



"TRAVELING RUBOI" FROM THE POINT OF VIEW OF HOYAMISTS

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Annotation

The term "wandering ruboi" is used in literary studies to refer to the ruboi of Umar Khayyam. Umar Khayyam (1048-1131) was a famous medieval Persian — Tajik poet, scholar and philosopher whose ruboists are considered masterpieces of literature around the world. A "ruboi" (Arabic for "four") is a form of poetry consisting of four verses, usually of philosophical, moral, or romantic content.

Khayyam's ruboians are characterized by their deep content, philosophical observations and thoughtful thoughts about life. They often cover topics such as human existence, happiness, freedom, and spirituality. For example, in his famous rubois there are such opinions:

We do not know the fate that awaits us,

Every moment life changes.

So let's live today full,

Who knows what will happen tomorrow?

Literary scholars analyze Khayyam's ruboias in two main directions:

1. Philosophical and religious views: Khayyam's works contain many references to Islamic religion and philosophy. However, he valued freedom in expressing his personal views, and was sometimes skeptical of religious dogmas. For example, his ruboies included numerous analyses of topics related to wine and alcohol.
2. Aesthetic and artistic aspects: Khayyam's ruboians are known for their artistic expression, excellence in rhyme and weight. Many of them reflect philosophical and moral concepts of their time. Great poets like Alisher Navoi studied the ruboias of Khayyam in their works and appreciated their beauty and content.

The term "wandering ruboi" is used by literary scholars in the expression of Khayyam's ruboias, and they occupy an important place in the history of literature for their philosophical depth, aesthetic beauty and artistic significance.



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M. Mullaahmad also V. A. Reacts to Zhukovsky's thoughts about Khayyam's work. In his opinion, V. A. Zhukovsky was one of the first researchers to mention and discuss the meditations on Khayyam, focusing on “the separation of non-belonging (alien) and itinerant ruboians”.

Keyword: ruboi, khayomology, iranology, secretaries, Hafiz, artistic expression, aesthetic beauty.

In the history of Scientology, first the publisher and translator Winfield (1883), and then, more precisely, the Russian iranologist V. A. Zhukovsky (1897) solved this problem. Also, E. Krinsky comments on this: “they tried to deal with the ruboians, which are found both in the Khayyam Devan and in other poets who lived after Khayyam. V. A. Zhukovsky found that there were at least 82 such "traveling ruboi" (later it turned out that there were more than a hundred of them). Two conclusions can be drawn from this document: either The scribes who copied the Khayyam collections included the ruboies of others in the collection they were copying, or other devon secretaries (e.g. Hofiz) found it necessary to decorate by interpolating the best ruboies of other devons they copied. Perhaps the authors themselves did not feel any embarrassment about transcribing the ruboies of others. Because this situation is counted from the most common in Iran and in the East in general, and the secretaries were not even embarrassed by it " [1].

However, V. A. Zhukovsky's comments were controversial on the issue of itinerant ruboists. He wrote: "As long as one-fifth of Khayyam's poetry is held in the library of 39 different authors, one can doubt its authenticity, and at that time any of his ruboisi can be viewed with a question theory, while it is impossible to cite his historical description in such a situation. Therefore, we have not come to a consensus on the similarity between the Persian Umar Khayyam and the Arab Abu Ala, there is pure arab blood, we can find similarities, although V. R. Rosen is adamant that the likeness is very deceptive, but incredibly funny" [2].

A. E. Krinsky V. A. Zhukovsky does not support his chosen method in the study of about 82 wandering ruboists and considers his mistake unfounded in the example of the discovery of the Khayyam ruboians from the Talib Omuliy Devan. Also,



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relying on Rosen's argument and the date of Tolib Omuli's death (1625), and Bodley's version, consider the ruboians present in it to be Khayyam's. A. E. Krinsky V. A. About Zhukovsky's criteria for choosing ruboi, that is, Hofiz and Jaloliddin Rumiy devonda V. A. Zhukovsky notes the 16 rubois he observed as unreliable. He himself acknowledges Rosen's conclusion that Khayyam is "the principal author of 23 ruboi" [3].

Literary scholar M. Mullaahmad also V. A. Zhukovsky's selection criterion is not considered strict. That is, " it is not difficult to notice that not all these ruboians belong to Khayyam, after reading those ruboians. It is also likely that some of Umar Khayyam's ruboians entered the other poets 'office due to secretaries' mistakes. This scientist described the ruboians beginning with the verses" every lush plant on the edge of the village "and" nanihi hon, grief and sorrow to your body". A. Zhukovsky gave a ratio to Najmiddin Rozi and Firdavsi. As proof of this thought, firstly it shows that there is no Sufi thought in the verses, and secondly, the Firdavsi style has not been observed. Also, V. Zhukovsky acknowledged the works of Hofiz, but since he did not Research them, he would most often diagnose the "Umar Khayyam" style, adding that "such a condition is also observed in the ruboies of Attor, Jaloliddin Rumiy, Abu Said Abulkhair, Abdullahi Ansari and others".

M. Mullaahmad concludes that " V. Zhukovsky saw the sage of the people of mysticism in the image of Umar Khayyam and chose his ruboies from this point of view. V. Zhukovsky took the first step in Russian Orientalism, despite the fact that his views on the separation of the Khayyam original ruboiy were controversial. His services help to understand and evaluate Khayyam's creativity, including his ruboies.

V. A. According to Zhukovsky's view, the wandering ruboists of Khayyam gave rise to a non-realistic approach to the assessment of this topic in Russian khayyamology. Even the work reached such a level that one of the students of this scientist was Y. Marr claimed that none of Chaiyom's original ruboists survived to this day, but that only a few of his writings may have survived. A. E. Krinsky's Y. Marro explains that "maybe" the expression "can be", and that "this situation can happen for the most part, that is, a reasoned opinion, changes to an unreasonable opinion" [4].



In general, it can be concluded that V. A. With the writing of this article, Zhukovsky paved the way for translation, recognition and further evaluation of Khayyam's work and laid the foundation for Khayyam studies in Russian Oriental Studies.

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