



Ideological and artistic features of the epic "Farkhod and Shirin"

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ABSTRACT

This article is devoted to the ideological and artistic features and composition of the epic "Farkhod and Shirin" from the epic "Khamasa" by Alisher Navoi, who lived and worked in the 15th century. This epic of Alisher Navoi differs from other epics in meaning and content.

Keywords:

Interpretation of traditions, legends, poetry, images.

What a passion I have,
If I die, that's it.

"Farkhod and Shirin" is the second of the epics that formed "Khamasa" and is the most famous work of Navoi. Navoi presented this wonderful epic as a guide for the kings and princes of that time. Princess Mahinbonu and Prince Farhod's style of work is exemplified by Hussein Boykaro and his son, Crown Prince Badiuzzaman.

To better understand the ideas put forward in the epic "Farkhod and Shirin", let's look at the historical period in which Navoi lived. After the death of Jahangir Amir Temur, there was a great political turmoil in his landless country. But the descendants of Temur (Temurids) fought for the throne for 75-80 years. As a result of these protracted civil wars, the national economy collapsed. Navoi lived as a minister during the reign of Hussein Boykaro, the last king of the Temur dynasty. This was a time of crisis for the Timurid dynasty, when the Timurids were literally in disgrace. The epic "Farkhod and Shirin" is a work written in such

a historical period with an educational purpose.

This work of Navoi (as well as other works in "Khamasa") was written in the traditional style of oriental poetry, in the style of aruz.

As Navoi begins to work on this oriental legend, which has been repeatedly written by Azerbaijani and Iranian poets, he wonders whether it is possible to demonstrate his ideals with this tool. column counts:

Let the poetry be pure, let the history be pure,

Let the nation be free.

Navoi's serious scientific research reveals that this myth can be used to propagate his ideas.

I found so many words, I was confused,
I was so tired.

These stops because they are future,
It is known to the deaf.

In fact, Nizami and Khisrav approached the plot from a completely different angle and described it differently. Navoi wanted to give a different meaning to the plot, to add new "stops". To understand what these "stops"

added by Navoi are, let's take a look at Nizami's epic:

Nizami's work in this plot is called "Khisrav and Shirin", not "Farhod and Shirin". The main and positive hero of this epic is King Khusraw of Iran. Farkhod, Shirin, Farkhod's loyal friend Shopur are portrayed as insignificant people. In Navoi, the opposite is true. The central characters in Navoi's epic are Farkhod, Shirin, Shopur and Bahrom, who are the bearers of Navoi's noble ideas. That is why Navoi's attention is focused on these heroes. Nizami's favorite hero, Khisrav, faces Navoi's unbridled rage. Navoi introduces Khisrav to his student as a beast created in human form and mocks him for being in love.

In the epic "Farkhod and Shirin" all the events and happenings are told against the background of the warm, pure love of two young people. The other qualities of the protagonists are described as the natural qualities of a true lover. Indeed, Navoi added new and wise pages to his love book with this wonderful epic.

In the epic "Farkhod and Shirin" we see two opposing generations. Farhad, Shirin, Shopur, Bahrom on one side, Khisrav, Sheruya, and Yosuman on the other.

Farhod is the image of a noble man who embodies all human qualities. A person like Farhod has long been dreamed of by human society. Finally, this ideal man grows up in Navoi's imagination. If we pay attention, it seems that in Farhod all the qualities of the best heroes of world literature are centralized. Farhod is a scientist and thinker.

There is no science left in the world,
It is a science that has not been studied.
He said, "Every love is human,
A man who knows by thinking... "

Farhod is a hero with extraordinary physical strength and a patriotic image. Seeing the kingdom "equal to the earth", Farhod devoted his entire life to knowledge, enlightenment and art. Knowledge strengthens him, he draws strength from science and cuts hard stones like wax. He killed the dark forces that hindered the growth of society: a dragon with a fire in his mouth, a terrible giant named Ahraman, defeated the "Iron People" in a fight and

opened the spells. He created new scientific miracles. He alone defeated hundreds of pirates and gave new life to those who were waiting to die. Khisrav, who attacked his mistress's homeland, threw stones at the soldiers.

Farhod draws a wonderful conclusion to this extraordinary work. He is right in saying that I have done things that man has not been able to do since the creation of man:

Someone called me a Greek,
I killed a dragon.

II-Ahramanga aylabon kin,
The world is colored with blood.

Uchichi- Iskandari Rumi tilsimin-

When I opened it, my body was on the ground,

The fourth is the numbering of Socrates
I went into the cave, dragon.

That was the building of the universe.
This did not work.

Being a wise man and a fighter for the prosperity of the country, he dedicates his knowledge and profession to society:

Who are a hundred guhar in their ruins,
If I do, help is a real profession.

After all, is the profession an asraban netkumdur?

Did I take it to the ground?

Farhod-Muhammadan is also a true lover, and Navoi interprets other qualities in him as the result of this love.

Navoi exalts and opposes this perfect person as an example for his contemporaries.

Shirin is a noble girl, no less than Farhod in terms of perfection and understanding of the world. Princess Mahinbonu considers the wise advice of her nephew Shirin in governing the state to be a law. Mahinbonu's digging of canals and canals for the beautification of the country is the result of Shirin's wise advice. Shirin, not because of her beauty, but because of her incomparable intelligence, ingenuity and wisdom, gives spiritual strength in the palace of Mahinbonu.

Sweet is especially loved as a strong-willed, courageous girl. She does not give up even when the swords of death shine on her head.

Farhod and Shirin love each other with the most fiery love. Shirin loves Farkhod not only because he is a beautiful prince, but first of all

because he is the only scientist in the world, able to do anything, mastered professions and is unmatched in perfection. That is, their love has a deep social content. Such pure and sincere love raises the spirituality of the lover to the honor of the lover. Navoi calls such love a sign of humanity.

The hijab is gone.

Pari's statement reached humanity:

-Ki ey olam eliding fard, nodir,

All that is in the universe is mighty,

Zerdasting all the world in the craft...

I don't have a profession, even between the perfect seasons.

According to Navoi, love raises a person's dignity to the heights of heaven. That is why Shirin believes that the essence of her love is to be a real person:

I am neither tired nor in love,

If I die, that's it.

The image of Shopur in the work is a shining example of sincere friendship. He is a young man who fully reflects the wise saying of the Uzbek people "Drink blood for your friend." In the literature we know Aftondil and Tariel as the image of the most loyal friends. Each of them believes that the happiness of a friend is necessary for their personal happiness. Navoi's Shopuri is also an image of this type of loyal and selfless friend, and Shopur considers it his human duty to help his friend Farhod in the most difficult times. Because:

You have to keep your promise,

You have to do it at the beginning of the word.

The reader will watch with joy and excitement the work of the driver for the Chinese boy Farhod and the Armenian girl Shirin. Shopur reflects the most noble thoughts of Navoi.

Another positive and beloved hero of the epic "Farhod and Shirin" is Farhod's friend and cousin Bahrom. Bahrom appears at the beginning and end of this epic. It is known that the story ends with a temporary "victory" of the dark forces led by Khisrav, because at that time the ideas put forward by Farhod could not have won. However, Navoi does not despair of the defeat of these heroes. Navoi looks to the future. He firmly believes in the triumph of

truth and justice, even if it is too late. Bahrom is a powerful symbol of this truth and justice.

When Bahrom heard that Farhod was a prisoner of Khisrav in the Armenian land, he arrived with a large army. However, in time, Farhod, Shirin and Mahinbonu died. The death of his friend and colleague Farhod affects Bahrom so much that the whole world becomes dark in his eyes. He mourns for Farhod and embraces his grave. Navoi describes this mourning ceremony with great force:

Let my eyes see the world until I see you...

Cut the tongue until the world sucks you...

What's going on in your head?

What kind of violence do you smoke?

Open your eyes and lift your head.

At the end of a hazing comrade,

When you arrive, don't panic.

Come down and go into the world, don't shake.

If you don't open your eyes, Debon is my slave.

The parable was true: "Sleep is death."

The endurance of this work is far from me, I'd rather die than see this...

Bahrom swears on the grave of his friend Fathad, "For every drop of your blood, I will shed the blood of the enemy." Bahrom used this time to pay for the entire war and expel them from the Armenian land. Mahinbonu raises an honest and just man from his descendants as king. In short, Bahrom sows the seeds of truth and justice in the Armenian land, rebuilds the ruins, improves the lives of the people:

He created the month of justice.

The ruins are prosperous.

What has broken my will, Khisrav,

The building is clean Khisrav

Berib Bahrom anga ishrat asosin

Livou toju ganji beqiyosin.

The negative heroes of the epic "Farhod and Shirin" are Khisrav, Yosuman and Shiruya. He is a symbol of oppression, injustice and violence. He is not a lover, but a vile king. For Khisrav, there is something more important than Shirin's beauty. This is the wealth of the Armenian land. Khisrav is the image of a savage warrior, not a true lover. Khisrav has dozens of wives and hundreds of concubines. But his animal senses do not bleed with these.

Whenever he hears a description of a beauty anywhere in the world, he considers himself an "unstable lover" and starts a military campaign in that direction. He wants to "prove" that he is a real lover with his sword, not with his heart and tongue. According to Navoi, this is a stupid act, far from the language of love, which does not fit into the logic of love. When Khusraw's ambassador (suitor) refused Shirin and Mahinbonu, Khisrav, who was in love, became a butcher and said:

Sitamdin is ready for this word.

Baloye in Solay countries!

Navoi hates the savage actions of this fake lover and says:

It is necessary to be a slave to the people of love.

That kingdom is different and love is different.

In terms of events, we can say that this work of Navoi is a novelty to the tradition of his teachers "Khamsachilik". After all, the theme of love sung in this play is a feeling higher than human love for man. And not everyone can understand this. Navoi's genius tried to describe his love for Allah through this love.

List of used literature:

1. Alisher Navoi's epic "Farkhod and Shirin"