

# Interpretation of the Image of May in the Ruba of Umar Khayyam

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**Abstract:** *The article analyzes the features of May, mentioned in the ruba of Umar Khayyam. It is about human dignity and the need for interpersonal consent, friendship, modesty and humility. Omar Khayyam noted that human life is a treasure and that it is wise to spend it on good deeds.*

**Keywords:** May is characterized by kindness, love, friendship, pride, morality, a spiritually mature person.

## INTRODUCTION

Rubay Umar Khayyam to our time has been translated into dozens of world languages, even without being remembered by contemporaries, and brought him worldwide fame.

## MATERIALS AND METHODS

It is known that one of the main themes of cutting Umar Khayyam is the symbol of May. The main discussion in the interpretation of the works of Umar Khayyam is how they understand the meaning of this “May”. Some say that the concept of May is symbolic, while others say that it is a natural May. But the fact is that not one researcher tried to prove his point of view by relating it to the text. This means that the meaning of “May” remains the same as a thousand years ago.

As regards the cutting of Umar Khayyam mentioned in May, most of them are the rubies of others attributed to him. About a thousand rubles were published as Khayyam. However, the scientists of Khayyam determined that the number of rubs belonging to Khayyam is 178. In some shirts, “May” is used as a metaphor for love and its mood.

The word “can”, which literally means a drink made from fermented grapes, and its synonyms, such as “wine”, “boda”, “wine”, “chogir”, “alcohol”, “mule”, “wise”, “sahbo” are artistic and philosophical. It is also used in works as a metaphor for enlightenment and love of truth.

Love is like Maya in several ways. Abdurahman Jami, in his Lavomi work, lovingly describes ten similarities in May.

Firstly, just as May seeks to boil and manifest itself without the influence of other people from its original place, hidden love in the hearts of lovers also seeks to rebel.

Secondly, May does not have a definite form in its own seed; it takes the internal form of the vessel into which it falls. In the same way, love is absolute in a lion, and its manifestation occurs in accordance with the abilities and talent of people of love. The difference between lovers does not depend on the nature of love, but on the vessel of their heart.

Thirdly, the infection of both May and love is a common process. Just as May affects all the limbs of a person, so love penetrates the soul of a lover and captures his whole body.

Fourthly, May makes her a drunkard, a lover of love, generous. But if a drunkard does not save money, a drunkard of love will give his life to the world.

Fifthly, May makes love and man fearless and courageous. But if the courage of May - from the defeat of the mind, which sees the end, the passion of love - from the victory of the light of truth. The first leads a person to disaster and destruction, the second - to eternal life and happiness.

Sixth, both May and love blow air of arrogance from a person’s head and bring him into need and humility. But the end of drunkenness is humiliation and shame, and the result of pure love is honor and glory.

Seventh, both May and love reveal a secret. Love has revealed the secrets of truth and enlightenment that have been known for centuries.

Eighth, both May and love make a person weak. But May anesthesia is the lowest level of ignorance and negligence, and love anesthesia is the highest level of sensitivity and awareness.

Ninth, the more a drinker drinks, the more he wants to drink, and the more a drinker suffers from the pain of love. But the drinker gradually loses the image of humanity, and the human qualities of the beloved increase.

Tenth, both May and love lift the veil of shame. However, those who drink are not ashamed to insult and insult others, and those who love are not ashamed to humiliate themselves for others.

Umar Khayyam says in one of his rubai:

Quran is less than a word  
From time to time, the bar continued to sing.  
Bar gerd-e piol oyatist mukim  
Kandar hama joe mudom honand onro.

That is, those who call it the Great Word, from time to time repeat the Quran, and not always. On the bowl is a verse that they read all the time. The word "wise" also means always potable wine. This word means true love in the form of a metaphor in this ruby. This love spawned the universe and man, and he embraced the whole being<sup>1</sup>.

In this study, a method not yet used by any researcher was used to determine the semantic content of May.

The essence of this method is that all combinations in which the word "may" is used in the rumar of Umar Khayyam have been identified, and his comprehensive analysis and meanings have been classified according to the text.

As a result of this analysis, the following names "May" were determined: "May" - May, "Wine" - Wine, "Boda" - Boda, "Abe Angur" - Grape Juice, "Dokstar Raz" - Vine, "Chemistry" - Chemistry .

These names (other than chemistry) are still understood as intoxicating drinks. Only the word "chemistry" was first used in the ruba of Umar Khayyam to mean "may."

Can drink a lot of grief  
Seventy-two nations play the game  
Do not diet, who knows about this chemistry,  
One sip will spread a thousand flaws simultaneously.

Rubai also describes other May properties. Wednesday "Maya" its color looms in a combination of transparent wine with red hair.

Wine vessels for wine - those that fill the tray, Jamshid der Bokal, The Bowl ends at night, if in fact a jug of my soil, I twist tonight in the same wine.

The heady properties of May - Khayyam, if you are drunk from the body, good to catch, I went to the drunken tavern, I was simple, they were two or three triunds before us. Mayan measure is that one sip spreads a thousand defects, expressed in combination.

This is evidenced by the exact names "mine" as describing the drink under the headings of Umar Khayyam and the fact that "mine" has a certain color and stocks of noble type, varieties and special varieties, typical varieties for us, bagpipes, wavy flounders "Moje. He says that the poet is not talking about some abstract drink, but an intoxicating drink that everyone knows and consumes.

After this analysis, one can find out that in the story about Umar Khayyam speaks with the idea of a real event, in which there is no other meaning if it was not a poetic work. In a poetic song, the name has a symbolic meaning, and this is reflected in kaida ruby.

If I give up, wash me with baud  
Preach to me pure wine at the head of the grave.

In the verse, the word "boda" symbolizes purity. Because they wash the dead to cleanse them. At this stage, the poet symbolically expresses his disagreement with the dominant ideology in the existing public consciousness. It is known that according to the Islamic doctrine, "baud" is prohibited. The poet "Boda" is a symbol of purity.

Pure wine in the second verse is a symbol of honesty. Because at the beginning of the grave a sermon is read on the fate of a corpse in this world. The poet wants to call it "fiction."

In the following rubaya, "wine" has a different symbolic meaning:

When I drink wine, the smell of wine,  
When the governor is buried in the ground.  
If a snowman passes me by  
Drunk with the smell of my wine – let

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<sup>1</sup> Umar Khayyam Nishapuri - The Great Thinker of the East: Proceedings of the International Scientific Conference. Tashkent - Tehran. Al-Khudo, Movarounnahr, 2004 Alibek Rustamov, academician. The educational value of the work of Hakim Umar Khayyam, pp. 23-24.

In this ruby, “wine” symbolizes the achievement of excellence in “knowledge and wisdom” and “profession”. The poet wants to say that in this life I will achieve such knowledge and wisdom that everyone who is interested in science and wisdom will be struck by this a thousand years later. That is, in one word “wine” symbolizes “perfection.”

This rubya expresses another symbolic meaning of the word “boda.”

The cloud came and cried again at the head of the vegetable,  
You do not need to live without a rose bush.  
This vegetable is a place that can be seen today.  
Let our hoki carrots be a place to watch.

In this rub - pink baud symbolizes “kindness, timeliness.” This meaning is the opposite of the cry cloud in the previous verse. The idea that the poet is trying to convey is that “a cloud rose to the top of the vegetable and shed tears, because this vegetable has grown from the ashes of a person like me, and we must enjoy the joys of the world without turning into vegetables.”

In the following rubai, another new meaning of May is expressed:

A sip could be better than Covus’s property,  
The throne of Cuba is better than the throne of Tus.

In this byte, May means “wealth, state”, because it is opposed to the property of Kovus. “A sip of mayonnaise costs more than Covus’s property,” he said.

In another ruby, the symbolic meaning of May is expressed as follows:

People say the sky is good with freedom  
I would say grape juice is good.  
Take this money, wash your hands  
Nice to hear the sounds of hail from afar.

In this ruby, “May” symbolizes the blessings of this world. The poet says: “Some people praise the blessings of this world, but for me, the blessings of this world, that is, grape juice, are better.”

In this ruby, May acquired the symbolic meaning “blessing of life”. The poet says: “Take full advantage of the blessings of life, because those who have left this world will not return.”

In the following rubai, the symbolic meaning of “may” is expressed as follows:

In the morning the sun was shining on the commandant’s roof  
Kun Kaihisuravi called.  
May is a cry of love when someone drinks  
Ishrabu made his voice heard.

The “Ishrabu” in this ruba is probably a reference to the next verse in the Qur'an. 71 - 43 (they will be told): “Eat and drink purely because of what you did.”<sup>2</sup>

In this ruby, the symbolic meaning of “May” is “eternal destiny.” Because in this ruby the poet has in mind the creation of the universe and the verse “Ishrabu” in Surat al-Mursalot in the Qur'an. By the way, Almighty Allah created Paradise, and when wine flows through the channels of Paradise, it means that Allah always allowed to drink wine.

It seems that the poet expressed the deepest symbolic meaning of the word “may” in the following poem:

Khayyam, if you are drunk, be happy  
If you sit idle for a while, please.  
There is no end to all life in the world  
Imagine the intoxication of absence.

In this ruby, the symbolic meaning of baud is a hobby or a favorite profession, that is, to do what Khayyam wants in this life, because if you immerse yourself in your hobby with your whole body, you will not think about anything else<sup>3</sup>.

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<sup>2</sup> Holy Quran. Translation by Aluddin Mansour. - T.: Cholpon, 1992.

## RESULTS

The poetic fame of Omar Khayyam for the first time in several centuries spread to European countries.

Of course, the researchers also knew about his scientific work, but fans of Khayyam respected him mainly as a poet. Research literature written about the work of Khayyam, also mainly about his Rubay.

Researchers are only exploring Khayyam's poetic work. On the other hand, some scholars claim that he was a great scientist and that his hobby was to write poetry. Ancient writers and historians talk about his scholarship and add: "He also has good poems." For example, Al-Kifti, mentioned above, said that Khayyam went to Mecca to avoid the persecution of priests. He had no equal in astronomy and philosophy. He has a famous poem that reveals its hidden meanings and casts a shadow over the veil of his goal." He quotes an Arabic poem<sup>4</sup>.

## DISCUSSION

We can say that the poet Rudaki, who became famous in the 10th century, also had a great influence on the work of Umar Khayyam. Rudaki's worldview reflected some of the ideas of the Karmatians, who at that time were considered atheists. In the teachings of Karmatov, the Islamic worldview was confused with the ideas of the ancient Greek philosophers Plato and the Neoplatonists. During the reign of Mahmud Ghaznavi, the Karmat movement was severely persecuted, and many Karmatians were brutally murdered. In Rudaki's poems we can find contradictions, such as the endless eternity of the world, as well as the fleetingness of life, whose dialectical ideas subsequently left a strong mark in the poetry of Umar Khayyam. In the tenth century, Sufi poetry was not yet written freely, and its influence was not sufficiently entrenched, especially in such a wide range of moral principles as secularism, martyrdom, army and lust. For example, in Rudaki's poems we find ideas about the applause of life, the wisdom that comes from life experience. Rudaki focused more on the innate qualities of man than on his origin. The poet Abu Shukr Balkhi introduced the symbol "Gavhar" into the poetic language and called "Gavhar" the innate abilities of man.

Abulkasim Firdavsi in his famous work "Shahnameh" embodies the innate qualities of a person, sorrows and joys of life in various lyrical images. Many of the poets of the 10th century were full of conflicting moods. In their poems we can meet such moods as sadness, torment, as well as joy and excitement. Rich in such contradictions, poetic lyrics actually reflected the peculiar inner experiences of life. In the poetry of Umar Khayyam, we also find that comparing the past and the future makes life look like a wind or a cloud. In the poetry of the 10th century, the work of Abulkasim Firdavsi was characterized by a high appreciation of thought, reason, showing its unique place in human life.

A.M. Aliev and M.N. In the Osmanovs book, Umar Khayyam, the authors believe that among the poets who influenced the writing of the Khabi rubai, there were great thinkers such as Rudaki, Firdausi, and Ibn Sina.

Some scientists, including prof. Fitrat considers Khayyam rather a poet, even a palace poet. Fitrat first published a book in Uzbek in 1929 under the title "Persian poet Umar Khayyam." This book also refers to the Hayyam scholarship, but his poetic work is completely erroneous. After a long article in a book devoted to the life and work of Khayyam, the poet quotes ten rubles with a prosaic translation.

Professor Fitrat distinguishes the work of Khayyam from the process of historical development of literature, which raised the Rubai genre to such a height in Persian-Tajik literature.

Professor Quoting a translation of ten rubies, the poet Fitrat writes: "The glory of the appearance of hundreds of these rubies is beautiful windows that show the deepest and most arrogant points of the Seljuk palace, which are filled with thousands of verses. They show the mental state of a group of people gathered in the Seljuk palace of Iran, sitting at the head of a government agency who do not understand anything except their own pleasure, the administration of the country, tired of thinking not only about people, but also about their future.

Thinking about the future of the country is an ignorant date for them. Even understanding the world of those who provided these nights of travel with the skin of their foreheads means not knowing the value of life for them. Their motto is:

A wonderful caravan of life to pass by  
Do not miss the time of joy  
Don't worry about the early morning,  
Glass is gone! Mother of the night.

Sooner or later they will see great calamities, and they will be weak and will not want to prevent them. <sup>5</sup>

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<sup>3</sup> Umar Khayyam Nishapuri - the great thinker of the East: proceedings of the International Scientific Conference. - Tashkent - Tehran: Al-Khuda, Movarounnahr, 2004, pp. 64-66.

<sup>4</sup> "Four Articles", p.215. Shomuksamedov S. Umar Khayyam (life and work). - T.: Ozfan, 1962, 46 p.

<sup>5</sup> Euphrates. Persian poet Umar Khayyam, Oz. Dav.nashr, Samarkand - Tashkent, 1929, p. 56-57.

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According to Khayyam, the main task of Khayyam's poem, as we have seen, is to praise the May meetings, encourage the owners of the palaces and state feudal lords to continue these meetings and defend the "thoughts" of the parasites around them. do "

There is no need to prove how false this idea is.

If Khayyam really did describe the pleasures of these "Palace owners, parasites looking at their pockets", and propagate drunkenness at a feast at night, his poems would be buried with them and perish.

## CONCLUSIONS

Omar Khayyam rendered a great service to humanity, lit a torch of knowledge in the dark, thought about the fate of man, worried about his "useless dust", "died without opening" and looked for ways to get rid of "this dark night."

When the rebellious poet could not find a way to put an end to injustice and oppression, he began to promote the ideas of hedonism, urging everyone to take advantage. Life is a guarantee in a few days, take as much as you get from it, sadness, pain and joy are temporary, therefore, if you spend this life with bitterness - with sadness, if you spend it with joy - it will pass with joy .

The flower laughed, May - a ruby in a glass,  
Seeing a drunken nightingale, he fell silent  
He whispered in his heart:  
"Life goes on, use every opportunity! ... "

## ACKNOWLEDGEMENTS

In conclusion, the word "may" in Umar Khayyam's ruby is essentially a natural drink. But Umar Khayyam used this as a symbol in his rubai. From the analyzed hacking, it is clear that Khayyam used the word "can" in the sense of "purity, honesty, perfection, kindness, condition, blessings of life, eternal fate, cure for thousands of ailments, training the heart." And these symbolic meanings indicate that Umar Khayyam expressed philosophical meaning in each ruby in the form of "May."<sup>6</sup>

Thus, the meaning hidden in the image of May, according to Khayyam, is both secular and spiritual. The secular side of May is that it is portrayed as a drink. The spiritual, that is, hidden, figurative meaning of the May symbol is expressed through the above concepts. In a word, May is at the same time a symbol of both a secular drink and enjoyment of life, expressing life itself, joy.

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<sup>6</sup> Umar Khayyam Nishapuri - The Great Thinker of the East: Proceedings of the International Scientific Conference. Tashkent - Tehran. Al-Khudo, Movarounnahr, 2004, p. 64.