

Interpretation of Historical Personality in the Novel

Akhmadjonova Okilakhon Abdumalikovna, Makhmidjonov Shokhrukhbek

FarDU, lecturer Department of literature

ABSTRACT

Great member of twentieth century Uzbek literature Askad Mukhtor's "Chinor" novel and its historical heroes are under discussion in this article.

KEY WORDS AND PHRASES: novel, history, genre, time, people, legend, creative work, language, method and author.

INTRODUCTION

The author shaped several historical people who were representatives of knowledge science based on his creative purpose in Askad Mukhtor's "Chinor" novel which owns specific compositional structure. One of them narrates Abu Nasr Forobiy's who became second teacher after Arastu and in this position the author used legend genre of folklore. He pointed given social problems in the next story by the king and scientist's conversation in the course of events.

The main part

Contemporary well-known writers' effect was also huge in forming of Askad Mukhtor's attitude to folklore. For example, Markhamat Ochilova who learned the effect of folklore in the author's creation admits Gafur Gulam's influence by emphasizing that Askad Mukhtor heard about the description of the nay that Al-Forobiy brought from Greece and afterwards he introduced in his work by reworking on it¹. This legend differs from the first one with its language and method sharply. If we see the language and method related to folk tales in the first legend, in the second one the language and method typical of folk books about Mashrab, Ibrokham Adkham and other historical people are the leader:

"The human in Forob village next to Sir Mukhammad is well-known and popular around the world among wise men. He was the second master in knowledge and science after Arastu and he was famous for Al-Forobiy name. He brought a miracle with millions of extra ordinary things which was called "nay"².

This passage reminds language and style of a conversation in "xojibobo takyaxona" in "Shum bola", namely, we can say that the influence of Gafur Gulam is strong in the effective use of Askad Mukhtor's oral creativity. While this language and style perfected the character of people in "Shum bola" and in "Chinor" it created a certain science and seriousness.

We can see Akhmad Yassaviy a well-known representative of Uzbek classical literature and Tolstoy a representative of Russian literature in the novel "Chinor" by Askad Mukhtor. In one of the stories in the novel, the writer goes back history through memories of Ochil buva

¹Ochilova Marhamat. The novel "Plane" and folklore. Uzbek language and literature. 1970, No. 2, p.9.

² Mukhtor A. Chinor. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1969, p.

and tells the story of his brother Abdulakhad. The story is mainly about meeting with the great Russian writer Tolstoy in Yasnaya Polyana the verses read from Yassaviy in this meeting, the author's thoughts on the freedom of the slave man and human spirituality are devoted to the interpretation of events related to Tolstoy. In this story the author intends to reveal his ideas and goals, on the one hand, and on the other hand, he has a great respect for the works of Yassaviy and Tolstoy, representatives of literature living in different periods of the Eastern and Western worlds. Tolstoy acknowledges the writer's worldview and recognizes him as a great thinker when he heard from Abdulakhad Yassaviy's verses about the material world, the consequences of lust and aspiration to it, oppression and violence, halal and haram. And he asserts that the ideas in Yassaviy's doctrine are universal ideas:

" ... tell me: why do great wise men of all times propagandise this education so enthusiastically? Why are there so many in all religions, in all people: Krishna, Buddha, Lao-tzu, Socrates, Epictetus, Mark Aurelius, Russo, Kant, Emerson and Yassaviy. Because this is not only Iso's teaching, these are universal rules. Ethical truth and religious truth are both just one truth. Mutual love is humans' the only wise activity. A person should think about own moral maturity by living according to love rules not state ones unstopably³"

In a society in what religious ideology and ideas are banned, people are turned into working machines based on various "high-flying" mottos and pressure promoting such ideas about people's living based on love rules, not the state rules was a huge courage. Although these opinions told with the words of the character, in fact, it is clear that these were expressing the author's outlook. With the meaning of this story, it can be told that one of the writer's influence sources is, undoubtedly, Tolstoy's creation and thinker's philosophy also played a profound role in the foundation of Askad Mukhtor's philosophical outlook. While reading the novel we are witness to the steps of mysticism philosophy typical of East classical literature in the author's creation too. Literary scientist Umarali Normatov admitted following features too:

"... pay attention to Yassaviy, universal ideas in his doctrine sentences about the life giving strength of his religious teachings. This sentences were written in 60's condition when to talk about Yassaviy generally, to say something good about religious doctrines were banned and Yassaviy was expelled from literature history! Although it was givem with Tolstoy's worda and in his prediction way, it wasn't a jest to write" bloody revolution", "an enormous crime" about "the great revolution!"⁴.

Conclusion

Writing a novel with the words of historical great people by making his religious and moral notions absorb and knowing how to wake respect towards ancestors up in a reader is another clear example of Askad Mukhtor's proficiency.

³ Mukhtor A. Chinor. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1969, 313 p.

⁴ Normatov U. The magic of creation. "Singer of the XX century". Tashkent. Sharq NMAK, 2007. 93-p.

References

1. Ochilova M. The novel "Plane" and folklore. Uzbek language and literature. 1970, No. 2, p.9.
2. Mukhtor A. Chinor. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1969, p.
3. Mukhtor A. Chinor. Tashkent, Gafur Gulom Publishing House of Literature and Art, 1969, 313 p.
4. Normatov U. The magic of creation. "Singer of the XX century". Tashkent. Sharq NMAK, 2007. 93-p
5. Okilakhon Abdumalikovna Akhmadjonova, Dehqonova Maxsuma Shavkatovna, Sabirdinov Akbar G'afurovich, S.A.Xo'jaev, & H.Jo'raev. (2022, May 1). CREATIVE WORLD. <https://doi.org/10.5281/zenodo.6519223>
6. Akhmadjonova, O. A. (2021). Symbolic And Figurative Images Used In The Novel "Chinar". The American Journal of Social Science and Education Innovations, 3(03), 389-392.
7. Ahmadjonova, O. (2020, December). THE ARTISTIC SKILL OF THE CREATOR. In Конференции.
8. Akhmadjonova Okilakhon Abdumalikovna. "ТУФИЛИШ" РОМАНИДА РАЎБАР ОБРАЗИ ПСИХОЛОГИЯСИ. Filologiya ta'limi masalalari: muammo va uning innovatsion yechimlari. <https://doi.org/10.5281/zenodo.6582616>
9. Makhmidjonov, S. (2021). ARTISTIC INTERPRETATIONS OF THE EDGES OF THE HUMAN PSYCHE. Интернаука, (15-3), 75-76.
10. Sh. Maxmidjonov. THE INWARD WORLD OF AN ARTISTIC DEPICTION OF THE CONTRADICTIONS. <https://doi.org/10.5281/zenodo.6519249>
11. Zokirov, M. T. (2021). To typology of language situations. *ISJ Theoretical & Applied Science*, 11 (103), 706-710.
12. Turdaliyevich, Z. M. (2022). About Grammatical or Morph syntactic Interference. *European Multidisciplinary Journal of Modern Science*, 4, 768-773.
13. Turdaliyevich, Z. M. (2022). To the Question of the Study of Arabisms in the Persian Language. *Spanish Journal of Innovation and Integrity*, 5, 566-570.
14. Turdaliyevich, Z. M., & Shukrona, A. (2022). About Turkish-Uzbek Vocabulary Words in the Lexical Structure of the Tajik Language. *Spanish Journal of Innovation and Integrity*, 5, 620-624.
15. Ismoil, H., Mukhtorali, Z., Jumaboy, J., & Parviz, A. (2022). WORD FORMATION FROM THE TAJIK BORROWINGS. *Modern Journal of Social Sciences and Humanities*, 5, 71-76.
16. Mukhtorali Turdaliyevich Zokirov, Sohiba Mukhtoraliyevna Zokirova (2021). About The Influence Of The Uzbek Language In Rishtan Tajik Dialects Of Ferghana Region. Turkish Online Journal of Qualitative Inquiry (TOJQI 12 (4), 115-122.

17. Turdaliyevich, Z. M., & Ergashevna, S. S. (2022). About the “Space” and “Time” Philosophical and Language Categories. *International Journal of Culture and Modernity*, 13, 96-100.
18. Zokirov, M. T., & Ibragimova, M. S. N. (2021). Alisher Navoi about style problems. *ISJ Theoretical & Applied Science*, (12), 601-604.
19. Turdalievich, Z. M., & Mukhtoralievna, Z. S. (2007). (nd). UDK: 398.221 specific features of language interference in contrastive linguistics.
20. Zokirov, M. T., & Zokirova, S. M. (2020). On researching phonetic level of the languages. *GIS Business*, 15(6), 148-154.
21. Zokirov, M. T. (2021). MASTERY OF USING TABOOS AND EUPHEMISMS BY ABDULLAH QADIRI. *Theoretical & Applied Science*, (5), 112-115.