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History of the Creation of the Image of Bahrom in Uzbek Literature

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Annotation

In this article, we tried to reveal the artistic texture and historical truth of the image of Bahrom Gur, which is mentioned in oral folk art, in myths, legends, about a man who passed in history and in written literature and Bahrom, created by the great poet-thinker Alisher Navoi. The pros and cons of this image were shown.

Key words: thinker, myth, narrative, reasoning, teaching, ambition, prosperity, justice, patriotism, selfishness, oppression.

Introduction

The genesis of the creation of the image of Bahrom in Eastern literature and folklore dates back to ancient times. First of all, this image found its meaning in folklore works. It was given in many myths and legends. The son of Bahrom Yazdijird, who passed away in history, later appeared in written literature in the form of Bahrom Gur.

Abulqasim Firdavsi was the first in written literature to create an epic about Bahrom Gur in his "Shahnama" using legends and narratives and written sources. In his work, Firdausi narrates the history of Bahrom's kingdom and several myths and legends related to his name. Firdausi presents Bahrom in his epic in two ways: positive and negative. In the positive, he is a passionate, fair, people-loving king, a patriot, as a wrestler and a skilled hunter; on the negative side, he portrays as a terrible person, given to lust and passion and anger. He portrayed his father in a particularly negative light, because Yazdigurd (in some places Yazdijurd), one of the kings of the Sassanids, was the source of anger and hatred of the people and courtiers with his tyranny. He gave birth to a son in the eighth year of his reign. Despite being so bad, thinking about the fate and future of his son Bahrom, he entrusts him to the upbringing of the king of Yemen, Nu'man, who is dependent on him, and his wise son, Munzir. Bahrom gets a good upbringing. When he turns 18, he is given two horses and two beautiful concubines. Bahrom falls in love with a beautiful girl called Ozoda. He often takes it with him. One day, Bahrom skillfully shot two deer as told by Ozoda. Taking pity on the deer, Ozoda, instead of praising Bahrom's skill, accuses him of cruelty. Enraged, Bahrom kills Ozoda under the feet of a camel. In this century, Bahrom is seen as a tyrant with no end to his wrath.

After the death of his father Yazdijurd, when Bahrom wanted to return to Iran and take the throne, the courtiers, who were very dissatisfied with his father, opposed him. Kisro, a distant relative of Yazdigird, put Darius on

the throne in some sources. Bahrom took an oath to be a fair and just king and bravely took the crown placed in the middle of two lions, that is, a lion, and began to rule the country with justice, making the country prosperous. Bahrom walks around the country wearing simple civilian clothes like the wise kings in some fairy tales, talks to people of different categories, listens to the people's grievances, and does many useful and necessary things for the country. When attacked by Chin Khan, he bravely and bravely defends his country with enterprise and skill.

Astrologers predict that Bahrom will live 63 years. After that, Bahrom set himself the following goal: he would devote a part of his life to luxury, a part to ruling with justice, and the rest to obedience. When the time comes, he passes the throne to his son and dies peacefully and peacefully.

In Firdausi's work, Bahrom himself is given as the main character in his adventures, in the formative story, and in other stories. Of course, historical truth and in some places idealization of the image of Bahrom, as well as artistic fabric prevail in this.

After Ferdavsi, Bahrom Gur became a traditional image of Khamshalik in Eastern literature, starting with Nizami, the great thinker poet of Azerbaijan. "Haft Paykar" ("Seven Beautiful") written by Nizami in 1197 consists of 4,600 verses and was created by the order of the ruler of his time Alauddin Korpa Arslan (1174-1207), which in some sources is called "Bahromnama" is also called.

After Nizami, Khusrav Dehlavi, originally from Shahrisabzli and living in India, wrote his 4th epic in Hamsa "Hamt behisht" ("Eight Heavens") in 1302. Its size is 3352 bytes, 7 chapters are the introduction, the concluding part is one chapter, and the total number is 8, related to the name of the century.

After Amir Khusrav Dehlavi, according to the information provided by the Azerbaijani scientist Ghazanfar Aliyev, about 300 creators tried to create "Xamsa". Of these, only six have achieved this. Nizami, Dehlavi, Jamali, Ashraf, Jami, Navoi. Among them, Abdurahman Jami, Ashraf Maroghi, Kotibi Turshizi, Abdullah Khatifi and Muhammad Avfiy wrote about Bahrom.

So, from the centuries they created, it can be said that a lot of creative experience was accumulated about the image of Bahrom until Alisher Navoi. In classical literature, a literary tradition was born and it had undergone high stages of development.

Our great poet Alisher Navoi thoroughly and deeply studies all these works and determines the achievements and shortcomings of his predecessors and sets new information, new tasks and new plans for his work. Loyal to the tradition of Xamsalik, Alisher Navoi dedicated his 4th epic to Bahrom, like his predecessors, taking the story of Bahrom and Dilorom as a molding story, with the intention that seven stories of seven strangers in seven palaces on seven days of the week, heard from the dervishes, should be included in it, and he should create his own epic like his teacher does. For this purpose, the poet dreamed of creating a new and original work by following the requirements of literary traditions, free from the shortcomings made by others, creatively using their achievements, and achieved it. Of course, while Navoi tries to reveal the historical truths by using the positive aspects of Bahrom, which he created as an example, the negative aspects will be a rebuke for the future generation. Speaking about the shortcomings of Navoi's predecessors, Nizami Ganjavi and Amir Khusrav Dehlavi, he said, "If history is necessary, then it is better not to talk about it." had set himself a goal.

If we refer to the great thinker poet Alisher Navoi's work "Tarihi Muluki Ajam", then the historical person Yazdijurd was from the Sassanid dynasty and ruled in ancient Iran in 399-420. He was extremely tyrannical and ignorant and tortured his people a lot. In the eighth year of his reign, he gave birth to a son, named him Bahrom,

and gave him to Nu'man, the king of Yemen, to raise him. Bahrom grows up to be brave and brave with Munzir, the son of Nu'man, and is extremely vengeful to the hunt. Navoi wrote this in the following verses:

Shoh Bahrom aning kibi shah edi

Qim, sipehr anga xoki dargah edi.
 Avval o'lg'och Suhayldek tole',
 Bo'ldi mulki Yaman uza lome'.
 Chun Yaman bo'ldi nuri ichra g'ariq,
 Tufrog'i mushku toshi bo'ldi aqiq.
 Shoh Nu'mon? atobek o'ldi anga,
 Shafqat ichra atodek o'ldi anga.
 Bo'ldi Munzir rafiqu damsozi,
 Hamnishinu nadimu hamrozi.¹

It should also be said here that the legendary castle built for Bahrom is in this city of Khavarnaq, and according to historical data, it was a city famous for its magnificent castles that have no equal on earth.

Now, if we pay attention to Bahrom's nickname Gur, Gur-wild ass is used in the meaning of a donkey, and in the second verse it is used in the sense of a grave, a grave.

The reason why the word Ghor is used together with Bahrom's name is because he loved to hunt kulans. That's why Gur became his nickname. "Ani Bahrom Gur said. Some of them said that when Gur was shot, his arrow went through his shoulder and hit the ground. Some say that Gur is prone to hunting. erdi."

Ikki sher olidin chu toj oldi,
 Otasi mulkidin xiroj oldi.
 Sherlar olidin chu oldi kuloh,
 Shervashlarni ayladi ro'boh.
 Ajdar o'lturdi chunki tortib ranj,
 Topti ul ranj dast muzdi ganj
 Kishvaridin ketardi chun toroj,
 Etti yillik maof tutti xiroj.
 Kim, yeti yil ketarsa eldin ranj,
 Ne ajab yetsa, tengridin anga ganj.²

This verse refers to the following information: Navoi writes in "Tarihi Muluki Ajam" that the people who suffered a lot from Yazdajurd's tyranny do not want his son Bahrom to become king, and Kisro, a descendant

¹ Навоий А. Мукаммал асарлар тўплами, 10 том, 1992, 73-74 б

² Навоий А. Мукаммал асарлар тўплами, 10 том, 1992, 74б

of Ardasher, put a horseman on the throne. they plant When Bahrom hears this story, he arrives with Nu'man in order to take the father's throne. He does not recognize El Bahrom. Then Bahrom said: if there is danger in the country, appoint a king depending on which one of us can defeat him. Then the people put the royal crown between two hungry lions and say that whoever takes the crown will be appointed king. Kisra does not dare to take the crown. Bahrom defeated these two hungry lions and won the throne.

Alisher Navoi openly adds a "dream" episode to the conclusion of his friend, unable to give advice and opinions to Husayn Baigaro. Emish dreams of Navoi Bahrom. Bahrom tells him about his adventures, turns to Husayn Boygaro and describes his kingdom, military prowess, activities in the development works and other aspects. After that, he regretted some of his actions and character flaws (ambition, selfishness, etc.), and he saw such flaws in Husayn Boygaro, and advised him:

...Ul dag'i aysh sori moyildur,
 Nag'mu savt birla xushdildur...
 Shahlar ichra manga erur monand,
 De olurmen: erur manga farzand...
 Endi shohingga de salomimni,
 So'ngra mundoq etur payomimii:
 Qi jahon kimsaga vafo qilmas,
 Shohlig'tarkiga kiro qilmas,
 Shahki ming yil oning hayotidur,
 Garaz o'lganda yaxshi otidur.

These words, uttered with unprecedented courage, were the main didactic purpose that Navoi observed in the epic. The episode "Dream" increases the true value not only of the character of Bahrom, but also of the entire saga. This is the main essence of the embodiment in the image of Bahrom.

In conclusion, it can be said that the Bahrom who lived in history, the Bahrom depicted in folklore, the image of Bahrom in written literature shows the truth due to his cruelty and selfishness. The image of Bahrom in Alisher Navoi's work, based on the artistic fabric, is seen as a king who takes an example from all positive aspects, but with his negative aspects, it is inevitable that he and others will be destroyed due to his opulence, pleasure, and cruelty. it demands that it be an example.

The character of Bahrom depicted in Alisher Navoi's "Tarihi Muluki Ajam" and the main character in the epic "Sabai Sayyor" are almost the same. In the beginning, a positive, fair image later becomes negative-selfish, given to lust, and life itself punishes him. In this work, Navoi was able to express his thoughts very beautifully.

Earlier in Iran, legends, narratives, and fairy tales were created about Bahrom, and after Alisher Navoi created his epic "Sabai Sayyor", later Turkic peoples created great epics with the image of Bahrom. Tales also began to appear in Turkey, Azerbaijan, and Tajiks.

Studying, analyzing and researching the ideas, symbols and stories of this beautiful epic is one of our tasks.

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