORDS: Askad Mukhtar, Amir Temur, story, image, period, hero, tragedy, literary experience, solution, plot, folklore.

INTRODUCTION

Among the stories of Askad Mukhtar, two stories are directly related to the name of Amir Temur. These are the stories: "I Serve Man" and "Blue Stone". In particular, the story "I serve people" is particularly distinguished, which sincerely reflects the relationship between Amir Temur and the great ruler Amir Temur. In this story, the writer's attention is focused on the image of Amir Temur and his worldliness, a just and scientific ruler.

Although it was actually written in the early creative phase of the writer, it has not been published anywhere for many years. In 1994, it was included in a new collection of stories called "I serve people". The title of the story was also published on the book cover as the title of the collection. It is known that the image of Amir Temur was created by many famous writers in the world and Uzbek literary studies.

MAIN PART

The image of Temur and the history of his military campaigns, a number of qualities of the great ruler are reflected in the novels and stories of Uzbek, Azerbaijani, and Turkish writers. If

we take it in a broader sense, the image of Amir Temur is a great historical person who regularly attracts and attracts not only the writers of the Turkic peoples, but also the scientists and writers of the Far West. In Uzbek literature, writers such as A. Mukhtar, N. Qabul, Muhammad Ali managed to create the image of Amir Temur in their works in the genres of story, novel, novel-trilogy.

In particular, Askad Mukhtar based his story "I Serve Man" on the legend of the great general Amir Temur and Airi Berdi. Ibrahim Mominov, the writer's teacher during his student days, was the impetus for the creation of the story.

After all, the writer remembers this in the preface he wrote to the book: "The story about Amir Temur was finished long ago, in the sixties. ... When that person noticed artistic paints in my "work", they started talking about creativity. And Amir Temur told the legend of Airi Berdi, explained that the legend has a historical background and recommended some literature. So, hinting that it is possible to write a story or a short story about it, they said a few good words about me for encouragement...

Recently, when they came to get my archives for the Manuscript Institute, this story came out of the old manuscripts. I decided to publish it in memory of our beloved teacher. Of course, many places had to be revised and retouched. I didn't touch on them much, since there are many places where we were not able to understand the norms and silenced the language in our youth. Let the gradual process of creation remain on its own..."[1, 3-4].

From the passage taken from the writer's preface, it is known that the story "I Serve Man" was based on the folk legend about Amir Temur and Airi Berdi. In general, the history of the creation of the story "I Serve Man" is revealed in the preface. Unfortunately, we could not find the folk legend about Amir Temur and Airi Berdi in written sources. This legend is not found in the book "Stories about Amir Temur" [2].

However, in the story "Maisa Hidi" from the book, the thoughts of the ruler who was in the village of the mystic poet Shabustari about the work of Mahmud Shabustari, the events such as the visit to the poet's grave, involuntarily bring to mind the story "I Serve Man" about Amir Temur and Airi Qobuz.

Let's quote a part of this story: "I am surprised!.. Jahangir the ruler, who are you, Sultan of Turan, Ulug' Amir wants to visit the poet's grave? The face of the ruler, shining pale red, looked simply: - May God bless you, Mahmud Shabustari, the owner of extremely delicate grace! I hope you are as proud as you are! The pale ruddy rays of the ruler's face shone on the cheeks of the old men.

- Your sweet words made our heads go to the sky, Great Sultan! The ruler beckoned with the corner of his eye, and a young man wearing white gloves brought the white king to the table. Instantly, sour breads, various yellow fruits, various cooked meats, and quail kebabs were lined up on a wide table. - Come on, gentlemen! Eat, drink! You are my most honored guest!

A black-faced old man sat with his body raised. Now he felt free, in front of him was not an evil, cold ruler, but a gentle person

like himself, who measured every word. Look at this, although he lives in far away Samarkand, he knows a simple village poet like Mahmud Shabustari. Thanks to his father!..." [3, 6-8].

As we have seen, A. Mukhtar's story "I take care of people" was based on the plot of several legends about Amir Temur and Airi Berdi and other creative people. As a result, the folklore plot, which is the basis of the story, combined with the original story plot created by the writer, created a complex folklorism.

Literary critic G'Mominov, studying the incomparable importance of legends and narratives in the texture of artistic works, comes to the following conclusion: "Legends and narratives have influenced written literature since ancient times with their sharp plots, deep philosophical conclusions, wise and heroic characters.

The role of legends and narratives in written literature is especially increasing in the current period, when the diversity of styles is visible in realistic literature, the philosophy of artistic depiction is increasing, debate, thought, imagination, and internal monologue are widely used in revealing the character of the hero, and serious research is being conducted on these issues.

Legends and narratives help to enrich the poetics of the plot in written literature with their interesting fables, legendary-fantasy plots, provide dynamism in the image, and create bright images of heroes" [4,74] As the scientist very correctly assessed the great service of myths and legends to the enrichment of the poetics of the plot in written literature, Asqad Mukhtar Folk legends about Amir Temur served as a solid foundation for the vivid image of a just, scholarly, and vassal ruler in the story "I Serve Man".

In the story, the image of Amir Temur, a strong ruler with strong Islamic faith, both physically and mentally, is drawn very skillfully. The story begins with the following sentences: "When the sun shone on the blue field, Sahibqiran put the Holy Quran on the tablet. The day was in the sign of Cancer, its

intensity was fierce. The white tents of the state shelter on the stage of the Horde shone brightly" [1, 5]. In the story, Amir Temur greatly appreciates an arrogant man who mocks other people as "crazy". This person was Airi Kobuz.

Sharafiddin Ali Yazdi, who wrote the history of the Timurids, ranks Amir Temur Ayri Qobuz above the Greek writer Homer. This high value is expressed in the speech of Temur, the hero of the work: "Illo sabilyq da maghru asrori karomat - bari fasonadur." Aristotle is a Greek scholar. There will be asotiri and fashion. You are also very handsome, Airi. Praise be to God, praise is unworthy of a servant. Ghiyasiddin Ali Yazdikim, who praised our honor a lot in his battle history, we rejected his art. In Greece, Homer was a horse rider. He's a blind man. And you see us clearly" [1, 5].

After the battle with Airi Qobuz Tokhtamyshkhan, he was summoned to Amir Temur from among the captives. On his belt is tied a caddy. Amir Temur was walking along the river and heard the painful moan of Airi's bugle, so he called Airi to him. Look, Airi's words are very meaningful. He thinks that he is an "invader jatta" in the ranks of the enemy. Then Airi Kobuz says that he is a "Turkish child". Ayri's real name was Muhammad, and he was a murid under the shelter of the Sayyids of Termiz. He pulls a wire apart and clicks. From that he got the nickname "Ayri Qobuz".

Airi Qobuz boldly declares his great love for words and literature, so that the host is surprised by his fearless spirit and thinking: "- Go. Dress up, you will be at our service. - I am at the service of the word - said Airi Qobuz without hesitation, - and the word is at the service of the truth. I wouldn't trade my owner for you either. The owners were dumbfounded. He did not once glorify Olampanoh in his speech, but now he rushed to the page... The owners felt a slight tremor in their bodies, either from anger or surprise. Now, they had both rights and limits if they immediately cut off this little boy. But the eyes and words of this crazy beggar were silenced by something like this, and his mysterious nighttime cries sounded in his ears.

- In this life, no one spoke of us except our great grandfather and father-in-law, Ubaydullah Sadr ash-Shariatdin. You are secondary, - they said sadly, staring at a distant point. - I know that you will not raise a hand to the owner of courage, I decided to test the courage of the owner once again. It's not worth it for me, you see, this oil of my life was for nothing. "Then you're not brave, you're a risk taker."

- I had heard that Sahibkiranga was a well-known somzola musician, and he used to entertain in the circle of musicians. He is deaf. One day, you asked him: "What is your horse?" "My horse is the State," said the musician. "Will the state be blind?" you said. Sozanda said: "If the state is not blind, will it come to the spoon of the lame?" The owner laughs involuntarily and spreads his unpleasantly cold body. - This is a narration... - they said. "My speaking of Iskandar Soni to you will become a legend one day..." said Airi Qobuz" [1, 11].

The above myth, which became popular among the people, served as the main motive for the story "I Serve Man". The writer was able to create a beautiful example of a historical story, making good use of complex folklorism in the work. Amir Temur often invites Ayri Qobuz to his presence and has heated discussions with him. Archaic words and historicisms are used very appropriately in the story. At the same time, he decorated the style of the historical story genre. Historical and national coloring is thus deeply rooted. In particular, the figure of the great Amir Temur, whose Islamic faith has full, innate worldliness potential, is deeply rooted in the "Legend of Amir Temur and Airi Berdi".

L. Sharipova, who deeply studied the theoretical nature of folklorisms, studied complex folklorisms themselves in three parts. These are: 1. Analytical folklorisms; 2. Synthesized folklorisms; 3. Stylized folklorisms [5, 14]. In Asqad Mukhtar's story "I take care of people", the elements of both stylization and synthesized folklorism are noticeable.

Adib's story "Blue Stone" also uses complex folklorism. Literary critic Y. Solijonov wrote about this story: "...Askad Mukhtar's story "Blue Stone" is based on a monologue about the history of the famous blue stone in the mausoleum of Sahibqiron Amir Temur and its unique qualities. The story is completely devoid of dialogues, in which only the blue stone itself speaks. But this very form is manifested in the manner of the writer's appeal to the readership. Through him, the writer praises the need to preserve our immortal values and monuments, which returned to us due to independence" [6, 129].

We consider it permissible to approach the issue from a different point of view. The plot of the story "Blue Stone" was created primarily on the basis of legends and stories about the blue stone, which became a legend among the people. So, in the story "Blue stone" as well as in the story "I serve people", the motive and plot of several folk legends were the basis for the creation of this story. In creating two stories, the writer used complex folklorisms (the content and motive of folk legends and narratives) very effectively. The story tells about the "adventures" of the blue stone placed on top of Amir Temur's grave.

All events in the story are told in the language of the Blue Stone. The blue stone symbolically acts as a narrator. It is known from historical sources that the blue tombstone in the mausoleum of the great Sahibqiran goes to one end of the world and another end for various reasons. Some consider it sacred, while others regard it as a valuable commodity. Someone lifts it on his head, the other sits on its surface. In one place, the name of the blue stone is given:

"I'm beautiful, I'm original, I'm transparent, so come and watch. No, let it be mine. Only a person can say "yours and mine", and in my opinion, this is the reason for the war-discord, massacre, death and loss. Don't you say that Tagin has woven terrible legends about me in order to hide this sin from themselves!" [1, 96].

According to the events "told" by the blue stone, the blue stone decorated the palaces of the Chin-Mochin khagans for several centuries; he was considered holy; even if they move it to several places, no disaster will happen. When Genghis Khan comes with a carnage for the blue stone, his tragic "adventure" begins. Genghis Khan first carried the blue stone on a horse sled. Then four elephants crawl. That night the elephants die, the next day they are loaded on the camels, the blue stone falls on the camels, crushing the six navkars to death.

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Enraged, Genghis Khan whips four more servants to death. Ne is brought to the land of blue stone with hardships. However, soon after, for unknown reasons, Genghis Khan himself caught a cold and died. His son Chigatoy also dies without seeing the beauty of the blue stone. Chigatai's grandson sits on a blue stone throne in Nakhhab. This is not allowed either. When the time comes, Sohirkiran Amir Temur will look. He brings a blue stone and puts it on his head, "restrains the lust of greedy warriors, joins his head and puts it under a crown."

After the owner's death, his grandchildren honor him. Then the king of Iran Nadirshah wants to own it. Along with other treasures of Samarkand, he will move it to Mashhad. But he remembers the terrible legends about the stone, and because he is afraid, he recites blessings about Timur. But still, when "this king, a cowardly thief" almost went mad with fear, he returned him to

Samarkand. After that, Nadirshah was slaughtered by his own people. This is also seen from the blue stone.

The blue stone is placed on top of the grave of the Master. People leave it alone for several centuries. But they bother him again. This date was June 21, 1941. The next day, a terrible war will begin. The story "Blue Stone" differs from other stories in that it is written in the "tongue" of stone. However, none of the stories of Askad Mukhtar were written in this style. In the story, on the one hand, the deep lyricism, on the other hand, the endless tragedy of the blue stone adventures have a deep impact on the reader. In the story, the greed, malice, lust for the throne and wealth of the human being are strongly criticized from the language of blue stone. In fact, this harsh criticism can be understood as a firm position of the author.

CONCLUSION

The writer creatively used the motive of Airi Berdi, popular among the people, and legends about the "Blue Stone" in the stories "Serving Man", "Blue Stone", written on a historical theme, and applied complex stylization in the stories; through this, he successfully created the image of a vassal, scientist, and literature-loving king and ruler in the story "I Serve Man"; And in "Blue Stone" it is proved by the legend represented in the story that the desire for wealth and ambition leads to bad consequences.

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