



THE IMAGE OF A UNIQUE ARTIST

Bafoeva Maftuna Botir kizi,

3rd course student

philology and language teaching (Uzbek language) faculty,

Bukhara State University, Uzbekistan

Abstract. This article analyses one of the best masterpieces of Alisher Navoi “Quintuple” and its fourth epic “Sab’al Sayyor”. The main analysis is done on the interpretation of beautiful woman Dilorom, her wisdom and beauty described in lines.

Key words. Epic, beauty, soul, analysis, poem, interpretation, power of beauty.

Introduction. In the fourth epic of "Khamsa" - "Sabai Sayyor", Hazrat Navoi presented the image of an artist. According to the interpretation of the great writer, Dilorom is a smart and chaste, smart and beautiful girl. But this charming woman has a skill that is superior to external and internal beauty. He is a skilled musician. A person who sees Dilorom Husni may survive without losing his life, but when he sings in the dust, it is certain that not one soul out of a thousand will survive:

Husnika man does not celebrate,
He is his without seeing, without giving life.
If you don't listen to the dead you see,
Wow, it's like a dust.
Changi chun jonfizo sounds,
If he smokes navo with ul sawt.
Who sees or hears,
Not one remains, but a thousand lives die (2.76)

Surrendering under the influence of a lover's carefree beauty, luscious voice and the magic of words in her hands is a rare situation in life. However, the creator, who has resorted to the highest level of exaggeration - guluv, can convince the reader of the uniqueness of his character in beauty and the high level of his artistic skills. An incredible event becomes reality in the reader's imagination.

Dilorom won Bahram's heart and the king's love not only with her beauty, but also with her spiritual beauty and artistic talent. Because even before hearing the news of Dilorom, Shah Bahram liked to listen to music. His soul was longing and thirsty for music, he spent a lot of time listening to the magical melodies and charming melodies of artists:

Shahgakim, his work continued,
A song came with the words.



There were many people in the service of Rud,
Bazmida jonfiza surud people (2.70).

The same lines in the epic are further supported by the following information in Hazrat Alisher Navoi's historical work "Tarihi Muluki Ajam": "Ahram... Ajam from the coast of Sindh took the yellow regions, made endless weapons with Roy's daughter, and came to his property. And four thousand families of musicians and singers and dancers and intellectuals moved from India and came..."(3,237). After these notes, Hazrat Alisher Navoi informs that he used the same historical truths in the fourth epic of his "Khamsa" - "Sabai Sayyor": "read, let him know" (3,237).

Thoughts and images in "Saba'i Sayor" are very vivid. Shah Bahram's love for Dilorom also comes from the logic of his nature, interest and feelings. Dilorom's beauty and artistic skill of the musical tunes match the taste of the king.

In the next chapters of the epic, it is emphasized that the lover, in the fire of love, enjoys the beauty and talent of his lover, and finds rest in his tongue. Dilorom breathes life into the being of the king with his melodious, melodious, elegant musical sound. Bahram is captivated by the power of beauty and art:

You looked away for a while,
Listen to your ears for a while.
On the face of the eye, in the navas of the ear,
John is in sorrow, in the mood of the heart (2.89).

Khorezm is a land of art since ancient times. According to historical sources, musicians and singers from seven climates worked in the palace of Khorezmshahs. This tradition continued in the following centuries.

It is known to scholars that Khan of Khiva, Muhammad Rahim Khan Feruz, who ruled the country with justice for 37 years from the second half of the 19th century to the beginning of the 20th century, was a leading intellectual of his time. Feruz, known as the "Pir of romantic ghazals", was a musicologist, composer, and scholar who was well-versed in the science of music. Khorezm did great services in preserving the status and passing it on to generations. As a composer, he created more than ten tunes on the tracks of "Shashmaqom". The great Navoi connected the future fate of the beautiful and talented Dilorom with deep essence and artistic delicacy with this ancient land of art. Bahram is angered by the mistress' assessment of the Shah's marksmanship that it is the result of constant training. According to the king's decree, they tied Dilorom's hair to a huge stone and left him alone in the waterless desert:

Two murders
They left because they were busy.
Gisusikim, I'm so sorry,



As a result, he was doomed (2.98).

When the owner, who saw Dilorom as a child, was coming to see the merchant girl, he missed the merchant girl, and the alliance got over this situation in the desert and took him to Khorezm. Dilorom is famous for his artistic skills in Khorezm region.

Khorezm is a place that has been in demand for art since ancient times. That's why there was a famous musician in this country with many artists. Dilorom's musical skills, playing to the accompaniment of the instrument, overshadows the fame of the hard-working artist. Art is the field of the brave. The famous musician of the country recognized Dilorom's skill in art, went to his service, became his apprentice, and became a close friend.

Analysis. According to the interpretations of Hazrat Alisher Navoi, Dilorom's singing and elegant voice are so impressive that the people who hear it go away from religion and go crazy. The singer's navo, which was accompanied by the instrument, used to express the pain and inner secrets of his mistress in the language of music. "A bird knows the language of a bird," says our wise people. It was Kafur, the famous poet of Khorezm, who was a disciple of that Dilorom, who understood the lamentation of the navo, which came out from the delicate sound of the words and the enchanted heart of the singer. He asks Dilorom to let him know the secret. Kafur informs that he will only tell if he promises to leave Khorezm when he learns about this secret. Camphor accepts this condition. After that, Dilorom reveals the secret pain in his heart. According to the condition, Kafur leaves the land of Khorezm. On Friday, this Kafur was the seventh stranger who told Bahram in white and camphor clothes a story inside the white and camphor castle and told him about the "muskboy ohusi" - Dilorom.

The connection of the fate of the high-level musician Dilorom with the ancient place of art Khorezm, the appearance of the long-unknown goddess of beauty and art in the story of the famous Khorezm mashshaq - the seventh stranger, gives clarity to the development of events, strengthens her artistic credibility...

Khan of Khorezm also falls in love with Dilorom, who came to Khorezm and charmed everyone with his beauty, grace and grace. Dilorom rejects Khan's offer. Masuma is brought to the palace by force. It is only with the help of artistic talent that she manages to preserve her chastity and honor:

He took his dust and spun it,
A mouth full of dust.
Nagma ul nav revealed,
When Kim heard it, the king went mad.
Let everyone hear this,
Fell and fell asleep (2,292).



Conclusion. When Dilorom sang to the accompaniment of the instrument, the person who heard it either passed out or fell asleep. When Khan was in such a situation several times, he gave up his dream of becoming Dilorom's successor and became a brother and sister with him.

As beautiful as Dilorom's appearance is, his spiritual world, behavior and manners are equally beautiful and graceful. The understanding, sincerity and nobility of this Eastern beauty is unparalleled. But at the center of events related to Dilorom, not her beauty, but her art and talent take a central place.

References:

1. Navoi A. Farhad and Shirin. - Collection of perfect works, 20 volumes, volume 8. Tashkent: "Science", 1991. - 544p.
2. Navoi A. Sab'ai is a traveler. Tashkent: Publishing-printing association named after Gafur Ghulam, 1991. - 542b.
3. Makhmudovna R. D. THE ROLE OF FICTION IN IMPROVING THE INTELLECTUAL POTENTIAL OF STUDENTS //INTERNATIONAL JOURNAL OF SOCIAL SCIENCE & INTERDISCIPLINARY RESEARCH ISSN: 2277-3630 Impact factor: 7.429. - 2024. - T. 13. - №. 02. - C. 23-25.
4. RAKHMONOVA, D., & MARTAUSOVA, M. (2024). THE ROLE OF FICTION IN THE INTELLECTUAL DEVELOPMENT OF YOUNG SCHOOL STUDENTS. News of UzMU journal, 1(1.3), 187-189.
5. Rakhmonova, D. (2024). BUYUK AJDODLARIMIZ MEROSI MAKTABGACHA YOSHDAGI BOLALAR TARBIYASIDA. ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz), 49
6. Magdalena Ngongo & Nanda Saputra & Lasino Lasino & Akhmedova Mehrinigor Bahodirovna, 2023. "A Systemic Functional Linguistic Analysis of Clauses Relationship in Luke Gospel Text, Janji Baru Using Kupang Malay," (<https://ideas.repec.org/a/rfa/smcjnl/v11y2023i5p33-40.html>) Studies in Media and Communication, (<https://ideas.repec.org/s/rfa/smcjnl.html>) Redfame publishing, vol. 11(5), pages 33-40, June.
7. Hazim Hazim, Ratih Puspita Anggraenni, Akhmedova Mehrinigor Bahodirovna. Altruistic Actions in COVID-19 Corpses Care: Empathy, Modeling, and More. International Conference on Advance Research in Social and Economic Science (ICARSE 2022), 2023/4/27. - P.476-484