



## THE IMAGE OF A SAINT IN MODERN UZBEK NOVELS

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### ABSTRACT

*This article discusses the artistic interpretation of the image of saints and historical figures in modern Uzbek novels. The images in Siyoev's novels "Ahmad Yassavi" are also analyzed.*

The twentieth century Uzbek novels pay special attention to the development of historical themes in literature. During the Soviet era, Uzbek writers were somewhat banned from addressing historical issues, but during the years of independence, writers began to write freely, free from these pressures and pressures. In the novels of this period, there is a growing interest in depicting the distant past, in the artistic depiction of the lives of saints and prophets, as well as in the lives of our ancestors.

"Mashrab" by Shuhrat, "People of Love" by O.Mukhtor, "King of Martyrs" by H.Dustmuhammad, "Ahmad Yassavi" by S.Siyoev, "Eternal Wanderer" by I.Sultan, "DevonaMashrab" by HayriddinBegmatov, "Egamberdiev" Saints AlovuddinQovchin "portrays the images of Piru saints who lived in our country.

SadullaSiyaev's novel Ahmad Yassavi tells the story of Yassavi and his time, who lived in Turkestan in the 11th

century and became famous for his wisdom, who founded the Yassaviya (Jahriya) sect of mysticism. In the novel, the author describes Yassavi as a saint of the people, who imagines him as a saint when he hears his prophecies, but in fact looks completely different: "In their eyes, the saint is a hybrid, with a beard on his chest, a turban on his chest; he must have been a great man with various verses". Sultan ulArifYassavi wore a simple turban, a small turban on his head, a blue belt around his waist, and a small body. It is inconceivable that such a small man was a saint that he had ninety disciples, and that kings consulted with him. When HazratYassavi asked the people if they knew Sheikh Shahabuddin, the people refused. Because Shahobiddin was a hypocrite who declared himself a sheikh.Yassavi stares at Yassavi as he slanders him and swears falsely. Shahobiddin fell down the stairs of the porch, broke his jaw, broke his arm and



bent his mouth. NizamiddinKhushroy asked, "Is it possible to fight with a saint? My father used to say thankfully, Sheikh Baba used to say, "I'm sorry, but I'll be late," [1:14] and Kemal said to Kara.

This is how the story of HazratYassavi's pilgrimage begins in the novel. When he went on Hajj, Shahabuddin repented of his sins and tried to go to Yassavi, apologizing to him in his mind. When she tried to ride the donkey, she fell to the ground and her crooked face returned to normal [1; 25]. The author is referring to the wisdom that the repentance and forgiveness of a sinner is forgiven. However, Shahabuddin refused to go to Yassavi and continued his activities.

Yassavi's divine prophecies are also revealed in his conversation with a young man named Abdurauf. He was a married with three children. He joins the dervishes against his mother's will. Abdurauf had a problem. When he went on a business trip and returned a year later, his wife had a child and his mother had left him at home. The woman says she did not betray her husband. When Yassavi heard this, the name of the baby was "Isn't Gaybullo?" [1; 51] and promises Abdurauf that they will find the child's father when he returns from the trip. Solomon tells the judge that the boy's father is a black man who is walking in the garden with a sickle. At the end of the play, the secret of the incident is revealed, and the woman's accidental actions lead to this result, and both the woman and the man are found not guilty.

The author describes the rules of mysticism and the way of life of Sufis in the

novel, saying that "Junaid Baghdadi and BoyazidBistomi in the Arabs, Yusuf Hamadoni in the Persians, and Sheikh Ahmad Yassavi in the Turks were such saints" [1; 79].

In the events of the war of the Turkic tribes of the same ethnic group, the injustice of the judge, the imam, the oppression of the common people by the Ishans, HazratYassavi's call to faith, prevention of various murders, and others are given by the author in influential scenes. Karluk puts an end to the bloodshed that escalated when Samad first did not recognize HazratYassavi, and then kissed his skirt and said, "I knew you were a saint then."Yassavi's subjugation of man is described as follows: KofarSamad "looked into the eyes of the sheikh and lost his temper. Inside came the trace. Interestingly, this is the second time he has lost consciousness. That's what happened that day when he was sitting by the water. There is something in the sheikh's eyes, and when he looks at a person, his body begins to heat up, unable to find the words on the tip of his tongue." [1; 82]

The saintly prophecies of HazratYassavi are also described in the story of Suleiman the Magnificent (Baqirgani). In an orchard in Gijduvan, Yassavi told the crowd, "Look, the apples are blooming, and now it's the fruit's turn". At this time, the apple trees often shake and begin to bloom. The members of the assembly could not take their eyes off the swaying trees. HazratYassavi said, "Repent, what happened to these trees? Did someone say to him, Shake?" [1; 101] says that the trees stop shaking. Yassavi himself actually preferred to keep the prophecies



secret. Solomon was unworthy of another prophecy of Piri. Yassavi had previously heard him arguing with a Khorasan scholar and praying two rak'ahs in the water. When HazratYassavi came to Marv during the pilgrimage, the fidelity spread. One morning he is called by the chiltans. Knowing that they would be in a cemetery or a ruined building, they asked, "Where did they call us?" A light appears and leads to it. The city guard resists opening the gate, sees the light shining on the sheikh's path, and obeys the order. Yassavi goes to a takiya and joins the circle of saints and prophets, who pray for Yassavi and his people to be saved from the plague. When HazratYassavi returned from this meeting, he saw Hizr lying in a drowsy state. HazratYassavi does this: when he throws

his cloak into the fire, it burns. Everyone around you is stunned. He said to the king of the city who came with the sheikh, "Vassalom ... The plague has been averted from Merv, inshallah" [1; 263]. In the dreams of HazratYassaviHizr (as) entered and ordered him to return to his homeland after completing the reward of Hajj. He will return to Turkestan. Although the novel is written and illustrated centuries ago, the ideas and conclusions it draws are still relevant today. Through the image of HazratYassavi, the writer teaches the reader to be steadfast in the path of faith, honesty and piety, faith. Although it is difficult to reach the rank of a saint, such works are an example of perfecting our spirituality and morality.

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