

EXPLANATION OF CONCEPTS RELATED TO NOWROZ IN THE EPISTLE “FLOWER
AND NOWROZ”

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Abstract: The ideas about Nowruz are closely related to the most ancient beliefs of the Turkic peoples. We can find several legends and stories about Navruz in folk folklore. Later, the term Navruz gradually influenced written literature. This article discusses the system of images in the epic poem "Flower and Navruz" and the description of concepts related to Navruz.

Keywords: written literature, epic, nature, symbol, fairy tale genre, lover and mistress, dream motif.

Introduction. The introduction and glorification of Navruz and related concepts in Uzbek literature is associated with Heydar Khorezm's work "Gul and Navruz". The poem "Gul and Navruz", which is considered one of the rare examples of Uzbek classical literature, has been studied to this day as belonging to the pen of Mawlana Lutfi. However, in Ahmad Tarazi's work "Funun ul-baloga" there is information that this poem belongs to Heydar Khorezm. Also, according to the information in Alisher Navoi's work "Majolis un-nafois", in 1411, Heydar Khorezm wrote the poem "Gul and Navruz" by decree of Sultan Iskandar. The poem "Gul and Navruz" is one of the rare examples of the 15th century. Navruz is an ancient and traditional holiday of the peoples of Central Asia, which served the cause of goodness. Among the first works dedicated to Nowruz in Persian-Tajik literature, one can cite Omar Khayyam's "Nowruznama". According to Iranian literary scholar Malikushshuaro Bahram, no one in Persian-Tajik literature before Omar Khayyam had written a work dedicated to Nowruz. "Nowruznama" is a scientific and artistic work.

The main part. The epic poem “Gul and Navruz” consists of several plots and is considered a literary work. The epic is about love, and the images in it are symbolic. Navruz in the epic is a symbol of spring, and Gul is a symbol of nature. The prologue of the work begins with the desire of Shah Farrukh, the king of Navshod, to have a child.

In the world of darkness, fair and famous,

Cheriki benihoya, property manager

But:

I dream of a son in the world,

There is nothing wrong with being a child.

From these verses, it can be seen that Khorezmii, referring to folk folklore, closely connects his epic with the fairy tale genre. That is, usually the beginning of fairy tales begins in the same order: “Once upon a time, in a distant land, there was a beautiful country. He was the king of the land, and his wealth was incalculable. But the king was childless and prayed for a child day and night.” We also find such an opening in folk folklore in the epic “Alpomish”, where the beginning of the epic tells the story of the longing of Boybori and Boysar. By the grace of God, King Farrukh is blessed with a child, and this child is born on the day of “New Year, that is, Navruz”. On this occasion, the king names his son Navruz and gives a wedding and a feast to the people. This plot is

also similar to the plot of oral folk epics. For example, after having a child, Boybori and Boysari give a wedding to the people, and in written literature, we can cite images related to the birth of Farhod in Alisher Navoi's epic "Farhod and Shirin".

Also, the plot of Prince Navruz's acquisition of a mysterious profession is reminiscent of the above epics. In the oral and written literature of the peoples of the East, there is usually a case of a lover seeing his soulmate in a dream or in a mirror. In the epic "Gul and Navruz", Prince Navruz falls in love after seeing his reflection in a mirror.

He is the king, whether he drinks or not,

Suddenly he saw his reflection in the mirror.

Suddenly, he was surprised by his appearance,

Let the seven-leafed cypress tree be planted.

Nowruz, who has fallen asleep under the influence of the call, sees Gul, the daughter of Farkhor, the king of Mushkin, in a dream and falls in love with her. These images are reminiscent of epics such as Farkhod and Shirin, where Farkhod falls in love after seeing Shirin in the mirror, Zulaykha sees Yusuf in a dream in Yusuf and Zulaykha, or Ravshan sees Zulhumor in a ring and falls in love with her in the epic "Ravshankhan".

In the epic, after seeing Nowruz Gul in a dream, he falls deeply in love with her and has her interpret his dream.

If Vale sits early and stays up late,

If only this sorrow-free moment would last

The world is full of strangers,

He asks, confused about the meaning of this dream.

The motif of dreams and their interpretation are very common in folk tales. Also, certain categories of people were approached to interpret dreams, that is, even the right person was not considered capable of interpreting dreams. Every element, every word in a dream was considered important.

Navruz, who is searching for his soulmate, comes across a caravan one day and, while getting to know the people in the caravan, discovers Gul's message.

He kissed the earth and said: "O Khisraw of the age,

Farkhor is a great city with horses.

I'm coming from there

Whatever you ask of that country, I know.

Erur my horse ul elda Bulbule is drunk,

I know a hundred poems, a hundred poems.

Each character in the epic has a symbolic meaning and fulfills a specific function in the work. Navruz is a symbol of spring, while Gul is a symbol of nature. We know that usually in spring,

nightingales sing, announcing the awakening of nature and the arrival of spring. The work also mentions that the Nightingale befriended Navruz and had conversations.

The Nightingale became a friend of Navruz,

More than a thousand pur navas were opened.

The main characters in the epic poem "Gul and Navruz" are Navruz and Gul, and the supporting characters are Bulbul, Savsan the nanny, Shah Farrukh, Shah Mushkin, Man Khan Rafi', Adan Khan Badi', Sheikh Najdi, and dozens of other characters. Bulbul is a means of conveying the love between Gul and Navruz. Savsan the nanny, like the concubines or nannies found in the plots of other epic poems, is a means of hindering the love between Gul and Navruz.

The image of Navruz, one of the main characters, is depicted in a unique way in the epic. The epic is written in chronological order, covering the period from Navruz's birth to his rise to the rank of king. Navruz learns many sciences from the moment he recognizes his mind. Just like Farhad in the epic "Farhad and Shirin". But these sciences were not enough to achieve perfection. To fill these same aspects, Khorezm teaches Navruz that true love can be achieved through a sense of love, that only true love can save him from the swamp of selfishness. Throughout the work, Gul and Navruz go through different stages and various trials. For example, their escape from the Chin Khagan, their capture by Yaldo, and the fact that Sheikh Najdi ensnared them in his tricks, but even hardships such as their escape from the Chin Khaganate cannot break their will.

In the work, Gul is portrayed as a perfect, intelligent, and talented girl. Gul's ability to make independent decisions is reminiscent of the image of Aybarchin in the epic poem "Alpomish". Gul makes the right decision while being taken to the Chin Khagan and escapes with Navruz. In "Alpomish", Barchin refuses to touch the Apples and challenges them to a competition, that is, in both cases, the image of women and girls who rely on their intelligence, can make independent decisions, and are not inferior to men in courage is depicted. Gul is considered an auxiliary tool in Navruz's development into a just king. Navruz rises to the level of putting love above kingship. Just like Farhod in "Farhod and Shirin". This situation is described in the work in the language of Navruz as follows:

I am a janitor, this is Sabotek.

Wherever a flower goes, I am its companion.

I will finish my work in the world.

I rest my head on your lap.

When it comes to the period when the poem "Gul va Navruz" was written, it is known from history that several genres developed during this period. For example, the tuyuk genre is one of them. The tuyuk genre is unique to Uzbek literature and does not exist in Persian-Tajik literature. Tuyuk is a quatrain consisting of mutually similar words. Khorezmii makes effective use of this genre and gives several examples in his poem. In particular,

This work took a toll on my son,

The boy lit a fire and set it on fire.

The first line has the meaning of "to return," while the second line uses the meaning of "to burn."

Gul Savsan sends her nanny to Nowruz:

If you accept, I will be a fireman,

Make a fire in the fireplace.

The first line means "fireplace", while the second line means "at least".

Conclusion. After enduring various hardships, Navruz finally ascends to the throne as a people-loving king. The ending of the work, like in fairy tales, ends with goodness and the achievement of its goals. In fact, Navruz is also a holiday dedicated to goodness and good deeds. Thus, the Navruz holiday, which is rich in various legends, tales, songs, and customs and has illuminated centuries, is a magnificent artistic value that has been developing by benefiting from the universal achievements of our contemporaries in the field of creativity and innovation, from the beliefs, imaginations, and beliefs of our ancestors who lived in ancient times.

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