



FOLKLORE TRADITIONS IN ALISHER NAVOI'S EPIC "SAB'AI SAYYOR" ("SEVEN PLANETS") (IN THE EXAMPLE OF BAHROMGOR'S IMAGE)

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Article history:	Abstract:
Received: 10 th May 2021 Accepted: 30 th May 2021 Published: 30 th June 2021	Alisher Navoi, on the fourth dastan of his "Xamsa" called "Sab'ai Sayyar" narrates about the events happened between the novice King Bahrom and his lover Dilorom. Navoi clearly demonstrated in his lines that the King influenced by love with his positive features steps into the negative features, devotes his life for truly unimportant things, having punished by nature for his bad deeds and that all these should represent an example for others.
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Academician Aziz Qayumov, academician Botirkhon Valikhojayev, professor Muslihiddin Muhiddinov, doctor of philological sciences Saidbek Khasanov are among the esteemed and respected scientists on the works of Fardavsi, Nizami Ganjavi, Xusrav Dehlavi, Ashraf, Alisher Navoi, created in the East. Associate Professor Omonulla Madayev and others in their research have expressed valuable insights for us. Alisher Navoi's "Sab'ai Sayyar" is the fourth epic of Xamsa, written in 1484.

The protagonist of the work, Bahrom Varakhran V (Dari means Varakhran Bahrom) (reigned in 428-438), was very reluctant to hunt a wild deer (qulon) known in the East as the star of Mars, Bahrom, and is described as the patron saint of warfare. Alisher Navoi in his book "Tarixi muluki Ajam" describes the origin of the nickname Bahrom Gor as follows: "And he was called Bahrom Gor. Some people say that when a lion hunts a cave, The arrow passed through both of them and hit the ground. Some of them were very prone to grazing." [Navoi, 2000: 235]

Legends and legends about Bahrom Gor were created among the Indian, Iranian, Georgian, Armenian, Azerbaijani peoples, and he is described as a brave, courageous, noble, as well as a banquet lover, a wealthy but skillful hunter. He first introduced this wonderful legend to the written literature. It was Ferdowsi.

In his famous work "Shohnoma", Firdavsi tells the story of Bahrom in only one chapter. It includes the birth of Bahrom, his accession to the throne, his measures to govern the country, his struggle against the rebels and other episodes. One of the most interesting depictions of the work is his encounter with his maid Ozoda in hunting, which attracts the attention of many poets, and in the center of the work are created independent epics based on the adventures of Bahrom Gor.

The first poet to write a special epic about Bahrom Gor was Nizami Ganjavi. He reworked the plot of Bahrom Gor into the epic Haft Paykar (Seven Beauties) and included 7 stories. Nizami Bahrom enriched his image with a deep enlightening content and through it advanced important issues arising from the social life of his time. 200 years later, Xusrav Dehlavi responded by composing the epic Hasht Behisht (The Eight Paradises), which included eight stories from the Indian epic associated with the symbol of Bahrom Gor. While earlier predecessors wrote in Persian, Alisher Navoi was the first to write the epic "Sab'ai sayyar" ("Seven planets") in Turkish in 1484 for four months. The epic consists of 38 chapters and 50009 baytes of which 11 chapters form an introduction. Navoi myths and legends in oral tradition common in the East;

- He used Bahrom Gulandom, Bahromnoma, Haft Manzari Bahrom and Ashraf's epic Haft Paykar in his work. The poet himself writes about this in "Muhokamat ul-lugatayn": Again, I am obsessed with "Sab'ai sayyar". Ashraf says, "Seven of the Haft Paykar have armed me with a pistol." [Navoi, 2000: 26].

The epic "Sab'ai Sayyar" differs from other works of Navoi in that in creating it, the poet used "Story within a story", one of the most complex artistic methods used in Eastern literature.

The story of Bahrom and Dilorom is the molding story of the epic, in which the poet quotes seven stories. In Navoi's stories, the goal is to turn Bahrom away from the path of inhumanity, to direct him to the right socially useful activity, to open his eyes. Stories in this sense are inextricably linked with the central idea of "Sab'ai Sayyar", its main plot line, the event of Bahrom. Each of them is an independent, complete story. In them Navoi's high artistic

that he is a master of the word, demonstrates brilliant didactic concepts of noble humanist and progressive ideas. The poet's goal was to tell seven stories from Bahrom and Dilorom's love adventure as a tool:

**Lutf bu nazmaro bag'oyatdur,
G'araz ammo yetti hikoyatdur.**

says Navoi. [Navoi, 1992: 133]

Bahrom Gor, the protagonist of the epic "Sab'ai Sayyar", is a complex character with a very opposite character. He was more honest, kind, generous than his father Yazdajurd and ruled the country fairly. Navoi said about his father in his book "Tarixi muluki Ajam":

"... Chin(Chinese) became the owner of the country, as if I had lost my property, he was a cruel ignorant man" [Navoi, 2000: 234]

After the death of his father, Bahrom ascended the throne and followed the path of justice during his first reign. The merchants bowed before his power. [Qayumov, 2009: 322] He punishes the oppressors, protects the oppressed, and does many good deeds for the prosperity of his country. In the above play, the poet writes: "After Bahrom bin Yazdajurd, he ascended to the throne.[Navoi, 2000: 235] The great thinker Navoi not only described the need for the king to be just, but also showed that the people lived well in such a time. The poet Navoi gave advice to the king of his time Hussein Boyqaro and Timurid princes. After all, in his other epics he also thought of just kings. But if life, love, and luxury are mixed, the situation in the country will change. Various inconveniences, ignorance arises.

Bahrom Gor serves as a role model for the poet. While hunting, he accidentally meets an artist named Moni, takes a picture of Dilorom and falls in love with her. After that, Bahrom completely forgot about the affairs of state, his people, and was given every day to feast, live, and hunt. As a result, the country is in turmoil, people's lives are deteriorating, and prosperous cities are being destroyed. Navoi strongly condemns Bahrom's actions, saying that the king's justice has been lost. Property, people, and the people were separated from the justice of the king, and as a result, the wicked, the spoilers, the oppressors, the thieves, the robbers, did whatever they wanted. If he does not govern fairly, if he gives in to his personal interests, then evil will reign in such a country, and the fate of the people will worsen. In this play, Bahrom's movement is described as follows:

**Mulk chun shoh addidin qoldi,
Qildi harkim nekim qila oldi.**

**Ham qalamzan tushub havola aro,
Bo'lubon xalq ro'zg'ori qaro...**

**Ishq ila shohlig' muvofiq emas,
Ishq lofida shoh sodiq emas. [Navoiy,1992:106]**

Bahrom is also unstable in love due to his excessive indulgence in pleasure and hunting. Love reigns supreme when he reigns over the land. A true king can never be faithful to the love of his private life. There is a part of life. If someone starts doing two incompatible tasks in order to be both a king and a lover, he will try to make a candle out of a piece of ice. The great poet wants to warn those who are responsible for the life of the Motherland with his advice and exhortations.

Bahrom fell in love with Dilorom, but as a king he punished her for her lover's trivial guilt. So, Bahrom could not fall in love at the level of a true lover. Bahrom wanted to hear praise from Dilorom, who showed dexterity in shooting deer during the hunt. After all, kings always want to be praised. Dilorom, on the other hand, said, "This skill is only the essence of the exercise," and provoked the wrath of the king. Bahrom's selfishness reached such a level that in exchange for the truth, he ordered his beloved wife Dilorom to tie her hands and feet to her hair and leave her in a deserted desert, because she did not praise the skill of the sniper. But Bahrom could not live without Dilorom. The next day he searched for Dilorom. When he could not find her, he suffered mentally, regretted his actions and fell ill. He was further restricted in the affairs of state. Doctors tried to cure him, but he did not go blind. Navoi gives a lot of space to reveal the quality of Bahrom's true love. This love binds all the parts of the epic like a thread. At the end, he describes with pain that seven towers were built for seven days. The kings of the country marry their daughters and build their palaces. After the palaces of seven different colors are built, Bahrom is accustomed to listen to the story of a master dervish who walks by the palace one day a week with a princess every Saturday. Saturday - Farrukh and Ahiy in the black palace, Sunday - Zayd in the yellow palace, Monday - Sa'd in the green palace, Tuesday - Mas'ud and King Jonah in the red palace, Wednesday - Mercy and Suhayl in the blue palace (lily), Thursday - Muqbil and Mudbir in the sandal-colored castle (mixed with green and pink), Juma - in the white castle he hears the stories of Xorezmians. Bahrom hears seven stories in seven days.

They narrate the adventures of people with positive qualities such as Suhayl, Ahiy, Mas'ud, Muqbil, Jonah and Farrukh, who can be an example to Bahrom. Of course, in each of the seven stories, such qualities as justice, honesty, patience and will are mentioned. If we pay attention to the sixth story, the main message that Alisher Navoi wants to convey the basis of the story is that people should be believers. Man is a real man with faith, because faith is a union of trust, devotion, patience and truth. Suffering from human misery is to follow the truth without any guilt, to face the difficulties of life with will, to be patient and to acquire natural knowledge. All these teachings were directed primarily to the reader of the epic, Hussein Boyqaro, and his son Badiuzzaman. This story marks the end of

the epic and the story of Bahrom and Dilorom. It is not in vain that the molding is given before the story. In the history narrated by the sixth **dervish**, the poet included the simplest people as heroes in his work. It emphasizes that both the king and the common man are equal in the sight of Alloh, the Creator. It is great to emphasize that the virtues of looking to the future with hope, dreaming of good days, and not being indifferent to one's tragedy lead to happiness, and evil does not go unpunished. That was Navoi's main goal.

Seventh - On Friday, Bahrom will be a guest in the White Palace. In the evening, a Khorezmian will be passing by the palace as a trained **dervish**. He will be invited to the king's house. The dervish will tell his story in Khorezm. Bahrom who lost his horse, met Dilorom and told him in detail about his life on the condition of leaving the country. As soon as Bahrom received information about his beloved wife Dilorom, he wrote a letter to Khorezmshah, ordering him to send Dilorom to him. Both the Khorezmshah and the mistress's lord began to carry out the order immediately. While waiting for the caravan route, Bahrom goes to meet Dilorom at a certain place and meets a half under a maple tree. With these events, the two heroes, separated at the beginning of the work, reunite. The stories told in the form of molding play their role in the epic.

Bahrom can't draw conclusions after so many events and stories. When he regains Dilorom's vision, he forgets about the affairs of the people and the country again, and enjoys himself, going from castle to castle every day, and engaging in drunkenness. Only he was not as weak and feeble as before. Meeting Dilorom made him strong again. The king now intends to go hunting. He goes hunting with thousands of soldiers. Poor animals cannot find a place to escape. Because the soldiers were coming in rows, they were all covered in blood, and they were bleeding like in a ditch. But the bloodthirsty hunters did not stop their bloodshed. The bloodshed was so intense that it turned crimson to the clothes of the hunters. The place where Bahrom and his men were hunting was in fact an old swamp. The damp ground was covered with dirt, and the grass was green. Later, trees grew on the swamp. The blood of the shot animals eats away at the surface of the swamp, and the moisture in the ground rises to the surface. The blood rushed to the ground and turned it into mud. As the horses ran, their hooves reached the swamp. The swamp, which could not carry a heavy load, finally swallowed all the soldiers and the king and his maid Dilorom in an instant. Bahrom entered the cave like someone who has lost his faith in the cave:

**Go'rdir barcha olam ahliga qism,
Anga Bahrom Go'r edi xud ism.
[Navoiy,1992:380]**

Alisher Navoi, as a great scientist and philosopher, tries to absorb the source of educational information in the content of each verse. Why did Bahrom swallow the earth? He was punished according to his deeds, as they say, "A walking stick is the ground."

The great poet Navoi wants to remind and remind the kings and princes of his time, the rich and selfish people that human life on earth is temporary and limited. So, I would like to emphasize that everyone should try to make a good name for themselves. Of course, everyone draws their own conclusions. So, the story is full of stories and scenes that can serve as an example for people

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