

**THE IDEOLOGICAL AND ARTISTIC ANALYSIS OF ALISHER
NAVOY'S RUBAI'S AND THEIR MAIN THEME**

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Annotation

In this article, Alisher Navoi's poetry gulshan and rubai from "Perfect works" are analyzed. Their ideological and artistic content, weight, and artistic arts used in them are determined.

Key words: *sick, lover, loyalty, devotion, caravan, allusion, narcissus, soul, friend.*

Alisher Navoi is a great poet and thinker, statesman. His full name is Nizamiddin Mir Alisher. Under the pseudonym Navoi, he wrote in Chigatai (old Uzbek language) and Farsi (his works in Persian). In the West, Chigatai literature is considered the largest manifestation of Uzbek literature. In general, there is no great person like him among all the Turkic peoples.

Navoi was a friend of the future ruler of Khorasan (Transoxania) Husayn Boykara from his youth. He started writing poems at the age of 10-12. According to the information left by the historian Khondamir, a contemporary of Navoi, the famous Uzbek poet Lutfiy met the boy Navoi in his old age and appreciated his poetic talent.

During his life, Navoi visited different countries of the Muslim East and met famous people of his time. Improves his poetic skills.

Navoi tries his pen in almost all genres of the Muslim East and can show that he has his own voice and style. If we talk about his lyrics as just one example, Navoi's lyrics are like a great work of art recognized by the whole world. The topics covered in his poetic works, especially his ghazals and rubai, are the most discussed topics.

In most of his ghazals and rubai's written on the subject of love, both love for God and love for his servant are expressed in beautiful lines.

His rubai's have also attracted the attention of many poets. One of the poet's rubai's is as follows:

*I received a letter from the patient,
It is inevitable that this letter will mention loyalty.
I cried when I saw this letter that guided me,
I poured myself onto the paper like tears that had already flowed.
(Collection of perfect works. Volume 20)*

As we can see, in this rubai the poet sang about the pain of a lover. One of the most common literary traditions in classical literature is to sing the pain of a lover in lyrics.

That is, I am sick, I received a letter from a beautiful place. It is inevitable that the loyalty of my wife was reflected in this letter, that's why I couldn't stop my tears when I saw this letter. I spilled a little and wrote you a letter.

This is the prose description of the rubai. In this rubai, the poet describes how he suffered in love with his lover and shed tears non-stop for even one of his letters.

*A caravan of spring breezes came to Chaman,
Instead of a load, Chin tied his navel with a clean sunbule.
Expressing joy from the bud of Nargiz,
It seems that dust fell into his eyes from (your) way.
The artistic arts used in this rubai are as follows:*

1. Talmeh.

Instead of a load, CHIN tied his trunk with a rope.

Here, Chin is the name of one of the ancient cities, so we can say that it directly belongs to the art of talmeh.

2. Allegory.

A caravan of spring breezes entered Chaman.

That is, the caravan of the spring breeze can be an example of simile here.

In this rubai, Navoi describes the arrival of summer as the coming of spring. As much as people are happy when spring comes, which is the season of rejuvenation and renewal, the lover is so happy that the light has arrived.

*John, don't take your hand off my wrist for a moment,
Don't take your ear off my mouth when I'm talking.
Do not take your face from my face, do not release my neck from your arms,
Do not take my soul from my body and my pleasure from my body.*

In this Rubai, Navoi expressed the fact that he does not smile even for a moment by the side of the fire, with great mahurat and very perfect metaphors.

*Strength in the heart,
There was a zinc badge on the body,
Dil is inclined to charm
John was fascinated by the world's conspirator.*

This rubai is the first rubai in Mir Alisher Navoy's "Perfect collection of works".

This rubai property is considered ruby. It is known that in the poetry of Alisher Navoi, love and pain are closely related to each other, one is in harmony with the other. The interpretation of love is the most meaningful theme in the great poet's poetry. In particular, the love of man for man, for life, for God.

The same theme of love dominates the first Rubaiyat. Real love is a person's love for God, and a person's love for a person, life, and the world is figurative love.

*O, from your face, the flower of the eye is overflowing with flowers and tulips,
Ravshan is the place of sight from Chehrang lamp,
If your face doesn't make your pupils light up,
The two bright torches of the eyes remain in the darkness.*

In this Rubaiyat, the lover is addressing the mistress. It is said that Yor's face and eyes are like a pink tulip, the color is so bright that your eyes can be seen clearly, your pupils are bright because of your face, and if there is no light from your face, your two eyes Hey, without you, my patience has nothing to lose,

*There is nothing like the pain of hijran in the heart from your sorrow
There is nothing in life that is free from the hardships of deprivation
(Therefore, I have) no patience, no heart, no soul.*

One of the types of rubai is taronai rubai. (a, a, a, a)

The fact that the lover shows his features to the inner world and shows himself as a poor person is one of the characteristic features of the image of the lover in our classical literature.

In this verse we can observe the poverty of the lover. It is known that the lover is telling his lover about his inner feelings. We observe that a lover without words has no patience, no language, no soul. will remain in darkness.

*Soqi, na zi obi talkh, k-az tashihi fast
Yak ratli garon so'I man ovar, barkhez
If you do, please forgive me
Andoz ba ostinu dar ringkam rez*

Analysis:

*(O) savior, get up, not from bitter water,
He filled a huge goblet from the incendiary fire and brought it to me.
If I apologize by saying that I have repented (from drinking alcohol),
Put (the water) on your sleeve first, and then pour it (from it) down my throat*

When we say Navoi, we think of a great ghazal writer and thinker. But along with his ghazals, there is another genre - Rubai. The rubai is rhymed in the form of a- a-a-a, and its taronayi belongs to the type of rubai. We know that Saqi means the May Poured. In this Rubaiyat, Navoi said to Saqi: fill me a big glass and bring me bitter oil like a burning fire. And if I tell you that I have repented by giving up drinking oil and ask for forgiveness, you should put the oil on your stomach first and then pour it down my throat. Abstaining from intoxicating drinks has been revealed by the loving and dear Allah even in our great book "Qur'an al-Karim".

Soki, ba kadah mai tarabnok andoz

*Otherwise, the spirit is pure and pure
So salty shagab bar mani bebok andoz
Z-on gulgula dar gunbadi aflok andoz
Analysis:*

*Soki, pour the wine of joy into the glass
Let the reflection of your pure face fall on transparent oil
So, if there is (any) strife and commotion, put it on the head of my begum,
So that his voice reaches the firmament*

This rubai is the 29th rubai in the "Collection of Perfect Works". Rhymes: a-a-a-a; The taronayi of the rubai belongs to the type of rubai. In this rubai, there is an appeal to the saqee. Pour the wine of joy into my glass towards the Holy Spirit, let it be so transparent and pure that I can see your reflection falling on it. If there is any incitement or conspiracy, put it all on my head, so that the sound from it reaches the sky and the sky.

*Raftiyu ba chismam az tu to bast hanoz
Chashmam zi dream tu purobast hano'z
Tan z- atashi ishq-i tu kabobast hano'z
I'm waiting for you in my heart*

Analysis:

(You) have gone, and from then on my body will suffer (in a thousand and one pains),

*My eyes are still filled with tears
My body is still hot in the fire of your love,
Come again, your heart is still broken*

Rhyming of rubai: a-a-a-a in the form. We take it as a special rubai. In this rubai, Alisher Navoi addresses Yor. That is, since he left, the body of the lyrical hero-lover has been in a thousand and one pains. He lives with his imagination and his eyes are always filled with tears. The body of the lover is still burning in the fire of Yor's love. If the day comes, the sadness in the lover's tongue will disappear, and the desolation will disappear. After reading this rubai, I became even more convinced that Navoi used the words beautifully and created beautiful, heart-pleasing verses in the rubai.

*I am not aware of who I am in this world
Or what am I injured from, why am I injured?
I don't know whether I am from the human race or from the soil?
If I am made of dust, what kind of person am I?*

This 1st rubai of ours is the 52nd rubai in the "Collection of Perfect Works" of Hazrat.

Rubai is rhymed in the form of a-b-d-e, and its property belongs to the type of rubai. Navoi examines himself in this rubai. That is, he says that he does not know who he is in this world. He asks himself whether he is from the human race or from the soil. There are many stories and legends about this among the people. Or Navoi says that if I am made of dust, he thinks about what kind of person I am.

*My soul is in pain from the pain of love, what should I do?
I have become a disgrace to the world, what should I do?
I know that the cure for this pain is patience
But what can I do if I can't be patient?*

This rubai is the 53rd rubai in the "Collection of Perfect Works". Rhymes: a-a-b-a; The property of the rubai belongs to the type of rubai. In this rubai, Navoi writes verses about love. He talks about the pain he suffered from falling in love. He says that my soul is in pain because of this love, and I am ashamed of the whole world because of this. I know that patience is the remedy for every pain, but he is upset with himself when he says that he can't be patient, poet. Patience is the best medicine for everything. Only a person who has faith knows how to be patient. With this word, we do not mean that Navoi has no faith. We have just analyzed the flaws of some people on the scale of these examples.

*Oh, your dust is the jewel of the crown of kings,
Because you are the king of the beautiful,
A spark fell from your face to the peculiar body of the world,
Free me from this torta-torta of the people of the world.*

Rhyming of rubai: a-b-b-d form. We take it as a special rubai. In this Rubaiyat, we can understand that Alisher Navoi is addressing God or God. Because the king of all beauties is only God who made us human. The day came from his one word. Or he created the first human race, Adam and Eve, by burning the oven. All mountains, land, water, mountains, high sand dunes came into being from his single sparking glance. God's power is unlimited. He will have what he wants and nothing will happen that he does not want. Navoi also turns to Allah when he is tired of the troubles of the world and the troubles of people, he says, save me from this.

*So much air love is possible
Ashkam daryo az liver khunpolo
Giryad ba holi man dar on ranj-u ano,
Murg is a river with air and water.*

Analysis:

*Key words: air love, tears, liver, khunpolo, gryad, ranj, murgon, mohiyoo
Since the air of love of that moon face fell on me
My tears became a river and my liver was filled with blood.*

*Birds in the sky and fish in the river
This is (no doubt) crying over my suffering.*

This poem by Alisher Navoi is in the Persian-Tajik language and is written on the subject of love. Rhyming: taronayi ruboiy a-a-a-a (mohliqo, khunpolo, ranj-u ano, daryo) way. In the quatrain, he describes the lover as "moon-faced". In this poem, the author described his situation. The hero of the metaphorical love lyric cries and says that tears flowed from his eyes like a river. In addition, he notes that because this labor of love is so difficult, birds and fishes also cried besides him.

*A little hajri tu koram is suffering,
It's time to rush off the shelf,
The god is in the oven,
Daryaob ki kori dil harob ast imshab.*

In it, four stanzas are rhymed with each other (angry, rush, oven, ruin). Therefore, the poem belongs to the taronayi rubai type of this genre. And the words "Ast imshab" are performing the function of radif. He is saying that you are doing well in your marriage tonight, even that you have lost your soul. The lyrical hero explains that living apart from a lover is a pain and his heart is in a bad state.

In general, in most of Navoi's rubai, we come across the theme of lover and lover. The theme of love dominates in all three rubai's analyzed above. The artistic arts used in Navoi's rubai also give a special shine to the rubai.

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