

## The Image of Time in the Picture of History

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**Abstract:** The article contains the opinion of the Turkic nations about the social and philosophical aspects of the novel depicting the figures of the 6th century and its life at the beginning of the 7th century.

**Keywords:** Turkic tribes, historical narrative, time, Isajon Sultan, Bilga Kagan, social philosophy, 6th century, 7th century, cultural identity, political upheaval, historical events, transformation, destiny, novel analysis.



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### Introduction

The concept of time has always played a central role in shaping historical narratives, particularly in the context of Turkic peoples. This article explores the depiction of time and history in Isajon Sultan's novel *Bilga Kagan*, which reflects the social and philosophical viewpoints of the 6th and early 7th centuries. The novel presents a vivid portrayal of the struggles, ambitions, and cultural identity of the Turkic tribes during a time of political and social upheaval. By examining the novel's narrative, we aim to understand how the image of time influences the perception of historical events, the formation of a nation, and the philosophical reflections of the characters involved. Through this analysis, we will highlight how time is portrayed as both a destructive and transformative force, shaping the destiny of individuals and societies alike.

### Access

Isajon Sultan's novel tells the story of the history of our ancestors. The ruler who out the impoverished state, who had lost his position, was broken down and dispreagamingly, who lost his position. He delimits the big son of Hayast [3. 30] In the fardo, the wonders re-establish the Turkish-day Turkic tribes, and in the early seventh century founded a mighty state.

### Reform analysis and methods

The strong economic and military power of the country plays a central position in its socio-political views. From the people of the Hayus, the people of the people is the beginning of all tragedies, and all the good, seeing the seeds and the union of the people, and the union of the people.

Fates of the Turkish lives are invisible, unexampled by the end of starvation, are terrified. The tragedies of life continue, its check is inviolable. Indeed, the infinity hides everything there is, in which nothing is visible. Interventional heart to the heart is the threat of risk as ineffective, the horror. If a target appears in infinity, he hits his heart. Anyway, the thread of life does not break. Such destructive moments themselves within the Turkic sons are heartbroken, measuring wise, the alps. On the other hand, someone else expects the sheep, the other, one later the future, and leads to his eyebrows. The novel is such an image: A fostered scar, who walks and lame one foot, "hurried to you. You set up Haqas and bowed up ...If you do not disobey the Hum, you will die - you will not die. They repeat the meeting that Turk mystery does not remain on the land of the Idau water, "and it is waiting for the meeting.

It will eventually lead to death, to have the absence of being of someone else's way. In the absence of physical destruction, only the sticker is immersed, the master, becomes a manbur that speaks of the commandment of His god. Does not recognize, recognize, unknowingly recognizes the seeds of the manb. The worst enemy is not knowing. The people were separated from their hospitals.

### Results and discussion

The nomine is described very simple and live the weeping of tribes suffering from the domination of the Khabkalkiles. The audience hath addresses knowledge: "Hey Black Kun Budun! Eldi Budun, say, Where is Elty? Which hospital do you give your work - your strength?

At that moment the father dies, his father's counsore will pass after him. "There will be a seed that is pushing from one parent ... and the God will be eleven, and will make it."

Eli Budun, "Eli Budun," in the sentence, describes thoughts that are extremely important for that period. As soon as the word "El" in the book Elites, L.Gumilev said, "The most appropriate Empire" or Russian will be "DERJAVA" of the Turkish language. It will come to the conclusion that 113]]. According to the World Turkic Support, it is also indicated that the state is expressing the state. This means that the concepts that will be "elect and formed" and concludes that it will be, creates one's country, and it will make its own state. The fact that the hospital, the Ihsalis swears the empire, is clearly manifested in the calls.

It is well known that knowledge is achieved by the essence of the essential objective, characteristic of the human will, which is achieved by observing the act of nature and the movement that goes in nature and the realities that are dependent. The knowledge was observed, compared to the relationship, the relationship of the peoples, the nations of the peoples, and therefore the wise hospital status. The educated, enlightenedness of his people feels that it is necessary. Since the knowledge is still appealing to his people, it is described as described: "O God! O God, this bud, was great, and I was mountain, ALP, and bowed ...There were no sailing, his hunger, the unity, bowed his necks and asked the tabernacle, and lifted him to the sky ... That's what happened to you. "

These ignorance hides in the observation, and guides a person to a tragedy. Understanding is a great blessing only a person gift. The existence of a person, the free life of the life, happiness, various dependence, misfortune depends on the level of his understanding.

The Bilga kagan describes his people: "You are right, you are empty, you are confident. So you stayed fifty years in the hands of the Tabgach. You were filled and did you bow down and bow again, but you didn't want to give your work, your strength. You spread to the edge, you were a bird-rabbit, eating. "

It was a lost people who escaped the solitude of the same way, and to establish a nation, and the duty of the duality was written in fate to Bilga kagan.

The definition of tabgach people in the novel says, “ The sigh, the sigh, is a food. The Turks gave glorable things, silk fabrics and drew attention with the box. He burned out things on a part of the brave Turks. They married their sincere daughters, the favors of their innovation, and the wrists of bed in bed were weak and wrapped in all of the velvles.”

It is a war without a war, a bloodshed tragedy. Silk fabrics and the body's sake of jeans, a very beautiful dress, consisting of gentle words, were deprived of understanding, and brittle weakers were captivated by many Turks. The box of deception was true for people, who were nonsensical to the country, to the destiny of the country, and were true. This inevitably made the inevitably difficult for Bilga kagan.

The bratience of will is a hotbed of hope. Dreams of becoming a dreamer khan who is drowned in his sweet thoughts. Without the will, zealless, unattainable, measure, will go to the throne only, and the dream, who is not caught, leads his hopes in his mind - towards the grave, which is opened by his mind. Now it will become an evil force. Among the novel, Meth's image is given this. He is disgusted by his hand - if he was naughty, "when he was naughty and his black eyes, he branded his mind to marry the daughters of the rod" without listening to her husband. " will be.

The Tabgach will take a five-night tribunal, it will receive a sheep and lamb. Not. " This is the evil of Meyli Chur. It was not only the soft strength, but also spilled gold, gold, without shape, shed, spilled for the psyche who did not have its own shape, who would endure in the heart of man. This gold cage was designed for the Turkish spirit. There will be no dangerous, cruel hostility. This ignorance leaves both the hands and the soldier in ignorance.

Doubted, suspicion, jealousy, jealousy, jealousy, jealousy in the heart of mankind, lives in evil forces such as traitivity. These forces will move with another evil forces importing, moving. This is this causative evil forces. Refused in the form of a third person. In the novel "Bilga kagan" this third man is embodied in the image of the tabnacles. Among the land where we are gathered to hear the word Bilga kagan, it will be done.

- O'n o'k our own kinsmen , why would we rising against us?
- You are right, long ago we were all a seed of us all. The Tabgach destroyed the middle and threw the us, and made the people the enemy. He walks on the To'qqiz o'g'uz and called the elders of them on the Bilga kagan of him. "To'qqiz o'g'uz, O'n o'q, I did not want to fight me, and shed broke blood in the snow ... Tabgach suddenly sending me to me, or got rid of you or me. Kyrgyz tribes want to send it to me even in myself in trusted, straightbly ulcers. Then He would turn to you, you, want to destroy you ... Why don't you say something to the Tabgach, who is looking for you in such games? You do not speak to the Tabgach, who wants to wat and do whatever He wants ...Would you stay on a lie on a side and blow up your own carp.

This is a long person's life. He is always available. It can be found everywhere. He will never give up his head, he does not show himself. As the most dangerous evil force, he is always holding his herself. It follows the shadow before you. He knows you more than you. His appearance also changed and renewed. A.Oripov writes:

Third this man is alive,

The world is evident.

It is even even in the farriage century

Appearing the form of a kingdom

Apparently, it is its height of its height to a huge. As it is grid, its or her lust also grows grateful, and the danger will also become greater. Tiny's will be praised by both his huge, the same praise, a way to swallow. The bread slowly will be a vertitude poison.

Although there was a small part of our ancestors, it was aware of the intent of the evil power. This awareness is especially a great lesson for us, especially for the younger generation. Now he is extremely grateful, he has become an aggressive third person, who has been shy and often in showing himself to show himself.

One of the most beautiful images of the historical truth of the novel is seen in the expression of relationships to a woman in the Turkish world. The role of the woman was high in the Turkic Peopelical Chamber. L.Gumilev writes: "The attitude toward the woman was based on respect and respect. The boy who entered the mother first bowed to his mother and his father ... The mother attaches great importance to kinship ... Women's law, I think then the incident.

Women are also worthy of the position in society. Women self-suffrage in the country is also expressed in the truth, as well as the truth. Knowledge also applies to women in the process of calling to the battle.

"Between women," she is a white nurse: "I've given my sons alive by alps." If I are the cowardly sister, let me die without seeing the cowardhood! He shouts. Wives send their husbands to death. But they didn't cry.

Women constantly applied rapidly for free and free, freely and robbery, and their place was fought by themselves. He always believed in the wars between his people. Women also have a big position while ceasing such wars. When ten bullets come face to the united forces, Bilga kagan thinks that the Bilga kagan will be a great fight. But at the same time, a woman will come out of the ten arrows. The woman, who had reached the mid-two people, who did not take eyes on each other, and the woman stopped against the opposite lining armies throw away "something" on the ground. What this woman had a fortune. Asking the soldiers, "There will never be a war," and asks why the cloud will not be.

"You didn't see her bed to eat ... Now he will have power to cross it!"

An ancient Turks were a habit. This is a bright expression of great respect for a woman. A woman had a position at the level of deciding the fate of war.

## Results and Discussion

The novel *Bilga Kagan* effectively portrays the struggles and resilience of the Turkic people during a time of political instability and social upheaval. The narrative highlights the importance of unity and leadership in overcoming external threats, such as the Tabgach Empire, which dominated the Turkic tribes. The central theme revolves around the notion of collective strength, where the fate of the people is intertwined with their ruler's wisdom and actions. The depiction of the Turkic tribes' enduring hardships, including the loss of their sovereignty and the ensuing battles, emphasizes the cyclical nature of history, where empires rise and fall. This is clearly illustrated through the experiences of Bilga Kagan, who navigates the complexities of leadership during a turbulent era. His internal struggles, contrasted with his determination to rebuild the nation, underscore the resilience of the Turkic spirit. Furthermore, the role of women in the narrative is significant. The novel challenges traditional gender norms by illustrating women as warriors and decision-makers, highlighting their active participation in shaping the outcome of historical events. This portrayal aligns with historical accounts that emphasize the elevated status of women in Turkic society, where they were seen as equals to men in many respects. Overall, the novel provides a profound reflection on the role of time in shaping history, the impact of leadership on national survival, and the pivotal role of societal values, such as unity and respect for the individual, in the face of adversity. Through its portrayal of the Turkic people's endurance and determination, *Bilga Kagan* offers valuable insights into the philosophical and social dynamics of the period.

## Conclusion

Turkish women only attended the fighting actions, not only a handkerchief. Because they were riders who were sitting on horseback, bowing to the horse's horse, and knew from the girl's horse. Their style of lifestyle was required. In novel has a small image of this. "Budun's wives knew from being a bow, the sword was the fist of the sword. Wives said that let's go. But we go not to bury our husbands, but to fight.

Then Bilga kagan laughed, and laughed at the sky and cried hard.

O God of nation, Lord Lord! Do this folk yourself! Do not destroy, etc.

Isajon Sultan's statements are said to be on this novel. Coming conclusions from those things will remain to us.

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