

## Section 2. World Literature

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### ERKIN SAMANDAR'S INTERPRETATION OF AGAHİY AS A PATRIOT IN THE NOVEL "HARE TRACKS OR AGAHİY"

**Abstract.** This article explores the artistic interpretation of a historical figure. The character of Agahiy in Erkin Samandar's novel "Hare tracks or Agahiy" was taken as the object of research. During the occupation of the Khiva Khanate by Russia, images of Agahiy as a good politician are explored.

**Keyword:** Erkin Samandar, "Hare tracks or Agahiy", historical figure and artistic interpretation.

#### Introduction

Erkin Samandar is one of the talented spreaders of Khorezm, one of the ancient states. "The first information about Khorezm can be found in the Avesta, Bihistun stone inscriptions of Darius I, ancient Greek authors, and Arab geographers. In the "Yasht" section of "Avesta", Khorezm is praised as "a river with a thousand tributaries", "a land rich in lakes and meadows".

Abu Rayhan Beruni writes in his book "Relics of Ancient Peoples": "The people of Khorezm used to take a history from the beginning of the settlement of people in Khorezm. This was 980 years before Alexander. After that, they took the history of the arrival of Siyovush ibn Kaikovus to Khorezm, and the reign of Kaykhusrav and his descendants in Khorezm. At that time, Kaykhusrav moved to Khorezm and ruled (over) the Turkish kings. This event happened 92 years after the settlement of Khorezm". So, 3 thousand years ago, Turkic tribes lived in Khorezm and there was a state system" [1].

This Khorezm produced many scientists and great people during its long history. Including.

Tamaris, Jalaluddin Manguberdi, Muhammad ibn Musa al-Khorami, Abu Rayhan Beruni, and others.

Erkin Samandar takes such great ancestors as the main characters in his historical works. For example, Erkin Samandar's historical works include "The shore that lost its river" (novel, 1989), "God's well" (novel, first book, 1989), "Sounds from the bottom of the well" (novel, second book, 1989), "Pahlavon Mahmud Puryoivali". (2000), "Sultan Jalaluddin" (novel, 2007), "Rabbit Faces or Awareness" (novel, 2009), "Western birds" (novel, stories and stories, 2011); from historical dramas.

He wrote stage works such as "Ancestral Sword" (historical drama, 1986), "Jalaluddin Manguberdi" ("Alien cell", play, 1988), and "Arabmuhammad" (historical drama, 1992). He also created documentaries and non-fiction films called "Avaz O'tar", "Madraim Sheroziy", "Long way wisdom", "The Land of a Thousand Horsemen", "The chairman who took Agahi's hand", "Khiva", "Sand raft", "Paths of Destiny", wrote many essays.

### Materials and methods

Erkin Samandar's novel "Hare tracks or Agahiy" is about Agahiy, the most powerful creator of the 19<sup>th</sup> century. The main idea of the work is patriotism. It almost does not depict battle scenes. But through the psychological breakdown of the characters, especially Agahiy's emotional experiences, the reader understands that the feeling of patriotism is the highest. The novel "Hare Tracks or Agahiy" is based on events such as the causes of the Russian invasion and the struggle against it, and each process is revealed in connection with the image of Agahiy. The work consists of two parts. The first part consists of five chapters, the second part consists of seven chapters, and the conclusion is "After". In the first part, the reasons for the origin of the war, the individual characteristics of each character, their specific characteristics, and their relationship to the concept of the homeland are reflected. In the second part of the novel, the processes of the war, that is, the state of siege and occupation of the Khiva Khanate, are covered, and the sad condition of the Khiva Khanate after the war is reflected. "During the Russian invasion, the people of Khorezm were oppressed by local rich people and Russian invaders. But despite this, cultural and educational activities developed in the khanate. Agahiy's educational contribution was great. The political lessons given by Agahi to Feruz have not lost their value even today" [1].

At this point, let's focus on one thing, the life facts about Agahi. Agahi is known as one of the strongest poets before and after him in Uzbek classical literature. He was also known as a historian, scholar, and person actively involved in state affairs. In particular, he worked as a mentor and closest adviser to Khiva Khan Ferzukhan. According to historical data, Feruz relied on Agahi's advice in many matters related to state policy. In the novel "Hare Tracks or Agahi" we can see the interpretations of Agahi as a wise politician.

At the beginning of the novel [2], symbolic images are given. These are the images of the "blackbird" and "yellow crow". Using them, the characteristics of

traitors, treacherous people, and invading enemies from within are revealed. In particular, let's pay attention to the following definitions given to the symbolic image of the blackworm: "It spreads from the cemetery inside the castle. It begins to gnaw at the stone walls and the metal pillars. Not only the old yards, but the new yards have also started comfortably. How the blackworms got into the houses, which roof they pierced which wall, they would find out only after it collapsed. It was impossible to prevent the disaster and do nothing against it. In this case, the description of the black worm as coming from inside the castle refers to the traitors of the country. A number of characters who have become traitors, including Malang Khan, Amir Tora, Shamurod Inaq, Zamani, Otajon Tora, Kara Sardar, Amir Muzaffar Khan, etc., have been revealed in the work. Through the symbolic image of the yellow crow, Russia and its policy of aggression are revealed. In particular, we can find out through the following definitions: "In the early spring days, a type of wild birds, alien to Khorezm, invaded everywhere. He can't stand alone in one place, he eats whatever he sees without hesitation, no matter how much he eats, he can't get enough, he eats what he doesn't touch, he pollutes the place he goes, no one has seen him before, no one knows his name, his color is yellow because of that, the people called him the yellow crow". Among them, the yellow crow must pollute the place of the brogan. Because these definitions refer directly to Russia.

Chapter 1 begins with a description of the beautiful garden of Maulana Agahiy and suddenly turns to the political process. By this, the author indicated that there were peaceful times in the peaceful Khanate of Khiva at that time. But when the enemy was in danger, Agahiy was very happy about one thing. That is, the prince of Bukhara was happy about the visit of Abdumalik Tora to Khiva. Because Agahiy was well aware of the purpose of this visit. To be more precise, Bukhara had already been conquered, now it was Khiva Khanate's turn. The author described Agahiy as a far-sighted politician. Because this disunity of

Central Asian khanates was the cause of their defeat. That is why Agahiy was hopeful that Bukhara and Khiva would ally due to the visit of Abdumalik Tora, the young prince of Bukhara. After that, the meeting of Khiva Khan Feruz Khan and Prince Abdumalik of Bukhara is described. But the reason for treason, that is, Malangkhan, the leader of the Abduma clan, saying that “father and son are cutthroats”, destroys this mutual alliance. It is pointed out that Agahiy immediately realized that this word was spoken on purpose. So why did one word destroy the union? Because if Feruz Khan was to agree with the prince of Bukhara, Abdumalik Tora, he would have to fight both with the emir of Bukhara, Muzaffar Khan, and with Russia. In such a precarious situation, no king would risk leaving his people in a difficult situation.

### **Result and discussion**

Akh Poshho was a master of finding various excuses to fight. For example, the Russian state sends an ambassador to the Khanate of Khiva asking for the return of twenty-one Russian children who were kidnapped by Cossacks when they were young. In this place, Agahiy is portrayed as a far-sighted politician. Worried about this, Feruz Khan asks for advice from his mentor, Agahiy, who is almost unable to come to the palace due to his ill health. The ill-fated Aghahi correctly assesses the situation through the letter and states that this is a simple excuse for fighting and that it is necessary to satisfy their wishes as much as possible. But due to pride, Feruz Khan knowingly falls into the trap of “sorikarga”. The fate of these children, who were the cause of the war, did not interest the “sorikarga” at all. In this place, the fate of twenty-one children in slavery is highlighted in contrast with the example of the Sotliq boy and Babaqul. That is, the boy Soliq is a character who suffered under the oppression of the tyrant Shamurod Inok under the guise of “karakurt”. Inog made a seven-year-old Sotliq boy (real name Seraphim) suffer badly. In the following passage, this situation is very impressive. He shook the ground under his feet. As if rocks and stones moved. It fell on Sera-

phim’s head. Crushed and injured. They cut his most delicate part...”. The character of Babaqul (real name Borya) grows up under the tutelage of his master Mirab and his neighbor Agahiy. He was circumcised at the age of five and learned to pray from Yakubjon. In the words of the author, if we don’t take into account the blond hair, his appearance is the epitome of Khorezm. We witness that this contradiction is resolved at the end of the play. That is, on the day of Seraphim, Shamurod will carve out the eyes of the ink. The image of Babaqul serves Agahiy like a son in response to the love shown to him. Even when her birth sister Anna came looking for her, she did not leave. He says that he is now in his homeland, in the bosom of his family. This, in turn, contrasts the image of Babaqul with the traitors of the country under the image of a “black man”.

The play refers to Agahiy’s age of sixty-five and his illness several times throughout the play. Agahiy himself expressed this in his letter to Feruz Khan. But even in this situation, the character of Agahiy fought against the Yogis until his last breath, and the fact that he was able to express his thoughts without fear is reflected as courage. These lines are visible in the relationship between Maulana Agahiy and Feruz Khan, who are connected by the bond of mentor and disciple. For example, Feruz Khan always listened to Agahiy along with his ministers on any issue. Abdumalik asked his mentor for help before concluding the alliance agreement with Tora. That is, he intended to use the friendly relationship between Agahiy and Abdumalik Tora to get full information about the situation in Bukhara. But in the conversation with Tora Abdumalik, Agahiy’s need to support brave boys is reflected. For example, “Good, very good. “If there is a brave person who wants to give Yogi a dark, it is possible to block the path of the dragon who is pulling the people into his trap, and kill him with a majority”. At this meeting, Agahiy’s views on good and bad will be explained regarding the incident of Malangkhan, the general of Abdumalik Tora. For example, “There is someone who does

one good deed, returns it in ten, and there is someone who reciprocates good with evil. It is difficult to know a person. The one you think is bad will be good, and the one you believe is good will be hostile. In my opinion, if good and bad come from the will of the devil, the original bad will never be good".

The occupation of Bukhara was not included in the work for nothing. This was given as a warning to the leaders of Khiva Khanate. The sad situation of the locksmith is very impressively illuminated through the medium of a dream. An example of this is the dialogue of Abdumalik Tora with his father Amir Muzaffar in a dream. In this regard, Amir Muzaffar's condition in the lock-in was "He was tired and tired. He was in a terrible state, which happens to weak kings sitting on the throne in return for losing their free will. A whole scene is formed in the definition of a king and not a king, and a citizen not a citizen" and the sentence of Abdumalik Tora: "Is there a remedy for helplessness in this world?" Also, in the following speech of Abdumalik Tora, a patriotic person who believes that it is right to fight until the last breath is better than to live as a slave to the Yogi in the homeland where the navel blood was spilled. "Government is a lie, a government without rights. It is a government that makes people kneel in oil and plays to the drum of the wind. It is better to be a shepherd in the desert".

When revealing the patriotic qualities of Agahiy's character, almost all the processes related to the homeland are explained depending on him. For example, when the "Karakurts" are destroying the homeland from the inside, the image of Agahiy is embodied alone on the battlefield. He goes on a hunger strike from the time of the siege, and no one can stop him from it, and he openly expresses his opinion. For example, "First of all, you should head to the castle. There is no sign of His Majesty Haman Khan, everyone should stop pulling the rope in all directions and take the reins in the hands of a competent person. ... – be a dead body without a head". Even von Kaufmann acknowledges Agahiy's feats. When

another disaster came to the Khanate of Khiva, when he left the Amudarya valley, he saw Agahiy's skill as a prophet and said the following sentences. "Have you seen the mastery of the Khiva people ...". Also, in the speech of Emperor Alexander II, it is reflected how great the Khanate of Khiva was. "The mountain you destroy is different, Khiva is different. Don't forget that the people of Khiva were trained in every fight and turned into matins, the master of their commanders became a farang".

The second part of the novel begins with the description of the siege of Khiva, the battle. Maulana Agahiy Hazrat Pahlavon Mahmud Puryoivaali died when the oil balls began to rain. He worries that he is not injured. At this point, a legitimate question arises that when the lives of people and how many innocent babies were on the line, Maulana thought about this. The explanation of this can be seen in the following speech of Agahiy. "The step of Pahlavan Mahmud is connected with the faith of the people. Every time a brick is moved, the people understand it as a sign of decline. No matter what happens, the pillars of faith do not break, the fortress of trust does not crack".

We can also see how heavy a burden dependence is in Agahiy's speech below. "If you eat bad food, it will go away with medicine, and if it doesn't go away, you will vomit ... But you can't vomit out the serum of addiction that has entered the stomach. There are many comforts in the world, but there is no cure for the pain of addiction".

In the conversation between General Maneyev and Agahiy, Maulana's readiness to do anything for the defense of the motherland can be seen. "I am ready to go to Petersburg and beyond if necessary, but he will not come to see our property, no, if it is necessary to bring them, I will go, I will go for my life".

In the last chapters of the work, Agahiy looks at all the incidents from a philosophical point of view and concludes that it is necessary to find fault with oneself. The reason for this is the image of a Qalandar, which he met on the road when he went on a trip to Petersburg. Especially after telling the legend of "Fly-

ing Horses”, Agahiy comes to new conclusions. In particular, everyone is convinced that all the troubles that befall them are the result of their actions. Maulana’s views on this matter become clearer in the conversation with Sa’dulla boy. Hafiz first opposes this assumption and finally admits it. Agahiyy reminds us that this assumption is also reflected in the songs he sang.

A river is built by a bad person.

During the trip, Agahi meets the snakes. Maulana, after talking to the mysterious Qalandar, says that there is a rabbit more terrible than these rabbits. And this spiral is inside a person. The enslavement of one person to another, especially the torment caused by the enslavement of a free nation, comes to an end that neither Earth nor heaven can withstand.

After the occupation of the Khiva Khanate, the symbolic symbol “olachipor” was added to the symbolic symbols of “sorikarga” and “karakurt”, which

serves to show the nobility of the yogi. It is a type of fish. If it was an ordinary predatory fish, it would not appear in the last chapters of the work. The purpose of this is to reflect the processes after the conquest of Khiva Khanate. In particular, the individual characteristics of this symbolic image, especially the fact that it was brought from Russia and the Turkmens and that it feeds only on local fish, make it clear that behind this symbol there are plundering invaders.

At the end of the work, the great thinker Muhammad Reza Agahiy’s deeds for the nation are listed one by one, and he is sent on his last journey by the people who loved and respected him.

The reader who reads this work realizes that his name has become symbolic. “Hare tracks” are the internal experiences that arise as a result of the enslavement of a leader and an entire nation, as mentioned above, and no one can bear the pain.

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