

## UPDATING VIEWS ON LITERARY HEROES AND GLORY IN THE NOVELS OF THE PERIOD OF INDEPENDENCE

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### ABSTRACT:

The article examines the renewal of views on literary heroism and majesty in historical novels of the period of independence by observing the artistic depiction of the image of the sheikhs in Sadulla Siyayev's novel-dilogy "Akhmad Yassavi".

**KEYWORDS:** novel-dilogy, space and time, toponym, manokib, environment, worldview, mysticism, sect, character, reality of life, poetic perception, interpretation, conflict, aesthetic influence, majesty.

### INTRODUCTION:

Alisher Navoi in Nasayim ul-muhabbat: Khoja Ahmad Yassavi is the sheikh of Turkestan. His body is high and famous, his karma is mutawali and unmistakable melting. Muridu's companions are immense and endlessly melting on the threshold of the will and sincerity of the king ... His grave is in Turkestan, in a place called Yassi ... It is the qibla prayer of the people of Turkestan. In fact, the city of Yassi was revered by the people of Dashti Kipchak and Movarounnahr as a sacred place, and the city was popularly named after Ahmad Yassavi, Hazrat, Turkestan, Turkistan ota. Turkestan, the sacred place where Ahmad Yassavi was born, grew up and lived forever, has long had not only geographical and ethnogeographic concepts, but also political and legal significance. According to Arab geographers, Yassi was replaced by Shavgar (Shovajar) in the 4th and 10th centuries. The

name Yassi can also be found in historical sources of the XI-XII centuries. According to the historian Nizamiddin Shami's Zafarnoma, Sahibkiran Amir Temur crossed the Yassi region and pass when he marched on Mongolia in the early spring of 1376. Sheikh Ahmad Yassavi circumambulated his grave and ordered a mausoleum to be built over his grave. The mausoleum was completed in two years. When Sahibkiran marched on China (November 1404), he spent the winter in Yassi and Sabron, the left wing of the army under the command of Sultan Hussein. Mahmud ibn Wali (17th century) wrote in Bahr ul-Asrar (Sea of Secrets): Modern Turkestan is the city of Saksi, and the common people call it Yassi. From the end of the 17th century to the 18th century, the name Yassi does not appear in sources. Toponym Turkestan has retained little political and legal meaning even after the Arab conquest. Its political boundaries stretch far and wide. It spread to the north and east to the lands bordering the Arab Caliphate, the Qarluq and the Uyghur Khanates. These countries are mentioned in the works of Arab historians and geographers of the VIII-X centuries under the name of Turkestan. The central and southern regions of Central Asia (between the Amudarya and the Syrdarya) came to be known as Movarounnahr.

After the establishment of the Karakhanid state, the toponymy of Turkestan increased in importance and was restored within the former territories of the region. Its southern borders are marked by the Amudarya. Part of it: (Karakhanids, Khorezmshahs, Chigatays, Timurids, Shaibani state) began to

be considered as Movarounnahr. Mahmud ibn Wali writes: "Turkestan is a vast and voluntary country, the length of which ranged from the banks of the Sayhun River to the banks of the Karamurun River, and was called Mogulistan." The author writes that another name of Turkestan is Turan and its inhabitants are Turks. During this period, Mongolia covered East Turkestan, the Seventies, and the Altai.

In the mid-19th century, Turkestan was bordered by the foothills of the Ural Mountains and the Caspian Sea to the west, the Altai Mountains and China to the east, Iran and Afghanistan to the south, and the Tomsk and Tobolsk provinces to the north. Turkestan is conventionally divided into Western (southern part of Kazakhstan, Uzbekistan, Tajikistan, Turkmenistan), Eastern (Xinjiang Uyghur Autonomous Region) and Afghan Turkestan (northern part of Afghanistan). In 1867, the Governor-General of Turkestan was established in the territory of West Turkestan occupied by the Russian Empire. From 1886 it was officially called Turkestan.

After the October Revolution, in April 1918, the TurkASSR was formed in the territory of West Turkestan. Fearing the emergence of the idea of restoring a single and independent Turkestan, the Soviet government in 1924-1925 hastily held an event "National state demarcation of the peoples of Turkestan." As a result, the politically significant term "Turkistan" was artificially obsolete and was officially replaced by the geographical term "Central Asia."

Not only the distant and recent history of the great place of culture, literature and art, but also the exemplary life of the clergy, such as Khoja Ahmad Yassavi, who led his spiritual life, the secrets of the leech path, human consciousness, the world of the soul and the spiritual world. sharia was also separated from the people during the soviet regime. The Shora ideologues, who chanted imaginary beliefs, also

interfered in the ancient religious sentiments of the nations. They were well aware that a sense of unity could unite thousands of people around a single Islamic faith and mobilize them for practical action. But they did not realize that the possessions and cherished memories of mankind could never interfere with the relationship between God and man, the love of man for his Creator. During the years of independence, both our sacred religion and the heritage of the saints were returned to our people. Of course, in this article we are absolutely far from the idea of describing the complex and arduous processes associated with the organization of the life, mystical and literary heritage of Hoja Ahmad Yassavi. This is not even the purpose of the article. However, the changes and innovations that took place in our socio-economic and spiritual life during the years of independence did not exclude fiction, or more precisely, this factor allowed us to open a new field in our prose.

Writer Sadulla Siyoyev, following the traces of distant history, tried to embody the image of the piri Turkestan in his novel-dilogy "Ahmad Yassavi". The work consists of two books in terms of structure:

1. Punishment of the Oath (pp. 3-264).
2. Homeland winds (pp. 265-330).

The author's commentary (pp. 331-333) attached to the book states that this work was the result of twenty years of creative research as a result of the author's independence, his duty as a child, and his appeal to our sources of knowledge and spiritual power. Born in Karnak, one of the Yassavi villages near Turkestan, the writer grew up listening to the wisdom of Ahmad Yassavi, a popular intellectual such as Parpi Mullah. Remembering that he received help from the spirit of Yassavi: Every time I go to Turkestan, I definitely visit Hazrat Turbat. I sit for a long time by the moon near the blessed tombs. I'm a conversational kid. I try to imagine the images of him. I ask for help from the head

of the saints. " Along with wisdom, Siyoev's Devoni, examples of folklore, works of Alisher Navoi, Fakhriddin Ali Safi, Rozbekhon, Yevgeny Bertels, Muhammad Fuod Kuprilizoda, encyclopedias, encyclopedic dictionaries, mystical scholars N.Kamilov, I.Haqqul . Also, with the encouragement of Askad Mukhtor, the life story of a man who was burnt to death in the grief of the nation was able to portray the image of the wise old man as objectively as possible.

The events of the first book of the novel-dilogy begin with the news that the Sheikh has chosen to visit the Kaaba and end with his departure from Merv to Turkestan. The second book begins with the return of the sheikh's caravan to his father's place, and ends with his entering the chilla when he reached the age of sixty-three (the age of the Prophet). Hence, the novel sheds light on Yassavi's sixty-two and sixty-three-year life span.

It is known that the name of Ahmad Yassavi, the sultan of the Arifs, the sheikh-ul-mashayikh, the piri komil, stands out among our great people who achieved the status of irshad and dawat in the 12th century. Indeed, in the Qur'an, it is said about those who believe in God, who fear Him, and who have the honor of being friends with the guardian of God, who lives a life of honesty and integrity. "They have good news in this world and in the Hereafter. There is no changing the words of Allah. That is the great attainment. "Also in the Qur'an: Surely the most pious of you is the most pious. it is emphasized. About the fact that the most pious people can only be scholars: There is no doubt that among the servants only the scholars fear Allah! is described as.

Following the example and instructions, S. Siyoev doesn't describe Ahmad Yassavi in the novel only as a sheikh who lived in the room of the Sultanate Mosque, surrounded by caliphs and murids. Maybe take a look at his family life as well. In particular, the image of Ruqiya Bibi,

the youngest daughter of Musa Sheikh, a twenty-year-old honest spouse, is a wise, intelligent, faithful, loyal, obedient, patient woman; also opens as a loving mother of two daughters and a son.

In certain periods, the Qur'an: myths and legends from the past; the Prophet Muhammad (S.A.W.): There were also those who called him one of the madmen. There were also great scholars in the Ahl as-Sunnah and in the congregation, even those who opposed the sheikhs and governors, those who did not acknowledge them, those who embraced them, and those who did not agree with their views. This is essentially due to the following reasons: a) impurity of the gene is impurity; b) treason; c) bigotry and bigotry; g) envy and hatred; c) In addition to immutable judgments, there are also judgments that vary according to places, times and individuals. That is, there is a scientific debate between the opposing parties that is difficult to reconcile. Consequently, since man was created, they have been opposed to each other according to their psychogenetic nature, naturalness, environment, worldview, level of potential, or incompetence.

In the novel, Sadulla Siyoyev draws attention to this aspect of the problem and seeks to express the image of Ahmad Yassavi, known as a mystical scholar in his homeland and around the world, with all his majesty and a small amount of merits. Shahobiddin Haji and Ashraf Khan Qazi managed to ensure the tension of the conflict and increase the aesthetic impact by showing the image of jealous, sworn and hypocritical people in a comparative plan. The reward objectively showed that the slave was perfectly set according to his deeds. In other words, through the living images of other hypocrites with their tongues and tongues, Allah was able to infuse into the novel the idea that He looked at the heart and deeds, not the image of the slave. He strongly condemned such vices as oppression,

corruption, arrogance, betrayal, ignorance and jealousy.

This is because Imam al-Nasawi, may God have mercy on him, quoted the great jurist, 'Abdullah ibn' Abbas, as saying: "Whoever harms a jurist harms the Messenger of Allaah (peace and blessings of Allaah be upon him). Whoever harms the Messenger of Allaah (peace and blessings of Allaah be upon him) has harmed Allaah." In Sahih al-Bukhari, he spoke about the consequences of harming Allah: "Whoever is hostile to my guardian friend, I will declare war on him. The hadith is quoted. Based on such instructions, it becomes clear that the writer has an objective approach to the essence of the character.

In the novel, the author seeks to reveal Kul Khoja Ahmad Yassavi as a preacher of the Burr language, as well as a humble, melancholy, humble man. The novel: ... until the letter of the body reaches the body, let the seeds of goodness germinate. What evil have you gained from good, that you do not want to do good, what good have you found in evil that you will never do evil? By the forgiveness of Allah, wisdom came:

Kul khoja Ahmad, you are the worst of the bad,

All the wheat, all the straw you have ... such places are characteristic in that they show that the work is adorned with the wisdom of Yassavi and their essence.

In the first book of the dilogy, Yassavi describes how he became a negative being when he was alone. In another place, it is shown that he saved the poor from the plague with the power of the unseen and achieved the reward of Hajj.

In our opinion, S.Siyoyev was closely acquainted with the views of the sheikhs and governors at the time of writing the novel. For example, Imam Abu Bakr ibn Furak wrote: It is obligatory for the saints to conceal their prophecies, unlike the prophets, while Abu

Bakr al-Ashari states: The prophecy belongs to both the prophet and the guardian. In the work of Saduddin Taftazani Sharh al-Aqeed an-Nasafiya, the predictions of the sheikhs are true. It is emphasized that such a prophecy is known in such things as covering long distances in a short time, the appearance of food, drink and clothing when needed, walking on water, flying in the air, talking to inanimate and dumb things, and reducing the calamities that come.

Hence, the novel does not portray the prophetic nature observed in the person of Ahmad Yassavi as contrary to the reality of life. Of course, at first glance, the occurrence of events seems inconceivable to the worldly mind. However, in essence, they do not contradict the rules of Sharia. The author used the prophecies that occur in an unusual way to reveal Yassavi more deeply, to understand the doctrinal issues correctly, to interpret them convincingly, to prevent various conspiracies and contradictions of the scholar by acting on evidence, as well as to refute the superstitious beliefs of some destructive groups. Indeed, he relied on the Qur'an, the Hadith and the wisdom of Yassavi. For example, Abdurauf, who left his five children, his wife and his mother-in-law and went on a pilgrimage voluntarily, refrained from going astray.

In short, the Uzbek historical novel seeks spirituality from the free, pluralistic thinking of the independence period and tries to present the image of the sheikhs and governors objectively. In particular, in our national novel, it is poetically expressed that God is omnipotent, and that it is only in His will to grant the status of a prophet, messenger or guardian to whomever He wills. The fact that it is natural for God to reward his few friends with miracles or prophecies is no longer viewed with suspicion, as in the literary policy of the council. These cases are perceived as the separation of the male servants of Allah in some matters from others and are shifted to

artistic expression. The above-mentioned qualities observed in the historical novels of the period of independence indicate that our views on literary heroism and greatness have been renewed and that the minority is returning to the ancient Eastern verses.

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