

Definition of Words in the Work "Khamsa" by Alisher Navoi

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Abstract: speech is an important tool for people to communicate. What separates humans from the animal world is speech and thought. In this article, the definitions and similes given to the word in the epic "Khamsa", which is considered Navoi's famous work, are cited.

Keywords: Navoi, "Khamsa", word, word definition.

Introduction

The word is a great talisman. All religions considered the ability to speak as a gift from God, consisting of a whole potential wealth of sounds, shapes, and laws that are given to man along with life. From the very beginning, the word has been a tool of human activity and, at the same time, a kind of mysterious nature that requires caution. The magical, miraculous and fascinating power of the word is reflected in its ability to create images and images¹.

The main part

Through the medium of words, man has conquered time and space and subjugated it. The word freed things, objects, objects from the confusion of events, gave them shape and color, brought them closer or further away, measured them, measured them.

Also, a number of scientists have given opinions and definitions about the word in their works. In particular, Alisher Navoi, the sultan of word property, has dedicated a separate chapter for the definition of words in each epic of his "Khamsa" epic.

The fourteenth chapter of "Hayrat ul-Abror"², the first epic of Nawai's trilogy, is devoted to the definition of the word, which is the innumerable gems of the mine, characteristic of the human race. In other epics of the same five, a separate chapter is devoted to the definition of words. In other epics of the same five, a separate chapter is devoted to the definition of words. Navoi Hayrat ul Abror elevates the word to a higher level than a precious thing like a gem: The honor of the gem of words is so high that even a precious thing like a gem cannot become sadaf for it. This is the same word for the jewel box inside the four pearls, and the same word for the constellations of the stars in the seven layers of heaven. In his work, Navoi acknowledges the greatness of the word with various unrepeatable similes. For example, it is likening the word to the soul, and the soul to its mold. Of course, a person who has a soul in his body always feels the need for words. The word is a jewel in the treasure chest of all hearts in the world, a precious jewel in the treasure chest of everyone's mouth. If language is like a steel dagger, words are pearls stuck to it. The language is the opened tulips of this chaman, and the words are the pearls

¹ Yan Parandovskiy. So'z kimyosi. "Yangi asr avlodi", 2022, 195-bet.

² Alisher Navoiy. Xamsa. "Navro'z" nashriyoti, 2019.

attached to it. The language is the blooming tulips of this chaman, and the words are the dewdrops that have landed on it. The word gives a pure soul to the body of a dead person. Words can kill a living soul in a body. Both good and bad words come from the same mouth. This word can sink a person to the blue or, on the contrary, to the bottomless space: the prophet Jesus called himself "Jonbakhsh" because he could revive the dead with a good word; because of the words, Khalil threw himself into the fire; Gabriel also carried the burden of words. When the Creator raised man to the level of a treasure of secrets, he made him superior to animals because he has the ability to speak.

The epic "Layli and Majnun"³ is a work created mainly on a romantic theme, and the definition of the word is given in the fifth chapter of the epic. In this chapter, it is explained that creation occurs when there is a command to create, and that the first sound is a word, and that the beginning of any sound is also a word. So, the word appeared at the same time as all human and animal worlds in the world, but the speech to use the word was not formed, in the words of Alisher Navoi, in a time when there is no pipe yet, the first breeze of creation enters into existence. That's it. Anyone who looked honestly would have understood this word, but the speech itself was not there. In this chapter of the epic, there are unparalleled analogies to the word. For example, the word is like a sea with waves, a treasure of the soul, a song that cannot be sung, a treasure that cannot be exhausted even if it is spent. Moreover, with the mention of the word, the tongue became the possessor of highness, and his teeth became a rosary of pearls for him.

"Saddi Iskandari"⁴ is the final epic of "Khamasa". The sixth chapter of the epic is dedicated to the definition of the word and the definition of Nizami Ganjavi and Khusrav Dehlavi, who are considered the stars of the word. In the epic, the word is defined as higher than everything that man perceives. In the previous sagas, Navoi gives inimitable similes for the word. In this epic, he describes the same similes: "For a person who intends to drink the pure wine of the word, it is both a duty and a duty to describe the word. I mean, it is impossible to describe the status and perfection of the word, it is impossible to describe it with words. The word reaches every corner of the world with its existence, and with its honor it raises a person to the highest ranks. If there is no meaningful word, like a pearl without a gem, a person has no prestige and attention. While the pearl is hidden inside the shell, its treasure is the Oman Sea, and when the pearl is removed from the shell, the shell is no different from a dry turtle bone. In the human body, the jewel of the soul is the word, and the life that animates his dead body is also the word.

Conclusion

In conclusion, it can be said that the word is the fruit of the tree of action. According to Fariduddin Attar, one of the leading representatives of the world art of words, the great mystical poet Fariduddin Attar, the philosophical observations about the place of the word in human life and creativity, that is, the original rank and status of the word, have always surprised mankind. By the will of God, the word has been placed on the highest throne in terms of value and status since time immemorial, that is, "Lavhi Mahfuz" of God. Because knowledge originates from the word, it is indestructible, unchanging, permanent, eternal: "Look at yourself with your own eyes, wrap yourself in the word. The world is not without people. The basis of two worlds is a word, because the word came from the Truth. After all, "Lavhi Mahfuz", whose throne is written perfectly, is also a word. Everything was created from the word and returns to the word".

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