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## MAHMOUD GHAZNAVI AS A HISTORICAL PERSON AND A LITERARY IMAGE

**Abstract:** The article deals with artistic features, writer's style, history, historical personality and textual image, nationality, customs and values, all of which are based on Maqsd Qoriyev's novels Mahmud Ghaznavi and Ibn Sino.

**Key words:** Maqsd Qoriyev, Mahmud Ghaznavi, Ibn Sino, art, style, character, history, personality and image, novel.

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### Introduction

There are many works about Mahmud Ghaznavi in various genres in Uzbek literature. One such writer, Maqsd Qoriyev, in his novel "Mahmud Ghaznavi" and "Ibn Sino", managed to illuminate the life of the historical figure Mahmud Ghaznavi.

### The main part

In Maqsd Qoriyev's novel which was named "Ibn Sino", the image of Mahmud Ghaznavi appears on page 133. He is given a lot of information about Ibn Sina and Bukhara, where he lived, the doctor's love, family members.

Mahmud Ghaznavi is described as stronger than city of Ghazni, the river Hilmund and the rulers of all Asia. "Yes, it is the intelligence and power of Sultan Mahmud, who turned the Ghazna into a Ghazna and introduced it to the world as a powerful state. The crown and the throne did not glorified him, but he glorified the kingdom and introduced it to the world. In order to strengthen the government, he carried out important reforms in the affairs of state with entrepreneurship. He formed a regular army of one hundred thousand cavalry and infantry. Several hundred fighting elephants were in his army. There are also stone-throwing spears to destroy the walls of the castle and fortress. He paid special attention to teaching his troops military knowledge and martial

arts. Every warrior had to know how to shoot an arrow, use a sword, a spear, use a club : how to fight on horse, on foot, how to shoot an archer, in general, more than thirty military skills.

Sultan Mahmud was an entrepreneur, scientist and art lover, as well as determined to build a great state. He gathered famous masters, sculptors and beauticians from all over the world and built a number of buildings and palaces. One of such constructions was the Palace Ghazni.

Sultan Mahmud listens to the merchants of his country and helps them as much as he can. At the same time, he worked tirelessly for the prosperity of his country and did justice. For example, in the play he listens to the pain of a merchant from Balkh, and his son Masud takes the merchant's property and says that he has not given it for three months. Then the king wrote a letter and told his son to go to the judge and return the money to the merchant, and he would agree to the judge's decision. Every decree issued by Sultan Mahmud has equal rights for all, and whoever disobeys it will be severely punished.

Sultan Mahmud is described as a loving father, a just king, a loyal son. When the Ghazni palace is finished, there will be a banquet in honor of his father Nosiruddav and Sabuktegin. Many people are invited to the banquet. Sultan Mahmud, who loved his father

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so much, wanted to lift his spirits, serve him and receive blessings, and he achieved this.

Nosiruddavla Sabuktegin tells his children about justice, gives them examples from his own life. When his children remember their father's past, when they tell their story, they realize that they have done something wrong or wrong with their father. In a conversation after the banquet, Sultan Mahmud wondered where he had made a mistake. "O part of my heart, I have a word or two to tell you, and at the banquet I remembered my bankrupt days. Thank God, we have reached this level. After all, I was a helpless, poor slave. Who I was and who I became. I mean, anyone with a state can build such a beautiful garden that you have built, but if you build such a garden, no one will be able to build such a garden, no fruit like its fruits. "Wherever you find it," he said, looking at his son meaningfully.

Nosiruddavla Sabuktegin was a slave of a Turkish aristocrat. He went through a lot of hardships from the beginning. In the world, man therefore decides everything on the basis of justice, and in the affairs of the state he does not judge a matter until it is true. He demanded the same of his children. Nosiruddavla Sabuktegin's worker who leading elephants eats the ripe dates of the farmer. When Nosiruddavla Sabuktegin heard the farmer's complaint, he hung the him on the palm tree. He does this so that he can be an example to everyone and not look down on someone else's property. The children of such a just king must be just and righteous.

Nosiruddavla Sabuktegin said to his children: "Justice is the basis of the power of the kingdom. Loving motherland is a matter of faith. " That is why Sultan Mahmud listened to his father's advice. He always got help from his father's advice before starting a business, thinking about what he would do if he had a father in my place.

Mahmoud Ghaznavi was born in Ghazni. He was brought up by a wise father, who saw a lot, but for some reason during the life of his father Nosiruddav and Sabuktegin, Mahmud was the eldest son, but his youngest son Ismail was the heir to the throne. appointed valiahd. Some of Mahmud's misdeeds, especially his harshness, his extreme cruelty during the war, and sometimes his stubbornness, caused the wise father to resent him, albeit a little. not surprising. Moreover, at the time of his father's death, Mahmoud was engaged in another war effort.

Nosiruddavla and Sabuktegin thought correctly and fairly. Mahmud was not made the heir to the throne, but after the death of his father, he invaded Ghazna with a large army and seized power. After that, he began to expand and strengthen the Treasury. He gathers his trusted people in the palace and around him. He consults with palace officials before embarking on a mission. He gets advice from everyone, but he doesn't stop knowing. He listens to

the people around him without hesitation, asking them questions. Gets the information he needs.

Sultan Mahmud read a lot of books, and he also had his own people who read books and told their stories. In addition to Turkic, he was fluent in Persian, Arabic and Pahlavi languages, loved poetry and melody, and practiced ghazal. While drinking and having fun, he enjoyed reciting Rudaki's ghazals and rubai. But other times, when they talk about Rodaki, he is upset. The reason why such a great poet and scholar did not write anything about him always made him think and get upset.

Nosiruddavla Sabuktegin's son Mahmud Ghaznavi was told a lot about the need to gather great scholars, poets and fuzalas in the palace. Sultan Mahmud therefore sent a courier to Khorezm and ordered to bring the great scholars Beruni, Ibn Sina and a number of poets there.

Sultan Mahmud taught Firdavsi's "Shohnoma" to the palace mullah. He says that he has written a history of East and has suffered a lot. He paid Firdavsi and sent him away. Maybe it's an artistic story in this work. Through this story, the negative character of Mahmoud Ghaznavi, his true face, is revealed. I would like to emphasize that Mahmud Ghaznavi does not give a positive opinion to Firdavsi's "Shohnoma", which has been living for centuries, but the reason is that he heard the work without reading it.

Ibn Sina, who refused to go from Khorezm to Ghazna, together with his teacher Christian, Beruni and the minister helped them, gave them a guide and headed for Bukhara. The torment of the road, the hard days they go through, and their teacher dies in the desert. Ibn Sina's letter to Beruni fell into the hands of Mahmud Ghaznavi.

Sultan Mahmud hastily began to read the letter:

"To my dear Abu Rayhan al-Beruni! I declare with all due respect that, by the grace of Allah, I entered the place safely. But unfortunately, I have not yet decided on an important place. God forbid that we should suffer the hardships of the road. The Christian also died in the steppes and deserts with so much suffering ... "

The signature ... Ibn Sina's own, who would have thought that his letter, which ended yesterday, would eventually fall into the hands of Sultan Mahmud. At first the Sultan ignored the letter and began to read it carelessly, but, strangely enough, he saw the handwriting and felt as if he had been enchanted. Although it was not a poem, the magic prose said, "This is Ibn Sina's wonderful pleasure."

The problem becomes much clearer when we interpret each artistic image, which embodies the historical truth, as an expression of the writer's aesthetic experiences. Because the writer, after analyzing his impressions of life on the basis of his artistic perception and emotions, translates them into the image of the heroes in accordance with the artistic

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plan of his thinking. It is at this point that the role of artistic texture becomes clear.

In creating the image of Mahmud Ghaznavi and Ibn Sino, Maqsd Qoriyev incorporated the image of historical truth. Because in order to make the image of the king more vivid, he presented a number of fabricated images and an artistic story of historical truth.

Another thing came to Mahmud Ghaznavi's mind, for he had brought many nations, countries, emirs and kings to his knees with his power, established a powerful government, and recognized him as the sharp sword of Islam. The emirs bowed before the kings of Manman, and Ibn Sina did not obey. Whether Ibn Sina likes him or disobeys him, such questions bother Mahmoud Ghaznavi. Now, if he has a doctor with him, he is ready to surprise him. However, after reading Ibn Sina's letter to Beruni, he became convinced that there was no such logic that was strong, meaningful, humble, and humble.

On one page of the novel, Mahmud Ghaznavi's two views on Ibn Sina are revealed. One is portrayed as a man, a just king who loves art, and the other is portrayed as a proud king who wanted to subdue everyone and was ready to be executed despite his great medicine. This is the skill of the writer, who depicts the king on the basis of both history and art.

The inclusion of the legend of "Divine Blessing" in the plot of the work also allowed to reveal the historical realities of the time, "the fate of historical figures, the drama of the time, the multifaceted contradictions of the time in a new, effective way, artistic development."

"The Sultan did not read the wise observations in the letter, but began from the right place:

"As you know, I do not like criticism, I do not want to kneel before the rulers. Although I am a poor person, I do not allow my dignity to be trampled on. The world is full of tyrants and oppressors. Emirs, kings and sultans fought for the throne and dried the pillows of many people, who needs it, it happened in Bukhara, in the days of the massacre I lost my dearest person ...

I did not go to the Treasury, but opposed the opinion of Sultan Mahmud. What in the world is better than flying like a free bird! "

Mahmud Ghaznavi is influenced by Ibn Sina's letter. As mentioned above, the letter sheds light on two different characters of Mahmud Ghaznavi. Through the details of this letter, the conflict between Mahmud Ghaznavi and Ibn Sina begins. However, this conflict remains in the feelings of Sultan Mahmud Ghaznavi, that is, the conflict manifests itself as a conflict.

In Maqsd Qoriyev's novel "Ibn Sino" Mahmud Ghaznavi and Ibn Sino do not meet each other.

Because even if he sends a picture of Ibn Sina to every city, no one will be able to find him. Ibn Sina do not want to go to the king and be a prisoner.

Maqsd Qoriyev, on the other hand, does not meet the king and the doctor in the novel "Ibn Sina", on the contrary, in the language of Ibn Sina the kings are described.

The cold news that Sultan Mahmud Ghaznavi had passed away spread like wildfire. Having conquered and subjugated many lands, he amassed incomparable wealth, and now he has nothing, he has moved to Allah with open arms.

It was as if the sultan decided to spend the last years of his life in more peace and luxury. State affairs and military campaigns are now in the hands of their sons. Especially his eldest son Sultan Masud was in charge of this work. In the city of Ghaznadek, in the paradise-like garden of the great, he spends time with ghazal-singing and poetry evenings with his close people, famous scholars of the time, poets and poetesses, and sometimes during such sweet conversations. He used to recite his poems and get the opinion of the assembly.

As a devout Muslim, the sultan never prayed five times a day, then went to mosques and madrassas, hunted the hearts of the people, and gave alms to the poor and the needy. It was as if he wanted to ask forgiveness from the great Creator for his unjust sins. At such good moments, he would remember the days of his youth and sometimes fall silent.

Sultan Mahmud, as the founder of the kingdom, faithfully fulfilled his duty of piety: whether it was easy to build a powerful state, there were massacres, justice, bloodshed, injustice and mercy.

Now everything is left behind, both power and might! After all, the state, the kingdom, the crown and the throne are not eternal! May God deprive you of all opportunities one after another when you are old, when your strength is gone: your eyes are dim, your ears are deaf, you are forgetful, your back is weak, your legs are tired.

Maqsd Qoriyev portrayed the image of Sultan Mahmud Ghaznavi as a positive image, as a king who loved and appreciated art and gathered around him. However, in the novel, it was a dream for Sultan Mahmud Ghaznavi to meet Ibn Sina and bring him to his palace.

### Conclusion

So, Maqsd Qoriyev in his novel "Ibn Sino" created the image of the king on the basis of historical truth with artistic colors. The reader of the novel will have only a positive opinion about Sultan Mahmud Ghaznavi.

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