

### Samarkand and Ulug'bek

**Sultansaidova Saodat**

Uzbek State University of World, Languages, Associate Professor of the Department of World Literature, Candidate of Philology

**O'rinboyeva Elvira**

Lecturer at the Department of World Literature, Tashkent city

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#### ABSTRACT

*This article describes the specific features of the city of Samarkand, the creative works of great people, about their merits in the development and transformation of Samarkand into a cultural center. It tells about the activities of Mirzo Ulugbek as a personality, as a ruler, and a scientist, as well as about relationships with loved ones, as well as about the correlation of literary concepts: plot and plot.*

This epigraph embodies all the information about Samarkand. First, Samarkand was the capital; second, so many great personalities reigned there; third, the famous madrasahs were founded there, in which such bright stars of the world of poetry as Navoi, Abdurakhman Jami studied; fourthly, famous representatives of the world of literature, arts and crafts grew up in this city; fifthly, monuments of antiquity, which are not in any flesh of the Earth, towered and still adorn Samarkand; sixth, from time immemorial mausoleums of great personalities: Kusam ibn Abbas, Amir Temur, Mirzo Ulugbek, as the shrines of the peoples of the world, call people to them; seventh, Samarkand State University, one of the first in Uzbekistan, supplies thousands of qualified specialists; eighth, nowhere is such delicious bread baked as in Samarkand; ninth, in the famous Samarkand Siyob market, there is everything except the soul; tenthly, the mausoleum of the first president of Uzbekistan Islam Karimov (God rest his soul) is also among the graves of great people.

Oh, it is impossible to count the pearls that adorn Samarkand. Of these, we want to express the idea of the hardly forgotten tragedy of Maksud Shaykhzada "Mirzo Ulugbek", which tells about the king, scientist, astronomer, mathematician, and humanist - the still sparkling star of Samarkand Mirzo Ulugbek. After all, there is a saying that says that everything forgotten is new.

In the historical literature, there is information about the time of birth, coming of age, elevation

to the royal dignity, and death of Mirzo Ulugbek. Based on such facts Maksud Shaikhzade created the tragedy "Mirzo Ulugbek". This work dates back to the period of his royal career.

If in historical science the sequence of events is built in chronological order and consists only of facts, then in fiction other information is added to these facts. For example, Ulugbek's thoughts about this or that problem, the attitude of the people around and opposing him, and their statements are invented by the author. Recently, these facts are called the plot. On the Wikipedia page, the plot is given the following interpretation: "The plot is the actual side of the narrative expressed in the work, that is, evidence of events, coincidences, actions, circumstances in it, their cause-and-effect, chronological sequence, which in the process of the author's creative activity is rounded off and formed based on the patterns of development of events that he describes in the story. In some scientific literature, subject figurativeness is equated with the plot. For example, P.N. Medvedev says that Bakhtin argued that "the plot is an event that has arisen in life" [2, 155]. If Aristotle in "Poetics" described the plot as "action", then V. Kozhinov says that "the plot is, ultimately, information, a message about a certain degree of merging of events" [3, 425]. Of course, if we analyze the features inherent in the plot, we find that the definition given to the plot in Wikipedia above is correct. Even if we compare the plot and the traits characteristic of the plot, we will see that their signs are different. They are the following:

1. The plot consists of real events, and the plot consists of textured events.
2. There is no fiction in the plot, but events in the plot are fictional.
3. In the plot, the sequence of facts is mainly in chronological order, while in the plot this order may be violated.
4. Real persons are involved in the plot, and artistic images are created in the plot.
5. The plot does not use artistic language. And the plot uses artistic language, that is, the means of artistic representation.
6. In the plot there will be no plot elements such as plot, development of actions, climax, or denouement. And the plot has such features.
7. There is no return to the retro-past in the plot, the chronological order is violated in the plot, and a transition to the depiction of past events is possible. These facts also show that plot and plot are concepts that differ from each other [4. Ucheniy XXI century, 2020, No. 12].

The tragedy "Mirzo Ulugbek" by Maksud Sheikhzade begins with the conversation of the guards and preparations for the meeting of the ambassadors. Then Ulugbek talks on various topics with ambassadors from China, India, Egypt, Rus', and, presenting them his "star map", says:

These works are the fruit of a long labor

Definition and description provided in this table

Refers to one thousand eighteen stars in the sky.

Go to an astrologer in your city

Share what generous people have found.

One by one, he gives the books to the ambassadors and says goodbye to them with a handshake.

M. Sheikhzada did not see this process with his own eyes, but this is how he describes this meeting, based on the facts from the plot. Now let's pay attention to the facts from the plot: Ulugbek was interested in science from a young age because this is how his grandmother, Mrs. Saray-Mulk, brought him up in his youth. At the same time, Ulugbek, striving for the prosperity of the country, decided to create new educational institutions: schools, and madrasahs, and almost simultaneously builds madrasahs in Samarkand, Bukhara, Gijduvan [5.: \\zamonaviy.

com.>news>miuz...]. Mahkama Tursunova, a madrasah researcher in Uzbekistan, says this: "Abdurazzak Samarkandi was a native of Samarkand and worked as a historian at the court of Shahrukh Mirza in Herat. His stories about Mirzo Ulugbek's madrasah are especially noteworthy: "Ulugbek Koragon built a high madrasah in Samarkand, surrounded by a bazaar, and he built a room in the center of the madrasah. They say that the plan of the madrasah was created by the architect Kuvomiddin Shirazi" [6, 156]. Now let's see how this plot was reflected in the tragedy: "The fourth vision. Samarkand. Registan, madrasah. Large audience. Students from different countries. Iraqi student:

But actually, Mirzo Ulugbek wrote correctly:

"The truth of science, without dying, lives forever." [7. [www.ziyouz.com](http://www.ziyouz.com)].

This example shows that the author names a city, a place, a madrasah, and a large audience, students from different countries - he cites their statements. This information is absent from the plot of historical documents, but the facts in it are fictitious and accurately convey the vision of Maksud Sheikhzadeh. Although the artistry is not expressed in the facts presented in the plot, this is a simple plot scheme that can be depicted in any way.

The plot refers to the works of Mirzo Ulugbek, in particular, his star map of 1018: "Ulugbek is known in the world of science as a great astronomer. The greatest work he did in this regard is considered to be an astronomical table called "Ziji Jadidi Kuragani". He ordered a set of 994 stars in his work "Ziji Sultani" in 1437. In this work, 1018 stars were studied by Thomas Hyde at Oxford.... The publication of this work by Grieve and Hyde was a grandiose event for European astronomy" [8]. [m. Wikipedia. org>wiki](http://m.wikipedia.org/wiki)].

There is plenty of such information about the scientific works of Mirzo Ulugbek in history. More importantly, he discovered 1018 stars, and this map reached Europe. The plot seems to consist of historical facts, its expression in a work of art, although it is intertwined with information, is fascinating. The plot is especially widely used in works about historical figures since the historical hero lives in historical conditions, and the events of these circumstances will consist only of facts.

If in the tragedy "Mirzo Ulugbek" attention is drawn to the speech of Ulugbek, then he (the author) uses extremely instructive sentences. For example:

A heartless body is an extinguished lamp, smoke without fire.

If an inhabitant of the Earth does not sleep at night and cries, it means that the king's conscience is sleeping...

But if a person remained on the border of habits, the redemption of forgiveness would be a thousand times sweeter.

What is slander? The hooded dog of ignorance.

A state without a king is a body without a head.

The truth of science, without dying, lives forever.

All this indicates that Ulugbek is a very great figure. He can also be called a romantic personality. His ability to appreciate the achievements of science and try to make people enjoy the achievements of science (to teach in the madrasah), to treat music well, to treat women with respect, to behave with restraint and enlightenment in conflict situations, to show kindness and care for his loved ones, as well as in matters love, while maintaining the honor of a person who fell under the yoke, without being directly obsessed with dependents, an incredible amount of human qualities, such as the ability to make decisions, not be indifferent to the fair or unfair punishment of prisoners thrown into prison, prove that the image of Mirzo Ulugbek was created with exceptional craftsmanship and love. These images are artistic, and the merit of Maksud

Sheikhzade is great. He skillfully portrayed the materials of the plot. In particular, after examining the body of Ulugbek, he found that his head had been cut off from a blow with a sword. One of the greatest figures in world astronomical science, the king of Maverannahr, so tragically ended Ulugbek's life that it hit Sheikhzade hard. Continuing to study the life and scientific heritage of Ulugbek, the publication by Academician Kari-Niyazi in Moscow in 1950 of the book "Ulugbek's Astronomical School" in Russian caused the awakening of the creative concept in Sheikhzade, which appeared 9 years before [3, 250]. However, in the tragedy, the author changed the historical fact of the beheading due to the veneration of Ulugbek's personality based on artistic texture. The aura of each city is connected with the inner world of the people who live there. Even not only in the city, just at the entrance to the building of the organization, this feature is noticeable. In many respects, it also depends on the worldview, the inner world of the head of this place. Mirzo Ulugbek's inner world is rich in simple colors (science) and he encouraged his subordinates to enjoy them. That is why at the time when he lived and reigned, science, art, and craft were very developed. It was this powerful aura that played an important role in saving the country from the scourge of war. In this sense, Samarkand has not lost the title of the most highly developed city for centuries, calling people from all over the world to themselves, since the spirits of such figures as Amir Temur, and Mirzo Ulugbek always support Samarkand.

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