



## THE ART OF REPRESENTATION IN "HAYRAT UL-ABROR"

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<b>Received:</b> 26 <sup>th</sup> March 2022 <b>Accepted:</b> 24 <sup>th</sup> April 2022 <b>Published:</b> 30 <sup>th</sup> May 2022	This article provides information about the art of fables used in Alisher Navoi's epic "Hayrat ul-abror". The ability of the fable to convey an idea effectively is analyzed. The findings that Navoi used to prove the point are explained. Their aspects of meaning are revealed, the poet's artistic skill is illuminated.
<b>Keywords:</b> epic, poetry, spiritual art, fable, parable.	

Alisher Navoi's works are always referred to in the Uzbek classical literature when it comes to the arts used to show the eloquence of poetry, which serves to highlight the form and content. It is said that some of them existed before Navoi, some were at an elementary level, and that the great poet perfected them in their application. The analysis of issues related to theoretical poetics also refers to the work on Navoi's lyrics.

One of the arts widely used in Alisher Navoi's lyrics and epics is fiction. The art of representation can seem easy and simple to literary critics according to a convenient solution in analysis. Unlike ease of reading, creating a parable is not a simple task that is easy to create. The parable arises as a result of the creator's world of thinking and imagination, the breadth of his worldview, great life experience, knowledge, words, ingenuity, the ability to compare anything with the proof of life. In this case, logical coherence is of primary importance, because the example given to prove it must correspond to the same idea.

The art of fables is widely studied in Uzbek literature. In particular, the books "Dictionary of word art" by Y. Iskhokov and "Dictionary of Literary Studies" published under the direction of D. Kuronov give a special definition to this art. Literary critic B. Rajabova also defended a special dissertation on the basis of lyrical genres in Uzbek classical literature, in which all the secrets and peculiarities of the art of fable are revealed in detail. The scope of art, its history and the perfect examples of Navoi's work are widely covered. In turn, theoretical views were also treated, proving that it was not exactly the same as the phenomenon of psychological parallelism in European literature.

The art of fiction is one of the most important features of Navoi's work. Each appendix in the epic Hayrat ul-abror comes as an example of the philosophical-educational chapter of the story. The epic is rich in real-life examples, and every philosophical-ethical idea is proved by its own practical proof. Inter-chapter representational features are found in theoretical chapters, not in most stories. In fact, the stories attached to the Articles can also be said to be proof of the theoretical idea in the article. Because the reader reads the definition of a certain moral quality and draws a conclusion from the example in the story. A profound observer of life, a poet who observes with reason, weighs on a scale, draws conclusions, narrates ideas one by one on a particular subject and takes examples from life to prove it. He puts it side by side with the idea he is expressing in order to convey his idea in a more effective, convincing and exemplary way. As a result, the reader understands the promotion of moral qualities through images, details, actions. For example, the definition of etiquette in the sixth article states that laughter is one of the most characteristic human traits, and this is proved by the example of actions in nature:

Қаҳқаҳадин кабк наво келтуруб,  
Бошиға ул кулгу бало келтуруб.  
Ғунча кулуб бўлди очилмоқ анга,  
Етти очилмоқда сочилмоқ анга.  
Барқни кулгу йиқибон тоғ аро,  
Балки қилиб ер қўйи тупроқ аро.

Y. Iskhokov says that "the characteristic feature of this art for Navoi's lyrics is that the idea is to prove the conclusions on the basis of vital details." Kaklik laughs, and his laughter is heard by the hunters, and this laughter is a disaster for him. The bud burst into laughter and opened, and when it opened, the petals scattered and fell off. Just as Kaklik laughs and makes himself known, a person reveals who he is behind a rude laugh. The fact that the bud bursts open with laughter and is scattered on the ground is an example of how a person's etiquette and dignity are preserved within his reputation like a knot in a bud. Lightning also sinks to the back of the mountain from the flash and becomes one with the ground. The examples given are based on action and show a clear cause and effect. For the same conclusion, the poet says, it is much better to weep than to laugh out loud. Such an argument does not last

until the end of the chapter. They last 4-5 bytes due to the need for a new topic-issue with the place according to Navoi's creative plan, then move on to the descriptions.

The need to bring up a child properly at an early age is further proved by such examples as "Seven pearls brought up in a drop, Honor found in the head", The pearl was placed on a crown that adorned the heads of the people for taking good care of the resin in its bosom. If a person is well educated at a young age, he will grow up to be a man of national pride and envy. Because the dog is well-bred, the hunt he brings is honest, and a well-bred child is also honest, and his fruitful work adorns the family and society. In Surat al-Ma'ida, the Qur'an states that hunting a dog is lawful. At this point, these examples are cited as examples for a child to receive a good education and upbringing. The poet himself sums up the example.

B.Rajabova lists 10 factors that create the fable. In any case, it is natural that there will be more real-life examples in this art, which arises in connection with the creative imagination of the creator, the world of thinking. "From the known knowledge, conclusions (judgments), the poet absorbs new knowledge and judgments into the spirit of poetry on a certain basis, as a result, there is a logical fluency and logical harmony between the idea of poetry and the art of parables" [Rajabova, 29-30].

Knowledge whose truth is known is a proven experience, a fact of life. Finding and substituting these truths, which correspond to the character of the person, requires a very high artistic thinking. The precise, very miraculous processes in nature have reached their perfection in the poet's lyrics. "For everything to be beautiful in a work of art, the creator must be able to capture and describe the young and mature moments of this beauty in order to reflect the best, the most beautiful aspects of nature" [Mullahojaeva, 2019: 139]. Of course, these ideas are about the choice of colors in Navoi's poetry, the worldview in accordance with the psyche of the lyrical hero, but the examples used in the epic to compare nature and human behavior, new discoveries have increased the vitality of the epic.

The examples given in the definition of satisfaction are also taken from vital details:

Олтун исирғаки кулоқ оғритур,  
Зарҳал этикдурки, аёқ оғритур.

Gold earrings, gold boots were definitely used to thank the bar. Without being thankful for his condition, he hurts himself by trying too hard for expensive clothes. The water is calm, calm, in a ceramic jar. In its own way, it boils and rushes. The stillness of the water means that a person should be content with what he has and live in peace. On the contrary, trying too hard is nothing more than worrying. The face of the mirror can be whitened by cleaning it with ash. The world of the soul is not clearly reflected in the dirty mirror. Among the details used to substantiate the idea of contentment are examples of exactly the action. When they are placed side by side with the movement of a living person in the worries of daily life, the exact opposite occurs. In this way, "the poet creates one of the artificial beauties - the art of fables - by deeply observing the peculiarities of all the surrounding objects, comparing, sorting and combining them with human features [Rajabova, 46]. The examples found for the purpose of deciding a single moral character in a person made the text more impressive and vital.

In an article on the definition of truth, the correct word is likened to a vertically growing cypress tree. Including:

Шамъки, тузлук била масрур эрур,  
Гарчи куяр боштин-аёқ нур эрур.  
Барқки, эгрилик ўлутбур хўйи,  
Гарчи ёрур, лек борур ер қуйи (93).

It is the position and shape of objects that are used to express the correct word. The candle is proud of its correctness and radiates light from itself to the end, even if it burns. Lightning usually does not flash in a flat form. Because his habit is a curve, one shines and sinks into the ground. A man of upright speech is as proud as a candle; Visualizing, analyzing, and comparing selected examples to prove moral qualities teaches the reader to learn from the thought in the work.

Each example presented in the section on cloud-like beneficiaries demonstrates Navoi's world of artistic thinking, the potential of figurative imagination and his ability to express it beautifully. For example:

Берса чу шохид қошиға вусма зеб,  
Вусмани ул қош-ўқ этар дилфреб.  
Холки рухсор уза марғуб эрур,  
Ул доғи рухсора била хўб эрур (102).

It adorns the eyebrows with a tumor, darkens the eyebrows, captivates the heart, captivates. If a person takes care of his so-called human body and adorns himself with good morals like a tumor that adorns his eyebrows, this behavior will please those around him. The fact that Hol is also on the face is a favorite of the hearts, but she is still beautiful with the face. Doing good and benefiting people also adorns the image of a person, just as a pure face is beautiful.

In general, the difference between a fable and other arts is that it serves to reveal meaning. The examples given in "Hayrat ul-abror" for proof have enriched the content of the epic and increased its artistic value. The examples taken from life and nature ensured the vitality and impact of the work.

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