



THE IMAGE OF AMIR TEMUR IN THE WORKS OF ABDULLA ORIPOV

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Annotation: *This article is dedicated to the image of the great commander Amir Temur, the protagonist of the drama "Sokhibkiran" belonging to the hero of Uzbekistan, poet Abdulla Aripov. The article explores the image of Amir Temur as an experienced commander, a just ruler, a caring father who respects and invariably adheres to human and religious laws, and who has a unique taste, deeply understands and appreciates literature and art.*

In Abdulla Oripov's poetic drama "Sohibqiron" (The Great Conqueror), the glorious image of Amir Temur, who had been suppressed during the Soviet era, is portrayed with great pride and reverence. In this work, the poet creates a realistic image of our great ancestor Amir Temur, vividly illustrating his immense role in the history of his country and people through artistic means.

It is well known that over the centuries, numerous poems, stories, tales, epics, dramas, and novels have been written around the world about this great historical figure. However, Abdulla Oripov did not repeat the content, images, or metaphors expressed in those previous works. On the contrary, he approached this complex and multifaceted subject from a new poetic perspective, creating a deep and thoughtful literary masterpiece about Amir Temur.

In this poetic drama, the main focus is not on battles and wars, but on the protagonist's reflections on life and humanity, his thoughts, emotions, struggles, compassion, and anger.

Amir Temur's mercy and kindness, as well as his wrath and hatred, are depicted as equally great. His compassion and care for laborers, soldiers, builders, his children and grandchildren, serve as a powerful example of humanity and leadership.

Even in the most difficult circumstances, Amir Temur never neglected honest and sincere people, nor his relatives — he always held them in high esteem and respect. On the contrary, he showed no mercy to those who betrayed the people and the homeland, severely punishing the guilty and the treacherous.

In Abdulla Oripov's work, these noble qualities of Sohobqiron, along with his great services to the state and the nation, are revealed one after another. As a result, Amir Temur's image appears majestic, powerful, vivid, and lifelike. He is portrayed as a wise man, a skillful commander, a just ruler, a devout follower of moral and religious principles, a kind and caring father, and a refined connoisseur of literature and art who deeply understands and values beauty and culture.





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Importantly, Abdulla Oripov does not idealize Amir Temur’s character in the drama. The author also shows his mistakes as a ruler, the contradictions in his worldview, and the tragic aspects of his destiny. At the end of the work, Amir Temur sorrowfully reflects on the good and evil deeds he has committed throughout his life and evaluates his own soul, saying:

My life has passed in endless battles and wars,
Perhaps I have become the cause of many deaths.
Will they not seize me by my robe in the afterlife?

In the poetic drama “Sohibqiron”, the image of Ahmad Yassaviy, the famous and revered saint of Turkestan, is also beautifully portrayed. Yassaviy is depicted with deep faith, devotion, and respect as a great thinker and spiritual guide. Before beginning his campaign to China, Amir Temur visits Turkestan to pay homage at Ahmad Yassaviy’s mausoleum and to seek his blessing. This episode is depicted with profound emotional depth and rich dramatic tension, highlighting the spiritual side of Amir Temur’s personality.

In this scene, the playwright revives the spirit of the late Ahmad Yassaviy, allowing him to converse with Amir Temur. During their dialogue, Ahmad Yassaviy answers Sohibqiron’s questions by saying:

“No matter how noble one’s intention may be, Temur,
It is doubtful that one can achieve it with the sword.”

This reply serves as the leitmotif of the entire drama, echoing throughout the work. Indeed, the play does not glorify war or bloodshed; on the contrary, it promotes the idea that complex human and political problems should be resolved peacefully — through dialogue, mutual understanding, and consultation, rather than through violence.

Alongside the image of Amir Temur, the drama also vividly and convincingly portrays figures such as Sultan Bayazid, Bibikhonim, Amir Husayn, and Ahmad Yassaviy. The playwright skillfully uses psychological analysis to reveal the inner worlds of these characters, making them come alive on stage.

Both the ideological depth and the artistic interpretation of the images in “Sohibqiron”, as well as its plot and composition, are remarkably complete. The conflict and dramatic tension are handled with mastery. The central conflict is portrayed broadly and profoundly, built upon the eternal struggle between good and evil, justice and injustice, honor and dishonor, purity and corruption, courage and cowardice, and loyalty and betrayal.

The language of the drama is simple, clear, and close to the people, filled with concise, meaningful, and figurative verses that are skillfully placed to serve the work’s artistic purpose.

Indeed, Abdulla Oripov’s “Sohibqiron” is a historical dramatic epic that vividly portrays the complex life, turbulent career, and spiritual journey of the great commander and statesman Amir Temur — his personal struggles, search for meaning, and heroic perseverance in the face of life-and-death challenges.

In his epic poem, Abdulla Oripov masterfully encompasses the entire conscious life of Amir Temur, portraying him as a devoted son, a sincere and compassionate human being, a





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loving father, a patron and mentor of science and culture, a protector of literature and the arts, a great patriot, a prominent statesman, a wise ruler, a shrewd diplomat, and a brave commander.

While creating Temur's image, Abdulla Oripov vividly depicts his deep love for his homeland, the spiritual anguish he endured when he was forced to live far from his native land during wars, and his heartfelt longing for his motherland. These scenes serve as striking examples of psychological analysis in art, revealing the inner world of the great leader.

Through these spiritual emotions and dramatic moments, the author successfully embodies Temur as a noble and extraordinary human being. Toward the end of his life, Amir Temur shares his heartfelt thoughts and advice with his beloved grandson, Mirzo Pirmuhammad, in these meaningful words:

If you wish to preserve the throne and crown as long as I did,
Wield your sword with wisdom, and stay united as one.
My falcons, let justice be your guiding law,
Above all, protect the Homeland and the Nation.

In the drama "Sohibqiron," Temur's personal life is given considerable attention. Thus, he comes to life not merely as a historical figure but as a real, deeply human character. The author beautifully reveals his human virtues through his love and affection for his wife Bibikhonim, his sons Shohrukh Mirzo and Mironshoh, and his grandson Mirzo Ulugbek.

As a result, Amir Temur appears before the reader as a pure-hearted and wise individual, whose greatness lies not only in his conquests, but also in his humanity, intellect, and devotion to his nation.

