

THE ROLE OF THE QUATRAINS IN NAVOI PROSE AND SCIENTIFIC WORKS

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Abstract. In the work of Alisher Navoi, the genre of rubai, which is considered one of the most ancient and widespread genres of oriental poetry, occupies a large place. All the rubais in Navoi's works are rich and thoughtful, they encourage the reader to think and observe. In this article, the great thinker's prose and scientific writings are explained and shown with several examples of their deep philosophical knowledge.

Keywords: rubai, quatrains, Turkic literature, didactic comments, a perfect person, generosity and magnanimity.

РОЛЬ ЧЕТВЕРОСТИШИЙ В ПРОЗЕ И НАУЧНЫХ ТРУДАХ НАВОИ

Аннотация. В творчестве Алишера Навои большое место занимает жанр рубаи, который считается одним из древнейших и распространенных жанров восточной поэзии. Все рубаи в произведениях Навои богаты и вдумчивы, они побуждают читателя к размышлениям и наблюдениям. В этой статье проза и научные труды великого мыслителя объясняются и показываются на нескольких примерах его глубоких философских знаний.

Ключевые слова: рубаи, четверостишия, тюркская литература, дидактические комментарии, совершенный человек, щедрость и великодушие.

The rubai of the great thinker Alisher Navoi, in addition to his divans, are widely included in his prose and scientific works. "Munshaot", "Nazm ul-javahir", "Khamsat ul-mutahayirin", "Mahbub ul-qulub", "Muhokamat ul-lughatayn", "Majolis un-nafais", "Tarihi anbiyo va hukamo", "Waqfia", "Arbain" and in other prose and scientific works, the rubais are important because of their deep philosophic nature.

In particular, the rubai's given in "Munshaat" serve to reveal the essence of Alisher Navoi's letters, while the rubai's from "Nazm ul-Javahir" are imbued with the spirit of advice, and testify to Navoi's prolific creativity. While the rubais mentioned in "Waqfia" serve as an important source for illuminating Navoi's activities and relations with Sultan Husayn Boykara, the rubais from "Mahbub ul-Qulub" are rubais with a suggestive spirit and gain importance in revealing Navoi's potential.

Among the works of Alisher Navoi, "Nazm ul-Javahir" is a rare source that serves to reveal the important side of Navoi's works as a rubai writer. Because more than 260 rubais are included in this work. The work "Nazm ul-Javahir" is read like a moral book that is a program for people, an advice book composed of great thoughts. Navoi devotes a number of verses in the work to the issue of generosity and stinginess. The following rubai is among such rubai:

Maydoni saxo ichra jalodat ko'rguz,
Topqonni berur amrig'a odat ko'rguz.
Baxl aylasa, nafasingga adovat ko'rguz.
Har nimaki topilsa saxovat ko'rguz. [1, 21]

While writing the work, Navoi was not only aware of the examples of Turkic literature, but also of the important achievements of Arabic and Persian didactic literature, and enjoyed their experiences. Literary critic Ibrahim Haqqul cites a characteristic fact in this sense: "Navoi in his work "Tarihi anbiyo wa hukamo" about a person called Sadiq « During the time of Noshiravon, he wrote an advisory letter to Noshiravon. This useful word is one of the words that will benefit the king and the king. **Lo yakul taoman va fi me'datika taomun**», said. Sadiq's words in Arabic mean that eating food upsets the stomach and one should avoid eating a lot of food. Navoi evaluates this word as a word that is of great benefit to the king and the beggar, and uses this logic as the basis for one of his rubais:

Har kimgaki ko'p taom yemak fandur,
Bilgilki, najosatqa tani maskandur.
Qorning bila do'st bo'lmasang ahsandur,
Nevchunki er o'g'lig'a qorin dushmandur." [4, 51-b]

In short, in "Nazmul-javahir" Navoi, on the one hand, relied on the traditions of didactic literature, on the other hand, he relied on his rich life experiences and observations. This is clearly visible when comparing Navai's rubais in specific issues with "Hayrat ul-Abror" and "Mahbub ul-Qulub" works.

Navoi is literally an enlightened poet. In his treatises on knowledge and enlightenment, he thinks about the essence of knowledge, its position in social life, and its importance for human life, and calls people to acquire knowledge, respect knowledge, and thereby become perfect. The poet who sees science as superior to two world kingdoms writes:

Kim bor esa haqqi dargoh xoklig'i
Ilm ortuqkim, ikki jahon shohlig'i,
Olam fisqida bordur ogohlig'i,
Omi kishi bo'ldi zuhdi gumrohlig'i. [1, 29]

According to Navoi, science not only frees a person from stupidity and ignorance, but also teaches him to understand the imperfections in the world and to avoid various bad qualities.

The poet, who wants the knowledge and enlightenment of the scientist to be liked by the people and bring benefits to them, expresses such a philosophical rule about this:

Olimki pisandadur xisoli bilgil,
Hilmin tan aro ruh misoli bilgil.
Komilda kerak hilm xayoli bilgil
Kim, hilmdadur ilm kamoli bilgil. [1, 43]

Navoi is embodied in the image of a wise man, a patron and propagator of science and literature in his rubais on knowledge and enlightenment. A large part of the rubais in the work are devoted to issues of ethics. In them, Navoi thinks about manners, friendship, loyalty and devotion, patience and contentment, truth and honesty, spiritual purity, hard work, sweetness, and modesty, and interprets his didactic comments in a concise poetic form.

In some of his rubais, Navoi thinks about living happily and free from sorrow, and shows work as the key to happiness:

G'amdin durur o'zni shod topmoq bilgil,
Beto'shaliq ichra zod topmoq bilgil.

Mehnat arodur kushod topmoq bilgil

Ranj ichra durur murod topmoq bilgil. [1, 46]

Navoi, who knows generosity and diligence as "Odamiylik kishvarining bahri mavjvari, balki ul mavj bahrining samin gavhari" [3, 50], glorifies generous and diligent people and curses those of the opposite character with an undeniable truth.

Navoiy «Hayrat ul-abror» da soʻz martabasini ulugʻlab:

Barcha koʻngul durji aro javhar ul,

Barcha ogʻiz huqqasida gavhar ul...[2, 18] - desa,

n "Mahbub ul-Qulub" he says: "Keep your tongue, be careful with your words. When the time comes, don't save the word you say, don't get close to the word you will not say. There is a word that breathes life into the body of the listener, and there is a word that gives crowd the head of the speaker... Yuragingizda qaynab ketguncha bir ogʻiz soʻz ayt mang, xayolingizga kelganda gapirmang... Say the word you will say, return from the word you will not" [3, 83]. These rubais can be called a poetic expression of the above thoughts:

Oz nukta degil tilar esang jongʻa saloh,

Tashvishli gʻalat biymidin imongʻa saloh,

Inson ani bilki, kam erur ongʻa saloh,

Til hifzidadur zumran insongʻa saloh. [1, 33]

A real person supports the cause of the people, being with the people, they help both the difficulty and the lightness of the people. It is a wonderful happiness to make a good name among the people, but on the contrary, for wickedness, mischief:

El qochsa birovdin el yamoni bil oni,

Ahvolida idbor nishoni bor oni.

Feʻl ichra ulus baloyi joni bil oni,

Olam elining yamon yamoni bil oni [1, 32], - says the poet. In another Rubaʼi, he advises to be "Hamnishinu hamroz" only with good people, and to stay away from bad interviewers:

Nojins ila lutfu inbisot oz ayla,

Hampeshani hamnishinu hamroz ayla.

Hammashrab ila nishot ogʻoz ayla,

Hamjins bila hamisha parvoz ayla. [1, 36]

In conclusion, we should say that the world of themes of Navoi's rubais is wide and comprehensive, and one can see the philosophical, romantic, educational and moral spirit in all the rubais of his works. In the poet's moral-educational rubais, deep philosophical reflections, original jewels of intelligence and wisdom are collected. In these works, Navoi poetically expressed his noblest and most sacred moral and didactic ideals and encouraged people to glorify the honor of humanity. This is the immortality of Navoi's ideas.

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