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ANALYSIS OF ALISHER NAVOI'S PERSIAN QUOTES

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Annotation: This article presents an analytical study of selected *qit'as* from Alisher Navoi's *Devoni Foni*, highlighting the poet's significant contribution to the tradition of Persian *qit'a* writing. The paper also offers a thematic and artistic interpretation of several *rubaiyat*, along with their translations and the philosophical and spiritual insights they convey.

Keywords: *Devoni Foni*, philosophical meaning, Sufi symbolism, simile, metaphor, *Mahbub ul-qulub*, *Gulistan*

Quotations, one of the concise and meaningful genres of classical literature, are of great importance in the work of Alisher Navoi. That is, none of the representatives of Turkic literature used this genre as effectively as Navoi. Navoi wrote beautiful poems not only in Turkish, but also in Persian, continuing the traditions of the Persian poet Ibn Yamin. The poet's Persian poems are mainly taken from "Divoni Foni", and below we will try to analyze some of them ideologically and artistically:

Har on, ki az hama ashkhosi purmashaqqati dahr,

Buridu sokht Vatan dar harimi tanhoyi.

Even if there is no similarity in lineage,

In unity, which is the only one

[Alisher Navoi. MAT. Volume XX. Volume 19. Tashkent: "FAN", 2002.-P.23]

This stanza has a deep philosophical and spiritual content, reflecting on man and his independence, his realization of his identity through solitude. The stanza puts forward the idea of man's independence in life, his ability to achieve freedom through solitude and find his own path. It emphasizes that a person can create his own homeland, despite any difficult circumstances. This puts forward the idea of achieving perfection through hardship. The stanza also talks about the possibility of achieving greatness not through lineage (origin, generation-ancestor), but through one's uniqueness and individuality. This raises the issue of man and his uniqueness, especially from a philosophical point of view. The stanza uses such artistic means as metaphor, simile, and contrast. Let us now analyze another poem that ideologically complements this stanza:

Az avomi tiriya purhirsî dunun dur bash!

It's hard work, it's easy.

Dur budan beh zi gavgoi magas z-on ru, ki hast

There is no harm in attacking, but there is no opportunity for profit.

This quatrain advocates staying away from the worries and anxieties of the world. The first verse presents the idea of the world and its hardships. Here, there is the idea that a



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person should be protected from worldly worries and misconceptions. The following verses state that one can also get rid of worries through solitude and self-preservation. The image of a magas, that is, a fly, is included as evidence. The idea put forward by the poet is: "Stay away from the buzz of a fly, because it only harms you, but does not benefit you at all." The reason why the image of a fly was chosen is not in vain. This image is precisely the image of noisy, restless people, whose bright colors attract people, but also harm you by causing pain, stinging, and making noise. These ideas are common in Sufi literature, as the idea of escaping worldly concerns and achieving peace is central to Sufism.

Ҳаст ошиқ ба намудор чу ғук,

Лек, маъшук бувад чун оташ.

Ин ҳам афтода бувад, ҳам помол,

Он ҳам афрӯхтаву ҳам саркаш.

[Alisherv Navoi. MAT. Volume XX. Volume 19. Tashkent: "FAN", 2002.-P.23]

A lover is like a frog.

A lover is like a fire,

This one is so poor and despised,

He is so proud and arrogant

This romantic theme stanza is rich in unique similes. In the first stanza, the lovers are likened to a frog, and in the second stanza, the lover is described as an example of fire. In the following stanzas, the fact that the lover is like a frog and is in a miserable state, and the lover is bright and proud like fire, are cited as evidence for the similes. Fire is considered a symbol of love and affection in fiction. Giving this quality to the face of the earth is also found in many poets, in particular in Navoi's own ghazals (Ul otlug' chehra dovrindanmu anbar zulf erur har yon). In addition, in folk oral art, strong feelings are often expressed through fire [D.Urayeva, M Otajonova, S Nurullayeva Myth and Art b-45, "Fan ziyosi"-2024.] In the stanza, the lover herself is directly likened to fire. The second analogy in the poem is that the image of a frog is compared to a lover because he lives in a swamp, devoid of the pleasures and beauties of the world (a lover devoid of the pleasures of love). In one of the fairy tales of the German poets, the Brothers Grimm, there is also an image of a prince turning into a frog, which implies that he is very beautiful both in terms of appearance and in terms of the place of creation. Fire, on the other hand, is attractive, noble, and at the same time very difficult to approach, especially for a frog whose place is water and swamps. Let us begin the analysis of another poem by Navoi, which highlights moral and spiritual qualities:

Їавонмард аз карам муфлис нагардад,

Сахиро аз ато чин нест дар чехр.

Ба пошидан чӣ нукс ояд ба дарё,

Ба афшондан чӣ кам гардад зари меҳр? [Alisherv Navoi. MAT. Volume XX. Volume 19. Tashkent: "FAN", 2002.-P.24] The poetic translation of the verse is as follows:

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People who are generous with an inexhaustible gift,
On radiant faces that do not wrinkle from grief.
The river will not be satisfied with its water,
The sun will not be deprived of its light.

This stanza embodies the ideas of generosity, humanity and moral excellence characteristic of Alisher Navoi's work. The main content of the stanza is based on the idea that a truly generous person will never be deprived of wealth, but will achieve even greater blessings through giving. The analysis of the stanza's verses is as follows: "A young man will never go bankrupt without generosity" - this stanza emphasizes that a young man (that is, a noble, tolerant person) will never go bankrupt (poor) if he is generous (generous). Here, "muflis" is an Arabic word meaning "separated from wealth". The poet associates human generosity not with material loss, but with spiritual achievement. The second line sounds like a logical continuation of these thoughts: "Sahiro az ato chin nest dar chehr" - when a truly generous person gives a gift, there is no expression of discomfort, pity or compulsion on his face. The face of such a person reflects inner satisfaction and exaltation from generosity. Alisher Navoi also supports this idea in his work "Mahbub ul-qulub":

"Whoever gives with a bright face, his light will increase,
Whoever gives with a dark heart, he will suffer loss.
"What harm comes to a river by sprinkling it,

How much less does love diminish than a fairy tale?" - in these verses, a generous person is compared to a river and the sun. Just as a river's water does not diminish when sprinkled, or the sun's rays do not diminish when scattered, so a kind person does not lose anything by doing good to others, but rather becomes richer - both spiritually and in terms of social respect. These metaphors are very common in Persian poetry. Saadi's Gulistan contains a story about a king who became famous through generosity. It says that the king achieved fame through charity, which is why he could not lock up his gold. The intended goal of the story is that generosity should not be a one-time or two-time thing, but should be continuous, and that every person should strive to be generous throughout his life. This should be a moral standard for all times.

Based on this analyzed stanza, as well as other examples considered in the article, the following conclusions can be drawn: Alisher Navoi expressed his deep thinking, artistic skill, and mystical views through his Persian stanzas. These stanzas are rich in content and artistically perfect, constituting one of the important aspects of the poet's work. Their analysis serves to provide a deeper understanding of Navoi's legacy.

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