

INTERPRETATION OF AMIR TEMUR'S HISTORICAL PERSONALITY IN PIRIMKUL KODIROV'S "IMAGE OF AMIR TEMUR"

Shaxnoza Qurbonova Damin qizi

Teacher of Philology and teaching language department at the International Innovative University

Abstract: This article analyzes the interpretations of the great leader Amir Temur's historical personality in Pirimkul Kodirov's "Image of Amir Temur". Pirimkul Kodirov gave information to the image of Amir Temur by analyzing his book "Temur Tuzuklari", historian Ibn Arabshah and other historians' works. The article is determined by the comparative image of Amir Temur in his characteristics, personality and mental capacity in the work of P.Kodirov and discusses the differences and similarities between their genre features.

Key words: Amir Temur, second revival, Abdulla Kahhar, hadith, mausoleum, childhood, "Zubdatut Tawarikh", folk language.

It was more clear from the above given materials that Amir Temur is one of the world-wide figures who made a mark in the field of history. We will repeatedly investigate his history, his extraordinary personality, and the activities of his descendants. Turning to history, no matter which way we walk, no matter when and where we are, our path will turn and lead to this honorable person. The events and teachings mentioned in the charters of our ancestor Amir Temur belong not only to the XIV-XVI centuries, but also have a special significance in the formation of such qualities as courage, justice, nobility, patriotism, true humanity, both today and for future generations.

In the person of Amir Temur, we see the most mature spirituality of that time. Evaluating the personality of Amir Temur in the sources, he said, "he was an intelligent man who knew the history of his ancestors, was able to draw conclusions from their mistakes and achievements, and was able to put into practice every knowledge he acquired. He was a ruler who matured in morals and ethics, who was strong in faith, who fought for justice, and who never tired of learning for a lifetime." He was well versed in religious and secular sciences, and his assembly was presided over by scholars.

The period of Amir Temur and the Temurids is rightly recognized as the "second revival" of the Middle Ages, with the great contribution of world-famous people who grew up in this period to world science. In particular, kings and princes such as Amir Temur, Mirzo Ulugbek, Boysungur Mirzo, Hussein Boykaro, Babur Mirzo, Temurid princesses strengthened the foundation of the Temurid spirituality due to their respect for science and enlightenment, and at the expense of many constructions, creative work and organizational and financial work. performed. From the Uzbek writers who wrote the works about Amir Temur are Shohista Uljayeva "Amir temur davlati boshqaruvi", Fayziyev Turgun "Temuriylar shajarasi", Abdulla Oripov "Sohibkiron", Buriboy Ahmedov "Amir Temur", Azim Kayumov "Amir Temur qissalari", Tulkin Hayit "Amir Temur haqida hikoyalar" and others. From them Muhammad Ali Ahmedov one of the significant writers who wrote great work about the image and period of Sohobkiron.

Pirimkul Qodirov was born in 1928 in Kengkul village of Tajikistan in the family of a shepherd. In his youth, in the post-war years, he worked on a collective farm, on the construction of a road, at the Bekabad metallurgical plant. After finishing secondary school he studied at the Oriental Faculty of the Central Asian State University, then he did research work at the Institute of World Literature named after M.Gorky in Moscow. In 1954 he defended his Ph.D. thesis on the post-war work of Abdulla Kahhar. He worked in the Union of Writers of the Republic, the Institute of Language and Literature, wrote several serious scientific works on the theory of literature, among them the monographs Reflections, Language and Heart, Folk Language and Realistic Prose.

He made first step to the literature with his story "Studentlar" in 50's of the XX century. Also Kodirov's play "Insof" and literary-critic novels "Halq tili va realistik proza" have a positive influence on the

development of our literature. Further, several collections of short stories and novellas were created: "Children of Five Years", "Our Woman is a Scientist", "Yaira Wants to Go to College", "Stories". In his stories "My Dignity", "Will", "Heritage", "Liberation", his voice of justice, a clear conscience, humanism, labor, love and friendship, patriotism clearly sounds.

The themes and plots of Pirimkul Kodirov's works raise modern problems of people's relationships in the process of their work and rest, study and friendship. The author explores the formation of the worldview of young people, their awareness of personal significance. The writer penetrates deeply into the psychology of the image in the process of life and work events. In a new way, but still truthfully shows the life of cotton growers, their hard and difficult work.

The writer has created 6 novels. The first "Three Roots" was written in 1958 and is dedicated to the life, life and study of students.

He was highly appreciated by Abdulla Kahhar: "I haven't heard the roar of thunder in Uzbek literature for a long time, this work is the same roar, it is like a flash of lightning." The novel reveals the essence of conflicts between true and false scientists, between demagogues and bawlers and honest and hardworking students. Egoism and collectivism, arrogance and modesty, dishonesty and truthfulness, indifference and empathy are masterfully contrasted. The problem of moral choice by every young person is the outline of the novel. The very title of the novel contains the philosophical truth of the writer - three roots are or should be in a person: good strong knowledge to be a professional in your work, high spirituality, so as not to betray your homeland, family, friends, love and yourself, loyalty and constancy of convictions, heartfelt sacred attachment to your roots that your parents gave you.

The epochs of the reign and campaigns of the great Amir Temur and his great descendant Bobur are seen by the writer as formidable, but glorious pages in the history of the Uzbek nation. The most important point of this story is the image of the world famous Uzbek scientist Ulugbek.

Pirimkul Kodirov is also the author of the drama "Conscience" and the script of the film "Your Footprints". His translation work is extensive and talented, he translated "Cossacks" by Leo Tolstoy, "First Joys" by Fedin, etc. for the novel "Starry Nights" the writer was awarded the state prize.

He was a member of the Uzbek parliament, and there he was the chairman of the committee on science, culture and education. He was awarded the title of "People's Writer of Uzbekistan" "Honored Worker of Culture", the medal "Shukhrat" - "Glory", the orders "El-yurt khurmati" - "Honor of the Motherland" and "Buyuk hizmatlari uchun" - "For outstanding services".

His daily motto was: "The chance falls to the one who desires it. Never underestimate the meaning of your dreams. She is an inexhaustible source of strength that will overcome all obstacles. And behind them, behind the obstacles, a new freedom opens up, broad horizons of action.

In the introduction part of the book "Image of Amir Temur" the author states that: "Master Amir Temur led the people's liberation movement and fought heroically for more than three years to free our ancient homeland Turan - Turkestan from the oppressive oppression of the Genghis Empire that lasted for a century and a half. We, scientists and writers, still have to do a lot of work in the way of comprehensive research of these huge historical events and creation of their true interpretations."

Pirimkul Kodirov gave information to the image of Amir Temur by analyzing his book "Temur Tuzuklari", historian Ibn Arabshah, who saw Amir Temur with his own eyes, described his appearance as follows: "Temur was tall, with a huge stature like ancient wrestlers, broad shoulders, a head as big as a lion's, thick fingers, a white-red clear face, a thick voice, two eyes like two burning candles, his body He was a mature, hard as a rock, a calm, calm person who was not afraid of death¹.

The pictures taken from "Temur Tuzuklari" logically correspond to the image of the hero depicted by Ibn Arabshah. Amir Temur, being a brave young man who is not afraid of death, goes to the battlefield against the Mongol invaders. In this field, he fights bravely, and defeats Tavakkal Batyr with sixty men.

¹ Ibn Arabshoh, Amir Temur tarixi. -T: 1992 y., II jild, 65-bet.

His generosity can be seen when he took his young wife on a horse and walked on foot over the sand dunes.

When Alibek Jonqurbani cruelly locked him up, if there was a weaker person than Amir Temur, he despaired and cried "oh-oh!" he could do it, his face would turn blue. But Amir Temur is still looking for a way of salvation with the same restraint, he consults with himself. He says, "The grace of God has reached me and I have gained value." This appreciation is like the inspiration of being able to stand up against death, using all one's strength and left-handedness and being able to take it with joy.

"Some of my relatives said bad things about Amir Abbas, one of my great and respected emirs, when we were alone and in front of people. They fanned my anger with the wind of false words. As a result, I ordered the death of Amir Abbas without checking his words. But later it was found that they lied to Amir Abbas out of jealousy and enmity. After learning from what I did, I regretted it very much", at this point, "Tuzuklari Temur" is reminiscent of the scenes of confessions that can only be found in full-fledged realistic works.

The faith that Amir Temur wrote on his seal and followed throughout his life, that is, "Salvation is in truth" ("Strength is in justice"), always serves as a vital criterion for Babur Mirza.

Pirimkul Kodirov states that: "Finally, after the restoration of historical justice with the honor of Independence, I dedicated new chapters to Babur Mirza's loyalty and devotion to Amir Temur in the completed edition of the novel "Yulduzli tunlar". This theme's valuable power was continued in the novel "Farewell to the Mother Falcon" and the novel "Til va El". Now, logically continuing this topic, I am presenting this book about Amir Temur's experiences, human qualities, and personality in the form of a scientific fiction.² So, we can find valuable examples which is suitable for our research work. The theme of Amir Temur is as endless as the ocean. It is impossible to cover it completely in one wonderful book. There are artists who are boldly waving their pen on this huge topic. I hope they will do what we have not been able to do.

Enlightened and devout parents gave Temurbek a very good education from childhood. He will grow up to be a child with pure morals, truthfulness and affection. According to the sources, Temurbek's father Amir Taragai died in 1360.

Tegina Bibi was died a few years ago. So, Temurbek could get the noble influence of his parents even in his youth. The consequences of his love for his parents can be seen in the image of the famous Oksaroy. According to the book of the Spanish ambassador Clavijo, Amir Temur says that he built the magnificent Aksaroy in Kesh in memory of his father.³

It is written in historical sources that Temurbek was a child with a sharp mind and unparalleled intelligence. Historian Hafizi Abru, who worked as a secretary in Amir Temur's palace and studied his life well, writes the following in his work "Zubdat-ut Tawarikh":

"Amir Sohirkiran was ahead of his peers in school. Until he reached adulthood, he acquired knowledge, manners, letters and eloquence. Deep knowledge in him became a source of courage, and after that he took the post of Emir."⁴

Other historical sources in Persian also contain noteworthy information about Temurbek's childhood and teenage years. At the age of five, Temurbek studied at the school of a teacher named Mulla Alibek in the village of Khoja Ilgor. Mulla Alibek was an old man with fallen teeth. He couldn't pronounce more complex words well. Realizing this, the parents sent Temurbek to study in a school near the neighborhood mosque. In this school, Temurbek took lessons from a teacher named Sheikh Shamsiddin, read the Qur'an and Hadith, and memorized poetic works. Being a very gifted child, he surpasses all his schoolmates and graduates from school at the age of 11. Shaykh Shamsiddin, who taught him at school,

² Pirimkul Kodirov "The image of Amir Temur", «O'zbekiston» NMIU. –T: 2007 y. 193-b.

³ Руи Гонэалесда Клавихо. «Дневник путешествия в Самарканд к двору Тимура». М., 1990. 104-бет.

⁴ Xafizi Obro', "Zubdat-ut tanorix. Turkiyadagi "Fotix" kutubxonasi. Inv.N8 4371. 14-bet.

said to Temurbek's father: "What I knew, your son knew, I can't teach him more, now send your son to madrasah". The Madrasah was in Kesh. There was a long distance between the village of Khoja Ilgor and Kesh. An eleven-year-old boy could not travel long distances to study. In order for him to live and study in a madrasa room, he will have to grow up a bit. That's why Temurbek was sent to the Abdulla Qutb madrasa in Kesh when he was fourteen years old.

Along with religious books, he reads poetic books written in Masnavi with interest. According to R.Mansuri's sources, Temurbek used to memorize the places he liked in Jalaluddin Rumi's book "Spiritual and Spiritual" in the madrasa. Another poetic work, which he loved to read and memorized many parts of, is the book "Gulshani Roz" ("Gulshani of Secrets") by Azerbaijani poet Mahmud Shabistari.

Amir Temur's mausoleum, which was built with his decree and funds, proves how great respect and generosity he showed to the poets who read and memorized the books of Amir Temur. Because it is self-evident that a dozen times more gold was spent on Yassavi's huge and beautiful mausoleum in the village of Shabistari than the gold that was shared in honor of the good poet's memory. About the fact that Amir Temur read a lot of books and impressed his interlocutors by reciting the best poetic verses when the occasion arose, Hazrat Alisher Navoi gives the following opinion in his work "Majolisun Nafois":

"Temur Koragon - even if they don't praise me for reciting poetry, but those who read poetry and prose in the best place and position, one verse reciter like him can recite a thousand good verses".⁵

There is a reason why we pay special attention to these historical evidences that Amir Temur recited poetry and prose in a high position. Amir Temur's unfounded criticism that he was "an illiterate person who did not study well in his youth and did not know how to read and write" has been repeated in the books of some scholars and even academicians since it was written in the 15th century in Ibn Arabshah's book "The Miracles of Fate in the History of Temur" until recently.

One such book was published in Russian in Moscow in 1992, when independence was won in Uzbekistan and historical justice was restored to Amir Temur.

In this collection named "Tamerlan" the famous academician V.V. Barthold the following sentences are cited: "Though Temur was illiterate, he knew history well through books read by short story tellers." Another respected academician A.Yu. Yakubovsky expresses the same idea in a different form in his work called "Temur": "Temur knew the Turkish and Persian languages from his youth and appeared to be an educated and enlightened person. But he did not know how to read and write. The books were read to him by storytellers.⁶ Even the English writer Hilde Hookham, who published a book in the spirit of sympathy for Amir Temur, said the following words in her novel called "Sultan of Seven Climates":

"Temur was not ignorant even if he did not go to school."⁷

After the restoration of historical justice to Amir Temur, in 1999, our friends translated this book into Uzbek and published it in Tashkent should not know that Amir Temur was an enlightened figure who studied well in schools and madrasas, they printed it in large circulations without even noticing that Hilda Hookhem's opinion was wrong.

Literary scholars who claimed that Amir Temur was "uneducated and illiterate" did not think on the basis of the writings of historians who knew this matter better, such as Khafizi Abro, but it seems that based on the story of Ibn Arabshah, who added the narrations heard from everyone to the historical facts: "Miracles of Fate in the History of Temur".

"In this story," wrote Ibn Arabshah, "I remembered what I had seen and wanted to narrate what I had heard from others."

⁵Qayumov.A. muharrirligi ostida. Alisher Navoiy. Asarlar. 12-jild.-T: "Fan" nashriyoti, 1996. 168-bet.

⁶ «Tamerlane». Christopher Marlowe., 1992. 488-6et.

⁷ Hilda Hookham. "Yetti iqlim sultoni". T, 1999. 8-bet.

Ibn Arabshah was 14 years old when Amir Temur died. Naturally, such a young teenager did not serve in the palace of Amir Temur. Only he may have seen Amir Temur up close in Samarkand. The memory of youth will be strong. That is why Ibn Arabshah remembers Amir Temur's image well and describes it convincingly. We will dwell on this image below. However, after Ibn Arabshah left Samarkand in 1308-1312, he lived in Mongolia and the territories of the former Golden Horde, for another nine years (1313-1321) he worked as a private secretary in the court of the Turkish sultan Muhammad I. The environment in these countries must have influenced Ibn Arabshah.

Ibn Arabshah included some of the fictitious narratives created by the Genghis Khans and Yildirim Bayazid's supporters in the spirit of enmity against Amir Temur in his story about Amir Temur. Ibn Arabshah, who believed in such fabrications, spread the baseless claim that "Amir Timur was illiterate, he did not read or write anything, he taught everything to others"¹ in his book.

However, all the facts we cited above from authoritative sources, the names of teachers and teachers who taught him in schools and madrasas, and what they said about Temurbek's literacy, intelligence and enlightenment prove that Ibn Arabshah's claim is false.

Temurbek's deep scientific enlightenment acquired in his youth and youth, combined with his forefathers' inherited talent for valor and leadership, allowed him to appear on the stage of history as a hero at the age of 24. Before reaching this age, he becomes a skilled rider, a sharpshooter whose arrow hits the target without fail, and a brave warrior who wields a sword with equal skill with both his right and left hands. At this age, his critical talent for identifying and riding the best thoroughbred horses began to bring him fame.

In the scientific art of Pirimkul Kodirov there is the piece about the forgiveness of Temur: they take Amir Husayn hostage and bring him to Temurbek. Amir Husayn, who is in a pitiful situation, sheds tears remembering the times when he was once a friend of Temurbek, and the days when his late sister Oljai Turkon was kind to both of them, he repents of all his mistakes, he throws himself at Temurbek's feet and asks for forgiveness with tears in his eyes. Forgiving by nature, Temurbek died of Amir Husayn's blood. When he told this to his emirs around him, he remembered his life partner Oljai Turkon and tears came to his eyes. In order not to raise the ghost of the deceased, Temurbek wants to keep Amir Husayn alive. However, one of the vengeful emirs, Kaykhusrav, kneels before Temurbek and demands the death of his brother Kayqubad, who was innocently executed by Amir Husayn. Amir Temur consoled him and said, "Get rid of your uncle's food, this man will answer for your food in the hereafter".

Amir Temur considered his soldiers not hunting dogs, but human children like himself. Amir Temur says in a special regulation on the encouragement of the Sipohi: "Let's not overlook the services of any Sipohi. Because they are in the public service, and the fact that they did not spare their eternal life for the sake of the mortal world, they deserve a gift and material support. He should not be deprived of his salary when he reaches the age of old age while doing some military service.

During the military campaign, on the eve of a dangerous battle, Amir Temur encouraged his soldiers with an additional salary called "ukulka". For example, on the eve of the battle with Yildirim Bayazid, all soldiers were given seven years' salary in advance. Of course, such great care and generosity served as an important factor increasing the enthusiasm of the troops. All these facts clearly show that the general activity of Amir Temur was fundamentally different from the general activity of Genghis Khan.

Bibliography:

1. Ibn Arabshoh. History of Amir Temur. Book II. Tashkent: "Mehnat" nashriyoti. 1992, pp-87,99, 259
2. Manz B.F. The rise and rule of Tamerlane. Cambridge University Press. 1999– Pp. 124-125.
3. Pirimkul Kodirov "The image of Amir Temur". –T: «O'zbekiston». 2007 y. Pp- 8,23,145
4. Qayumov A. Saddi Iskandariy. T.;G'ofur G'ulom nomidagi Adabiyot va san'at institute, 1975.196-bet.

5. Rui Gonealesda Klavexo «Дневник путешествие в Самарканд к двору Тимура». М., 1990. 104-bet.
6. Shamukaramova Feruza Shakirovna. "Studying the history of the state of Amir Temur and Temurid at the late XIX-beginning XX centuries", Novateur publications JournalNX- A Multidisciplinary Peer Reviewed Journal ISSN No: 2581 - 4230 Volume 7, Issue 12, Dec. -2021. P-46
7. "Tamerlane". Asian History. Retrieved 1 November 2013.
8. Temur tuzuklari. Forschadan Alixon Sog'uniy va Habibullo Karomatov tarjimasi. B.Ahmedov tahriri ostida. Tashkent: G. Gulom Publishing House. 1991. p. 65.
9. Temur tuzuklari – Tashkent. Yoshlar nashriyot uyi. 2018, p-38.
10. Temur // Tamerlane. Epoch. Personality. М .: Gurlash, 1992. P. 372-395.