

“SHOHNOMA” IS DEDICATED TO THE INTELLIGENCE AND COURAGE OF THE PEOPLE POETIC SCULPTURE

Karimov Basriddin

Associate Professor of Tashkent Financial Institute

Abstract

Among the ancient Turkic peoples, Mitra and Anahita, who originated from the Persian literature and based on the oldest religious legends, Qayumas, especially, showed many benefits to the human race. Muslimization of the Turkic peoples began with the Arab invasion. The state language is Arabic, which has occupied all spheres of social and cultural life. Many scholars and writers of Movarounnahr who lived in the 9th - 10th centuries created their works in Arabic, the official language of that time.

Keywords: Poor knowledge, ignorance, crisis, society.

At the beginning of the 9th century, with the establishment of the Samanid power, the status of the Persian language began to increase - it became the language of fiction. Also, some philosophical and historical literary works were written in Persian. For example, we note that the creation of "Shohnoma" was a product of Bukhara, the capital of the Samani state.

Abulqasim Firdavsi (934 - 1030) - poet and thinker. He mastered all the basic sciences of his time and studied the Arabic and Pahlavi languages in depth. Because he became an encyclopedic scholar of his time, he was praised as a judge. He started rehearsing poems from a young age. He was well aware of the works of Iranian, Turanian, Greek and Indian scientists in various fields.

Abulqasim Firdausi's youth coincided with the flourishing period of the Samanid state. During this period, there was an upsurge not only in the socio-political, but also in the cultural and spiritual life of the Iranian and Turanian peoples. In order to realize their identity and show it to others, they strive to collect the glorious history of Iran and Turan. For this purpose, ancient legends and narratives, history of great kings and heroes are collected and written. The aspirations in this regard were supported by the Samani rulers and they asked Abu Mansur Daqiqi to translate the huge collected sources into poetry. But when the poet was tragically killed when he had just composed a thousand verses, the emir of Bukhara, Nuh ibn Mansur Samani, called Abul Qasim Firdawsī to his presence and ordered him to finish the unfinished Shahnama.

The purpose of this was to show that the Iranian-Turonian peoples are not inferior to the Arabs, but they are superior, according to their glorious history and great glory, and to use them in the fight against them. Abulqasim Firdavsi, who was brought up in the spirit of love for the country and its great history, grew up listening to ancient legends and narratives, heroic stories, and war stories with his soul's ear, himself walked among the people, recorded them, and collected many oral and written sources.

Abulqasim Firdausi wrote the history of four thousand years of Iranian and Turanian peoples on the example of 4 dynasties consisting of 50 kingdoms, and he worked for more than 30 years on the huge "Shahnama" consisting of 60,000 verses (120,000 verses). The researchers divide the work into three parts: in the first part, the oldest legends are reworked and spun into verse, while in the second part, narrative stories about folk heroes are artistically interpreted; in the third part, "Shahnama", which describes the lives of historical kings, begins with the earliest times and ends with the invasion of Iran by the Arabs during the Sassanid king Yazdigard III.

The largest epic work in world literature in terms of the scope of the subject, the world of images, the number and variety of characters, ideological motives and raised issues. Although "Shahnoma" is called the book of kings, all struggles and heroic deeds were carried out by brave men from among the people. In fact, the image of hundreds of self-sacrificing heroes who sacrificed their lives for the Motherland and the people was created. The people, its history under the guise of kings. values, heroism are glorified.

The main idea of "Shahnoma" is to glorify the homeland, show off the power and ingenuity of the people, praise the children of the nation and thereby call them to unity and build a centralized state, praise patriotism, humanitarianism, hard work and love of peace, goodness, nobility, honesty, glorifies bravery, hard work, and condemns bloody wars, evil, oppressive oppression, injustice, and hypocrisy¹.

At the time when Abulqasim Firdawsi finished writing this wonderful work, the Samanid state, weakened by its internal conflicts, could not withstand the attack of the Karakhanids and the Ghaznavids and collapsed. The old poet, who spent the best period of his life, spent twenty years looking for a suitable person to write this work:

*Поёнсиз чекиб ранж бисёр йил,
Бу ишни тугатган ҳамон шод дил.
Вале бахи этарга муносиб одам
Топилмай, дилимни босиб қайғу зам...
Йигирма зимистон, йигирма баҳор
Қидирдим бу ганжга лойиқ тождор.*

says and writes that Sultan Mahmud ascended the throne in Ghazna when he could not wait any longer².

Abulqasim Firdausi had three paths. One was to take the work to the court of the Karakhanids, but they might not have received it well, since they were mainly Turkic tribes. In Iran, the Ali Buya dynasty ruled, and the position of the Arabic language and the Arab caliphate was still strong. It was certain that they would not accept the work that glorified the era before Islam and was full of anger towards the Arab invaders. Finally, Abulqasim Firdawsi chooses Mahmud Ghaznavi, who is gathering scholars and writers in his court in Ghazna.

The ruler is grateful to God Almighty for having such a poet. Then the Sultan ordered to tell a rubai about Ayaz's behavior to the people of the assembly. Poets refer to Abulqasim. She weaves rubai in badeha style. When the Sultan heard this, he said, "Be safe, Firdausi, you have made my meeting like a garden of Firdausi" and gave him gifts. He decrees that from now on he will be praised as Firdausi.

Makhmud Ghaznavi was a fanatic. These words had a bad effect on him. He said to the minister: "Do what you know. Find a way to please him if you can." By the order of the minister, sixty thousand dirhams were taken to Abul Qasim Firdawsi. The poet was in the bathroom. When he comes home, they give him a bag of money. He assumes it must be red gold. Seeing that it is silver, he is excited. It turned out that Khoja Hasan had deceived him. Give twenty thousand dirhams of the amount to the bath-giver, another twenty thousand to the groomer, and the remaining twenty thousand to the person who brought it, and convey my obeisance to the Sultan. He says that this service of mine is for the perpetuation of my name, and not for worldly wealth.

When this news reached the Sultan, he became angry with Khoja Hasan: "You instigated this conspiracy. Now we will talk among poets, you have made me infamous." Khoja Hasan says: "O king, whatever comes from the Sultan, the raiyat should praise him. Even if a piece was given to him, he

¹Najmuddin Komilov. Ferdowsi's poetic caravan. / "Sultan of epic poetry". - T.: "Public heritage publishing house named after Abdullah Qadiri". - B. 38.

²Najmuddin Komilov. Ferdowsi's poetic caravan. / "Sultan of epic poetry". - T.: "Public heritage publishing house named after Abdullah Qadiri". - B. 38.

should not despise it. He should not be disrespectful or disrespectful. He is a fool. He despised your gift." The sultan's voice changed and he said: "This is my order - let them throw such and such a piece under the elephant's feet." Abulqasim Firdausi fell at his feet and said, "Shah, if you have doubts about this matter, you cannot go against the king's opinion. But in the Sultan's estates there are people of all nations who are against the Muslims and live in the shadow of your luxury. If you see this servant of yours among them, he will die." The Sultan was embarrassed by these words and said: "I will save your life. But you must leave this place." Abulqasim Firdavsi says thanks and leaves. Since he is close to Ayaz, he writes a few verses on a piece of paper and says that he will give it to the Sultan in twenty days. And he leaves the treasury. When that deadline arrives, Ayaz gives the paper to the Sultan. Sultan was busy with Ishrat. He gives it to Unsuri to read.

*Шоҳлардан бўлсайди у, шоҳга падар,
Кийгизган бўларди менга тожи зар.
Агарда онаси бўлсайди хондан,
Тиллага кўмарди мени нақ сондан.
Улуғлар зотидан бўлмаган-чун шоҳ,
Улуғлар номидан бўлур дил сиёҳ...
Аччиқ мевали бир дарахтни агар,
Жаннатнинг боғига кўчат қилсалар,
Кавсардан сув ичса чанқаган маҳал,
Сув эмас, берсалар шарбату асал,
Етилгач, ҳосил ҳам беради ахир,
Ва лекин меваси бўлади тахир...
Зоти пастларга ҳеч умид боғлама,
Қаро тун оқармас, дилинг доғлама.
Жаҳонгирнинг номи бўлганида пок,
Билимдонлар дили бўлмас эди чок.
Ранжиган шоир ҳажв яратса агар.
Янграр у қиёмат кунига қадар.*

Sultan Mahmud Ghaznavi became angry when he found out that he had made fun of him. He turns to the commanders of Lashkar: "I will give ten thousand dinars to anyone who brings Abulqasim Firdawsī." They asked for a deadline. They searched and did not find the poet. It is for this reason that Sultan Mahmud executes Khoja Hasan Maimandi.

Sultan Makhmud Ghaznavi found out that Abul Qasim Firdausi had come to Tus from Baghdad and ordered to put one hundred thousand misqals of gold on special camels and bring them to Tus, to find the poet and apologize to him. The Sultan's caravan was entered through the Gubdar Gate. Abulqasim's body is taken out of the Razon gate. There was a fanatic in Tus, who said: "I will not put his body in the Muslim cemetery, he says Razifi." The dead poet's body is buried at one end of the garden left by his father³.

Abulqasim Firdavsi had a daughter left. They brought the Sultan's gift to him. He did not accept. When they reported what had happened to the ruler, he sent an order: "For now, drive the arbitrary person out

³Najmuddin Komilov. Caravans of thought. - B. 231

of the city." And give the gold to Imam Ishaq, so that he can spend it on mosques, houses, and endowments."⁴.

Legends and legends related to Abulqasim Firdausi's "Shahnama" and its heroes have been widespread among the peoples of Central Asia since ancient times. One of the main reasons for this is that the plot of epics is directly taken from the life of ancient Turkic peoples. Muhammad Narshakhi noted that the song "Siyovush Ochi", which is one of the most vivid images of "Shahnama", related to the tragedy of Siyovush, is popular among the people of Bukhara. The great lexicographer was mentioned in the hymn of the linguist Mahmud Koshgari's work "Devonu lug'otit turk". Alp Er Tonga Abulqasim Firdausi is Afrosyab himself in "Shahnama".⁵.

It is known that Abulqasim Firdavsi condemns mutual feudal wars in "Shahnama", promotes the idea of ensuring the unity of the centralized state, and condemns the feudal lords who seek to disintegrate the power. Yusuf Khos Hajib, like Abulqasim Firdavsi, puts forward the idea of a centralized and strong state led by an entrepreneur and an educated bek; condemns the feudal lords who seek to destroy power; advises on the involvement of knowledgeable persons, scientists and enlightened people in public affairs.

The name of Abulqasim Firdavsi is world famous. It has been two centuries since he charmed the hearts of European readers, and in Sharika, he has been stirring people's excitement and supporting their thoughts and dreams for a thousand years. The work that gave the poet eternal life and fame is his only epic. This work is called "Shahnama" - "Book of Kings". From the moment this book was written, it was accepted by readers not as a "book about kings", but as a "king book" about people's dreams and ideals. That is why it became famous not only among Persian speakers, but also throughout the Middle and Middle East, and gradually the whole world.

Abulqasim Firdavsi showed the courage of an alpine in the art of words with his work "Shahnama", which, even after a thousand years, no other poet has achieved the height he has risen to.

REFERENCES:

1. Shahnama: election / Abulqasim Firdavsi: H.Hamidi, editor and translator of the prose narrative, responsible editor J.Muhammad. - Tashkent: Publishing House of the National Library of Uzbekistan named after Alisher Navoi. 2012. -188 p
2. Najmuddin Komilov. Ferdowsi's poetic caravan. / "Sultan of epic poetry". - T.: "AbdullahPublishing House of People's Heritage named after Qadiri". - P. 38.
3. Najmuddin Komilov. Caravans of thought. - P. 231
4. Kuchelbecker V. K. Izbrannye sochineniya v dvukh tomax. Roof 1. - M. - L., 1967. - S.651
5. Ahmad Khatami. Influence of "Shahnama" on language and literature.// "Sino". N. 43-44. -P. 22.
6. Amir Ismail Azar. Literature-e Iron. - S.280.
7. Safarova, T. (2020). ETHNOCULTURAL TOURISM DEFINITION AND RESOURCES. Scienceweb academic papers collection.
8. RUSTAMKULOVNA, ST (2020). ETHNO-CULTURAL TOURISM MARKET: PHILOSOPHY OF MATCHING DEMANDS AND OPPORTUNITIES. Scienceweb academic papers collection.
9. RUSTAMKULOVNA, ST (2019). ETHNOCULTURAL TOURISM DEFINITION AND RESOURCES. Scienceweb academic papers collection.

⁴Najmuddin Komilov. Caravans of thought. - B. 231

⁵Ahmad Khatami. Influence of "Shahnama" on language and literature.// "Sino". No. 43-44. -B. 22.