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Ithom Abdusalamovich Sayitkulov

Tashkent State University of Uzbek Language and Literature

Named after Alisher Navoi

Senior Teacher

Doctor of Philosophy in Philology (PhD)

Sayitkulov86@mail.ru

REFLECTION THE SYSTEM OF CONCEPT OF SAHIBKIRAN IN THE “TIMURNOMA”

Abstract: *In Uzbek folk epics, the alp is artistic generalization of the ideal hero, who embodies the power of the ethnos and the people. This image is built on the basis of generalized reflections on the people's consciousness, memory, artistic contemplation of the life and social activities of familiar persons, great kings, who passed in the history of Ethnos. This means that the alp and the reality in the epic are not a clear historical figure and a chronicle of the period, but rather a product of the typified artistic reality of all periods, alps are personalities who are ideal hero for ethnos and nations.*

Key words: Amir Temur, alp, alpness system, image, folk book, Sahibqiron, Sahibqiron system, epic contemplation.

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Introduction

A certain person shows ignorance of the laws of epic and epic contemplation if he interprets that Alpomish, Gorogli and other Alps in connection with a certain historical period. These types of personalities, who play an important role in the socio-political life of the ethnos, receive their artistic interpretations in the alpine system, which is the criterion for heroic epics. In this system, the role and mission of the Alps in the life of Ethnos is reflected artistically. Sahibqirons (owner of the brightest star), who play a very important role in the glorious history of the nation, are found in a few ethnic groups around the world. Comparing the notions of Sahibqiron with the alpness system in heroic epics allows us to fully understand the essence and artistic interpretations of these two very important concepts. The article analyzes the artistic interpretations of the features of the system of entrepreneurial imagination of Sahibqiron in “Temurnoma”. On the basis of the fiction, the features of the image “Sahibqiron” in the artistic literature are reflected.

II. Literature review

The main hero of the war novel (jangnoma) “Temurnoma” is Amir Temur. The fact that the work is called “Temurnoma” also confirms our opinion. The folk war novel depicts the life, socio-political activities and destiny of Amir Temur, his role in the history of statehood not only in Central Asia, but also in the Eurasian region, which he conquered. The quality of Sahibqiron is constantly used in the existing historical, literary, folk tales and folklore stories about the life of Amir Temur. In the war novel of “Temurnoma” the image of Amir Temur is depicted together with this quality. In the history, literature and folklore of Muslim peoples, the concept of Sahibqiron is used only for certain individuals. In this case, it is assumed that a person with the status of Sahibqiron is born at certain intervals of time, when several planets (especially Saturn and Jupiter) are lined up in the sky (qiron). It is noted in history that Alexander the Great, The Prophet Muhammad Sallah alayhi Wa Sallam and Amir Temur were born during a period of Qiron periodicity, that occurred every eight hundred years.

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Below we will consider the artistic interpretations of the main features of the system of entrepreneurial imagination in folk epic thinking through the analysis of the story "Temurnoma". All historical and literary sources provide information about the fact that the status of Sahibqiron has certain characteristics in the imagination of the people. This system of ideas clarifies not only on the war-novel, but also on the system of Sahibqiron in the artistic, philosophical, historical contemplation of all the peoples of the East. Below we consider the artistic interpretations of the main features of the system of Sohirqiron imagination in folk epic thinking through the analysis of the war novel "Temurnoma".

III. Analysis

1. The birth and prediction of a future hero at the time of the Qiron (when several planets line up in the sky at certain intervals)

In ilmi nujum (astrology) and in Legends, Zuhra (Venus) is defined as the planet of friendship and love, The Mushtariy (Jupiter) is the planet of triumph, luck, glory and joy. The time when these two planets meet in the same constellation is called the blissful moment - the qiran. A child born at such a time is considered the owner of that Qiron. It is predicted in advance that such a child will be a happy and owner of statehood.¹ In the "Temurnoma" is shown that Amir Temur gained great historical achievements and great deeds because he was born in the period of qiron.² According to the astrologers, historians and scholars of the Muslim East, the luck of a child born at the time of Qiran is high. According to the calculations, Alexander The Great, the Prophet Muhammad Sallahu alayhi vasallam and Amir Temur were born in the same period, every eight hundred years, at intervals – are considered "chosen" individuals.

2. The fact that The birth of the hero (Sahibkiran) was predicted and marked by the previous Sahibkiran's teacher.

This case is described in the chapter of (49-54) called that "Doston: Seven rulers from seven climates are ambassadors for the assassination of Amir Temur Sahibkiran. In his statement' The fact that the previous Sahibkiran Pir (patron saint) leaves information about a new Sahibkiran who will be born after a certain period of time is the will of the divine power, indicates that it is the result of a belief that the divisor is destiny. In the war novel of «Temurnoma», this traditional stereotype is expressed in a very artistic way through the historical events of their time and the lives of individuals.

3. The manifestation of the signs of the hero's birth, his choice by the divine forces.

This is described in the chapter called that 'The first doston (epic). Statement of Hazrat Amir Temur Sahibqiron's birth from his mother'. In particular, in this chapter Tegina Begim reports his state to Sadr as Sha'riat³ Tarag'ay Bahodir by his shepherd. (43-44) The fact that Tegina Begim brings Sahibqiron to the world is also said in the form of prophecies in the folk masterpiece (43)

Before he was born, Amir Temur was predicted to be a "jahongir and sahibqiron" by divine forces before his parents' wedding. In folklore, the signs of an unborn child appear to the parents before conception and it is described variously (44-45). Since the Sahibqirons are real historical figures, the patrons saint and Erans who patronize them are also embodied in the image of historical figures or people of a certain rank in society.

4. The resistance of opponents to the birth of the sahibkiron.

The Temurnoma describes that the birth of Sahibqiron is reported in the holy books, historical sources, and in the calendars of astrologers. Opponents are also aware of this good news by various means and oppose the birth of Sahibqiron. In particular, the masterpiece depicts Tegina Beg's co-wife, Mrs. Yoqun, the first wife of Taragay Bahodir, as an indirect rival to Sahibqiron. First of all, the birth of Amir Temur was revealed in Ms. Yoqun's dream as follows: "Tegina begim made the sun from the moon skirt and went from East to West and took the whole universe. then he wanted to go to India" (47). Mrs. Yoqun sends her slave Moydun to Sabulak, a famous interpreter in Samarkand, to interpret her dream. Sabulak said that: "At seven hundred and thirty-five in history, a baby will be born. According to the time of the stars, that day is near. The baby will be the owner of the land in future and will take over the whole universe. His descendants rule this great kingdom for eight hundred years"(48). Then Mrs. Yoqun planned to murder Mrs. Tegina. But it was not occurred. Due to the intervention of the unseen Erans, this work did not take place and the hired killer was killed. However, as a result of Mrs. Yoqun's conspiracy, Amir Temur lived without his father until the age of twelve.

5. The fact that sahibqiron constantly in the eyes of the pir (patron saint) and the Erans (divine forces)

Salohiddin Tashkendi said about Sahibqiron's teachers: "First Amir Temur Sahibqiron was brought up by Sheikh ul Alam, the second by Sheikh Shamsiddin Kulol, the third he was brought up by

¹ Али, Мухаммад. Амир Темур солномаси. –Тошкент: Алишер Навоий номидаги Ўзбекистон Миллий кутубхонаси нашриёти, 2008. 8-бет.

² Темурнома. Амир Темур Кўрагон жангномаси. –Тошкент: Чўлпон, 1990. 49-бет.

In the following places, the page of quotations from the same edition is shown in parentheses.

³ In history, this sheikh was Amir Temur's maternal grandfather, and in "Temurnoma" this image was assigned to the pir and erans in folk epics.

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Sheikh Hassan Bokhurzi and fourth Naqshband pirim educated him. Amir Temur was brought up by four teachers until he grew up” (95). Sheikh Sayfiddin (Sheikh ul Alam), Hoja Baho ul Haq vad din (Bahovuddin), Sheikh Hasan Kulol, Qalandar Khoja Kamal Khojandi, Sheikh Shams Kulol, Elder (aziz), Qazodin, Goyib Erans, Mavlono Sa'diddin, Hazrat Sayyid ota, Mast kalandar were described as an educator of Amir Temur in the war novel. However, the “Temurnama” emphasizes Sheikh Sayfddin (Sheikh ul Alam) and Hoja Baha ul Haq wad din (Bahovuddin) as the main patron saint.

6. The birth and upbringing of the hero in a foreign country, not in motherland, on the basis of “Sahibqiron”

In the masterpiece, the seven climate sultans found out that Sahibqiron was born in Movarounnahr and send their rulers as ambassadors to Bukhara to destroy him. The ambassadors looked for Amir Temur on the basis of signs of “Sahibqiron” When Tegin heard this, she became very worried and said, “This sign is in my son”. In his dream, she saw the Sheikh ul-Alam. Sheikh ul-Alam said, “Come to Bukhara, stand by my grave and worship God. This is the fate of your son” (52) and showed her how to get out of this situation.

This means that in Temurnoma, rivals from seven climates looked for the future Sahibqiron on the basis of the signs of “Sahibqiron”. However, the war novel does not specifically describe the signs of a six-month-old “Sahibqiron”. The sign of “Sahibqiron” is mentioned in the general plan. The “Temurnoma” also describes Ms. Yoqun (Taragay Bahodir's first wife) conspiring to expel Tegin Begim from Taragay Bahodir's homeland. Therefore, the child was born in another country and was brought up by Amir Choku until he was twelve years old. The chapter called ‘Listen the birth of Amir Temur’ (47-49) and the chapter “Doston: Seven rulers from seven climates are ambassadors for the assassination of Amir Temur Sahibqiron. In his statement”(49-54) include these episodes.

IV.Discussion

7. Opponents find out about Sahibkiran's birth in various ways and try to eliminate him.

The “Temurnoma” states that Amir Temur was born and became well-known when he was six months old. The kings of the seven climate also find out about the Sahibqiron.

In particular, the inscription on the cave shows Amir Temur to Yeldirim Sultan Boyazid, the caliph of the Roman countries at that time. After the hero's birth, Dilshod, the queen of Baghdad, was the second to find out about him. Chaqimni (51) predicts from the ruler that the owner had been born and one day he would conquer the princess's land. Thirdly, this event is revealed in the dream of King Shuja (51). The fourth king of India, the fifth king of Europe(Farang), the

sixth, king of Chinese and the seventh Tatar-Russian kings were aware of the birth of the hero and send their servants to Bukhara to kill the child. In the “Temurnoma”, we see that it is associated with the traditional system of seven that the kings of the seven countries found out about the birth of the hero and took measures to destroy him. (There are seven colors in the [rainbow](#); seven gates of heaven; seven days in a week; seven seas and seven continents; seven major parts of the human body (2 legs, 2 hands, trunk, neck and head) In this, seven kings means seven climate. Because as a result of the violation of the existing order in the seven climates of the earth, the divine forces choose Sahibqiron as the restorer. And it emerges a product of popular perception of the hero. In the masterpiece, the collaboration of the seven climatic kings against Sahibqiron can be seen as a product of the artistic interpretation of the eternal struggle between the forces of good and evil.

8. Appearing certain mysteries and unusual behavior of the future Sahibqiron.

The protagonist must be different from his peers and those around him. The “Temurnoma” also describes the peculiarities of the Sahibqiron at the age of twelve, and the fact that he was recognized by the people as the Sahibqiron. The following four supernatural qualities of sahibqiron are described in the masterpiece:

- 1) to draw a bow which drawn by forty people by his own;
- 2) lift a full cart with one hand;
- 3) tearing off the dragon's head with his teeth;
- 4) having scabies and not itching for seven years (54).

So, the above four situations described in the play show the process by which the protagonist demonstrates his “Sahibqiron” qualities in practice and is recognized by the people.

9. The fact that the hero will be tested and given the status of Sahibkiran by patron saint, will give him the and he will initiate his world-wide activity.

In “Temurnoma”, the hero's visit to Rijal ul Ghoib and his selection as Sahibqiran are described in the chapter "Now we come to this chapter: the situation of Sahibkiran" (56-60). In particular, it describes the events in which Amir Temur's teacher - Sheikh Kulol took him to Rijal ul Ghoib (Ghoib Erans – divine forces) and elected him as a Sahibqiron (59). After that, Amir Temur returned from the palace of the Erans as the Emir of the Seven Climates and began his world-wide career. His role and destiny on earth are described in the chapter “Now we come to this chapter: the situation of Sahibqiron” (56-60). Thus, the masterpiece states that the protagonist was chosen as a Sahibqiron, and that he knew his duties, mission and destiny on earth from the divine powers.

10. The fact that the hero has spiritual and physical opponents, he defeats them.

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Since the battle scenes dominate the course of events in the war novel of “Temurnoma”, it is impossible that the hero does not have his own non-combatants, enemies and rivals. From this point of view, in the war novel we can divide the Sahibqiron’s, enemies and rivals into two groups:

10.1. Spiritual rivals. In the “Temurnoma” Nasir Khusraw (60-72), Mansur (151-154), Hakim Nizari (259-267) and Salosil liars (269-273) are described as spiritual rivals to Sahibqiron. The masterpiece is an artistic interpretation of the events in which they declare themselves to be the Prophet and Amir Temur the Dajjal, and seek to rule through a crowd that is convinced of this claim. These events described in the play can be interpreted as an artistic interpretation of the fact that Sahibkiran was glorified not only among the oppressed, but also as a defender of religion.

10.2. Military-political rivals. The “Temurnoma” covers Amir Temur's conquest of certain territories and his battles with rivals on the battlefields. In particular, in the masterpiece Amir Temur faced up to rivals like Barokhan, Donboy Bahodur, Amir Hojibek, Oktemurhan, Shah Mansur, Jayon Chashm, Toktemurhan, Toktemur soldier Zafarbek, Shah Shujo, Muslimbek, Zolotus, Akshaykh, Kutulmishbek, Yeldirim Boyazid. In this process, the courage of the Sahibqiron, his image as a skilful commander and an invincible warrior is clearly shown.

11. Secrecy and protection of the gift belonging to the Sahibqiron.

This event described 154-164 pages called that “In this epic, Mirza Jahangir Tora ibn Amir Temur went to the land of Balkh, to his uncle Barakkhan. A statement that Amir Temur went and killed Barak Khan and then conquered India” In particular, during Sahibkiran's visit to India, he saw a high mountain. There was only one way to cross it. In the cave near the trail, he encountered a dragon, as tall as a plane tree, as thick as a minaret, with two eyes like a torch, is black, and the poison of its breath destroyed the world. He had a beautiful snake around his neck, with a red head, a green tail, and a white belly on his back. He was the king of all dragons and snakes. He came

and greeted Sahibqiron. And the snake handed over to his owner the gift of the Prophet Solomon (peace be upon him) to Sahibqiron (159). This style of imagery, typical of fairy tales, is also common in other parts of the “Temurnoma” and in the depiction of events. So, in the “Temurnoma”, a certain eran or prophet predicts the birth of a Sahiqiron. His gift is kept secret. The presence of such images indicates that the notion of “Sahibqiron” in the epic contemplation of peoples are formed in a unified pattern.

12. Physical-spiritual contact of the sahibqiron with four sides of the Earth's surface (north, south, east, west), sky, and underground.

In the “Temurnoma”, The Sahibqiron established contact with the west of the Earth (313-321), with the South (154-164) sides and with the sky (273-281) himself, with the North and underground, with the son of King Mirzo (228-236), and with the East (211-221) through his grandson Muhammad Mirzo. Main mission of him completed contacting with the four corners of the earth, the heavens and the earth, which we have mentioned above.

13. The predictions of the priests of the hostile country about the death of Sahibqiron.

The Kalmyks in the Temurnoma besieged the Samarkand fortress when Amir Temur was in Istanbul. An old Kalmyk (321) narrates to Hoja Ismatullah the signs of Sahibqiron's imminent death. This is based on the fact that the image of Sahibqiron is a real historical figure.

V. Conclusion

In conclusion, the basis of folk books about Sahibkiran is based the notions people about the person who was chosen as a great king and born in a period of qiron. These ideas clarify not only the war novel of “Temurnoma”, but also the system of “Sohibqiron” in the artistic, philosophical and historical contemplation of the entire Eastern peoples. After all, the Sahibqirons are glorious heroes of history. The Alps, on the other hand, are the artistic representations of individuals who play an important role in the primitive ethnic life of a nation.

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