

## THE PICTURE OF BILGA KHAGAN (WITHIN THE ILLUSTRATION OF ISAJON SULTAN'S NOVEL "BILGA KHAGAN")

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### ABSTRACT

In Uzbek historical-artistic composition, there are exceptionally few works in which the life of the old Turks is composed. This article analyzes the art of the novel "Bilga Khagan" by the author Isajon Sultan, as well as the picture of Bilga Khagan, the pith of the work, the writer's ability, and authentic occasions.

**Keywords:** authentic novel, "Bilga Khagan", first novel, historicity and reality, Turkish individuals, tabgach, model, picture.

### INTRODUCTION

Within the a long time of freedom, Isajon Sultan entered the field of writing along side gifted craftsmen such as Nazar Eshonqul, Abduqayum Yoldosh, Nabi Jalaluddin, Ulugbek Hamdam, Zulfia Kuroloy zhizi, Kochkor Norqabil. Isajon Sultan got to be prevalent with his first books such as "Munojot" and "Aydinbuloq". In later a long time, the creation of many works within the sort of chronicled novel in Uzbek writing could be a positive wonder in our national novel. Isajon Sultan's historical-biographical novel "Bilga Khagan" is additionally the primary novel made agreeing to class in our writing.

Concurring to the perceptions of scholarly ponders, there are two ways to form an picture:

1. Making an picture by combining;
2. Making an creative picture based on a model;

We are going not stay on the creation of an picture by summation. So, the model (Greek. protos - to begin with, beginning; tupos - demonstrate, target) is the premise, point for an imaginative image. A essayist makes an picture based on a verifiable or modern individual who exists in life. Isajon Sultan moreover makes the picture of Bilga Khagan based on a chronicled figure and writes a unused novel "Bilga Khagan".

Writing makes the taking after pictures agreeing to its reference to the fabric of history and time: In the event that the author "enters the time through history" (A. Tolstoy), on the off chance that he encapsulates the reality of history in images, then they are called the pictures of authentic figures. Such verifiable figures are portrayed within the novel "Bilga Khagan" composed by Isajon Sultan. In Uzbek historical-artistic composition, there are exceptionally few works in which the life of the ancient Turks is composed. The novel "Bilga Khagan" could be a strong step towards making the picture of our antiquated predecessors. The author skilfully consolidated the data gotten through the stone engravings into the content of the novel, skillfully depicted the scene of the antiquated Turkish period, and the bravery of the heroes. Since the novel is based on the rule of historicity, the author does not grant in to over the top ceremony and sentimental dispositions. Bilga Khagan, Tonyuquq and Kultigin don't idealize their characters, but paint their genuine picture. The work tells around the period of the Blue Turkic Khaganate, the life of national heroes Bilga Khagan, Kul Tigin, Bilga Tonyuquq, the

development of the primary Blue Turkic state and the presentation of the Turkish framework, the history of the creation of the Orhun-Enasoy engravings.

"The heroes of the work of craftsmanship can be isolated into types, but it is totally off-base to put the Chinese divider between them. Since it is genuine to call one lovely and life-giving picture (for case, Bilga Khagan) as a reasonable picture, an epic picture, a fundamental picture, a positive picture, a historical picture." Isajon Sultan moreover alludes to numerous verifiable figures and creates verifiable pictures within the novel "Bilga Khakhan". Counting Bilga Khagan, Tonyuquq, Kultegin, El Bogu, Kunsuluv, Eltarish Khagan, Uyuq Tarlaq, Kur Shad and others.

In fiction, there are a number of devices that serve to completely make a human picture and bring it to life some time recently the eyes of the peruser. These incorporate creative components such as creator characterization, representation, aesthetic brain research, character discourse.

The outside picture of a character drawn with words - a representation is additionally considered an imperative apparatus in making a human picture. To begin with of all, the representation makes a difference the character to be encapsulated as a concrete individual within the eyes of the peruser. On the other hand, a portrait in an artistic work has characterological signs. That's , the author tries to reflect the characteristic highlights of the character in his picture. The author can draw the picture of the character in more detail or be substance with giving a few subtle elements particular to his picture. Since a representation could be a device, its appearance depends more on the author's deliberate, the writer's possess picture fashion, the character's position within the work, etc. For illustration, the author drew a representation of Bilga Khagan, additionally reflected the characteristics of the character:

"Bilga Khagan is like this: He features a wide bear, a puffy chest, and a long white confront. His cheeks are level, his eyes are dark, and his eyebrows are medium thick. He could be a tall, solid man with a long line of his brow, coming to to his jaw, a wide brow";

"Bilga Khagan Uzgir, High mountain Khagan, utilized to talk words that cut into people's hearts and set them on fire."

"...the khagan told Bilga, who was self-sufficient and mindful, to spare his arrive, not to kick the bucket..."

"Anybody who says they know is sitting on the position of royalty, but they don't know..."

"Bilga Khan said:

- My Alps, my heroes, my spouses, my boyfriends! You press the yoke non-stop.
- You drive your horse, you go straight ahead, at that point you turn and hit him once more!
- You fly like a kite. You go round and circular. You may wear your ringed and level press skin, your molteri skin over it, and your head protector on your head, and you may not be shot at yourself..."

"- On the off chance that you keep considering, your head won't work. Go to Bil to think, let him think." You are doing your work.

The author paints Bilga Khagan's picture and his character, distinctively depicts his behavior, tries to precise the lively tone in his words, in brief, makes an opportunity to assume Bilga Khagan's picture as a chronicled individual. It does not matter how and to what degree the picture of the saint is drawn, the most measure is the capacity to completely envision the representation, the human picture.

Character discourse is another vital implies of uncovering the mind of a character in a scholarly work, and making a human picture in common. Along side the increment within the weight of discourse in present day exposition, the position of the character's discourse in making an picture has moreover expanded. By individualizing the character's discourse, a talented author can pass on a part to the peruser approximately his identity, viewpoint, and attitude in a certain life circumstance. It ought to be said that the character's discourse within the discoursed guarantees a full, distinctive expression of the human picture. For illustration, let's take the exchanges within the novel:

"- Why does a person get harmed? - he inquired. On the off chance that you see at him, he will walk around, in case you hit him with a lie, he will cry. Then he develops up, gets hitched and incorporates a child. His guardians develop ancient, he chases to nourish them, goes to war. At that point I will pass on myself..

- What else ought to he do? - inquired Achun Kulug Tirig. - Other doesn't he have anything to do?

"That's right," said Ishbara. "What else should I do?"

"- Let me know, hello budun!" A man's child is said to have passed on. One God live This is the day, otherwise you will kick the bucket early besides! To this I say: do not be perplexed! Do not starve to passing! Don't lie down after stroking! On the off chance that you pass on, pass on along with your head held tall! In the event that you remain, live your life!

- Live! Live! - cried Budun.

or the question-and-answer picture of Bulut, who was injured and passing on whereas the Turkish armed force was almost to overcome the Tabgachs, with Ishbara Yamtar:

"- Ishbara! - Bulut said in a moo whisper. - Did we win?

- We won, Bulut! We appeared Tabgach's caretaker!

- Is Ulus free presently?

- Presently you are a total man, Bulut! "

Within the novel, you may too meet the character of Tonyuquq. He is at the head of numerous good works within the way of peace of the country, increment of the country's control, he contributes his due share to the country's flexibility, the reclamations of the Khaganate and the extension of the country's borders. Within the content, Tonyuquq may be a fearless character, an incredible pioneer. Ready to see this in the depiction of the fight on the banks of the Inigach lake and the fights that took put within the Yaris steppe. Bilga Khagan's speech with torment in the middle of despondency is reminiscent of aesthetic parts indeed on inscribed stones. Bilga Khagan was able to lead the country to begin with of all with his justice and administration. The novel tells around tabgachs in Bilga Khagan dialect. At this point, we will learn that Bilga Khagan may be a shrewd Khagan concurring to his title.

Within the work, Bilga Khagan's past is additionally given. The history of Bilga Khagan is told within the dialect of El Bogu within the portion called "The Past of Bilga Khagan":

- His father is Eltarish Kutlugh Khagan, his mother is the spouse of El Bilga, his horse is Mogulan.

- said El Bogu.":

"To He was encompassed by cloth, cloth, and cloth. He is subordinate on Tabgach. He has been dependent for a long time.

At that point Bilga connected to the Khagan Khagan.

He said:

"My ace! Jangju made forty Turkish men one with the soil. In servitude, when the devil's boots were squeezing on his shoulders, he nearly bit the ground. Let those forty youthful men be tossed into the wild without fear, should we go on studying in our claim arrive, in starvation and destitution?"

- "What do you say? - inquired the Khagan.

- If you give me an arrange, I will collect everything and spread the grass?

"Do anything you need," said the Khagan.

It ought to moreover be said that the picture of Bilga Khagan as a reasonable, patriot Khagan in history is flawlessly depicted through the pictures of Tonyuquq, Eltarish Khagan and Kul Tigin:

"Bilga khagan put on a wolf-branded coat, put a stick on the mountain, and hung a tie. His younger brother Kul Tigin was standing on his right, his direct Bilga Tonyuquq was on his left, and two shads were standing behind him, holding up for individuals to accumulate.

- Hello! Listen to me totally. Tune in difficult! - said Bilga Khan.- Don't roar! Just stand and tune in! - yelled the proclaim.

The voices were boisterous, the eyes were settled on Bilga, and the ears were full.

"Tune in to me!" It was seen: A khagan got to be the head of the nine Oghuz tribes. He sent Kuna Sangun to Jangju and Tongra Sam to Tabgach. He sent them the taking after message: it appears that a small Turk has been alive. His ace could be a monster, and his direct is a researcher. He said that one day he will kill you, Tabgach, the landmass ahead of him, and he will murder me as well, on the off chance that he is still lively. Tabgach, you press on the correct! Kitan, hit in front of you! I click on the cleared out. The Turkic country should not have another owner on the arrive. He said let's crush him.";

"Everything that was said was genuine. Bilga khagan - uzgir, high mountain khagan, carved into the hearts of people and utilized to speak words that were like grass:

- Hi, are you full or hungry? You're not hungry or full! Once you're full, you won't remember your starvation. Once you're hungry, you won't keep in mind being full. That's why you didn't tune in, you didn't take the words of the lord. You went to the ground, attempted to lie on the ground, misplaced weight, misplaced weight. The rest of them became one with the tidy and died!

Yupun, skinny, incapable to look at each other's eyes, was bowed over..."

Arrogance and destitution were one of the most components of unification, after the overcome of Tabgach beneath the authority of Bilga Khagan, a modern organization was presented. Bilga khagan compiled yasa (code of laws). It is essential that indeed in spite of the fact that Bilga

Khagan was the sole ruler, his laws (laws) advanced balance in all angles of life. Individuals are not partitioned into rich and destitute. For case, complying guardians, respecting one's possess rulers, not isolating individuals (racially), not separating against people, not selling out one's nation, learning one's mother tongue, regarding it, etc. Numerous advanced laws have been presented. Within the "Bilga Khagan Engraving" portion of the novel, in arrange to fully imagine the character of Bilga Khagan, passages from the engraving are displayed in understanding with the plot of the novel:

"I made a distinctive stone for it, I carved engravings interior it. Children of ten bolts, outsiders, see this! I carved it into stone. I composed the words in my heart.

My words are:

- No slaves from Turkey!
- No slaves from Turkey!
- No slaves from Turkey!

Thus, Bilga Khagan flew to the sky.

His more youthful brother Kul Tigin flew to the sky. One after the other, the youthful men of Batir High mountain flew into the sky.

"I am my work, I am lively for you, I am alive, I am resting, I am holding up for Yagan Silig, my courageous Kur Shadim, my brilliant God has flown to the sky. After that, I flew to Bilga Khagan. I misplaced my wonderful girls, my daughters-in-law, my solid children, my sons-in-law, my cheerful arrive, my bliss, my family, I was pitiful and flew absent on my possess.

In conclusion, it can be said that this work and the characters in it perfectly enrich, purify and lead the character, worldview, and behavior of the peruser - his otherworldly and outside world, and lead to goodness and humankind. The peruser, who gets familiar with the work, looks at it, increases in value values, opportunity, and peace even more. He draws the proper conclusion from vices such as selling out and wickedness. "Literature could be a reflection of life. The essayist does not depict life specifically, but reproduces life on the premise of a certain ideological and creative objective, utilizing superfluous and useless facts and occasions that are not able to ensure the astuteness and charm of the same objective. he gives up, selects the most characteristic, fundamental ones, sorts them, includes everything he has (in his memory, heart, mind, experience). This novel by Isajon Sultan is one of those works. We can say that the author was able to completely uncover the ideological and artistic reason of the work.

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