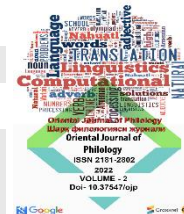




ORIENTAL JOURNAL OF PHILOLOGY

journal homepage:

<http://www.supportscience.uz/index.php/ojp/about>

EPICS OF THE SHOHNOMA. DESCRIPTION AND ANALYSIS OF FIRDAVSI'S POEM "SHOHNOMA"

Madina A. Choriyeva*Lecturer, Department of Social Sciences, Bukhara State Medical Institute*

ABOUT ARTICLE

Key words: Eastern Iran, Persians and Tajiks, Bukhara and Samarkand, Samanids

Received: 17.12.21**Accepted:** 27.12.21**Published:** 31.12.21

Abstract: World history knows bright times full of horrific events, which Stefan Zweig called figuratively "the most beautiful hours of humanity". During this period, the most advanced representatives of their time, the so-called just people's conscience, experienced the dramatic events of their time in a sharp and powerful way, creating great creators of the human psyche.

Such works, which reflect the spiritual and social development of nations in a highly artistic form, include the Mahabharata and the Ramayana, the Iliad and the Odyssey, and the Divine Comedy of the tragedies of Dante and Shakespeare. Among them is Zabardast Firdavsi's "Shoh-nomi".

SHOHNOMA DOSTONLARI. FIRDAVSIYNING "SHOHNOMA" SHE'RINING TAVSIFI VA TAHLILI

Madina A. Choriyeva*Buxoro davlat tibbiyot instituti Ijtimoiy fanlar kafedrasi o'qituvchisi*

MAQOLA HAQIDA

Kalit so'zlar: Sharqiy Eron, forslar va tojiklar, Buxoro va Samarqand, Somoniylar

Annotasiya: Jahon tarixi dahshatli voqealarga to'la yorqin davrlarni biladi, ularni Stefan Tsveyg majoziy ma'noda "insoniyatning eng go'zal soatlari" deb atagan. Bu davrlarda o'z davrining eng ilg'or namoyandalari, adolatli xalq vijdoni deb atalgan zotlar o'z davrining dramatik holatlarini o'tkir va kuchli boshidan kechirib, inson ruhiyatining buyuk ijodkorlarini yaratadilar.

Xalqlarning ma'naviy-ijtimoiy yuksalishini yuksak badiiy shaklda aks ettiruvchi bunday asarlar qatoriga: "Mahabharata" va "Ramayana", "Iliada" va

“Odisseya”, Dante va Shekspir tragediyalarining “Ilohiy komediya”lari kiradi. Bu qatorda zabardast Firdavsiyning “Shoh-nomi” ham turadi.

ЭПОС ШОХНОМА. ОПИСАНИЕ И АНАЛИЗ ПОЭМЫ ФИРДАВСИ «ШОХНОМА»

Мадина А. Чориева

Преподаватель кафедры общественных наук

Бухарского государственного медицинского института

О СТАТЬЕ

Ключевые слова: Восточный Иран, персы и таджики, Бухара и Самарканд, Саманиды.

Аннотация: Мировая история знает светлые времена, полные ужасающих событий, которые Стефан Цвейг образно назвал «самыми прекрасными часами человечества». В этот период наиболее передовые представители своего времени, так называемая справедливая народная совесть, остро и мощно переживали драматические события своего времени, создавая великих творцов человеческой психики.

К таким произведениям, отражающим в высокохудожественной форме духовное и общественное развитие народов, относятся «Махабхарата» и «Рамаяна», «Илиада» и «Одиссея», «Божественная комедия» из трагедий Данте и Шекспира. Среди них «Шох-номи» Забардаста Фирдавси.

I. INTRODUCTION

The poet, nicknamed "Ferdowsi", which means "heavenly", lived and worked in eastern Iran, part of the Samanid state that united the lands inhabited by the ancestors of modern Tajiks and Persians. . This territorial unity of the two peoples lasted for many centuries, and until the 16th century the Persian and Tajik cultural heritage was shared.

In the Samanid state, with its political and cultural centers of Bukhara and Samarkand, science and literature flourished in the 10th century with the development of the productive forces, urban life, and the rise of national self-consciousness. people. At that time in Khorasan and Central Asia lived famous mathematicians Khorezmi (IX century), Khojandi (XV century), great philosophers and scientists Al-Farabi (IX century), Ibn Sino (X-XI centuries). and Beruni (X-XI centuries).

In the tenth century, Bukhara, the capital of the Samanid state, and other cities saw the rapid development of Dari literature, also known as Persian. It served as the basis for the further development of classical Persian-Tajik poetry: in the tenth century, the Persian literary language developed and refined, the main genres of Persian-Tajik poetry, a system of images with an advanced poetic dictionary was formed. and the richness of the means of speech, all poetic dimensions and their modifications were canonized.

During this period, a galaxy of great poets was created in the Samanid state. . In poetry, lyricism, both philosophical, moral, and romantic in nature, flourished; the lyrical poems of the poets are imbued with deep thoughts about human destiny, the universe, and social injustice.

The Persian-Tajik poetry of the 10th century is characterized by a living perception of being, a call to a life full of all its joys, and a call to an unbearable destiny.

In the 7th century, Iran and Central Asia were conquered by the Arab Caliphate and incorporated into the economic, political, cultural and spiritual life of this vast state. However, a century later, a movement called “shuubiya” began among the educated circles of Iran, reflecting their dissatisfaction with the spiritual slavery of the enslaved peoples. For example, the Shi'ites of Iran collected ancient legends, translated ancient Iranian books into Arabic, and used the ideas, images, and motifs of the Avesto and other Zoroastrian religious writings in their poems.

Especially in the 10th century, the reduction of ancient Iranian legends and heroic legends to special collections called the Shah-noma (Book of Kings) became widespread. These works are widely used in Middle Persian, as well as in the official palace annals of the Sassanid dynasty (III-VI centuries AD).), as well as the myths and legends of the Iranian peoples.

II. LITERATURE REVIEW

In the 10th century, three (four, according to some sources) prosaic collections of Shah-noma were compiled in the Dari language, which had a semi-historical and semi-artistic character and did not have a proper aesthetic effect. Consequently, at that time there was already a need to create truly poetic works about the heroic past. All this, on the one hand, was due to the growing self-awareness of the people in the ancestors of the Tajiks and Persians, the need for spiritual self-expression, that is, the creation of epic poetry in them. native language; on the other hand, the need to unite the country's internal forces in the face of the threat of foreign invasion by the nomadic tribes, who were forced to wage constant wars with the Samanids. This social system was strongly felt by all the leading writers and public figures of the Samanid state, and the poet Dakiki, who was the first to try to meet this urgent need of society, died very young (977) and managed to write only a few. ming beit (couplet).

To complete Dakiki's unfinished work, Abulqasim Firdavsi undertook to create the brilliant epic Shah-noma, the crown jewel of all Persian and Tajik poetry.

Very little is known about Ferdowsi's life in historical and historical-literary sources. It is known that he was born somewhere in 934, in a poor peasant family - a representative of the semi-patriarchal-semi-feudal aristocracy under the influence of the new feudal landowners.

In the final part of the Shah-noma, it is said that in 994, Firdavsi completed the first, incomplete edition of his work. During the many years he wrote the King's Letter, he experienced hunger, cold, and severe need.

According to primary sources and the text of the Shahnameh, the poet worked on the first edition for nearly twenty years and received an award for his truly titanic work only in his old age. At that time, rulers paid poets to write works. However, Firdavsi put himself in a seductive position: in 992 (that is, two years before the end of the first edition of "Shah-noma"), Bukhara was the capital of the Samanids, and the ideological meaning of the epic responded to its policy. There was every reason to believe in the patronage of the poet, which was occupied by the Karakhanids - the chiefs of the nomadic tribes in Semirechy. Firdausi's hopes were dashed, but he did not give up and began a second edition in 1010, almost twice the original. By this time, the Samanids had succeeded Sultan Mahmud (997-1030), the powerful ruler of Ghazni, as ruler of Khorasan and parts of Central Asia, and had gained a reputation as a ruthless invader of northern India. He rejected Ferdowsi's work.

There are many legends about the causes of the conflict between a genius poet and a terrible tyrant. One of them was poetically edited by the great German romantic Heinrich Hein.

According to this legend, the Sultan promised to give the poet a gold coin for each byte. But Mahmud brutally deceived him. When the caravan arrived from the Sultan and the packages were unpacked, it was discovered that gold had been replaced by silver. According to legend, the upset poet in the bathroom divided the money into three parts: one to the servant, the other to the caravan, and in the third he bought cool drinks. It was a clear and direct claim to the tyrant ruler. The sultan ordered the poet to be punished - to throw him at the feet of an elephant. Firdausi fled his homeland and spent many years in exile. He decided to return to his homeland only when he was old.

III. METHODS

One day, in the presence of Prime Minister Mahmoud, he recited a verse from a large poem. The sultan decided to reward the poet, replacing his anger with mercy. As the caravan of gifts entered the city gates, a mattress with the body of the late Firdausi rose from the opposite gate.

This is how he concludes his ballad dedicated to the great Persian-Tajik poet Heinrich Heine.

Soviet scholars have pointed out the real reasons for the sultan's negative attitude towards the Shah-noma. Mahmoud spoke on the one hand as a great poet who brutally suppressed popular uprisings and carried out his savage marches under the banner of holy Islam, and on the other hand as a great poet who sang the struggle for the homeland but condemned cruelty and baseless bloodshed. , glorifies the just rulers and the common people, those who "earn their daily bread by toil." The sultan did not recognize any laws other than his own, and Ferdowsi proclaimed the anthem of law and order. Mahmud did not put human life at a penny, and encouraged Ferdowsi to value life as the greatest blessing. In short, the whole ideological basis of the Shahnameh, the whole line of thought, was firmly opposed to Mahmud's policy, and, of course, there could be no question of the great creation being recognized by the Sultan.

IV.RESULTS

"Shoh-noma" is a great poetic epic. The poem has been rewritten many times over the millennia, and medieval scholars have done the text as they wished, with less serious copyright issues, so the number of bits in different versions of the Shahnameh ranges from forty to one. lgan. one hundred and twenty thousand. The critical text, first prepared on the basis of ancient manuscripts by the staff of the Institute of Oriental Studies of the USSR Academy of Sciences, contains fifty-five thousand bytes, and this figure should be considered close to the truth.

The composition of "Shah-noma" is as follows: the poem consists of fifty kingdoms, from legendary kings to historical figures. Some episodes, such as the chapters on the Sassanid kings, contain only a few dozen bytes, while others contain more than 5,000. There are also sections where the author includes independent poems in a heroic or romantic plan, often poems of very large volume. It is they who have gained the greatest fame because of their artistic power. For example, "Rustam and Suhrab" and "Siyavush" included in the story of the Key-Cavus kingdom.

Researchers divide the King's Letter into three parts: 1) mythological (before the appearance of the Sistani heroes); 2) heroism (before Alexander); 3) historical. While the author himself does not have such a division, it is very well-founded and has a real basis.

The speech from the throne before each chapter is like the speech of Bahrom Gur. In his address to the world's greats and commoners, the reigning ruler announces his future political program.

In the final part of each chapter, the poet narrates his will from the mouth of a dying king - an instruction to the heir. Along with pessimistic remarks about the world's vulnerability, this edition contains calls to be fair, not to offend citizens, and to care for the country's development.

V. CONCLUSION

Thus, the main idea of "Shah-noma" is to glorify the homeland, to sing hymns to Iran, to call the scattered forces to unity, to centralize power to repel foreign invasions, to do good to the country. The rulers of Iran - the heroes of Shah-name - never start an unjust war, whether their enemies are the Turanians, the Byzantines or other peoples, they are always on the right side.

VI. REFERENCES

1. Ахмедова З. А., Турсунов К. С. (2020) Интеграционный процесс в рамках Европейского союза // *Наука, техника и образование*. – №. 5 (69). – С. 49-52.
2. Ахмедова З. А. Астрономические взгляды Ахмада Дониш // *Вестник науки и образования*. – 2018. – №. 11 (47).
3. Ахмедова З. А. HUMAN BEING IN THE WORKS OF MEDIEVAL THINKERS // *Новый день в медицине*. – 2020. – №. 4. – С. 115-118.
4. Ахмедова З. А. XIX АСРНИНГ ИККИНЧИ ЯРМИДА ТУРКИСТОН ЎЛКАСИ МАДАНИЯТИ // *ВЗГЛЯД В ПРОШЛОЕ*. – 2021. – Т. 4. – №. 7.
5. Сагикязы А., Шуршитбай М., Ахмедова З. UPBRINGING AND EDUCATION AS FACTORS OF HUMAN CAPITAL DEVELOPMENT // *Адам элэмі*. – 2021. – Т. 88. – №. 2. – С. 18-25.
6. Akhmedova Z. A. THE ROLE OF TEACHING PHILOSOPHY IN MEDICAL UNIVERSITY // *Наука, техника и образование*. – 2021. – №. 6. – С. 44-48.
7. Ахмедова З. А. HUMAN BEING IN THE WORKS OF MEDIEVAL THINKERS // *Новый день в медицине*. – 2020. – №. 4. – С. 115-118.
8. Azizovna A. Z. ROLE AND SIGNIFICANCE OF PHILOSOPHY IN THE LIFE OF SOCIETY // *Наука, техника и образование*. – 2020. – №. 11 (75).
9. Ахмедова З. А., Чориева М. А. ТРУД АХМАДА ДОНИША «ИСТОРИЯ МАНГИТСКИХ ГОСУДАРЕЙ» КАК ЦЕННЫЙ ИСТОЧНИК ПО ИСТОРИИ БУХАРСКОГО ХАНСТВА ВТОРОЙ ПОЛОВИНЫ XVIII-ПЕРВОЙ ПОЛОВИНЫ XIX ВВ // *Наука, техника и образование*. – 2020. – №. 11 (75).
10. Akhmedova Z. A. Astronomical views of Ahmad Donish // *Bulletin of Science and Education*. – 2018. – №. 11. – С. 47.

11. Hamdamov B. K., Temirova S. V. FROM THE HISTORY OF BUKHARA FOLK MEDICINE //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 52-55.

12. Чориева М. А. Экономика и денежное обращение (монеты) в Бухарском эмирате при мангытах (на рубеже 19-20 веков) //Наука, техника и образование. – 2020. – №. 5 (69). – С. 53-56.

13. Чориева М. А. Историография жизни и политической деятельности последнего мангытского эмира Сейида Алимхана //Наука, техника и образование. – 2018. – №. 9 (50).

14. Чориева М. А. СОЦИАЛЬНО-ЭКОНОМИЧЕСКОЕ, ПОЛИТИЧЕСКОЕ ПОЛОЖЕНИЕ БУХАРСКОГО ЭМИРАТА В КОНЦЕ XIX ВЕКА //Наука, техника и образование. – 2020. – №. 11 (75).

15. Ахмедова З. А., Чориева М. А. ТРУД АХМАДА ДОНИША «ИСТОРИЯ МАНГИТСКИХ ГОСУДАРЕЙ» КАК ЦЕННЫЙ ИСТОЧНИК ПО ИСТОРИИ БУХАРСКОГО ХАНСТВА ВТОРОЙ ПОЛОВИНЫ XVIII-ПЕРВОЙ ПОЛОВИНЫ XIX ВВ //Наука, техника и образование. – 2020. – №. 11 (75).

16. ECONOMY S. M. A., CIRCULATION M. IN THE BUKHARA EMIRATE AT THE MANGYT (AT THE BORDER OF THE 19-20 CENTURIES) //Science, technology and education. – 2020. – №. 5. – С. 69.

17. Chorlieva M. A. Historiography of the life and political activities of the last Mangyt emir, Seyid Alimkhan //Science, technology and education. – 2018.

18. MA C. EKONOMIKA I DENEZHNOYE OBRASHCHENIYE (MONETY) V BUKHARSKOM EMIRATE PRI MANGYTAKH (NA RUBEZHE 19-20 VEKOV). – 2020.

19. MA C. Istoriografiya zhizni i politicheskoy deyatel'nosti poslednego mangytskogo emira Seyida Alimkhana. – 2018.

20. Choriyeve M. A. HISTORY OF CREATION" SHAH-NAME" FIRDOUSI //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 45-48.

21. МА Чориева РАЗВИТИЕ БАНКОВСКОГО ДЕЛА В БУХАРСКОМ ЭМИРАТЕ (19-20 ВВ)- Новый день в медицине, 2020. С. 733-735

22. Akhmedova Z. A. HEALTHY LIFESTYLE AS THE KEY TO HEALTH //SCIENCE AND WORLD. – 2013. – С. 21.

23. Ахмедова З. А., Аннамуратов III. La méthodologie traditionnelle et directe d'enseignement des langues étrangères //Молодой ученый. – 2017. – №. 24-2. – С. 16-17.

24. Ахмедова З. А. HEALTHY LIFESTYLE AS THE KEY TO HEALTH //Наука и мир. – 2018. – Т. 2. – №. 4. – С. 21-22.

25. Akhmedova Z. A. THE ROLE OF TEACHING PHILOSOPHY IN MEDICAL UNIVERSITY //Наука, техника и образование. – 2021. – №. 6. – С. 44-48.
26. Akhmedova Z. A. PHILOSOPHY OF THE FIRST JADID AHMAD MAHDUM DONISH //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 41-44.
27. Турсунов К. Швейцария: оценки хода государственного и общественного строительства в независимом Узбекистане //Fuqarolik jamiyati. Гражданское общество. – 2013. – Т. 10. – №. 3. – С. 83-86.
28. Турсунов К. Германия: университетские исследования формирования гражданского общества в Узбекистане //Fuqarolik jamiyati. Гражданское общество. – 2009. – Т. 6. – №. 2. – С. 77-80.
29. Турсунов К. Великобритания: изучение опыта формирования основ гражданского общества в Узбекистане //Fuqarolik jamiyati. Гражданское общество. – 2011. – Т. 8. – №. 3. – С. 89-92.
30. Турсунов К. ЛАТВИЯ: ОЦЕНКИ РЕАЛИЗАЦИИ ГОСУДАРСТВЕННОЙ МОЛОДЕЖНОЙ ПОЛИТИКИ В НЕЗАВИСИМОМ УЗБЕКИСТАНЕ //Fuqarolik jamiyati. Гражданское общество. – 2014. – Т. 11. – №. 1. – С. 61-64.
31. Турсунов К., Бафоев Ф. К вопросу становления, функционирования и развития парламентской оппозиции //Fuqarolik jamiyati. Гражданское общество. – 2008. – Т. 5. – №. 1. – С. 53-58.
32. Турсунов К. БЕЛЬГИЯ: ОСВЕЩЕНИЕ ОПЫТА ФОРМИРОВАНИЯ ОСНОВ ГРАЖДАНСКОГО ОБЩЕСТВА В УЗБЕКИСТАНЕ //Fuqarolik jamiyati. Гражданское общество. – 2010. – Т. 7. – №. 2. – С. 91-94.
33. Tursunov K. S. EUROPE AND THE COMMONWEALTH OF INDEPENDENT STATES //Наука, техника и образование. – 2021. – №. 6. – С. 42-44.
34. Sodikovich T. K. HISTORY OF THE BUKHARA STATE MEDICAL INSTITUTE NAMED AFTER ABU ALI IBN SINO //Наука, техника и образование. – 2020. – №. 11 (75).
35. Tursunov Q. S. NEW UZBEKISTAN AND ELECTION LEGISLATION //CURRENT RESEARCH JOURNAL OF PHILOLOGICAL SCIENCES (2767-3758). – 2021. – Т. 2. – №. 12. – С. 49-51.