

Attitudes Toward Syllable And Verbal Art In Nisari's "Muzakkiri Ahbab" Fable

Mukhammadova Makhbuba

student of Masters degree Bukhara State University (Uzbekistan)

Annotation: To show the attitude towards syllable and verbal art of Hasankhodja Nisari's "Muzakkir Ahbab" fable.

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Verbal art at any time was one of the most important and significant types of art in Oriental literature. However when it comes to the roots of its emergence, scientists have got a different opinion. In particular the ancient scientist Melitenskiy highlights that the verbal art emerged late in comparison with other types of art. The reason for that is that the main material for verbal art is speech and word. But if we recall the doctrine from the Holy Koran the first thing that was said about the creation of the world is the Word, according to it by the word "Create!" the human being was created. Such thoughts are also contained in the Bible the existence of the Word from the very beginning emphasizes that it is a god and holiness and there is no doubt about it. But the word should have to be connected with aesthetic thinking and the level of fine art. Unlike graphic arts and dance, we cannot deny the scientific foundations that the art of speech has come to be understood as human self.

In the Medieval Uzbek Literature the word in the world of the human spirit is incredible motivational speech and responsible approach to issues that are increasing. The Grand Master of the Verb Alisher Navoi submits Part I in the poem "Hayrat-ul abror" to the full definition of the word. He compares the word to the jewel and says that it is a blessing that separates man from the beast and determines the beauty of the heart:

The word makes man the creation of God,

It is the word that distinguishes man from animals.

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In terms of word Navoi compares prose and verse to one another and puts poetry at the forefront. Poetry looks like a flowering tree and a decorative tree that grows in the garden. Defining poetry and prose, the first such ideas in literary studies were later converted into traditions. The well-known poet and statesman of Bukhara, Hasankhodja Nisari in his poem the beginning “Muzakkiri Ahbob” fable says the following:

“... if every word comes from a subtle tongue to the substance of being absorbed from the abyss and his speaker, like a strung on a thread like pearls, was collected by Venus star as well as one of the poems of poetry, they say it is poetry. If they cut off the line pearls of the word all over the sheets and looked like mother-of-pearl sequins opened prose (towel), then it is called prose...”

He pronounces poetry and prose to be similar, but one of them is one of the orderly words, the second is that of the word. In his “Muzakkiri Ahbab” Nisari it gives a lot of interesting information about the literary heritage and the poets who have achieved a certain success. He considers figure maturity to be the dominant factor of his creativity. Therefore, in the tazkira he brought the examples of verses with meaning and "mushkila" samples, praising their author. However, Nisari does not always distinguish between the form and the meaning, this is what he says:

Do not forget my child that a meaningless word is like an empty sound

It would be like throwing Joseph from well to jail.

Meaning: Write meaningful good words, or what is the benefit of it, as if it were Joseph who was thrown out of the well and thrown into prison?

As we know creative works in prose and verse of the East there are 120 types of art:

1. Prayer
2. Spiritual
3. Mushtarak

In his “Muzakkiri Ahbab” Nisari used the same vocabulary extensively. He gives a brief overview of a poet or literary person, and the poet is more interested

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in whom and what he initiated and which literature literary interest in his time was. Verses, such as ghazal, kasids, muammo, history, masnawi, rubai were widely circulated at that time and Nisari in his work describes Farqiy, Mushfiqiy, Safoyi, Mavloni Husayn, Mavloni Kepak, Mashhadiy, Mir Tabib, and Sabriler as the authors of these works. Nisari praises Lutfullo Nishoburiy for invention of rubai and admits his talent and skills. It is remarkable that one of the flowers in each of the rubais contains the words of the past day, yesterday and today, the names of one of the elements of nature, mint, oregano and the weapon. Rubai:

Gul dod parer diri feruza ba bod,

Dey javshani la'li lola bar xok o'ftod

Dod obi simin xanjari mino imro'z,

Yoqut sinoni otash nilufar dod

In this rubai parer means yesterday, in the ruby, and it's a day off; flame, hail, breeze, weather; sand-stone, minco-stone, jawshan -temirsovut, senon-spear, leather-and-iron; such as feruza, la'l, yakut. And as the poem is not easy to write, Nisari describes them as master of the word.

He also praised the creative skill of Nassar Zahiriddin Muhammad Bobur, Humoyun Mirzo, Komron Mirzo, Sheikh Zaynuddin, Sheikh Abu al-Wajid, Lohijani, Najmiddin Kavkabi, Mavloni Umidiy Irakiy, Mavloni Hajriy, Khojazodai Kobiliy Sharif Tabrizi, Hafiz Kalon, Ibrahim Kunda in his heart, in love and in the use of impressive vocabulary. During the reign of Nisari, he paid special attention to his vocabulary and art, even if he had been impressed by his creativity.

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