

Interpretation of Spirit of the Time and Historical Person in the Story "Panoh" by Khayriddin Sultonov

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ABSTRACT

This article is based on the analysis of the problem of the spirit of the era and the interpretation of the historical person in the story created with the image of Zahiriddin Muhammad Babur, who is living a second life with the examples of his works, and who is a notable representative of Uzbek classical literature after Alisher Navoi. Among the works created on the subject of this story, it is among the works that artistically depict history correctly and truthfully. recognition, together with the creation of works such as "Boburiynoma", "Boburning tushlari", "Saodat sohili" by the writer on the theme of Zahiriddin Muhammad Babur, also indicate that he is an effective artist, the spirit of the time, symbolic through the image of Zahiriddin Muhammad Babur in the story expressions and, together with this, the reflection of the image of the king and poet who lived with homesickness throughout his life, and the analysis of the vivid embodiment of the psyche of a person who was able to make his life spent in wanderlust and wandering into potential and attractive with his creativity, is significant.

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INTRODUCTION

The opinion of Abdulla Qahhor, the owner of the Order of Merit, who laid the foundation stone of the Uzbek school of storytelling, and the well-known writer, "Nobody will ever raise a writer. A good writer is raised by good works, and a good writer does not even know that he has been raised." It is not an exaggeration to say that it is appropriate to speak about the work of Khayriddin Sultanov, the author of the work. In fact, the author's work is loved by readers, the plot of his works is based on reality, order in the composition, fluency of the language of the work. It is necessary to emphasize that the attitude towards our historical figures has changed in connection with the independence and that the image of historical figures is being created and brought to the attention of the reader, correctly expressing the aspect of historicity. When the time comes, we think it is permissible to quote the opinion of the English scientist William Erskin about Zahiruddin Muhammad Babur: "In terms of generosity and bravery, talent, love of science and art, and success in dealing with them, there is no king in Asia who can equal Babur."

The composition of Khayriddin Sultanov's story "Panoh" attracts attention with its correct construction and comprehensibility of the language of the work. It is known that in literature, the story is considered the smallest genre, in which only one specific event in the life of people is covered. However, in this story, the struggle for the throne during the Baburi period, and the conflicts between nobles are vividly embodied. At the same time, the figure of a historical figure is prominent against the background of the events infused with the spirit of the time. In addition, another noteworthy aspect of the story is that we can see the continuity in the image of the spirit of the time and the figure of the historical figure, and the truthfulness of the work indicates the high level of the writer's skill. From the first scenes of the work, Babur Mirza's life in prison is correctly reflected. It is recorded in the sources that Zahiriddin Muhammad Babur Mirza lived with a longing for the homeland throughout his life. Khairiddin Sultanov consistently illuminates the struggle for the throne in the story. Here you can be sure that the writer has thoroughly studied the sources covering the Baburi period. Because in the work, when Babur Mirza abandoned Samarkand to his enemy Shaibani Khan, the first scenes of the wanderer's life are drawn by the writer in colors full of persuasive power in an epic plan. They told that Babur Mirzo, who went to Andijan in search of salvation, could not find a place even in his own country, that his younger brother Jahangir Mirzo took the throne and was waiting for him. Babur, whose character is meek and the main motto of his life and work is to do good to people, does not want more blood to be spilled. Look at the writings of Charkhi Kajraftar, he was faced with another persecution by Ahmad Tanbal. The writer highlighted the eloquence, ingenuity, wisdom, and foresight of the character of Babur Mirza in his conversation with Kasimbek: "- If the ambassador is waiting... let him! - said Babur suddenly with a sharp voice. ?! Kasimbek's sparse, yellow eyelashes blink:

"I don't understand, my dear."

- Why don't you understand? It's surprising that a clever, quick-witted person like you, who can move a snake under the ground, does not understand it!

- Forgive me, my lord, but your servant has never claimed to be quick-witted! - said Kasimbek, moving his thin lips... ". Adib described the relationship between the characters in bright and clear colors in this very picture. Involuntarily, we can see the image of the historical figure and the character of the historical figure. It is seen that he was able to skillfully use words like you, who can move a snake on the ground, to not understand...surprise! In the course of events, Zahiriddin Muhammad Babur's qualities of determination and wisdom are fully manifested: "You're kidding! "Everyone who belongs to the state and the politics of Arkoni must have a clear understanding," said Babur, softening his imagination. - After all, a hundred thousand considerations are necessary at the bottom of every work. What troubles we have faced because of one thoughtless judgment, now we need to open our eyes."

It is also worth noting that the writer uses the name *tajahhuli orifona*, one of the artistic arts, in the work: "You see, Kasimbek, if Mirza's question is a proof of his quick understanding, your *tajahhuli orifona* (*tajahhuli orifona* - not to see, not to know) is proof of this." When the time comes, it can be said that the word used in the course of events brings to mind the folk proverb "Seven measures and one cut". The virtue of discretion in Babur Mirza's character is exaggerated. During the conversation between Babur Mirzo and Kasimbek, who was able to make his life spent in hardship and suffering attractive with his potential, the struggle for the throne between the nobles of that time, the difficult situation of the country, the mistrust and lack of words of the nobles are vividly described: "- These are bitter ironies "No, Qasimbek," Babur said thoughtfully, "these are just bitter truths. I didn't even think of mocking you. After all, one end of the whip that hit you will certainly hit us too. It's just that you believe the sweet words of a sly fox like Sultan Ahmed Tanbal. surprising". It is understood during the events that Babur Mirza wants to forget the

wanderings during his life and intends to go to his motherland, Tashkent. In order to further increase the influence of the writer, to use words of admonition and educational value, he also uses Persian words:)! No, Qasimbek, I feel bad, neither Jahangir Mirza nor Tanbal can be trusted. Rather than this wandering, it is better for me to go to Tashkand, to my great-grandfather. Both my great-grandfather and my uncles have worked, they are experienced people. forget it!". Of course, Babur, who was nourished by the philosophy of "He who knows the good done to people, and if he does not, the Khaliq knows" throughout his life, considers his past days in darbadar as destiny. He feels unhappy. At this point, the famous rubai of Babur Mirza comes to mind:

Tole yo‘qi jonimg‘a balolig‘ bo‘ldi,

Har ishniki ayladim, xatolig‘ bo‘ldi.

O‘z erin qo‘yib, Hind sori yuzlandim,

Yo rab, netayin, ne yuz qarolig‘ bo‘ldi.

The writer gives the impression that loyalty to the country, the need to love the country, "...Let's stay in our country until there is a king in another country, my lord!..." in these words. At some points in the work, it is worth noting that the writer uses suggestive words: "...– For example? – Jahangir Mirza is small, you are big, and when the fault of the small passes away, the adults should be forgiven. If you send one of the clothes you are wearing, it would be a sign that you have decided again." . Kasimbek confirms to Mirza Babur that it is always necessary to act with politicism, and sometimes compromise is also necessary. The writer's writings give the impression of emphasizing that sincerity should be a person's companion in any case: "...- A kiss is sharp, elegant weapon, my lord. There is no better proof of a sincere wish. By the way, is the word "Allanechuk" engraved on your forehead? Yes, " Zahiriddin Muhammad is priceless!..." In the writer's work, the situation of the soldiers who lived in constant hunger, truthfully illuminates the situation of that time. Especially, the scene related to the betrayal of princes came out naturally. At that time, Babur Mirza said: "...They thrust my sword into my bosom. Is it possible to believe in human nature after such a betrayal?!...", he writes from the moments of his fate. Especially Babur's saying "I have never seen such indolence in my whole life", even that he could not digest the betrayal, "this sword did not cut my head, but the raw thoughts in my head the words "he also ran away" encourage us to think about the pitiful situations that those who wear the cloak of betrayal to the human race cause to humanity. In the story, Kasimbek's apology to Babur Mirza is particularly convincing. The writer was able to correctly interpret his visit to Tashkent. In general, Babur's character is correctly expressed in the story, based on historical truth. It is no exaggeration to say that this story, presented to the literary community, is one of the signs of the writer's respect for Babur Mirza. The skill of the writer is that Babur fell into the web of betrayal and distrust. and because the description of his situations in other painful moments is convincing, you can feel that the reader who reads that picture feels sorry for Babur Mirza, and even feels his sufferings as his own. Charkhi's heart, affected by the deeds of the tyrant, wants to help Babur. This story of the writer encourages us to appreciate our present days, to study the undiscovered aspects of our history, to be a worthy follower of the great scholar Babur.

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