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SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 04 Volume: 96

Published: 30.04.2021 <http://T-Science.org>

QR – Issue



QR – Article



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## INTERPRETATION OF HISTORY IN THE STORY «HISOMIDDIN AL-YAGI» BY SHAYIM BUTAEV

**Abstract:** This article plays an important role in the factual illumination of the image of sheikh Hisomiddin Al-Yagi who has not lost his identity. In the article, views about the fact that the story on this historical topic is superior to stories on another historical topic, as well as the fact that it is artistically energetic, cause controversy have a special value. In particular, the image of Sultan Tarmashirinkhon in the article is valuable in its importance in showing the artistic interpretation of history. Most importantly, in this article, the author covered in an analytical summary how high the level of skill was demonstrated by the fact that the writer told the grief of the heroes of the story as his grief. With this story, which is reflected in the dolgali periods of the history of our people and encourages us not to let go of the human life, the writer gave an artistic whim against the background of history the existence of brave and brave people of our nation.

**Key words:** story, new history, historical reality, historical truth, art and the culture of the twelve countries, philosophy of life, love for the language is described in bright colors, language charm, splendor.

**Language:** English

**Citation:** Khamraeva, M. A. (2021). Interpretation of history in the story «Hisomiddin Al-Yagi» by Shayim Butaev. *ISJ Theoretical & Applied Science*, 04 (96), 450-454.

**Soi:** <http://s-o-i.org/1.1/TAS-04-96-90> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.06.96.90>

**Scopus ASCC:** 1208.

### Introduction

This story is realized a story that is much more notable in artistic terms and causes serious controversy within the stories created in the following years on a historical subject. During the studying of the story, "we found it permissible to bring the writer's thoughts on the story in the conversation of the writer Shayim Butaev with Mukhtasar Tojimatova the correspondent of the newspaper "New Uzbekistan". A historical story called "Sheikh Hisomiddin al-Yagi" caused intense discussions in the circle of many readers. The creators should also be a significant contribution to the creation of pages of our new history. What kind of researches are you doing in this regard? - Although this story reflects a small, unobtrusive narrative of our history of Dolgali, which was liked by the majority and also translated into many foreign languages. In the prestigious Turkish magazine (the translation into Turkish by professor Vali Savaş Elok is one of the perfect translations. The emphasis is ours-H.M.A), in the

collections of stories, recently published in Russia and Ukraine in the Russian language, published in Tajik magazines, intensively discussed in literary circles, fills my heart with it. The reason I say "fills my heart" is that the work is also a saying like a child, it is an essential to live after the father, if he(it) leaves this life before the father, it makes the heart a beggar. Your feedback about the fact that the creators should also have a significant contribution in the creation of pages of our new history is absolutely true.

The historian could falsify the historical reality due to the demand imposed by the customer, and this is a phenomenon that has been observed. But the truth that literature puts forward does not lose its nobility in any time. There are many examples of this in the world literature. And in our national literature there are real historical pages, where the historical truths of the beginning of the twentieth century, the period of the decline of the Khanates, in the realistic works of writers such as Abdulla Kadiri, Abdulla Kahhor, are hidden under the text with great skill, sometimes

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expressed publicly. From these events, the period of independence of our history is no exception. Therefore, today the people of creativity need more truth than ever. It manifests itself as a power, like a locomotive, which lends society. History serves for today. Motivate to take a lesson. Reminds me not to repeat mistakes. To this process, I also try to add a share. On a historical subject, too, I have considered a series of stories, preparations for writing a larger masterpiece. It remains only to put them on paper! But so far, the conditions are in demand... if they find their solution, I'll roll up the most and get to work again." [1].

### Analysis of Subject Matters

In the process of events in the story, initially the image of the nature of the land and the emphasis on the people of science, art at that time, are described in a special bright paints: "...Winter chill has risen. The cold took over. On the porch of the mosque, the living soul was not visible, and the long-flowing prayers were taken inside themselves. Twelve wooden columns, each of which was processed by carpenters for monthly, kept this building in its own way, capable of comfortably accommodating five to six hundred prayer rooms. In these columns it was possible to see the art of twelve countries, traditions, to notice their tastes. The Masters, who came from twelve countries, sealed their var craft to the wood. Now they were not ordinary wood, but samples of high art, which were devoted to the beauty of the mosque to its splendor." [5, 1].

In this post, the writer noted with his practical work that at that time in the country lived masters who knew the art, traditions, history, tastes of the twelve countries, and that they were unequal in their master's chapter, in order to give the History back. Of particular importance is the image of Hisomiddin al-Yagi, the image of the honest, pure, unselfish Sheikh in the story. Reading the story, you will witness that in one story in the small genre the writer skillfully copes with a number of tasks. On the example of a Moroccan tourist who traveled the land to land, the writer the spirituality of man showed how important the philosophy of life was in his understanding of the inner and outer world.

"...This man was a traveler from Morocco, walking from land to land, from border to border. He went on his way more than ten years. Wow, What did not see during this time! Scholar and devana, rich and poor, wise- ignorant, humble-bragger, scoundrel-noble, greedy- generous people from the moving of relentless to the cities that wave like an ocean, he saw the people who were humiliated from ignorance, false claims, from their faces to the barbarous hands. Humanity like an insect that, he thought. But they say that there is only one thing that raises it. What is that thing? The tourist is looking for relentless, seeking...the unfamiliar places where he has reached

his feet amaze him. This fascination motivates you to step again. Finally, this was the place where its wonder led." [5, 2].

In another place, the writer describes in bright colors the boundless affection and love for the language through a small episode. Only in the image of a tourist will reflect the awakening of love for the language, and in this way the writer will be able to encourage the reader to love, keeping it, and, if necessary, to struggle with self-sacrifice for his future. Naturally, this sheet causes such a picture formation in the reader. "... They gave the traveler a face-to-face weight to the Sultan. They told him about it. The Sultan compliments him and laughs: - You are kind, you are good, you are blessed, - said in pure Turkish language. Than to compliment the tourist even the Sultan, he admired the charm of the spoken language, the magnificence of which he admired. The Sultan memorized the words he said. Even that he was imitating, he did not think about that and said the same words, which he met people with whom he saw:

"...- You are kind, you are good, you are blessed! In the tourist who woke up in love with this language. The more you insist, the more word learning has been in motion." [5, 3].

Especially in the story, It reached the image rhythm in the plaque, which was associated with a late arrival of Sultan Alouddin Tarmashirin to prayer. In the work, Hisomiddin Al-Yagi's " time is such a judge that the Padishakh and Poor are equal everytime in front of it. The most glorious is for us that Allah has commanded" his originated words were much reliable and natural.

Another situation in the story attracts attention. The status of the Sultan after entering the late prayer also calls for a fancy. The words of his spirituality resonate as a confirmation of our thoughts in this.

"... Greatness found abas.

Forgot about the Khakan.

The powerful voice of Sheikh called everyone to unanimity:

- Allahu Akbar!

That was great glorious:

- Allahu Akbar!

That was the brightness though:

- Allahu Akbar!

That was the greatness though:

- Allahu Akbar!

That was all beings though:

- Allahu Akbar!

It was the same, it was the same, it was the same — the vest was the same though a body, the only one voice was the same though: - Allahu Akbar! From the eyes of the Sultan there was filling with tears, unintentionally" [5, 4].

### Research Methodology

In this image, the writer expressed the fact that in this single word there was an exaggeration,

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glorification, greatness in the way of Allah. With this, the writer would like to remind you that the word also has a wrong. In this regard, self-realization in the image, the coming of tears into the eyes of the Sultan, who is uttering the word Allahu Akbar in the direction of the absorption of the song of purity into the world of hearts, also fills the thought for a moment, means that before the truth of life the Padishakh and Poor was fold. A person understands that one should not give in to the ambitions of the transitory world.

"...Following the Sultan, the nobles, who could not enter the mosque, more precisely, could not find a place to enter, stayed outside. At the same time, they were irreplaceable in the memory of Hakan. The Sultan, who always ate their grief, butted it, and forged his blood, was now eating his grief. The grief of his own soul was being eaten! It was inconvenient for the assistants (A'yans) because they were enemies with the spirit, and the Sultan thought that the grief of his spirit would not think our flesh: they knew that their bodies were the rulers of the world. In their bodies, all the organs were embodied — there was a heart, a brain, there was a belly a lot; only, there was no soul, there was no soul — the owner was thrown away like an abandoned courtyard." [5, 5].

We know that the Eastern mysticism literature, primarily the literature of the soul and spirituality. Because the soul is considered the purest and brightest of all creatures. The soul serves only for beauty. As noted by Yusuf Hamadoni, "the spirit is the real of the originals. The human body and its members are alive with the spirit. The soul sees, knows, hears, grasps, walks in the shelter of its existence. Due to the features and qualities of the spirit, determination, foresight and lesson in wisdom, understanding of wisdom in hearing, obedience in following, service in walking occur."

In the mystical observation, first of all, it is passionately. He teaches to clean the soul first, then the body. If a person does not recognize his soul in the full sense, if he does not be well-informed about his tricks and traps, he will not be able to correctly imagine both the soul and the spiritual life. In this image, the views on human spirituality and the spirit are described too. Even, he compares a person who does not have a soul to the fact that the owner is being in an abandoned yard. In the story, he used the art of psychological analysis, which is very important in the rise of the human psyche, in self-awareness, also appropriate.

Hisomiddin Al-Yagi with preaches, motivations to motivate each person to stand up with alertness, awareness, responsibility for each job are reflected more brightly. Because his words that "those who abuse their temporary power and career and, using this, those who persecute the people, of course, not in resurrection, will also respond to this in life itself" resonates like the golden rule of life in the development of events. At the same time, these preaches also teach that one must live by following the

truth of life. In the story, the situation with Hisomiddin al-Yagi's preaches and assistants (A'yans) the rich, the proprietors, the reflection of those who are close to the Sultan's duck is also thought of by the reader. For a moment, you realize that you have to live by obeying the command of conscience, without succumbing to the whims of the transitory world for, nicely.

"...Sheikh's words were futile. Because, he was not saying and showing, as you, missing a finger on anyone, . Sheikh's words were sharp. Therefore, in his words, there was something that belonged to everyone. The main part of those gathered in the mosque were the boyars, proprietors, people close to the Sultan's horde, who kept the country on their control. Sheikh was holding a mirror to everyone. He was holding a mirror in which he could see the real image. The mirror was holding to the conscience. In the mirror were reflected dirt, rustles, dust-mites; therefore, everyone had a head, and their eyes were closed. While their heads were also, they were looking in the mirror while their eyes were closed. , The preach was over..".

From this episode in the story, it is again understood that the heroes of the fairy tale entered the house of purity, holding a mirror to their conscience, forked out of all their troubles. It is not difficult to understand or feel how important this image is in human spiritual perfection. As you observe the development of events in the story, you will notice that another important issue is raised by the writer, and although this story is historical, it is worth paying attention to the issue that is relevant to our day. "... The traveler now walked in front of the sheikh over the namat, where only the namazhans were sitting. — The air has cooled down — - said the tourist buzzing, taking him to the open door, where the frost is closing. — Yes, it's cold, " Sheikh said inattentive.

— See your robe, much more getting older, defile, - said the tourist with his eyes as pointing to the quilted kaboga when she was patched to some places on Sheikh's shoulder. Sheikh smiled. Smiling: — my son, this is also not mine, my daughter's, - he said. As the tourist tried to untie the coat on his back:

"Please, if you take this coat and wear it," he suggested.

— No-no, do not try, my son, - the sheikh did not take off the coat from the tourist's hands.

— As a gift to you...

— Thank you, my son, Thank you, " Sheikh said as if he was grateful. — I swore to Allah that fifty years ago I would not receive a gift from anyone, if I had received a gift from you, I would certainly have received it from you. The traveler bowed..." [5, 6]

In this image, another element of the fight against corruption, which is significant for today, is shown. The writer, on the one hand, motivates a person to fight the scourge of corruption, on the other hand, motivates him to take a lesson from Hisomiddin

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Al-Yagi in the face of greed and contentment with this.

In the progressing of events, you will get acquainted with the banquet hall of Sultan Alouddin Tarmashirinhan. The response of did not come the banquet Hisomiddin al-Yagi, who could not come to power, also comes from the fact that the Sultan was angered, the situation turned out to be incredibly natural. With this, Hisomiddin described in clear and bright paints that he was spiritually superior to the Sultan, even if he had no wealth."... Hisomiddin Al-Yagi ordered the tar courier to convey the reason why he could not come to the banquet, and that was what he said:

- It is forbidden for those who are specific to the Padishakh. Because his charitable donations are for the crowd, the crowd will continue to forgive all his sins because of this, revenge on such things. But Allah does not forgive, the specific ones all look at the bone that is thrown in front of the dogs. Therefore, they will never bow their heads to anyone, even though they themselves are poors. Convey to the Sultan, therefore, I can not go to the duck, I do not wear haram clothes, I swear to Allah fifty years ago that I do not eat haram." [5, 7].

With this sheet, the writer strongly warns the people who come to the level of persuading the Shaytan( Devil) to dance, resting from the rages of the world and forgetting their own identity, at the same time, these words of Hisomiddin al-Yagi sound like a call to beware of the Haram, only to live in Halal(honest) pure. The image of Sultan Alouddin Tarmashirinkhon is an essential in showing the artistic interpretation of history. "...Thoughts to his brain began to beat the whirlwind lightning. "Here is the body of the old man who was sitting in such a way that he could not return from any evil in his own interests, ready to lick the ceiling like a dog for the sake of a small gift, the old man in his hand was thinking how high, the great, the dominant, Sultan Alouddin Tarmashirin. - What about my own? I'm a fair king! After all, is it a lie that the taxes put on the leadership of the people, the citizen's forehead skin in return, I'm

going through these spongers? No, no: Sheikh speaks correctly, although he says more bitter words, all is true: but one side of my Sultan's career I do not even understand myself why, why he is turning into a piglet..."In the Sultan's brain, black thoughts from each other, which made the dream pale, began to play gloomy. , Hanging from the eyelid-nose , mood were darkened. His mood also fell on the deviations, slowly converging, and some of them fell out of the food."[5, 8].

### Analysis and results

The writer also illuminated the character facets of Sultan Alouddin Tarmashirinkhan in the progressing of events. In the above image, especially regarding his analysis, perception, mental state, the writer was able to achieve his ideological intention and purpose. In this place, we will get acquainted even more closely with the inner world and spirituality of the Sultan, and in this place you will recognize the skills of the writer. Because the writer took the hero in the image to tell his grief. Of course, this situation encourages the reader to look at the work with an unusual glance. in the ending the work, the words spoken by Sultan Alouddin Tarmashirinkhon leave the impression of another mention given to the greatness and magnificence of our people. "...Sultan Alouddin Tarmashirin wished the tourist a white road, with a halfsmiling on the edge of his lips said: - your leg will reach many countries of the world still. They really ask about us. When you tell them about our country, tell them that there are powerful people out there who can also reject the offer of their sultan. They say that he is in honesty and solemnity, when asked what is the power of people. Saying these things, the peoples themselves will continue to draw conclusions about our greatness and power."[5, 9].

In our view, in this image, the writer was able to clearly and brilliantly shed light on the essence of the story, while there are such brave, brave, honest people of our people, this nation was also able to imagine that it would never happen to pleasure.

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