



FEATURES INHERENT IN THE PERSONALITY OF THE AUTHOR AND THE MAIN CHARACTER IN THE LITERATURE OF TURKIC PEOPLES

Ubaydullayev Normuhammad

doctor of philosophy in Pedagogical Sciences

Uzbek-Finnish pedagogical Institute

E-mail: normuhammad28@mail.ru

<https://doi.org/10.5281/zenodo.10164276>

Annotation: In our classical literature with a long history, many of the great creators, whose works have passed the test of their era and later times, also attract the attention of today's people with a unique knowledge and a personality worthy of respect. We know that such creators, not limited to writing only beautiful works, mastered various sciences, did everything possible by many trades, carried out tremendous creative work. There is information that many of the classical ADIBS knew about such trades as calligraphy, music, oratory, and various religious and secular sciences.

Keywords: portrait of a creator, autobiographical work, memoirs, biography, translation case, personality of a creator, documentation, truthfulness, artistic reality and reality of life.

Tazkiras, memoirs, anecdotes and other historical memoirs help to provide interesting information about the personality of classic writers. "Tunyuquq Bitiktoshi" belongs to this category. Historical memoirs in ancient Turkestan show how far back the history of inscriptions goes. on the inscription: "Bilga Tonyuquq - ban." I was taken to Tabgach. All Turks are blind to Tabgach." Content: [(I) - know that I am Tonyuquq. I myself grew up in Tabgakh people. (At that time) the Turkish people were dependent on Tabgach]. It is known that Tonyuquq is the name of a historical person. He was the adviser and commander of the Eltarish khanate, who founded the second Turkish khanate. Tonyuquq says, "I wrote this document to Turk Bil in the Khagan state." Bilga Khagan was the son of Eltarish Khagan.

The events in the epitaph are narrated in Tonyuquq language: "I am Dano Tonyuquq." I myself grew up in Tabgakh state. The Turkish people were subject to the Tabgach state..." Then the reason for this horror - the Turks' surrender of their freedom - is said: "The Turkish people allowed themselves to be headstrong, self-willed, careless... they did not stand with their khan". The suffering of the colonists, the insults of the invaders are expressed in the monument in a short and concise, but extremely impressive way: "... It seems that the Turkish people died, disappeared, ended because God said, die, because they surrendered to Tabgakh. Not a single seed remained in the land of the Turkish Sir people" [1; 30-44].

These inscriptions provide valuable information about ancestors who lived in the distant past. From them, it will be possible to learn about Bilga Khagan's entrepreneurial, brave and strong-willed personality. Not just reading the text, having certain information about the personality of its author and main characters serves to form good spiritual and moral qualities. The inscriptions on the gravestone were written by Yollig Tegin, the first writer of the Turkic peoples. This situation has a positive effect on the personality qualities of a person as it reflects the characteristics of the grandfathers who lived fourteen to fifteen centuries ago.

Mahmud Koshgari's work "Devoni lug'otit turk" acquires special importance with the information about the author's personality, which he himself told. In the inscription: "Barsgan is the name of Afrosiyab's son." This is what built the city of Barsgan. The information that Mahmud's father is from this city" indicates that Koshgari's grandfathers lived around Issyk-Kol in ancient times, and the city of Barskon was located there. The author says: "I decorated this book in a special alphabetical order with wise words, saj' (rhyming prose), proverbs, rajaz (a type of poetry with relatively long lines) and literary fragments called prose... I have quoted from the poems that have been used, from the wise words and proverbs that are used on days of joy and mourning," brings the work, which at the beginning seems to have nothing to do with fiction, closer to the reader. Also, the writer's attempts to collect material for the work are reflected: "I spent many years traveling around the cities, villages and pastures of the Turks, Turkmen, Oghuz, Chigil, Yagmo, Kyrgyz, and collected their dictionaries", his efforts to collect the wealth of the Turkish language reflect his personality. reveals the details. The interestingness of literature lessons, the fact that students fall in love with the studied work, in many ways, begins with liking the personality of its author.

In classical literature, the main source of information about the creator's personality and his place in the development of art is considered to be their own works. This can be seen in the case of Yusuf Khos Hajib, who played an important role in the history of the artistic thinking of the peoples of Central Asia. In the work "Kutadgu Bilig" there is information about the poet himself: "This birth came out of your heart, and the book was completed by the poet." That is, it is said: "He left his native land and completed the Book." Adib spent a year and a half writing his work: "I said this word in eighteen months, O'durdum, adirdim soz evdim tera". Content: "I was able to say these words in eighteen months, I chose, differentiated, collected words by typing." Eighteen months, of course, is the time spent directly writing the work. It is clear that Adib prepared for a long time and spent a lot of effort to write this book.

The fact that the work was finished in Kashgar is also specially noted: "Barusi ditilmish, eturmish nizam, Bu Kashghar eland khoshmish tamam." Content: "I have written everything, arranged it, this book was written in the people of Kashgar". It is noteworthy that the date of writing of the epic is also recorded in "Kutadgu Bilig": "Year sixty-two and four hundred bila, I spoke this word and lived it." Content: "It was four hundred and sixty-second year, I spoke this word with all my soul." If 462 years of the Hijri year are converted into AD, it corresponds to the years 1069-1070. The name of the author of the epic is Yusuf, which can be found out through one of the odes at the end of the work: "O Yusuf, say what you need to say, stop saying what you don't need, don't do it." Content: "O Yusuf, speak the necessary word truthfully, hide the unnecessary word, (because it) will cause harm." Uzbek and Russian scientists such as K. Karimov, B. Tokhliyev, V. V. Radlov, V. I. Bartold, N. A. Baskakov, S. Ye. Malov, Ye. E. Bertels, A. A. Kononov, who studied the work, paid special attention to the autobiographical aspects of the text [2; 220].

In the introduction to the work "Qisasi Rabguzi" (710 Hijri, 1309-1310 AD), the long and arduous path traveled in the desire for the emergence and development of the world, people and the Islamic religion, the life of the Messengers of God full of trials, is presented. information is given: "... Nasiruddin, the son of Burhan, the judge of Rabat Oghuz, who has little food and has a lot of vices, who has compiled this book, who organized it on the path of obedience, who was guilty of sin (behavior against Shariat, sin)...", it is said. The work also shows the reason for the creation of the inscription, and it was written on the basis of the

order of Nasiruddin Tokboga, the cavalry beg: "... the purity of young men, great horsemanship, good breeding, good behavior, Islam, Mongolian wisdom, Muslim religion, believing people, joy of believers. , himmati adiz (high), aqli tengiz beg" was recorded in the style [3;12].

It should be noted that in literature lessons, in addition to the information given by the author, relying on the opinions expressed by others about him will have a serious didactic effect. Such sources about classic writers bring the reader closer to the spiritual world of writers, allowing them to perceive him as a living person. Memoirs written by his contemporaries, who know the personality of the writer well, ensure that readers become interested in the artist and his works.

References:

1. Tokhliyev B., Karimov B., Usmonova K. Literature: Textbook for the 10th grade of general secondary schools (Part 1). - Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017.
2. Radlov V.V. You know what to expect. Facsimile of the Uighur manuscript of the imperial and royal court library in Vienna. Spb., 1990.
3. Kononov A.A. Slovo o Yusufe iz Balasaguna i ego poem "Kudadgu bilig". - ST, 1970.
4. Kazoqboy Yoldosh, Muhayyo Yoldosh. Methodology of teaching Uzbek literature. - T.: Tafakkur, 2022.
5. M. Uzbek identity. - Tashkent: People's heritage, 1994.
6. http://library.navoiy-uni.uz/files/adabiyot_okyutt_metodikasi.pdf