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Annotation: The article analyzes the historical tragedy of Maksud Shaykhzoda "Mirzo Ulugbek" and the main personages in this work, as well as the literary and comparative analysis of the events in the historical work of Adil Yakubov "Ulugbek hazirasi".

Key words: tragedy, literature-comparative analysis, narrative of events, the crown-the struggle for the throne, similarities, the siege of Samarkand.

The period in which the work covers (time). The events of the work "the treasure of Ulugbek" began almost in the last six months of the reign of Ulugbek, that is, at this time there was enmity between Abdullatif and Mirzo Ulugbek, and the prince was walking towards the capital. And in the tragedy "Mirzo Ulugbek" the events begin from the events that preceded the rebellion of rivoji Abdullatif. If the tragedy ends with the death of Mirzo Ulugbek, the six months of Abdullatif's reign in the "treasure of Ulugbek" are also described and end with his death.

The image of Abdul latif in both works. At "Ulugbek hazirasi" we will witness a bit of jununlik associated with the heritage in the Personality of Abdullatif. If the work shows such qualities as ignorance, cowardice, mistrust, then in the tragedy "Mirzo Ulugbek" his crown-he reveals his charisma, cruelty to the throne. For example, in the tragedy, when he thought about his ascent to the throne, How many years his father lived, if he lived for a long time, his thoughts about his ascent to the throne when the Abdullatif remained from power, if his crown-he showed his anger to the throne, what he said before sending Saeed Abbosni to take his father's), which showed him how unselfish and cruel he was to keep the khanjar, which the Masters of Tashkent made. At the end of the novel "The Treasure of Ulugbek", the reader, who read the situation of Abdullatif to the point of insanity, feels a little sad for him, the situation of the son who sent executioners for the murder of his father in the tragedy arouses hatred in the reader. In both works, the doll in the hands of the leaders of the Abdullatif religion is like a doll, showing them a motel. Under the influence of Nizomiddin khomush at "Ulugbek Treasury", in the tragedy "Mirzo Ulugbek" Khoja does not come out of the line of Ahror

Vali. Even Ulugbek accepts the terms with the consent of Hodja Ahror.

Image of Gavharshodbegim. The image of Gavharshodbegim in "Ulugbek treasure" is not widely mentioned, in some places there are descriptions about him. For example, after the death of Amir Temur, always wearing blue robes and mourning all his life for the owner of the fur, after the King Mirzo sat on the throne of Khoroson, the crown-he imagines Mirzo Ulugbek that he took the throne in his own hands, scattered the seeds of discord between the shahzadas Alouddavla and Abdullatif. He thinks about how he turned against Abdullatif by calling him-his son "King Sharir". In the tragedy "Mirzo Ulugbek", the image of Gavharshodbegim is widely displayed in front of us, it is a sharp woman, interfering with the state administration, the desire to keep everyone in their footsteps is more widely reflected. Even at the time of the Samarkand siege, it is depicted in the palace. There are differences in these places with the work "the treasure of Ulugbek".

Mirzo Ulugbek's love at the end of his life. In both works there is an image of Mirzo Ulugbek's wife, who at the end of her life was disappointed. If the image of the star is presented in the "Ulugbek Treasury", then in the tragedy "Mirzo Ulugbek" the image of Feruza was taken into the pen. Both women are described as both shogird and suyukli women of Ulugbek. Their youth, intelligence-it's just that zakovati, all the good qualities are almost the same in both games, only the name is two different. Unlike the work "treasure of Ulugbek" 21 may 2021 8-th part of Tashkent in the tragedy "Mirzo Ulugbek", the slander associated with turquoise, Fisk-U fasadlar, although Ulugbek gives him a talaq letter, in the last moments of his life he will be next to the turquoise.

Pesh the bishop of religion on the right path to the Prince. Using the kemticism in Abdullatif's spirituality with his mercenary intent, the religious leaders who started it in the late berk Street were portrayed in two works with two different images. The image of Nizamiddin khomush in the work "the treasure of Ulugbek" is one of the great representatives of the naqshbandian doctrine and puts the prince against his father, believing that he opposed religion. Nizamiddin khomush is a historical person, as mentioned above. In the tragedy "Mirzo Ulugbek", the image of Khoja Ahror Vali leads the prince down the road and gives Abbosga a decree from religious scholars on the pretext of taking a diet for his father for the murder of his father. Hodja Ahror Vali is also a historical person, but we know him as a great scientist. His touch on such a vile job is unreliable, of course.

In addition, in both games there are tissue images that do not meet each other. In addition to images in the works there are also types and similarities in events.

Samarkand siege. Mirzo Ulugbek, who set out for the battle with Abdullatif in the "treasure of ulugekh", initially does not want to return to Samarkand when he heard that his troops were killed in an ambush. If the Prince besieges the capital, the people will think that he will suffer from this. But as the situation dictates, he returns to the capital, but can not get through the gate, the capital's

pharmacy Mironshoh does not give permission for this. Also in the tragedy "Mirzo Ulugbek" there are images that doruga did not enter Ulugbek into the city, but the man of Mirzo Ulugbek (Berdiyori) killed Farmonshah and opened the gates of the fortress and imprisoned Prince Samarkand for 3 months.

Death of Mirzo Ulugbek. In the tragedy of "Mirzo Ulugbek" Ulugbek means that Ulugbek Mirzo himself wants to go on a trip and leaves with his mahramlar. When father reached Murad's Yard, Said came with the people of Abbas and stabbed the poisonous bayonet, who gave the ruler a Abdullatif. At "Ulugbek Treasury" Abdullatif has the right to send his father on a pilgrimage, on the way, Said Abbas and Sultan Jondor go to a house and pass it by the sword. After this incident, Abdullatif Sultan Jondor is killed by the bullet of Abbas Berdiyori in the tragedy if he kills the head of Said Abbas.

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