



## **“GUL AND NAVRUZ” EPIC AND FOLKLORE**

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**Gulchehra Mardonova Ulug'bekovna**

**Student, Faculty Of Uzbek Language And Literature, Navoi State Pedagogical Institute, Uzbekistan**

### **ABSTRACT**

This article explores the places of the work of „Gul and Navruz” in connection with folklore and analyzes several features in it. As well as a number of folklore-specific features in the epic.

### **KEYWORDS**

Epic, “Gul and Navruz”, Haydar Khorezmi, folklore.

### **INTRODUCTION**

Folklore literature, including examples of folklore, has been a rich spiritual heritage of our people for centuries. Its fairy tales, epics, myths and legends, proverbs and sayings are an invaluable treasure of our people, which has had a direct impact on our written literature. Elements of our written literature related to folklore can be found in both classical and modern

literature. Our classical literature is of special importance due to its diversity and rich heritage. We can see in the process of analysis that many of these works also originated on the basis of folklore. In Rabguzi's "Story Rabguzi", Haydar Khorezmi's "Gul and Navruz", Durbek's "Yusuf and Zulayha", Navoi's "Khamsa", "Lison ut-tayr", Gulkhani's "Zarbulmasal" we can find many features or images typical of



folklore. An example of our opinion is Haydar Khorezmi's work "Gul and Navruz".

#### Materials and methods

In our literature, it is said that the work "Flower and Navruz" belongs to Haydar Khorezmi on the one hand, and to Lutfi on the other. Ahmad Tarazi, in his work "Funun ul-baloga", emphasizes that the above work belongs to Haydar Khorezmi, and also quotes verses from the work:

O`shul kunlarki, vaqtim erdi darham,  
Buzulg`on bu ko`ngulda ming tumon g`am.

Parishonliq bila holim mushavvash,  
Tiriklik nomuloyim, umr noxush.

Professor A. Hayitmetov expresses the following views in this regard: "Funun ul-baloga, the author of the epic Gul and Navruz, also solved the problem. The scholar gives two examples of it as a work of Haydar Khorezmi on pages 13 and 47." It was Zahiriddin Muhammad Babur who said in his "Mukhtasar" that „Gul and Navruz “were the work of Haydar Khorezmi. It is obvious that this controversial work is the work of Haydar Khorezmi. The art of this work, with its ideological content, has a small place in our classical literature. In the epic we can see a number of places in accordance with the examples of folklore - works that are part of folklore. In particular, we all know that falling in love with each other through dreams is found in most folk epics. Often, lovers meet in their dreams at the same time, without knowing each other. It is common in folk epics to fall in love with a little lover through dreams. And it is this phenomenon that has had a direct impact on the written literature. In particular, we can see that

Navruz, who is the main character in the epic "Gul and Navruz", fell in love with Gul in a dream:

Muningdekta chag`ir zo`r etti nogoh

Uyuda ne ko`rar uyqusida shoh.

Bute, ne but, magar huri parizod,

Tani nozik, bo`yi chun sarvi ozod.

In addition, through the dream of Navruz, he learns the qualities and beauty of the Flower, as well as its location, and when he wakes up, the pain of love appears in his heart, and his heart burns with this pain:

Ki nogoh seskanib uyg`ondi Navro`z

Aningdek urdi bir ohi jigarso`z.

Yoqasin chok etib faryod qildi,

Kuyuklik navhasin bunyod qildi.

At the same time, love develops between Navruz and Gul, and the events of the work develop through a single dream. Going to the land of a little lover or in a different way is also found in a number of epics (for example, Kuntugmish and Ravshan). This tradition continues in the epic of „Gul and Navruz“, that is, Navruz goes to the land of Gul in the form of a cauldron:

Chu angladi alar sidqini Navro`z,

Belin bog`ladi turmadi shab-u ro`z.

Qalandarvor kiydi kisvati faqr,

Ovutti ko`nglini dar mehnati faqr.

Loss of consciousness when you see the beauty of a little half is also included in folk epics. The same situation occurs in the epic "Gul and Navruz":

Bu hol ichra ko`zi kim Gulga tushti

Yuragi susayib qoni qurushti.

Hamul yerga yiqildi zor-u madhush

Yana andin batar mohi qasabpo`sh.

## CONCLUSION

In addition, during the reading of the work, we come across many elements related to folklore. The image of the giants, the separation of „Gul and Navruz” during the trip, Gul's courageous struggle on the battlefield, as described in folklore, and the process of Navruz's escape from the flood to the fisherman remind us of Uzbek folk tales and fairy tales. When we look at such examples, it is no exaggeration to say that folklore traditions do not become obsolete over the centuries, but serve as a foundation for written literature. Samples of folklore serve as a basis not only for our ancient written literature, but also for the uniqueness of many examples of modern literature. It is through these analyzes and bodies that we can directly witness the direct connection between our written literature and folklore.

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