

Some Aspects of Navoi's Epic, Farhod Va Shirin

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Abstract: *This article analyzes the places where some of the magic items and strange events in, Farkhad and Shirin of Navoi's, Xamsa are given.*

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It is no exaggeration to say that Hamsa, which has not lost its value for five centuries, has become a flowerbed not only of Navoi's works, but also of our literature. The epics of the work differ from the previous works in terms of artistic language and plot, the appearance of the heroes, as well as the course of events. These aspects of the work have been studied by many of our scholars. In accordance with the tradition of writing these epics "Khamasa", as well as directly related to the oral tradition of the people, Navoi's unique style was created. "Like many romantics, Navoi took the plots of his epics from long history and folk legends. Although the content of these epics is not partially devoid of traditional features, Navoi tried to radically rework the plots and images of heroes in the epics of his predecessors - Nizami, Dehlavi, Ashraf and others, to make new ideological and artistic changes. and he succeeded in almost every epic. "In fact, as we read the epics, we pay attention to many aspects of them. In particular, we witness the images in the epics, the events, the originality of place names, magical objects, and strange events. We see in many works of Eastern classical literature: various strange, astonishing, sometimes hard to believe, objects, things, events, situations that are described more as the product of imagination. This is the case with the „Qissasi Rabguzi“, „Yusuf and Zulayha“, „Gul and Navruz“, „Boburnoma“, „Rohati Dil“, „Sabot ul-Ojizin“ and others. This is the case in almost all of Navoi's epics. Some aspects of the epic "Farhod and Shirin" can be substantiated. The power of the Chinese king in the epic, Farhod's birth, growth, reading and reading, the appearance of the cave, Suhaylo, Socrates, the giant, the dragon, the treasure, the beauty of Shirin, the processes of water extraction, the magic window, chests, canals and streams, fainting processes, Farhod's battle with Khusrav, conversation with animals, Farhod and Shirin's death.

Kelturdilar hakimi nuktdoni,
Bilik birla jahon ichra jahone.
Falak mushkillari hal fikratidin,
Falakka mushkil oning diqqatidin.
Qayu ilmiki yo`q andin nihonroq,
Aning qoshida yo`q andin ayonroq.
Va gar hikmatda royi jism etib qism,

Ko`ziga nuqtayi mavhum ulug` jism.¹

The above verses give a description of the incomparable sage in science, and his unique features are given. In other words, they brought for Farhod a sage whose father was one of the worlds. The riddles of the universe were easily solved in front of his mind, and the universe itself would be in a difficult position if he thought very carefully. Even the most secret sciences in the world turned out to be the most well-known sciences before him. If his horse of thought were moving towards celestial science, every particle in the sky would be immediately known to him.

Olib qavsi quzah chekmakka qullob,
Turub mashriq etib mag`ribg`a rartob.
Debon Turki falak otqonda zihlar
Tavahhum toridin ochib girihlar.
Qilichi zarbasi ollinda har marz,
Shikof andoqki suvdin yer aro darz.²

The above verses describe Farhod, who is the main character. In other words, Farhod was able to shoot a bow like a rainbow and hit the West from the east. As he fired, the star of the sky, Mirrix, untied his knots of fear and said goodbye. Before the blow of the sword, any ground would crack and resemble the pits formed when water washes away.

Let's pay attention to the description of the mirror, which is considered to be a magical object in the play:

Safo bobida mehri xovariy ul,
Ne mehr, oyinayi Iskandariy ul.
Bu ko`zgukim erur hikmat jahoni
Tilsimidur shigarf anga nihoni.
Vale ochilmog`I mushkildur asru
Gudozi jismu ranji dildur asru.³

This mirror is a mirror that reflects the world. Its light and purity is the sun. There is a wonderful spell hidden in this mirror, and whoever manages to unravel it, will reveal everything to himself. But unlocking it is a very complex task.

The epic also tells about the wonders of the Greek land:

Ki, Yunon mulki ul farxunda kishvar
Ki hikmat birla tortdi zeb-u zavar.
Hakimikim topib ashkoli aflok,
Bu kishvar tuprog`idin bir hovuch xok

¹ Alisher Navoiy., „Xamsa“. „Farhod va Shirin“. Toshkent: G`afur G`ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006, 50-bet

¹ Alisher Navoiy., „Xamsa“. „Farhod va Shirin“. Toshkent: G`afur G`ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006, 52-bet

² Alisher Navoiy., „Xamsa“. „Farhod va Shirin“. Toshkent: G`afur G`ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006, 90-bet

Shimoliy haddida tog`e turur tund

Ki,tig`i ko`k misosidin erur kund.⁴

Greece is a very blessed country, adorned with knowledge and wisdom. If a wise man had captured a handful of the soil of this country, he could have solved the problems of all the heavens. And every stone in this land is the jewel of the crown of the wise, and every cocaine here is a cure for all the diseases in the world. There is a great mountain on its northern border. The sky did not pass as soon as it touched the mountain. In general, such a study of Navoi's epics reveals the mastery of the poet.

References

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⁴ Alisher Navoiy, „Xamsa“. „Farhod va Shirin“. Toshkent: G`afur G`ulom nomidagi nashriyot-matbaa ijodiy uyi, 2006, 94-bet