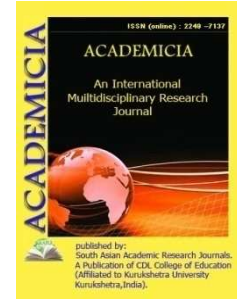


**ACADEMICIA**  
**An International**  
**Multidisciplinary**  
**Research Journal**  
 (Double Blind Refereed & Peer Reviewed Journal)



**DOI: 10.5958/2249-7137.2021.01822.X**

## INTERPRETATION OF HISTORICAL PERSONALITY IN THE NOVEL “ALISHER NAVOI” BY ISAJON SULTAN

**Madinaxon Yusupova Egamberdi Daughter\***

\*Base doctoral Student,  
 Department of literary studies,  
 Fergana State University, UZBEKISTAN  
 Email id: madinakhonyusupova@mail.ru

### ABSTRACT

*The article interprets the unique features of the Navoi image of the writer Isajon Sultan in the novel “Alisher Navoi” as a historical and creative person. The novelty in the creation of the work is studied as the artistic skill of the writer. The author makes fertile use of the artistic image of those around him (taghoyilari, mudarris, the future King Hussein, the pole, his father Ghiyosiddin and his mother “volidabeka”) in revealing the image of the young Alisher. The kindness of this Iraqi beauty to Alisher, who could not find a place to put himself if he did not see a rest, was aware of all of his immaculate love in the apartment. For this reason, he was released from other jobs and appointed alisherbek as a nanny” (38). In the three-time battle of Ion Hassky, who lived in the V century before BC, it is mentioned about “magic figures”, and the three – digit number of Pythagoreans with the “characteristic “number is described as follows:” Everything Is this-three, there is nothing greater than three or less.*

**KEYWORDS:** Image, Historical-Creative Person, Navoi, Novel, Mystique.

### INTRODUCTION

A lot of books have been written about the Sultan of the word estate AlisherNavoi. Aybek's novel” Navoi“, novel-dilogy” Navoi and artist Abulkhayr " of OmonMukhtar, stories and stories of MirkarimOsim, V.Zahidov, I.Sultanov, A.Kayumay, A.Hayitmetov, N.Mallaev, S.Ganiyeva, A.Abdug'aforav, Y.Isaac, Sh.Zire " Lost In Test Match Such literary scientists as Haqqulov created high scientific and artistic researches, and today the novel “AlisherNavoi” by Isajon Sultan, who was creatively active in the literary process, said a “new word” on this subject, appeared as a new interpretation of the works about Hadrat.

If the work of “Navoi” and “AlisherNavoi” by Isajon Sultan, written about the great thinker, is close to each other by belonging to the genre of the novel and by analogy with the image of certain realities, the method of description differs in the variety of images. In the novel” Navoi “socio-political and spiritual-educational realities are widely covered in the epic plan, and in the novel” Alisher Navoi “by the Sultan, along with socio-political and spiritual-educational realities, religious-philosophical views and” subtle aspects” of the creative process are given a wide place. Oybek tells the contents of the work in chapters in highlighting the realities of the novel “Navoi”, the writer explains the realities of the novel “Alisher Navoi” in four parts: a) “Garoyibu-s-Sig'ar”; b) “Navodiru-sh-shabob”; C) “Badoe'u-l-mediocre”; d)“Favoyidu-l-kibar”, through these parts the author wrote the work “Khazayinul-Mauni” – “ - ” treasure of meanings as great thinker aims to reflect the meaning of the content of life.

In the novel “Strange-s-Sig” reflects the youth antics, the spring of life, the sincerity of childhood. In the realities of Alisher's childhood pales, his power Hafiz is elevated in the world of poetry, through the lessons of mudarris Abu Abdullah Kulahi, he begins to understand that “knowing and learning is the highest task of humanity”, that “man is the kind who can learn, understand and create”, especially from the work of his beloved book Fariddinattor “logic ut – tayr. The author makes fertile use of the artistic image of those around him(taghoyilari, mudarris, the future King Hussein, the pole, his father Ghiyosiddin and his mother “volidabeka”) in revealing the image of the young Alisher. For example, the image of the pole - Alisher's nanny, whose original name was “a pole, brought this girl with him during the Iraqi walks of GhiyasiddinbekShahrukhMirzo, who had never been to Iraq”. The image of the pole” joriya with a black brow, a white elongated face "plays an important role in revealing the sincerity of the child of the equally “beautiful” young Alisher, and in the social environment of Hiri, reflecting some aspects of the image of women:" girls from the age of nine are obliged to grow a chodra, and since then it isY)it was forbidden to throw. In hiri, the weak are paranjiYop closed with a pinch, even if they go out to berun. Yellow in the inner courtyard-he wore a black bunny over a red mixed nightmare, caught his chimmate pole and flared every chip worried that the jackhammer was delayed. The kindness of this Iraqi beauty to Alisher, who could not find a place to put himself if he did not see a rest, was aware of all of his immaculate love in the apartment. For this reason, he was released from other jobs and appointed alisherbek as a nanny”(38).

The second part of the historical novel” AlisherNavoi “is called” Navodiru-sh-shabob“, which reflects the events of the period when the subjects about the history of mankind brought Alisher from the world works to the world of comfort and voluptuous thought, as well as the art of poetry, which has the power to embody all this,” knowledge of nujum, geography, account, medicine ” – AlisherNavoi.

The third part is” Badoe'u-L-mediocre", in this part – the middle-aged badies, the seal of Nevoi in the figure, and in creativity the inscriptions of fate, which are reflected in the verse in which the word wisdom is depicted:

"Ulchehrufuruğitushubanzortanimga, a kind of groom.

Everyone saw the moment, misses, yonadurkhoshok in the grass”[204].

This gazelle, donated by the king “one gold, one shingarf, one green robe“, is written by Navoi on the kezs” famous for wintering in the service of Abulgasmirzo”. ” In the art of poetry “through these gazelles of the master poet fully reflect the subtle aspects of the author's image State, his inner-senses. In this part, the work of Navoi in the position of the seal, the case of a conspiracy organized by my member of the minister and some princes, who envied this situation “without seeing”.

The fourth part "Favoyidu-l-kibar“ - the benefits of old age," in one of the nights the universe was darkened, the sun was hidden as a fountain of life obi. Although it was not visible to the spring, Khizr would scatter resin from it over the Blue." In this part, the image of Navoi, who gave himself to the enlightened ways of science, becomes even more vivid, he writes as a summary of his life:

Take me, you Turkish bedadidor. This is the verse structure of the tongue " [267].

In recent moments, it is mentioned that the more strained “mafosil” in the body is the “Great Sun of poetry extinguished”, and in the end the Thinker remains from the language, but through his immortal works he achieves “immortality”.

The realities reflected on the basis of chronological succession are described in a davriy manner in accordance with the years of Navoi's works. The work begins with the image of “the dead on the side of Hirirud was fantastically decorated with spring patterns before the eyes”, that is, in the work, which began with the image of the spring of life of AlisherNavoi, the beautiful views of childhood, the behavior of Alisher, who from youth to fit, even in a hunting conversation with the “base” to Through various realities, it is pointed out that Alisher is perceptive (as he feels that “although the belly is hungry, the orange of the heart is important, “the color of the holves is different in taste”). The author points to the subsequent realities of the work, depicting the youth moments of the great thinker, which means that the future of this young boy is bright, expressed through the event “the mystery of the round star”: “the appearance of the round star makes the person aware of the fact that happiness to his son is either the duty of the people of Iraq used to open the foil depending on whether the tail of the star looked up or down, thick or thin. - See, rising from the rise. It is flying, leaving all the stars below!” , said the young Alisher's uncle(Kabuli)”” So, Alisher, who first saw the star with a tail” all the stars “with a high vision, with a breadth of thought,” the drop below “”science-he durlar from the constellation of Zephon " becomes an adult as an investigator. During the work, 3 times the same case(the event of a round star) is repeated. The fact that the creature was blessed by the great tortoise, AlisherNavoi, is also repeated three times, and this is not accidental. The writer has a certain purpose from such an artistic statement. The ideological expression of the “magic three-digit " in the novel means that the writer Isajon Sultan expresses his individuality and in his work “inclination to logic” unsurlari is thrown into the eyes. Number three is "battle - it is dynamic" (as life always consists of struggles M.Y.) is the embodiment. In the three-time battle of Ion Hassky, who lived in the V century before BC, it is mentioned about "magic figures“, and the three – digit number of Pythagoreans with the” characteristic “number is described as follows:" Everything Is this-three, there is nothing greater than three or less. The perfection of any existence is an expression from the Holy Trinity – mind, strength and happiness. The author wants to say that this trinity is a jam in a person. The fact that AlisherNavoi helped people with “intelligence” “”power “is also reflected among the realities of the work that it is actually a great” happiness " for the individual.

Also, the realities of the passage from the point of view of the Piraeus are initially in infancy: "Sheikh Sudur Giyosiddinbek is a piri of the family, according to Tamerlane, when a son was born, he called a moth and a horse, and when he went to his presence, Sheikh Sudur said: - to him (Navoi to M.Y. the fact that he said, "We gave wisdom and knowledge in infancy" (54) is also expressed in the manner of a sign to the future, later on, to be a musharraf to the prayer of Mevlana Sharafiddin Ali Yazdiy and to inform Mevlana of the "mystery of the round star". The writer breaks down on the basis of the literary goal as the derivatives of the "mystical imagination "that in the past lifetime intrigues of the Trinity" birth," life "and" death "there are internal and external features that determine the peculiarities of the person's" infancy," Youth," "old age".

#### REFERENCES:

1. Jurakulov U. The peculiarity of the original word // Sharqyulduzi, 2013. B.135.
2. Samandarov I.E. History in Uzbek historical novels. Fil.f.nom.diss. - T.:1992. B. 42.
3. Muhammadjanova G. The development of artistic perception and the image of Navoi. Journal of Central Asian Social Studies. 2021, 2 (3). B. 5.
4. Sultanov I. Navoi's heart book. - Tashkent .: 2010. B.3 (374)
5. Samandarov I.E. History in Uzbek historical novels. Fil.f.nom.diss. - T.:1992. B. 42.