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**Abstract**

The article analyzes the interpretation of the episodic image of Beruni in the novel by Maksud Koriev "Ibn Sino". Despite the fact that the image of Beruni in the novel is episodic, the author managed to reveal, within the limits of the novel's capabilities, his characteristic features as a historical personality and a great scientist.

**Keywords:** episodic image, author's language, character language, historical period, historical truth, artistic skill.

Maqsud Qariev's novel "Ibn Sino" is one of the works in Uzbek literature in which the character of Abu Rayhan Beruni participated. In the novel, the character of Beruni is presented as an episodic character. However, the encyclopedist was able to reveal the talent and potential of the scientist with his writing skills. Although the novel is dedicated to the life and work of our great grandfather, medical scientist Abu Ali ibn Sina, the work also reflects the image of his contemporary Beruni. It was certainly impossible not to talk about one of these two great people, children of the same time and place, in the novel, which is a significant genre of the epic type. The closeness of their scientific activities, their friendly relations with each other, the fact that they worked at the same scientific institution (Ma'mun Academy) and a number of similar factors caused the images of these two geniuses to be depicted side by side. Maqsud Qariev could have shown his Ibn Sina's great judgement, humanity, humanitarianism, his passion for science, and his intensity in creativity in another way and other means, or even through textile images. "Each character introduced into the reality of the novel is interconnected by threads, sometimes visible, sometimes invisible. They play an important role in the performance of the author's artistic intention in the work and serve the realization of the main concept. The participation of each image in the work is closely related to each other, regardless of the level of value. One requires the other. All of them are focused on the main goal, they stick together on this path. That is, each element in the novel, including each character, time tends to a single center (tsentrostremitelnost), and the author's conception can be shown as that center"<sup>1</sup>. Doctor of philology Sanobar Tolaganova emphasized the connection of "visible-invisible threads" in the novel, we can see in the correspondence and questions of Ibn Sina and Beruni. It is also known from history that these scholars read each other's works before seeing

<sup>1</sup> Тўлаганова С. "Бадий асар морфологияси" Т.: 2016 "Турон замин зиё" 83 бет



each other, and those who were aware of each other's rumors wrote letters and engaged in scientific communication through mutual questions and answers. Eighteen of the questions and answers have reached us today. The writer creatively uses this historical fact, embeds this creative cooperation in their work into the core of the plot of the novel. In this way, historical reality, common points in the creative activity of two great scientists find their artistic expression in the work.

In the second chapter of the work called “Majlisi ulama” the center of knowledge called “Darul Hikma wa Maarif” established in 1004 in his palace by the initiative of the well-known and famous Khorezmshah ruler Abul Abbas Ma'mun, scientific life in it, research conducted by ulama, debate between them - we will see a live image of the discussions. At this point, the following words of literary critic Ibrahim Haqqul come to mind. “Mankind should be grateful to the ancient East”. The East is the cradle of all great religions. The world's most common culture and science capitals were originally built in the East. Through literature, art, and music, man realized his self-knowledge for the first time in the land. So, let's say there are many truths and incidents. How was it to reach them? Almost none of them were light and easy. Hard work, dedication, suffering and courage are hidden behind everything”.<sup>2</sup>

It is known from history that Abu Rayhan Beruni was the chairman of “Majlisi Ulama”. The author does not emphasize this as a mere message in the work. Beruni's actions, words, the attitude of others towards him and many other factors create artistic pictures and life images that convince the reader that Beruni was a leading figure of science in his time, a teacher of other scientists. It should not be forgotten that the main character of the novel is Ibn Sina. The skill of the writer is that in the background of the events related to the main character, he describes the characteristics of Beruni's personality and the events related to him, and the conclusions drawn from the essence of one event allow us to draw conclusions about another character (in this case, Beruni) and the events related to him. The following incident, which shows that His Highness is a broad-minded person, shows the actions and situations that show Beruni's characteristics as a leader of scholars. “Ibn Sina addressed the scholars:

- This person standing in front of you, whom His Holiness Beruni said is your disciple, will be my slave, with your permission and under your testimony, I will free him from this moment, if he agrees, I want to take him as a disciple...

Ibn Sina looked at Beruni as if he was saying, “What do you say to scholars?”

- Bisyor, you must have done a good job, even if you didn't say it, we all thought you were a student, - said Masihi with dignity.

“May Hazrat Ibn Sina's proposals be approved,” Beruni said as if concluding the matter<sup>3</sup>.

In the extracted passage, Ibn Sina describes freeing a slave who loves knowledge, and states that he intends to take him as his disciple if he agrees. In this place, the special love and care of the judge for science and those who are passionate about science finds its artistic expression. And at the same time, he shows the aspects of Beruni's character in the background, which we have highlighted above, and quotes his scholarly weighty words, the concluding sentence characteristic of managers. At this point, an idea that calls for thinking and reasoning appears.

<sup>2</sup> Иброхим Ҳаққул “Мушоҳада ёғдуси” Т.: “Тафаккур” нашриёти 2019 й. 17-18 бетлар

<sup>3</sup> Қориев М. “Ибн Сино” “Шарқ” нашриёт-матбаа контсерни бош тахририяти Т.: 2000 й. 112 бет



In this period, there were scholars such as Abu Nasr ibn Iraq, Abu Sahl Masihi, Abu Khair Hammar. Why does the author give the final word to the issue from the language of Beruni? Because this image of a simple situation shows Beruni's position, some of his character traits, and at the same time it can be a proof of our above-mentioned points. "Sometimes in the plot of a work of art, such a situation arises that the secondary characters can take the reins of events and follow other participants in the work without following the main characters."<sup>4</sup> According to the plot of the novel, it seems that the character of Beruni is ahead in the development of events in the chapter "Majlisi Ulamo". This is a means to fulfill the author's purpose regarding the main character, Ibn Sina. From the beginning of the work, Beruni is sometimes remembered and sometimes not remembered as an episodic character. This function is to show Ibn Sina's position in the world of knowledge. The achievement of any thing is clearly seen in comparison. Only Beruni could compete with Ibn Sina in this period. But after Ibn Sina was chosen as the main hero of the work and brought to the fore, the balance shifted more to the ruler's side than to Beruni's side. We can feel the generosity of the author's words from the descriptions of scholars whose names and titles of works have come down to us through the works of other authors. "The principles of the writer's objective description of artistic reality are more clearly visible in the process of introducing historical figures or describing a certain social and domestic issue."<sup>5</sup> We can see this in the list of scholars in Majlisi Ulama. Eleven scholars are mentioned there one by one. After the counting, the discussion of scholars begins. The writer portrays Beruni in the eyes of the reader as an impartial thinker, a scientist who appreciates learned people, a good friend, and a skilled speaker. In our opinion, this is the original intention of the author. In one example above, we quoted a passage in which Ibn Sina was described more actively. It shows the hidden aspects of Beruni for the reader, while in the passage below, in which Beruni participated more actively, Ibn Sina's scholarly image can be seen more brightly: "Ibn Sina was about to answer, so Beruni answered instead:

- Ibn Sina is a philosopher above all others, he knows chemistry, al-gebra, and natural science, his treatises on many aspects of science are passed from hand to hand, and it is safe to say that he has no equal in the field of medicine. I think that His Highness will not be offended by this comparison. Ibn Sina's faithful disciples, no matter what they do?!

- You exaggerated too much, it is not as easy as you think, - said Ibn Sina feeling a little embarrassed".<sup>6</sup>

The writer instills in the image of Beruni such qualities as breadth and equality, giving someone a chance, withdrawing himself in some places, and being able to keep silent where necessary, through brief scenes, instant images, and gestural actions of the characters. On the 117th page of the novel, Ibn Sina's first participation in the gathering of knowledge in the palace of Khorezmshah is described. The momentary situation between Shah Ma'mun's question and Ibn Sina's answer to it is the confirmation of our words above. He tried to reveal the greatness of the hero standing in the background very concisely and succinctly, the person who, even if he is a hero, is not a hero at all, who has written his name in golden letters in the world civilization,

<sup>4</sup> Тўлаганова С. "Бадий асар морфологияси" Т.: 2016 "Турон замин зиё" 94 бет

<sup>5</sup> Каримов Б. "Янгиланиш соғинчи" Ўзбекистон ёзувчилар уюшмаси "Адабиёт жамғармаси" нашриёти Т.: 2004 й. 40 бет

<sup>6</sup> Кориёв М. "Ибн Сино" "Шарқ" нашриёт-матбаа контсерни бош тахририяти Т.: 2000 й. 115 бет



and he succeeded in this as much as possible. As Maqsud Qariev decided to describe the historical period and took on a very responsible job, the hard work of covering the lives of historical figures, great scholars, and geniuses makes this burden of responsibility even more difficult. The possibilities of the novel genre are easy to illuminate the image of Ibn Sina at the level of historical figure Ibn Sina. If we read the work carefully, we will see the allama Abu Rayhan Beruni, whom we know from history, and we will also discover for ourselves that he was a passionate friend of Abu Ali ibn Sina. The author, who has not forgotten the acknowledgments of world scientists that “the first half of the 11th century is Beruni's period in the history of world science”<sup>7</sup>, and his contribution to the field of science, includes it in the form of a message and information in the form of a message told to each other by two geniuses. For example, Beruni's idea that he was the scientist who made the shape of the globe for the first time is emphasized in the following conversation using the language of images.

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<sup>7</sup> To'rayev B. “Abu Rayhon Beruniy” “Tafakkur” nashriyoti Toshkent 2015-yil 11-bet