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**DOI NUMBER: 10.5958/2278-4853.2020.00102.0****THE IMAGE OF KHUSRAU PARVEZ IN THE NOVEL “FARHAD AND SHIRIN” BY NAVOI****Akramjon Dehkonov\***

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Candidate of Philology Sciences,  
Tashkent State University of Uzbek Language,  
UZBEKISTAN**ABSTRACT**

*The article reveals some peculiarities of the image of KhusrauParvez, which is the main negative image in AlisherNavoi's epic “Farhad and Shirin”. The focus is on aspects of this image that have so far been largely ignored by researchers. The great skill of the poet in creating the image of Khusrau is explored.*

**KEYWORDS:** *Alishernavoi, Khusrauparvez, Armenia, Mehinbonu, Shirin, Kingdom, Heir, Fortress, Ambassador, Love, Amorousness.*

**INTRODUCTION**

AlisherNavoi's epic “Farhad and Shirin”, which is part of “Khamasa”, consists of 54 chapters. The story of KhusrauParvez in the epic begins with 36 chapters. Before that, the events of the saga had developed a lot, Farhad had many adventures, came to Armenia, met Shirin, and a love affair broke out between the two. As the events in the saga unfold, Farhad and Shirin are about to reach their destination, the sunny sky is suddenly covered with a dark black cloud and lightning strikes. In the language of Navoi:

“FarhadbilaShirin”is intoxicated by the wine, maybe unconscious by the wine of appearance. maybe senseless and flying like a dove, but unconscious drug separation additive and KhusrauiParvezShirin's sugar lips meeting sweet lips make sweet dreams come true ... (1, 280) Sweet lips make sweet dreams sweet ... (1, 280)

(Farhad and Shirin they were standing cheerfully from sweet meeting may. But the jealous beard of the period added to their (that is, Farhad and Shirin) wine of meeting the poison of parting, but also the anesthetic medicine of parting-separation, and KhusrauParvez heard the glorification of the beauty of Shirin, dreaming of reaching his meeting, sent to the word an ambassador of skill in the end...)



**MAIN PART**

That is, Shirin's description was heard by the mighty ruler of the time, KhusrauParvez, who became his buyer.

KhusrauParvez is interpreted as a negative image in the Navoi epic. But a closer look at the events in the epic reveals a number of peculiarities of this image. The reason why Khusrau was a buyer of Shirin was that he, that is, Khusrau, needed an heir-apparent. Because the estate inherited from him "seventy fathers", therefore, such a huge kingdom required a worthy heir. Although Khusrau had been married several times before and had a son, he did not deserve to be the heir to the throne:

Although the covenant is inevitable,

It was possible to get a pearl.

And yet done deserved a crown

The people of the crown need it (1, 283)

These lines refer to Sheruya, the son of Khusrau. Khusrau was able to see with sharp intelligence that his son Sheruya was not worthy of the kingdom, and he realized that such a great kingdom needed a worthy guardian, a worthy mother for a worthy guardian, and so on. His actions and decisions are typical of great kings. When he heard the description of Shirin's beauty and intelligence, Khusrau's heart was filled with the desire of his vassal. He also immediately tries to march on Armenia to capture Shirin.

But he realizes that such a light action is not appropriate for the kingdom, and summons his minister, BuzurgUmid, and advises him. BuzurgUmmid gives him the most sensible advice. In other words, it is not a problem for you to send a worthy ambassador to Armenia, to Mehinbonu.

When Khusrau's ambassador to Mehinbonu arrives in Armenia and declares his king's intentions, Mehinbonu is left in a very difficult situation. Because KhusrauParvez was a very powerful king, to refuse him was to put a great balloon around his neck. When he said he would accept his offer, he was heartbroken to think of Farhad:

... Come and remember Farhadi, the tyrant,

Hazin would have been disappointed ... (1, 290)

After much deliberation, Bonu refuses Khusrau's ambassador-consul, giving him the reason for not sticking so much.

When the first envoy refused, KhusrauParvez sent the envoy again and again:

How many times did the messenger go?

The goal was not achieved ... (p. 296).

Now Khusrau regrets what he started. The royal honor would not agree to Mehinbonu's refusal. One thing should be noted here: Khusrau repeatedly sent ambassadors to Armenia. After the ambassadors return in despair for the first or second time, the army is in no hurry to withdraw. Among the hand, it makes the treatment between ordinary people to the end. When the apostles came and went several times and there was no positive answer, the vein of self-esteem moved and rebuked himself: I had no need to equate myself with these and interrupt the word of goodness. "It

would not be enough for me to be so naughty, so that I would not feel sorry for myself" (1,296). Because he was a king.

He knew very well that all the reasons given were excuses. If his proposal, the most powerful ruler in the world, had not been well received, then it was time to show them his power, his royal splendor, and accept the offer with a political knife. At first glance, Khusrau's action is unique and worthy of great kings. Because he had done all the good deeds. It didn't work. Now the last resort is the sword. His events were events that made perfect sense. But the royal, noble mind alone is not enough to see the divine wisdom at the heart of what is happening. In some cases where divine wisdom is hidden, the measure of the mind is neglected:

The work of the mind dies naturally,  
The wisdom of the moment is divine death.  
Chun sees a different way of thinking,  
Gone blindfolded and passed away (2,9).

But in order to grasp the divine wisdom at the heart of events, in addition to this intellect, an extremely pure, clear heart and enlightened mind will be required. Khusrau lacked these things.

In the process of sending an ambassador to Mehinbonu and analyzing his answers, some aspects of KhusrauParvez's character are revealed. Reasonable actions are shown in his opinions.

Another of the plates in the epic that serves to reveal Khusrau's inner world is the process of his conversation with Farhad, who was lying on a huge rock outside the Mehinbonu fortress when he marched to Armenia. When Khusrau approached the Armenian fortress with a large army, he came to see the fortress with "a thousand lovers in the position of Humayun ..." (Gorgeous palace officials and a thousand warriors). Then, when he saw Farhad lying on a huge rock in the distance, an unknown fear entered his heart. Notice that the king, who came with a large army, was surrounded by a thousand warriors, and he was worried about a young man lying on a hill-rock:

"He said: rejoin human being  
When I saw that, my mother was disappointed;  
Think about who you are  
That is the work of depriving the memory. (1,300)

(Khusrau said to his servants: There is a wonderful man lying there, and I saw him, and I was shocked.

Nothing has happened yet. Farhad's extraordinary strength is not yet known. Khusrau just looked at Farhad from a distance. At the same moment, his heart felt a lot. He felt the inner-spiritual power in Farhad. In the face of this power, he realized that his army, his kingdom, was nothing. It takes a lot of things to grasp so much at a glance.

But the work had begun, a step had been taken, there was no going back. Khusrau acts here with royal wisdom. First, he sends a man to find out who he is. His messenger went to Farhad, asked him questions, and conveyed his answers to the king. From Farhad's wise answers, Khusrau says:

The word Khusrau is the meat of the head and feet,  
The nearby birch grove is beautiful. (1, 301).

But there was no going back, just walking forward. He sends five to ten wrestlers to capture Farhad. While Farhad showed him his sharp mind with his sharp words, he showed his unparalleled physical strength by throwing two stones (one of which blew off the tip of Khusrau's helmet and the other half of the mark on the top of the flag). Whether Farhad's action is reasonable is another matter. Navoi's goal here was to show that Farhad's spiritual and inner strength was in harmony with his physical strength. This goal is fully realized.

Another scene that shows Khusrau's sharp intellect is the situation when the news of Farhad's death reached him. When Khusrau sent the cunning old woman to Farhad, he said, "Khusrau took the Armenian land and Khusrau reconciled with Mehinbonu. Mehinbonu married Shirin to Khusrau. Perhaps Farhad's heart will cool down from Shirin and he will leave for his homeland. That is, killing Farhad was not in his plan.

But the cunning old woman went to Farhad and said, "Mehinbona and Khusrau reconciled and made a truce and tried to marry Shirin to Khusrau. But Shirin's heart was in a young man named Farhad. When she heard that they were trying to marry Khusrau, Shirin killed herself". Because of this false news, Farhad will also die in the force of the calamity.

When the news of Farhad's death reached Khusrau, he did not want to sleep for several days because of the horror of the incident and the fear of what had been done. Because he knew very well how cruel this case was. Although on the one hand he was pleased with Farhad's death, on the other hand he was concerned that divine justice would produce a deed worthy of his work, namely revenge:

Although this hope is a real joy

That sweet went for her Farhad.

This panic is sad at every moment

What does it come sword overhead (1, 424).

(Farhad's death, Shirin's being left to him, though he was pleased with Khusrau, but he was afraid that he would be punished for what he had done, that is, for Farhad's death).

Apparently, Khusrau understood the greatness of what had happened, that is, the death of Farhad, from within, and Khusrau was terrified because he was the cause of it. But there was work to be done, and there was no benefit in remorse. Therefore, the first thing Khusrau said was:

He said: This work was not necessary in the world,

It was to be sluggish in the impossible (1, 424).

(When the news of Farhad's death came, Khusrau) said: Farhad's death was not necessary. Since he is dead, he must now act faster).

## CONCLUSION

In several other places throughout the epic, Khusrau's royal sharp mind and intelligence appear. But the royal measure in the matter of love, the inadequacy of the mind itself, is increasingly manifested in the process of conflict with Farhad. Although Khusrau's mind and intellect are perfect in their position, Farhad's mind, enlightened by the light of love, fades before his radiant heart. Navoi skillfully described that Khusrau was not a king in vain, that he had the qualities worthy of a king.

But in this way, that is, in the way of love, the following verse, which shows that kingship, does not give any privileges, sounds like the motto of the epic “Farhad and Shirin”:

“It is necessary to be a slave to the people of love,

That “Being a king is different, love is different”. (1,297)

(It is worthwhile for the people of love to be slaves to the saying, “The kingdom is in its own way, and love is in its own way.”)

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Dear **AKRAMJON DEHKONOV**

I am very pleased to inform you that your article/research paper titled **THE IMAGE OF KHUSRAU PARVEZ IN THE NOVEL "FARHAD AND SHIRIN" BY NAVOI** has been published after double blind Referred & peer reviewed process in **Asian Journal of Multidimensional Research (AJMR)** (ISSN: 2278-4853) (Impact Factor: SJIF 2020 = 6.882) Vol.9, Issue- 4, April, 2020.

The scholarly paper provided invaluable insights on the topic. It gives me immense pleasure in conveying to your good self that our Editorial Board has highly appreciated your esteemed piece of work.

We look forward to receive your other articles/research works for publication in the ensuing issues of our journal and hope to make our association everlasting.

Thanking you once again

With Best Regards

**Dr. Esha Jain**  
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