

Comparative Analysis of The Stories About “Alankuvo”

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This article explores the history of Alankuvo by comparative sources. It is scientifically proved that the legend of Alankuvo has become an important artistic figure, not only in historical themes, in the determination of the origin of historical figures, but also in the pure artistic works of the protagonist.

"The Wonderful Story of Alankuvo", in "Shajarai Turk" of Abulghazi Bakhodirhon by Rashididdin's "Jome-ut-tavorih", "Oguznoma" by unknown author - "Nusratnoma", "Zafarnoma" of Sharafiddin Ali Yazdi, "Abdullanoma" of Hafiz Bukhari, A comparative analysis of the stories of Mirzo Ulugbek "Alankuvo" in the "History of the four nations" and "History of Rashidiy" by Muhammad Haydar Mirza.

The views that the image of Alankuvo resembles the Virgin Mary are highlighted by the analysis. The fact that the folklore was divinely inspired and legendary in its literary work is traditionally reported in literary and historical works written by Turkic peoples.

Keywords: Alankuvo, historical person, historical source, niruns (emanating from light), myth, story, comparative analysis.

There are many examples of historical prose that can be drawn from the stories they tell us to think about. One of them is the legend of "Alankuvo".

A unique example of the historical and artistic prose was the impetus for us to explore this topic by the wonderful story of Alankuvo in the book "Shajarai Turk" of Abulghazi Bakhodirhon.

There are two small stories about Alankuvo in "Shajarai Turk". The first one is called "The Wonderful Story of Alankuvo," and the second is called "The Remembrance of Alankuvo's Children."

In the first story, Abulghazi says that he had a grand wedding with his two grandchildren, Dubunbayon and Alankuvo, who had two sons of Yulduzhon. His grandson succeeds Dubunbayon to the throne. However, Dubunbayon died before he was 30 years old. He has two sons. One is known as Bilga (7 years old) and the other is Bekchy (Bilmout - as is said in some books - MA), (6 years). Then he tells the story of Alankuvo and says that after the death of Dubunbayon Yulduz's brothers, sons, kings and soldiers wished him well. However, Alankuvo does not agree. "I am not going to be here on earth. I was the leader of the people until my boys

were young. Then I'll hand it over to my boys. ”- [AbulghaziBakhodirhon. “Shajarai Turk”. 1990: 44.] he said.

Alankuvo will rule the throne without ever getting married again. Years later, something happened. One night, Alankuvoslept and woke up in the morning; a bright light came through the hole. In this light a man's face can be seen. It was white and yellow. At this, Alankuvoscreams, trying to awaken his weak. But he does not speak, his tongue stops. His hands and feet were lifeless as he tried to get up. But the mind is right. The man in the light gently comes in and mates with him. He also leaves the hole. Alankuvodid not tell anyone that if he told this story no one would believe it. Five or six days later, he will come again. This situation will continue. Alankuvobecomes pregnant. After 4-5 months, the relatives ask her how she became pregnant. Alankuvotells it all. “I wouldn't go if I needed a husband. No matter how weak I am, many people make me king. Am I disgracing myself, the people and my two sons, and will I do such a thing?”[AbulghaziBahodirhan. “Shajarai Turk”, 1990:44.]. If you don't believe me, go to bed at night in front of my house. If God does not want to put me to shame, He will show it to you. When you have a baby in my womb, you see, it's not like any other person. In this there is the wisdom of Allah. After that, they all believed what he said. Nevertheless, many lay around his house. They woke up in turn. A few days later, at the time of sacrificial light, a light appears from above. Seeing this, he woke up. The light went through the hole and into Alankuvo'shouse. After a while he came back. He saw that the people who were lying there had come. Everyone saw that he was gone. But they could not see the picture in the light. After that, everyone believed and knew the truth. This is how the first story of Alankuvocomes to an end.

The second story tells of Alankuvo's sons. Alankuvo had three sons. "The former horse's name is Bukun Repression. All of the repressed lands are his offspring. The second name is BusqunChalchi. The descendants of Chalchiare descended. The name of the pilot is BudanjirMunqaq. Aikhan was raised. Many Chingizkhan and Mongolian offspring are descended. The nations that have these three sons are all called Nirun ... How many people say that the light of the Mongol fetus has come to light. " [AbulghaziBahodirhan. “Shajarai Turk”, 1990: 45.]

As you can see, the information in the work requires a deeper study of the image of the "Alankuvo", which is often found in the historical and artistic prose.

It is known that Abulgazi used many historical books (18 historical sources – A.M) to write Shajarai Turk. What other works do you see in the story of Alankuvoby AbulgaziBakhodirhan?

Our observations have shown that stories on this subject include Rashiduddin'sJome'-ut-tavorih, “Oguznoma”, the author of "TavorikhiGuzu" - "Nusratnoma", "Zafarnoma" by Sharafiddin Ali Yazdi, "Abdullanoma" by Hafiz Bukhari, "The History of Mirzo Ulugbek", In the "History Rashidiy" by Muhammad Heydar Mirza.

According to Rashiduddin, Alankuvo was a wise woman and was of the tribe of Kuralas. All the Mongol tribes descended from Dubunbayon and his wife, Alankuvo.

According to some sources, AlanookoHurilartoy was the daughter of a sniper. According to Abulgazi, Mongolian khan was the grandson of Yulduz Khan.

There is also a story about Alankuvo in his book "Nusratnoma" in "TavorikhiGuzu". The story tells us that Alankuvo was a widow of a wall, legend has it that she had a child because of a light, had three sons and that their offspring were called Niruns.

Academician A. Kayumov examines the book "Nusratnoma" in "TavorikhiGuzu" and notes that there are stories related to the history of the Uzbek people. He also analyzes fiction stories about Oguz Khan and Alankuvo. [A. Kayumov. 2010: Collection of Works, Volume 6. 102-114.]

Hafiz Tanish Bukhari's book "Abdullanoma" has a similar story to "Alankuvo's wonderful story." According to tradition, Hafiz Bukhari began his work "Abdullanoma" with the stories of Noah, Yafas and Oguz Khan. It also tells the story of Alankuvo.

Hafiz Bukhari works on the story of "Abdullanoma" of Alankuvo and gives a variety of information based on several historical books. The beautiful storytelling and artistic pages show the author's storytelling skills. The work first speaks about the origin and distribution of seeds and tribes, and states the second allegation about Alankuvo: "The second sect is the people from the Peninsula. They are called Niruns."

"They are the descendants of three sons born without a father after the death of Alankuvo's husband Dibun Boyon. According to the Mongols, the substance of their bodies was light and (Alankuvo) conceived of them. For example, Maryam (Mary), the husband of the Virgin Mary may Allah have mercy on her, was conceived and called her Nirun, that is, a sign of purity and firmness. These groups consist of three parts. The first part of Nirun is a descendant of Alankuvo, the sixth seed of Kabul. They are sixteen tribes..." [Hafiz Tanish Bukhari. 2002: "Abdullanoma," 47.]

Then Hafiz Tanish tells about three branches of the Kabul family, the sixth generation of Al Bukhari. This is the second part, known as the Nirun and Qiat categories.

"Part Three: Nirun Qiat Angle. They say "Angle" and call it a lusty eye. This nation is the head of Chingiz Khan's network, and his name is Esugo." [Hafiz Tanish Bukhari. 2002: "Abdullanoma," 47.]

According to Hafiz Bukhari, the main purpose of bringing Alankuvo and his lineage was to inform the network of Alankuvo and how his lineage could be linked to the Mongolian people. In addition, it was to narrate the series of Chingiz Khan and his descendants, as well as the genealogies of Abdullah Khan, the "ghosuddavla va-l-khafat" (that is, the cry of the state and the caliphate).

In the work, the story of Alankuvo under the title "The Alankuvo's Poet and the Networks of His Children" is presented by the author in a very interesting, artistic and aesthetic way. The story is as follows:

“The story of Alankuvo is one of the greats of the stories and the wonders of the news. If we look closely at such events and stories, it is quite possible that similar stories have been in history. The Observer, the Creator (God), will do whatever he wants, whatever he wants. One is the discovery of a son like Adam without a father or mother. The author then quotes from the Koran that "The God does what it wants," noting that Iso Alayhissalom created the Prophet and man without touch. By the will of the God, two messengers (Adam and Iso Alayhissalom) were created without parents and the second without father.

There is wisdom in the birth of a man without a father. Judges say that "if the circle of matrimony corresponds to the circle of I-ul-buruj, and that coincidence falls on an element of wine, and that element is victorious and the other elements are defeated, it cannot be born at that time.

"History has reported that it is the most remote island in the East, where only women live. The reason they are pregnant is because of the water on the island. It has been said that in her pure womb, three children were born without mucus." [Hafiz Tanish Bukhari. 2002: "Abdullanoma," 48.]

She had a husband named DayunBoyon (in some sources, DubunBayon was written - AM), and died early. Alankuvo to his relations "one light, blue green Arabic man's forbid" told that became pregnant.

"Alqissa, from that had three sons, her third son, Buzunjorkoon, and the family of Chingizkhan. They say to a man with lustful eyes. Alliance, Esugo is mighty, and most of his offspring are lovable. Alankuvo's story to his family during pregnancy was that at night a light that appeared to me as a person appeared to me and then went away. The man with the yellow and blue eyes and lustrous eyes was his Esugo, the eighth generation of Alankuvo. The truth of this is that most of his offspring are lustful." [Hafiz Tanish Bukhari. 2002: "Abdullanoma," 48.]

This story, unlike Abulgazi, is described in a distinctive way of Hafiz Tanish, in prose and poetry. However, when comparing the two works, there are no significant differences in their content. Hafiz Tanish says in his story that the three sons of Alankuvo came from divine light. Abulgazi points out that only Alankuvo's third son was created from divine light.

Thus, the stories about Alankuvo presented in Abdullanoma differ from other fiction stories. The creative interpretation of the historical reality by the artist, the consistency of the content and the aesthetic appeal of the reader are not boring. Particularly, the scenes with the portrait of Alankuvo in the story show the subtlety of the magic of the classic artistic word. These exquisite illustrations and descriptions show Hafiz Tanish's unique artistic skills. Although the story is compact, the author is able to present the opinions of the scholars in the narrative detail, and, when appropriate, to relate the events of the Alankuvostory with similar stories. Hafiz Tanish, although he aims to write a historical work, uses his unique artistic means to increase the artistic value of his work.

In the course of our observations, we read some interesting information in the journal version of the book of “Oguznoma” translated by NasimkhonRakhmonov.

We have also learned about the myths and stories about Alankuvo getting pregnant from Divine Light in the historical works of “Shajaraiturk”, “Nusratnoma” and “Abdullanoma”. In the "Oguznama" we see two stories related to the Divine Light (blue light) in the stories about Oguzkhan.

The first of these stories is about Oguzkhan. “One day Oguz was praying to God somewhere. It was dark. A blue light came from the sky. It was brighter than the sun, brighter than the moon. An arrow went to him, and he saw a girl in the light. He had a fiery light on his head, like a Gold Pile star. The girl was so beautiful that when she laughed, the blue sky was blue, and the cry was blue. The Oguz king saw him and left him, fell in love, took it, lay with him, and satisfied his wishes. She became pregnant. Days and nights passed, and her three sons gave birth. They put the first horse on the day, the moon on the second and the Star on the third.

Reading this story, it is not hard to see that the historical roots of the Alankuvo legend have had its impact on later times. Therefore, the historical depictions of the "blue light" and "blue wolf" in the "Oguznoma" are deeply rooted in the legendary ancestors of the Mongols.

The second story in the "Oguznoma" is as follows: ... On the left was a hog called Urum. There was a great army. That Urum did not acknowledge the mark of the OguzHakan ... Oguz threatened to attack the Haggai and went out with his troops and carried off. Forty days later, he reached the summit of Ice Mountain. He lowered his troops and stopped. In the morning a light like a bird came to the Oguzking’s residence. Out of the light there appeared a large male wolf with blue hair and blue hair. The wolf sent a message to Oguz: "E Oguz... [Oguznoma. Star of the East. 1989: No. 4. 165-171.]. Then the blue-haired, blue-haired wolf marches on the head of the Oguzkhan army and gives him victories.

It is clear from the "Oguznoma" that Oguzkhan believed in the doctrine of the God of the heavens. That is why the author of the “Oguznoma” inspired the story of Oguzkhan and included events related to the blue light and the blue wolf. Undoubtedly, the artistic skill of the author plays an important role in this. In the second story, the wolf rises to the core of the character's plot. In this book, Oguzkhan is described as a supportive, caring, and protective image of the people.

It is clear from the plot of the two stories that the views of the blue light and the blue wolf in the "Oguznoma" are expressed by the artist in the artistic narratives of the past. There is no doubt that the creation of such artistic images is influenced by the legend of the "Alankuvo".

We also read about Alankuvoin the book "History Rashidiy" by Muhammad Heydar Mirza, translated by V.Rahmonov and Y.Egamova. The book is dedicated to ToglukTemurkhan and contains many historical and artistic stories. The author tells the story of TemurkhanTuguk in the first part of his work and says that he goes back to Alankuvo. In particular, the work reads:

“TuglukTemurkhan is the son of Esan Bogahan. Here is the genealogy of Esan Bogahan ibn Duvajihan ibn Barak Khan ibn QaroIsu bin Motukan ibn Chigatay bin Chingizhan ibn Yasukai bin Birtan bin Kabul bin Tumana bin Baisangar bin Kaud ibn DumaninBaqo bin Buzanjirhan, the son of AlankuvoKarklukhan. She was a very pure woman. It is reported in the Zafarnoma: "A light was shining through the hole in his house, and he entered the mouth of Alankuvo and then he realized that she was pregnant. It was as if a baby had been conceived by Mary's daughter Mary."

Fard:

When you hear the story of Mary

You will understand your heart

The purpose of this book - these stories - is that Buzanjirhon was born to a mother without a father. As for his mother, Alankuvo, his name is mentioned in all the historical texts and goes back to the son of Noah's son Yofas (whose spirits rejoice). Each of the grandfathers of Alankuvo's history has been mentioned in history and we will not stop here to keep our story going.”[“History Rashidiy ”. V.Rahmonov, Ya.Gamamova, the master of the East. 2007: 12.] - the author writes that. This information about Alankuvo by Haydar Mirza is brief and concise. The author fills the main plot point of the Alankuvostory with the information in the "Zafarnoma". And He brings two doubles. He said that the story of Alankuvois similar to the story of Mary, which is mentioned in all sources.

The second chapter of the book "History of the Four Nations" (v. 306 - 376), published by BuriboyAkhmedov's introduction, commentary and editorial by legendary mother of Turkic-Mongol peoples Alankuvoand his descendants, namely kings (Buzunjor khan, Bukakhan, Dutuminhan, Includes the story of Kabul Khan, Baysunkurhan, BortonBadir, YasugayBadir). This chapter also contains important information for science. The fact that the Turkic-Mongolian people have lived and worked together is one of the most important information about the position of the Turkic country and its other tribes. [Mirzo Ulugbek. "The History of the Four Nations" 1994: 5].

There are different views on the origin of the Uzbek nation. One of these is related to the narrative of Alankuvo. Alankuvobecomes king after her husband dies. A man with white eyes, almond pumpkin, and narrow-eyed, arrives at his room and meets Alankuvo, who is pregnant. In 718, Alankuvohad three sons from the "Nur-Man". (Some books say they give birth to their third son, and some say they have three sons. We believe that Alankuvogives birth to a third child from the Divine Light. His third son, BudanjirMunqaq, is enthroned. Her fifth generation is Tumanakhon (written by Tumnakhon - "Shajarai Turk") and the son of A.Temur in Chapter 9. The origin of the Uzbek term is connected with the name of Muhammad Uzbekkhan (grandson of Chingizkhan) of the Golden Horde.

We also got some interesting information from the Internet [Mozzoley Gur-i Emir.<http://e-samarkand.narod.ru/Guri-i-Emir.htm>]. This article about the tomb of Amir Temur mentions the tomb of Amir Temur and his tomb. It is said that Ulugbek brought two nephrite stones from

China in the fight against the Mongols in 1425. This stone was very heavy and precious. Nephritis is believed to have divine power. In 1740, the king of Iran, Nadirshah, invaded the Bukhara khanate and took away the tomb of Temur from Samarkand, which is part of the khanate, into Mashhad. It is going to be used to repair the holy buildings in Iran. According to historians at Nadirshah's palace, Sayid Baraka, the elder of Amir Temur, came to his dream and told him to return the stone to its place. Fearing this, Nodirshah ordered that the nephritic stone be returned to Samarkand. When taken, it falls into the river and is split into two. However, when he arrived in Samarkand, the masters skillfully returned to their original state. Then in June 1941 a special commission headed by Mikhail Gerasimov opened the tomb of Amir Temur.

There is information about Timur's genealogy on the tomb of Amir Temur, from Chingizkhan genealogy to Buzanjir (son of Alankuvo) and how he was conceived by light, and the date of his death. Here is an excerpt from the article:

“This is the tomb of the great sultan, gracious hakan Amir Temurguragan, son of Emir Taragai, son of Emir Barkal, son of Emir Ilongir, son of Emir Ijal, son of Karachar Noyon, son of Emir SukuSichan, son of Emir IrumqiBarlas, son of Emir Kachuli, son of TumanTumanai . This is the ninth generation. Genghis Khan comes from the same family from which the ancestors of the venerable sultan buried in this sacred and beautiful tomb. HakanChingiz is the son of Emir Yesugai Bahadur, the son of Emir Bartan Bahadur, the son of Kabul Khan, the son of the aforementioned Tumanai Khan, the son of Emir Baysunkar, the son of Haidu Khan, the son of Emir Dutam, the son of Emir Buki, the son of Emir Buzanjir. Whoever wants to know further, let it be known: the mother of the latter was called Alankuva, who was distinguished by honesty and her impeccable truthfulness. She once suffered from a ray of light that appeared to her in the opening of the house and taking on the image of a man, announced that he was a descendant of the ruler of the faithful, Ali, the son of Abu Talib. This testimony given by her is taken for truth. Her honored descendants will rule the world for centuries.” [Mausoleum of Gur-i Emir. <http://e-samarkand.narod.ru/Guri-i-Emir.htm>].

Let anyone who knows, the mother of the last emir, is Alanuqa '. She was dirty, pure, and honest. She had a baby through the hole of the house one night and then a man-made light. He introduced himself as the son of Abu Talib. What he said was true. The praiseworthy generation of Alankuvo has owned the world for centuries.

Sharafiddin Ali Yazdi's book "Zafarnoma" written by Timur tells the story of Alankuvo. However, we did not have access to this story since Muhammad Ali dropped 82 pages in the Persian text of the Zafarnoma about the origins of Turkic-Mongol peoples. This is the case with the Zafarnoma by NizomiddinShami. [Sharafiddin Ali Yazdiy. Zafarnoma, 1997: 384.]

As we know, Navoi aims to write the history of the Hussein Baykaro. Navoi intends to write a story called Hussein Baykaroin the book Muhokamat ul-lugatayn and to write a book called "Zubdatut-tavorih".

According to the academic A. Kayumov, the works of Navoi "Tarihianbio and hukamo", "Tarihmuluki Ajam" can be the starting parts of "Zubdatut-tavorix". [A. Kayumov. Works, Volume 4. 46.] From this point of view, it is not difficult to imagine that the work of Navoi "Zubdatut-tavorih" on the history of Hussein Baykarowas created in accordance with traditional historical rules.

"Tarihianbio and hukamo" begins with the Prophet Adam and provides information about the prophets and judges. "TarihiMuluki Ajam" provides historical information about the four classes of Iranian kings (Peshdodians, Kayaans, Ashkanians, and Sosonians).

Consequently, Navoi's "Tarihianbio and hukamo" is traditionally originated from Adam. This traditional case is also typical of Abulgazi's "Shajarai Turk". A. Navoi's "Tarihianbio and hukamo", and "TarihiMuluki Ajam" [Alisher Navoi. Complete set of works. Volume seven. Khamsa. Sab'aisayyor. - T.: 2013.] In reviewing his works, we did not find a story about Alankuvo. Interestingly, the story of Alankuvo, written in the history books of dozens of kings and dynasties, does not appear in the works of Navoi? In order to spread the suspicion, we went through the great Hamsa scan.

Thankfully, this question has been resolved. We are convinced once again that Khamsa is a great treasure. When I read the fourth poem of Khamsa, "Saba'isayyor," chapter 9 of the poem introduces Navoi with "The Sacred Heart of the Kingdom of Salt and the Curse of Caliphate. Harness the property of Sultanah and the Sultan and let the particle fall in the sun." to glorify Sultan Hussain Baykaro, a man of wealth, property and authority, and to miss the sun with this excuse [Alisher Navoi: Complete Works. Seventh.], - praises Sultan Hussain Baykaro, including:

ShohSulton, Husayn bin Mansur,
Kim beribnusratijahongasurur.

Xonlaruzrayetibatosianing,
Xon bin xonatoatosianing.

Ham atoxonu ham angaaxon,
Yo'qjahondaaningkibiyanaxon.

AngaChingizulug' atokelgan,
AnosixudAlanquvokelgan.

Faxryoqangasaltanatoti,

The kingdom of the Great Country. [Alisher Navoi. Complete set of works. Volume seven. Khamsa. Sab'aisayyor. - T: 2013.322.]

In these poems, Navoi praises Hussein Baykaro and emphasizes that his triumphs bring joy to the whole world, that he is a great bounty, that his father and mother are king, that he connects with Chingizkhan and his mother Alankuvo.

It is worth noting the two passages in the "Sab'aisayyor."

*The great gift from Chingiz came
He came from his mother Alankuvo.*

The word Alankuvo in this verse is described in ten volumes of Navoi's works. "Alankuvo is the protagonist of the ancient Mongol and Altai peoples: Alisher Navoi likens Hussein Baykara's mother to that legendary woman and father to Chingizkhan" [Alisher Navoi. Complete set of works. Volume seven. Khamsa. It's a traveling planet. - T.: 2013.670.] Is it really so? Did Navoi look like Husain Baykara's mother like Alankuvo? When interpreting the meaning of this byte, based on the content of the preceding bytes, Navoi Hussein suggests that the ancestors of Baykara's ancestry go back to Chingizkhan, while their ancestors go back to Alaniko. This is the same with verbal analysis of a site. The above explanation, however, is not misleading. It is wrong to say that if the word "god" in a byte is interpreted to mean "like". The word Navoi has several meanings in the dictionary. "Hood" in Persian means a large brass hood. The second meaning of the word "hood" is used in the phrase, instead of: 1) indeed: 2) means alone, alone, or the like." [PorsoShamsiev. Dictionary of Navoi works. Publishing House named after G. Gulam. 1973.665.]

It is also worth noting that Alankuvo was inspired by folklore and was given legendary proportions. In fact, literary and historical works written with the genealogy of Turkic nations traditionally tell about it. Given that, Alankuvo is a historical figure who lived in the year 718 BC. Nurins are his descendants.

In the course of our observations on this subject, we saw an article in the newspaper "Literature and Art of Uzbekistan" by AbdukadirHayitmetov, published on February 10, 1984, entitled "The Legend of Navoi and Alankuvo."

This article emphasizes the importance of ancient Turkic literature in the creative development of Alisher Navoi, and in particular, the emergence of Hamsa. A. Haitmetov said that Navoi's attitude to ancient Turkic myths and legends is very important, and he recalls the legends of the Mongolian mythology named after Alankuvo. In particular, the poem "SabayiSaylor" is dedicated to the Sultan Hussain Baykaro of Navoi

It was a great gift from Chingizkhan.

His mother Alankuvo came from - quoted and interpreted from the literary point of view. At this point, we would like to quote exactly the part of the article related to Alankuvo.

"... (Alankuvo) There is valuable information about this legend in the works of such great historians as Rashididdin and Mirhond. The Ravzat us-safo section of Muhammad Yusuf Raji's translation contains a section titled "Alanuqa wife's zikr and description of birthdays." We will read the following. "Alankuvo was the grandson of the star. And then Bonuyi was an imposing sanctuary. At the height of Face and Beauty, the sun shone on the face of the beard and the rhinestone of the emerald.

They referred to Alankuvo, the cousin, to his cousin. Ersa had two sons. The name of one is Elkadi. One of them was Elkadi. And that grandfather died. And then Alankuvo began to look after the people in government and their children. And in this essay, I was staying at the Bonbuyi's lounge one night, and a light from the window of the house shone, and the dark house became clear. And that light went into his throat, and he was pregnant, and that was the case. I gave a son to the Barqoon Horseshoe, and the tribe of the rabbit was on fire. And together they named YusikinSolchi. He is a descendant of the Salih people. One of the descendants of the Mongol khans of Bozbakhri is my family. And for these three generations of Mongols, the Mongol people call it "nirun", and the "two" warriors of the Ummah have "thrown" into the zoo and the two segments are in the foreground. And the appearance of Bozbakhr was on the verge of an attack by AbomuslimMarvozi.”[A. Hayitmetov. The legend of Navoi and Alankuvo. Literature and Art of Uzbekistan. 1984. Issue of February 10]

At the end of the article, A. Khaitmetov also has a section entitled "Kuo" in place of "Alankuvo" in the original Persian copy of Ravzat us safo. "Kuo" in Chinese Mongolian means "flower."-emphasized.

In the famous epic heroic epic "Olonhu", it is possible to find the names of several female characters with the "coyote" attribute. The researcher of the Olonhu poem IV Pukhov writes about the emergence of the divine in most of the main characters in this work: In Olonhu, the only person with a divine origin is a real man. It was created for fictitious, "high" behavior.

The author summarizes his analysis: "The Ravzat us-safo, which gave us valuable information about the Alankuvo myth, was created by the poet's library in Herat, under the direction of Navoi. The legendary heroine's pregnancy with the divine power resembles the life of superheroes. There are many other similarities between the Olonhu and the Alankuvo legend. These facts show that Navoi relied on the traditions of the ancient Turkic epics in the Altai and Mongolia regions, and took their colors and meanings from his works, particularly the Khamsa epics.”[A. Hayitmetov. The legend of Navoi and Alankuvo. Literature and Art of Uzbekistan. 1984. Issue February 10.]

From this article and the information from Mirhond'sRavzat us safo, we can conclude that the legend of Alancuko is an important artistic figure not only in historical works, but also in pure artistic works, as well as in the pure artistic work of the protagonist.

Alancuko is mentioned with particular recognition in the writings on the historical subject we mentioned above. The authors of the work appealed directly to Alankuvo in identifying and praising kings. In each of the works, the information about Alankuvo is presented by the authors in their own artistic style - myth, story, story. Significantly, the Mongolian king Alankuvo is the ancestor of all Turkic and Mongolian peoples. It is unique not only in historical matters, but also in fiction. In conclusion, the historical figure who rose to the level of the legendary king of the Mongols, Alankuvo, formed an artistic image in the literary process and became an important artistic symbol in Uzbek classical literature.

MARYAM AND ALANKUVO

Navoi's work on the historical theme does not contain the story of Alankuvo in the "Tarihianbiyo and hukamo", but tells the "story of Jesus" related to divine power and writes about Mary:

“Jesus, the son of Maryam, is the third ulama of the Prophet (pbuh). Forty years ago, that antibiotic never had that nose. But he was a prophet of moderation. And I predicted Maryam, the god of validate, "to send her son Maryam and her son, Jesus the son of Mary and his mother, and the ministrations and the minaret of the world." [Alisher Navoi. Complete set of works. Volume Eight. Historical Prophets and Judges. - T.: 2013. 588.] In this passage, Navoi emphasizes Mary's mother as a prophet. Navoi's confession to Mary is not found in other historical prose examples.

Navoi points out that there is much information about Jesus (pbuh) and about his birth. The match is special in this regard” (note A.Kayumov).

He cites what he considers reliable. In the narrative of the event, Mary says: “Jesus has no father. Mary conceived by the will of Gabriel, and at the time of childbirth she came out and delivered her body to the shore. When the people heard this, they went and saw it and began to speak aloud. In addition, Jesus answered a few questions. Then the people were amazed and returned without saying a word. Mary, who was Mary's grandson, Habib Nadjorkim, went to Damascus with Jesus. Jesus was paid at the age of thirteen. At the same time, the miracle of Jesus was revealed. " [Alisher Navoi. Complete set of works. Volume Eight. Historical Prophets and Judges. - T.: 2013. 588.]

Navoi tells us that Jesus was born without a father and that Jesus was born far away from Bethlehem when the time came for the mother to break free. It skillfully tells the story in a unique art style. The miraculous power that God bestowed on Jesus Christ is also about the features that give life to the dead. Overall, the story provides a detailed account of Navoi's birth and his ascension to heaven.

At the end of the story “... Some call Mary, that Jesus died before his death. Some say that six months later ... [Alisher Navoi. Complete set of works. Volume Eight. Historical Prophets and Judges. - T.: 2013. 591.]”.

After reading Navoi's story about Mary and Jesus, we inadvertently mentioned Surah Maryam in the Qur'an. [See: Abdulaziz Mansur. Translation and Interpretation of the meanings of the Holy Quran. Tashkent. East 2004. 305.] From verse 16 of Surah Maryam to verse 36, the birth of Jesus (pbuh) is mentioned one by one. Gabriel appeared to Mary in the form of a true man by the judgment of Allah. By God's grace, he is given a clean son. By the divine command and power Jesus (pbuh) was born without a father. We are well aware that Adam was the first Prophet to be created by Allah's power. Jesus is the second prophet created by the divine miracle of God.

Consequently, Navoi relates the "story of Mary and Jesus" in the book "Historical Antiquities and Judas" based on the Quranic verses. The first part of this work also provides information

about the Prophets (prophets) based on the Quran, in impressive artistic imagery. To sum it up, Navoi has been profoundly studying the verses of the Qur'an and acknowledging them as true historical events. And conveyed it to the reader at a high aesthetic level.

So what is the connection between Alankuvo and Mary?

Mary is the daughter of Imran. She conceived by divine power and gave birth to Jesus. In Christianity, the goddess is a symbol. The mother of Jesus. The prophet Mary was inspired as a mother.

Alankuvo is the daughter of Hurilartoy Mergan. Grandson of the Yulduzkhon. Wife of Dubunbayon. A widow with two sons. She became pregnant by divine light and gave birth to her third child, Budanjir. The descendants of Alankuvo (BukunQataghan, BusqunChalchi, BudanjirMunqaq) were called Nuruns and lived in 718 AD.

The name of Mary and information about her are mentioned in the Qur'an, which was revealed to Prophet Muhammad from 610 BC.

It is clear that Mary and her related information (including myths and legends) existed before the time of Alankuvo. Later, the Mongol king, Alankuvo, began to be associated with Mary. Different myths and legends about Alankuvo have been created in folklore. As a result, Alankuvo has a legendary figure in fiction. The formation of this image was influenced by the scriptures of Mary and the teachings of the God of Heaven.

In short, Alankuvo was a righteous, faith-based, courageous female king of the Mongol tribes. These qualities made him famous, glorifying his name and generation, creating a legendary artistic image. Thus, this image (that is, the historical person Alankuvo) plays an important role in the history and is specifically mentioned in the historical books (books) on the genealogy of Turkic nations, including the Uzbek people. As a result, this historical figure has formed as an important artistic figure in literary and fiction literature.

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