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HARMONY IN IMAGERY OF LITERATURE AND REALITY OF LIFE

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ABSTRACT

Human has always been a central theme of the literature. The article discusses idea of how a great historical person is turned into a main hero in a fiction with all the complexity and controversy of his life in the example of personality of the magnificent Amir Timur and analyzes his relationships with relatives, wives, children, court and officials, as well as the samples of imagery of ruling.

KEYWORDS. *Literature, fiction, hero, image, portrait, analysis, interpersonal relationships, the Uzbek state and government.*

INTRODUCTION

There are some historical figures, whose lives and deeds become a legend inspiring and motivating the future generations and awaking the national pride long after their death. Amir Timur was first of all the founder of Uzbek statehood, and a person of dignity, tolerance, humility and high intellectual potential. His cultural and material heredity are kept in the golden pages of history forever. Worldwide interest to the life and creativity of the great Amir Timur is a very good example for this.

The works devoted to the life and creativity of Amir Timur teach the reader to reflect on his life, social environment, political and cultural life, interstate relations, realities of the past, various characters, as well as the life of the commander. By exploring the works of this great image in course of continuous literary education (in the 9th grade of general secondary schools, A. Aripov's drama "Sahibkiran" [6; p. 125] or in the 11th grade, "Sahibkiran thoughts" from the tetralogy of "The Great Kingdom" by Mukhammad Ali [6; p.46]) readers will have the opportunity to explore the thoughts and ideas of Amir Timur not only as a great ruler but also as a human being. The reader, who meets the commander drowned in his own thought in drama "Amir Timur" by A.Aripov, witnesses various events in his personal life that suddenly reveal his character in "The great kingdom". Therefore, it is possible to say that the image of a righteous ruler in the Ancient Oriental legends is a composite based on the realities of life

and artistic imagery in the book "The Great Kingdom".

MAIN PART

Choosing optimal methods of analysis that enhance the perception of a literary work in the course of education is a complex matter. In the study of a literary work the reader must feel and relate to the way the author works, as well as to learn the writer's intentions, to master the content of the work, and to develop the aesthetic evaluation skills.

It is essential to choose the analysis methods for the novel that focus on the features of Amir Timur as a patriotic son of Turkestan land together with sad and joyous moments in the hero's fate, and the scenes with his family and friends, rather than on the life of a commander full of continuous battles. After all, the analysis of artistic works serves to awaken the heart of the reader, to enhance their emotional well-being, and to illuminate their creative purpose without leaving the text. Therefore, in recent years it has been interpreted as an important means of applying students' theoretical knowledge to life, as well as encouraging reading through the formation of competence to analyze literary work.

Analyzing the imagery system of a written literary work involves identifying the main and supporting characters and heroes, identifying their leading features providing them with proofs. In this type of analysis, "it is important to prevent students from distinguishing positive and negative groups of the symbols and to consider how each of them can be evaluated in terms of the opposite one" [1;p.116]. The



essence of the analysis, aimed at understanding the psychology and character of the hero, is that it helps the reader to delve deeper into the inner world of a particular imagery, to understand the logic of the writer, the interconnectedness of events, and how close the characters are to life. In exploring the work of "The Great Kingdom", readers should focus on the following features of historical novels:

(a) The object of the work is to recreate the periods, events and prominent persons that are most important in the life of the people and society;

b) the description of the period and its events, the need for the emergence of the author's scientific and aesthetic concept in relation to historical figures, and the socio-political character of the period;

c) The existence of a time distance between the writer and the imagery object, which is explained by the important stages of the development of society;

(d) An in-depth artistic exploration of the events and lives of the individuals depicted, and the development of historical truth into artistic reality [7; 290.] etc.

It is well known that in the Soviet period there was a misunderstanding about Amir Timur's personality and management policies. For many years, our people have imagined the commander as a scary bust made by anthropologist and sculptor M.Gerasimov. Independence allowed us to substantiate the contradictions in the views about this great person. In particular, we see that the statues erected by the decrees of the first President of Uzbekistan I. Karimov relied on the portraits of the famous historian IbnArabshah:

"Timur is tall, straight, with broad forehead, big head, very strong and handsome, with a white-red face, broad shoulders, a beard, wounded on his right foot and hand, a man with two eyes shining like a candle. He was a man of vigorous voice, of great splendor and speech. He was good at noticing and observing any discreet sign, and he could plan and predict the behaviors of people around"[2; p.151]. Of course, these lines further clarify the personality of Amir Timur's image and personality.

At the beginning of the analysis, students are asked questions to determine how well they master the content of the work. For example, it may be appropriate to ask how Muhammad Ali approached the creation of the image of Sahibkiran in his book "The Great Kingdom".

Amir Timur is a complex historical figure. Therefore, it is possible to trace the varied approach of this great figure not only in folklore but also in the written literature. It is noteworthy that each artist evaluates the image of Amir Timur in terms of his own understanding, worldview and interest. In particular, the historian B.Ahmedov creates an image

of the great commander in historical work "Amir Timur" based on the historical factoids, whereas P.Kadyrov (in his work initially called "A farewell of a mother falcon" that was ultimately renamed as "ShohruhvaGavharshod"), A.Aripov (in his work "Sahibkiran"), Kh.Davron (in his work "The Thought of Samarkand") seeks to create more artistic expression.

In the story "The king of the seven worlds" by an English teacher, author and researcher, Hilda Huckham, who carried out a long time research on the history of the Central Asia, the commander's life is shown in the light of historical sources.

It is no secret that the life, personality, military campaigns and governing strategies of the great Amir Timur were the subject of a genuine interest to many of his contemporaries. That is why the image of Amir Timur has a special place in the literature of world. For example, Christopher Marlow's "Great Amir Timur", Edgar Poe's "Great Timur", Johannes Goethe's "Timuroma" (one chapter of the "East-West Divan"), "Timuroma" by Abdullah Fatihi, "Timur and Yildirim Baized" by Muhammad Said Orduboy, in the work of Hussein Jovid "Amir Timur" the efforts of the great commander to unite the Turkic peoples are described artistically.

Amir Timur's opera, published in 1724 by German composer Georg Friedrich Handel, or "Tamerlano" a composition by Italian composer Francesco Gasparini that was explored in the Uzbek classical music theory for the first displays the focus of Western art historians in the life of Amir Timur. The continuous nature of the studies of Amir Timur's personality abroad can be seen on the example of the French scholar Lucian Karen's study "Travel to Samarkand, the era of Amir Timur".

It is important to revive the spirit of the Amir Timur era in the readers' imagination. For this purpose, information and communication technologies can be of a good use by creating imaginative web-tours to the times of Amir Timur, showing footage of architectural monuments created during the life of Amir Timur and his descendants, or making video panoramic images or movies about them. The research environment not only revitalizes the work but also makes it interesting.

"Every single person in life is an unresolved riddle. A literary work is accustomed to feeling others and sharing the pain of an outsider by portraying all the complexities, suffering, experiences and thoughts of this seemingly insurmountable problem. Based on the nature of the character and pedagogical task posed by the school, each student creates some new qualities in their psychologies through analyzing the images. It has some kind of personality." [1; p.116].

In the course, it is necessary to approach the image of Amir Timur, first of all, from the perspective of a historical person and a living human



being. As the story unfolds, the character of the protagonist is revealed as a caring father, a loving kin, a woman's godly spouse, a thoughtful husband, and a trustworthy friend. In the course of the analysis, Amir Timur is presented as a devoted father, who pays serious attention to the education of his beloved children. It is natural that the boys who have learned from their father will grow up to be courageous, brave, and honest young men in the future, this is the message that is encoded into the narration for the students to decode. The fact that little Princess Sultan Bakht was taught the skills of archery, sword-fighting, and, if necessary, was allowed to participate in the battles proves the commander's confidence in women and that he did not treat women as helpless or weak. There are also references to the existence of women in the Timur army and their behavior on the battlefield, in H. Huckhem's book "The king of the seven worlds" [8].

Timurbek plays a special role in the lives of his daughters. His eldest daughter, OqaBegy, was his favorite one. Timur rushed to greet his little princess every time he was back from the trips, which was a display of the infinite compassion of the father. The joy of the commander who arranged the marriage of the princess to a worthy family did not last long. The scenes, where a princess is affected by incurable disease and passes away, buries her father in painful sorrows, and are certainly not to be left indifferently by anyone.

The father is also deeply concerned about the disagreements in the family of Sultan Bakhtbegim. Pupils should consider the behavior of Amir Timur, who treated family sacred, tranquilizing his daughter when she complains about a difficult life situation or disagreements with her groom. Although, as the father-in-law, Timur is dissatisfied with the brutal actions of the governor of Hutton, Muhammad Mirak, he sends his daughter back home – which shows the idea that the ruler believed in the strong and lasting bonds of sacred family union.

The idea of thorough selection of the spouses for his children by the great Timur, for the further success of the Sahibkiran descendants should be taught as the matter of a big importance nowadays. After all, the problem of spiritual and physical development of the young generation has always been relevant. The reasons why Timur did not hide his happiness, once he learned the plans of prince, JahongirMirza, to take Honorable Princess Khorezm for the wife should be analyzed on this light.

During the lesson, students should be encouraged to interact with the heroes. The owner of the title "BonuyiKubro" KutlygTurkon is Timurbek's closest ally and adviser. Her spiritual support alters the commander's view of life, which is in the midst of difficult problems. The sheer bond of consequence between the siblings is evident in their

communication culture and their compassion for each other during difficult times.

The words "my dear brother" and "my dear sister" show that they really care about each other. Occasionally, students will admit to the delicacy of the responsibilities of the kinship relationship by failing to take on the duties of a king, and by expressing their attitude of guilt.

In the saddest days of Timur's life, the period after the death of his son JahongirMirza, he meets with his sister and seeks a moral support: "I see the world to be a very cruel and merciless place to be. What was my fault? What did I do wrong, my dear sister? I don't understand, why would God punish me with such a harsh loss? Why should my young lion have passed away without living the full life of joy?" [5; Page 61].

In the analysis, it is also necessary to explain that Amir Timur is concerned about the young widow, his daughter-in-law, Khanzoda. Only then can they imagine the father's distress in comforting his daughter-in-law, and how he is distressed to hear that others try to marry her. The commander, for whom the princess was the replacement of his own son, swore that he would not let anyone hurt her as long as he was alive. Tears of the father-in-law, who embraces the bride, smashes hearts. After some time the princess is wed to the third son, Mironshoh, according to the wise plans of the QutluqTurkonoqa and Saroymulkhanim. Readers will be able to understand the content of Timurbek, who was comforted by the fact that his daughter-in-law was staying within the family and his grandson will be raised accordingly.

It is important to draw the attention of the participants of the analysis to the sad and joyful days of Amir Timur. Consequently, scenes of his suffering with the loss of his children are important in the character of the great Sahibkiran. In the process, students feel that there is no greater loss than loss of loved ones; they learn empathy and not taking anybody for granted in this world.

It is well known that the cruel fate separates him from people, on whom he used to rely as on the fortresses. First, his son JahongirMirzo, after his beloved daughter AqaBegi, his sisters KutlughTurkonAqa and ShirinBika and his wife DilshodAqa died one after another. The ability of those close to Timurbek's heart to cope with the hardships and fortifications of his own life will inspire students to have a strong will in life. In the course of the analysis, the birth of his eldest child, the joys of having a grandson, the excitement of his meeting his grandson Muhammad Sulon, the pleasant troubles of the marriage preparations of his grandson PiruhammadJahongir, meeting TumanAqa, his love, that he lost twenty five years ago. All of



them must be described as one of the most memorable moments of his life.

Although Timurbek may appear to be serious and strict man, whenever he is alone with the princesses, he forgets the anxieties of the world and turns into a completely different person. The scenes where he walks in the tulip fields with Saroymulkkhonim, presenting her a lot of flowers, show another part of his character.

Every time he used to go on a campaign, he would toss the coin to decide which of the princesses to take with himself. This shows that he sees justice even in the most subtle of matters.

It is worth noting that the appreciation of the father-in-law relationship of Amir Timur is also remarkable. Students will also have to be explained why the military commander of Khorezm Yusuf Sufi was forgiven several times in a row, every time he made rebellions or was cruel to his people. Timur, who had high beliefs for the family ties, wanted to unite with the Khorezmian king to protect the country from enemies. For the sake of princess Khanzoda, his daughter-in-law, he would repeatedly forgive Yusuf Sufi.

Timur weds his sister, ShirinBika's daughter, to the ruler of Herat Giyasiddin, in order to prevent the state's bloodshed. During the analysis one should pay a particular attention to this aspect as well.

Amir Timur's approach to life is very well restored in the memory of the students after reading the book. The story where Timur and Amir Hussein discusses the devotion and its meaning Amir Hussein orders one of his soldiers to dive into cold water as the proof of his devotion to the king. Amir Timur, meanwhile, orders one of his soldiers to jump of a high tower. In contrast to the former, Timur set the safety measures one night before, for the soldier would not risk his life or hurt himself while jumping. This definitely increases the trust and respect for Timur by his soldiers.

In the analysis, students are required to find evidence of Amir Timur's psychological inconvenience and suffer, when he sees the betrayal characteristics in his friends and relatives. In particular, the analysis of the following part plays an important role: "Why do people hate one another, betray, lie, speak one thing, but do the opposite? Why people repay good with evil? When a man will become a human? True, God punishes the wicked, but when? When you think about it, it causes hatred for the human race, and it also spills out the hidden love that is hidden in your heart. O God! What is the solution?"[5; p. 271].

In this regard, it is desirable for readers to pay attention to the relationship between Amir Timur and Amir Hussein. When the victims demanded to punish Amir Hussein in accordance with Shari'a rules, the commander will remember the good and

bad days he had with his ex-friend, his pity and tears will show his compassion and king nature.

Then the activities of the students will be directed to investigate the situation of king Timur, who experiences betrayal of his commanders. The fact that he has found a "Father and Son" relationships with Tokhtamish Khan to help him to regain his glory and position and by this providing the security of territory of DashtiKipchak. Timur would always think things over and over, before he came to any kind of conclusion. This shows him as a far-sighted policy maker. However, the analysis is more effective if readers give self-assertions that selfish amirs such as Amir Kaihusrav, Mahmudshoh Bukhari, Abu Is'haq Yasovuri, Odilshoh Jaloyir were repeatedly pardon for their treachery. Timur would regain them with positions, in order to direct them away from the wrong.

Timur appreciates the human's life. It is difficult for him to behead even those people who deserve punishment. The conspirators, who see his appreciation of human life, regret their ineffective lives, and regret their shortcomings.

The pardon and breadth of the ruler, when it comes to understanding the mistakes of such dishonest and hypocritical officials as Amir Musa and Sheikh Nuriddin, encourages them to focus on his service. It is also his tolerance and compassion that the governor of Shibirgan, Zindachashm Oparidi, who went before the open attempted assassination, was not beheaded, but was exiled instead.

The next step will be to work on the image of Saroymulkkhanim, which is described as kind and full of compassion. Working on this image puts a lot of responsibility on students. Although readers are well aware of the historical contributions for the prosperity of the country and the entrepreneurial wealth of helping the needy, her fate as a woman has not been well understood. At the same time, it is necessary to draw their attention, first of all, to the image of Saroymulkkhanim as a wise wife. She possesses a high degree of intellect, able to conquer the heart of the ruler of Turan. Under the circumstances when Amir Timur sets out for a long journey, she tries to keep the princes, princesses and the harem's life in harmony. She sends letters to the commander, calms about family, and inspires him to new victories. She prepares grandiose welcome back parties for the return of her beloved husband, which shows respect for the ruler and people's love.

The fate of Saroymulkkhanim would be full, if only she was not devoid of happiness of maternity. Nevertheless, she was lucky enough to adopt and raise Jahongir Mirzo and Aqa Begi who lost their mother. Further, she would play a very important role, when it comes to the marriage of her children and even grandchildren.



The purpose of the analysis is to substantiate the fact that Saroyulkhanim was a kind and modest bride who respects her husband's relatives. This aspect of the princess is particularly evident in her relationship with her sister-in-law, QutlughTurkan. Her keen mind and intellect always keep her in the court of honor. From time to time, she reminds her daughter-in-laws of their responsibilities and supports Sahibkiranin governing of the country.

The princess is able to do whatever it takes to see her family happy. For example, on the one hand, princessKhanzoda, her daughter-in-law, who is depressed and sees no joy in life after her husband's, Jahangir Mirzo's death; and on the other hand, Timur's sadness as a father, who had been burnt in the heart after the death of his son – and Saraymulkhanim finds the appropriate solutions to balm these two burning hearts. Undoubtedly, the students' respect for the dignity of a woman who has managed to overcome the tragedy of her family will increase the respect for her personality. At the end of the analysis of Saroyulkhanim's image, readers will realize that she is worth of the title "Bibikhanim".

It is also noteworthy that the analysis depicts a hero's portrait in reference to his inner world. In particular, the phrase "it is difficult to see anything in his eyes" about Zindachashm Opardyrevealeshypocrisy in the heart him; whereas, "the ever-smiling eyes of Jahangir Mirza" revive the prince's love-affectionate heart.

CONCLUSION

It may be noted that in the course of the analysis, young readers will be able to see the writer's goal, which is to convey to the reader the exemplary human qualities of the father of the nation. Literary analysis serves as a tool for readers to grasp and understand these aspects, to help the reader to live fully within the realities of the literary work and to approach the artist spiritually.

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