

REFLECTION OF PROVERBS OF TURKISH NATIONS IN ALISHER NAVOI'S WORKS

Khojjeva Oynisa Shabonovna

2-year PhD researcher

*Alisher Navo'i Tashkent State University of
Uzbek Language and Literature*

e-mail: niso-nur@mail.ru

tel.: +998977245373

Abstract: *the article analyzes proverbs from the prose and poetic works of Alisher Navoi. The connection between Navoi's aphorisms and Turkish proverbs is determined. Using examples, the connection between the art of irsoli masal in verse and Turkish folk proverbs is analyzed with examples.*

Key words: *proverb, aphorism, irsoli masal, Alisher Navoi, Turkic nations, folklore.*

ALISHER NAVOIY ASARLARIDA TURKIY XALQLAR MAQOLLARINING AKS ETISHI


Introduction

Alisher Navoi is the greatest connoisseur of oral creativity of Turkic peoples. This can be seen in each of his works. In all of Hazrat Navoi's poetic works and masterpieces written in prose, you can find examples of folklore that are the product of people's thinking. The unique works of the great genius drank water from the inexhaustible source of wisdom of our nation. From the poet's "Khamsa" to his fards (a small poem consisting of two lines), one can feel that this spirit of wisdom is blowing. Alisher Navoi uses folk oral creativity in his works and not only enriches them, but also reworks and polishes these creations and presents them to the people in a more impressive form.

Literature review and methodology.

Just as Hazrat Navoi's creative heritage is the common property of all Turkic nations, it is an undeniable fact that the elements of folklore found in his works are not only related to the Uzbek people, but also to all Turkic peoples. Therefore, when researching examples of folk oral creativity in the poet's works, it is appropriate to analyze them from the point of view of national literature.





We aimed to study folk proverbs, the most popular of the folklore genres included in Alisher Navoi's works. Folk proverbs are the most widespread among the peoples of the world, a small genre that does not choose age, gender, social status, and has grown in time and space. At the same time, proverbs or their influence can be found in any work of any nation, be it written literature or oral creation. In particular, Hazrat Navoi's works are not without this feature.

First of all, we should emphasize that Hazrat Navoi lived his life in accordance with the wisdom that he wrote in his works throughout his life. Every word he said, what he did, every command he gave was an example of wisdom. Every step taken by the poet left a trace of a proverb. In the narrative "Birni kessang o'nni ek (If you cut one, plant ten)" in the book "Navoiy suhbatlari" ("Navoi's Conversations") by Omonulla Madayev, we read about a man who cut down a poplar that became dear to him during the governorship of Alisher Navoi in Astrobod. In the story, it is said that the culprit who cut down the poplar tree was ordered to receive forty lashes, repeating the saying "Birga o'n" ("Ten to one") every time. According to this wisdom, Alisher Navoi plants dozens of poplars instead of one cut poplar. At the end of the story, attention is drawn to the fact that there are more gardens in Astrobod as an excuse [1; p. 41-42].

Discussion.

In fact, the fact that every footprint is filled with wisdom is reflected in all the works of our great poet. The proverbs of the Turkic peoples found in the works of Alisher Navoi can be divided into two large groups.

1. Folk proverbs found in Hazrat Navoi's prose works. This category undoubtedly includes proverbs from Alisher Navoi's work "Mahbub ul-qulub". The work "Mahbub ul-qulub" is enriched with such sayings that while reading it, it is difficult to distinguish where folk proverbs end and where Navoi's wisdom begins. Hazrat Navoi, when describing a quality or vice, uses folk proverbs effectively and expresses his opinion so clearly and melodiously that gradually these wisdoms are spread by word of mouth among the people; it becomes popular and becomes the common property of the people – it is "maqollashadi (becomes a proverb)". There are many examples of such wisdom:

Ko'p degan ko'p yangilur va ko'p yegan ko'p yiqilur.

Rebuke (Tanbeh) (4) [2; p. 218.]

(He who talks a lot makes many mistakes and he who eats a lot falls a lot.)

The antonym of this wisdom from the section "Mutafarriqa favoyid va amsol surati" can be found in another part of the work:

Oz degan – oz yengilur, oz yegan – oz yiqilur.



Rebuke (Tanbeh) (120) [2; p. 279.]

(He who says little he will be defeated less, who eats less falls less.)

This wisdom is popular among people in the form of ***Ko'p gapirgan ko'p yanglishar*** (A person who talks a lot makes a lot of mistakes). In Turkish folklore, we also come across such a proverb:

Çok söyleyen çok yanılır

[3; p. 220].

(She/he who says a lot is wrong a lot.)

In "Mahbub ul-Qulub" we read another example of such tender wisdom:

Yamon bila yaxshi orasi ko'p farqdur

Ikki kemanding uchin tutqon g'arqdur.

Rebuke (Tanbeh) (116) [2; p. 277.]

There is a big difference between good and bad

A person who holds the head of two ships will drown.

In this wisdom, the proverb of the Uzbek people, "***Ikki kemanding boshini tutgan g'arq bo'ladi***" ("A person who holds the head of two ships will drown"). In the Turkish folklore, this proverb appears in a slightly different form:

İki tavşanın ardından koşan hiçbirini tutamaz [4; p.354.].

(Running after two rabbits will not catch either of them).

There is a difference in meaning between the proverbs, while the Uzbek proverb expresses a strict warning through the verb "to drown", the Turkish proverb is more prognostic than warning.

Wisdom that found in "Mahbub ul-Qulub" ***Elga qo'shilg'on oroyish topti, eldin uzulg'on osoyish topti*** [2; p. 276.] we can see that the wisdom is close to a number of proverbs in the folklore:

Elga qo'shilgan moy yutar,
Eldan ayrilgan qon yutar.

Elga qo'shilganning ko'ngli to'q,
Eldan ajralganning beti yo'q.

Elga qo'shilsang, er bo'lasan,
Eldan ajralsang, yer bo'lasan.

Eldan ayrilguncha, jondan ayril.



Elidan bezgan er o'ngmas,
Ko'lidan bezgan g'oz o'ngmas...[5; p.16.]

(All these proverbs are about being loyal to own nation)

Also, there are proverbs like *Ota dushmanini o'zingga do'st tutma* (Don't make a friend from your father's enemy), *Ishqsiz eshak, dardsiz kesak* (A donkey without love, a mud without pain), *O't ishi qovurmoq, yel ishi sovurmoq* (The work of fire is roast, the work of wind is to blow), *Libos har nechakim zebodur, kiyganingdin kiydurganing avlodur* (No matter how beautiful clothes are, it is better to wear them to someone else than to wear them yourself), *Oz-oz o'rganib dono bo'lur, qatra-qatra yig'ilib daryo bo'lur* (Learn little by little and become wise, drop by drop will become a river), *Tilga ixtiyorsiz, elga e'tiborsiz* (If you don't care about your language, you are indifferent to your nation) in the work, which have been spread among the people and gained the status of proverbs.

2. The proverbs from Alisher Navoi's poetic works of various genres are also a phenomenon worthy of special attention. Such proverbs can also be found in poetical works such as "Khamsa" and in a small genres as Qit'a and Rubai. We can analyze all of them within the framework of the hereditary parable of the artistic arts. *Irsoli masal* is the art of using proverbs in poetry, and it is considered one of the most widespread artistic arts in our classical literature.

Proverbs found in Navoi verses can be conditionally classified as follows:

A) The poet quotes sentences like **"Bu masal mashhur erurkim"**, **"Masalkim"**, **"Masaldurkim"**, **"Masaldur ushbuki"**, **"Ki derlar"**, refers to folk proverbs, and then preserves the meaning of the proverb and presents it in a form that has changed:

Chun masal bo'ldi soching zulm ichra, yoshurmoq ne sud
Mushk isin yashursa bo'lmas, bu masal mashhur erur.
(*"G'aroyib us-sig'ar"*, ghazal 186 [8; p. 247.]

Buki, **derlar**: **"Bordurur devor keynida quloq"**,
Ul fazo davrida ko'z yetguncha devor o'lmag'ay.
(*"G'aroyib us-sig'ar"*, ghazal 611 [8; p. 309.]

In some stanzas, proverbs appear without any changes, exactly as they are in the vernacular:

Asru mashhurdir bu so`zda bali:
"It urar karvon kechar" masali.



("Sab'ai sayyor" [11; p. 347.]

Hamul go`y otilg`och qochib yak-bayak,
Masaldurki: "**Ming qarg`aga bir kesak**".
("Saddi Iskandariy" [12; p. 246])

C) There is no word referring to the proverb in the stanza. The proverb comes as a continuation of the verse. At the same time, it undergoes some form changes:

Navoiy, tiling asrag'il zinhor,
Desangkim, yemay dahr ishidan fusus
Nazar qilki, o`q og`zi tilsiz uchun,
Qilurlar tojvarlar bila dastbo`s.
Necha tojvarlar **kesarlar boshin,**
Chu hangomsiz nag`ma tortar xurus [6; p 37.].

Garchi ishq o`tida ko`nglumni o`qungga shishlading,
Garm bo`lmakim, hanuz **ne six kuymish ne kabob** [7; p. 27.].

In the above stanza "Tilingni asrag'il..." the proverb "**Bemahal qichqirgan xo`rozning boshi ketadi**" ("The head of rooster screaming in vain will be cut off") is expressed in the meaning, in the next stanza you can hear the meaning of the proverb "**Six ham kuymasin, kabob ham**" ("Do not burn the six and the kebab").

Results.

Below, we tried to compare the proverbs found in Navoi's verses with the works of Turkic peoples and reflect them in the table.

In the work of Alisher Navoi	In Uzbek folklore	In Turkish folklore
Ko`z ochmassen, debon: "kelgan qulumdur", Masal chin bo`ldikim: "uyqu -o`lumdur!". ("Farhod va Shirin" [10; p. 454])	Uyqu – o`limdir. (Sleep is death.)	Uyku ölümün kardeşidir. (Sleep is the brother of death)





<p>O'qlaring ko'nglumga tushkach kuydi ham ko'z, ham badan Kim, kuyar o'lu qurug' chun naysitong'a tushti o't. ("G'aroyib us-sig'ar", ghazal 86 [8; p. 47])</p> <p>Qamishliq ichra chun o't tushti nogoh Qurug'-o'l kul bo'lur bo'lg'uncha ogoh. ("Farhod va Shirin". [10; p. 312.])</p>	<p>O'rmonga o't ketsa, ho'l-u quruq baravar yonadi. (When a fire breaks out in the forest, it burns both wet and dry.)</p>	<p>–</p>
<p>Har kishikim birovga qozg'oy choh, Tushgay ul choh aro o'zi nogoh. ("Sab'ai sayyor", [11; p. 262.])</p>	<p>Birovga choh qazisang, unga o'zing tushasan. (If you dig a hole for someone, you will fall for it yourself.)</p>	<p>El için kuyu kazan, evvela kendi düşer. (She/he who digs a well for her/his own sake will fall first herself/himself.)</p>
<p>Chu marza' ichra sochting har ne dona, Hamul dona ko'targung jovidona ("Farhod va Shirin" [10; p. 178.])</p>	<p>Nimani eksang, o'shani o'rasan. Har kim ekkanini o'radi. (You reap what you sow. Everyone reaps what he sows.)</p>	<p>Ne ekersen onu biçersin. (You reap what you sow.)</p>
<p>Qachon sochsa tufroqqa bug'doy birav, Yo'q imkonkim, ul arpa qilg'ay darav. ("Saddi Iskandariy" [12; p. 388.])</p>	<p>Arpa ekib, bug'doy kutma. (Don't wait for wheat after planting barley)</p>	<p>Arpa eken buğday biçmez. (Who sows barley, he will not reap wheat.)</p>





<p>Roi esang tut bu nafas yaxshi pos, Har qo`yni o`z ayog`i birla os. ("Hayrat ul-abror", [9; p. 326.]</p>	<p>Har qo`yni o`z oyog`idan osadilar. (They hang each sheep by its own foot.)</p>	<p>Her koyun kendi bacağından asılır. (They hang each sheep by its own foot.)</p>
<p>Quyoshni zarra yoshurmoq bo`lurmu, Hubob uzra tengiz turmoq bo`lurmu? ("Farhod va Shirin", [10; p. 194.]</p>	<p>Oyni etak bilan yopib bo`lmaydi. (The moon cannot be covered with a skirt.)</p>	<p>Güneş balçıkla sıvanmaz. (The sun is not plastered with mud)</p>
<p>Anga ashk to`kmakta ma`zur edi, Ajab ishki, qon birla qon yur edi. ("Saddi Iskandariy". [12; p. 321.]</p>	<p>Qonni qon bilan yuvib bo`lmaydi. (Blood cannot be washed away with blood.)</p>	<p>Kan kanla yıkanmaz. (Blood is not washed with blood.)</p>

The examples in this table could go on and on. We have limited ourselves to some examples. However, it is desirable to deeply and systematically study the elements of folklore in Navoi's work.

Conclusion.

1. All Alisher Navoi's works are closely related to folk art. His prose and poetic works drank water from the people's wisdom. Therefore, it is necessary to study the work of the great poet together with folklore.

2. Analyzing Navoi's aphorisms, one can directly witness the creation process of proverbs. Because most of his wisdom collected in his didactic works have become the common property of the people today – they have become proverbial.

3. Just as folklore genres in Navoi's works belong to the literature of all Turkic nations, the poet's works also belong to the treasure of all-Turkish literature. Just as Hazrat Navoi created for all peoples without discrimination, his works are honored not only by Turkic nations, but also by the peoples of the world.



The torch of wisdom lit by our great grandfather will always illuminate the path of the Turkic nations.

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