

Islamic Language Units Used in the Socio-Political Lexicon Of Alisher Navai's "Mahbub Ul-Qulub"

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Abstract

In the article, the Islamic language units used in the socio-political lexicon of Alisher Navoi's work "Mahbub ul-Qulub" are researched and explained through examples. Currently, the importance of these words and their correct use are explained with analytical materials based on examples.

Keywords: Currently, the importance, of these words, correct, explained with analytical, materials based, examples

Introduction

In the lexicon of Alisher Navoi's works, we find a lot of Islamic language units. Alisher Navoi reported in Majolis un-nafais that Khwaja Fazlullah Abulaysi was his mentor in Muslim jurisprudence and fiqh, and Sheikh Ravvasi, who studied in Samarkand, also received his education from him and that Alisher Navoi Abulaysi was his teacher. - he consistently studied scientific and literary sciences and arranged them in a perfect form in his works. In the works of Alisher Navoi, one can see the depth of thought, free spirit, strong faith, elegance of feelings, and finally, the power of the Turkish (Uzbek) word in his mystical works. Including Alisher Navoi in his work "Mahbub ul-Qulub", after expressing his opinion about the duties of saints and mashayikhs, the author wrote about their amal (deeds), af'ol (verbs), muamalat (way of life) and riyazat (training the spirits of the will).) gives a detailed statement that this information is considered a very important source in the study of the history of Sufism. The lexemes denoting religious concepts in the text of "Mahbub ul-Qulub" are mainly related to the environment of the Timurid palace during the time Alisher Navoi lived.

In the socio-political lexicon of "Mahbub ul-Qulub" language units related to the Islamic lexicon occupy an important place. Researcher Sh. Amonturdiyeva, who made observations on religious texts in the Uzbek language, suggests to study the words according to their lexical-semantic features into the following groups: words related to concepts such as Allah, religion, sect words: عليه Allah اهلل; angel أنبياء, peace be upon him السالم – Sharia-related words: أذن call to prayer أمر معروف the command is known, عصر, century; - words related to religious and social influence, position, and actions: أولياء avliyo, ولي guardian زاهد, ascetic امام imam; – words expressing the names of religious places: بيت الحرم Baitul Haram, بيت; Baitullah اهلل – religious books, with paper related words: زبور psalm, انجيل Injil, أعمال, نوما'ي noma'i amal, آية verse سورة sura; - words representing clothes: جامه coat, سله turban; - words representing the unseen world: عرصات arosat, عرش – throne; - words denoting unseen beings: ازوزيل, عزرائيل Azroil; – words representing religious ceremonies: Christmas

مولود – words expressing feeling, attitude: أكبر اهلل Allahu akbar, astagfirillah
أستغفر اهلل, الحمدهلل Alhamdulillah.¹

It seems that the lexical layer of the language is an important source for all the studies conducted on this topic in the language. This statement also applies to the terms from the important concepts of the lexical layer of the work "Mahbub ul-Qulub". A term equal to a formed word is actually a lexeme itself, because it often results from the termination of a lexeme that exists in the language system or is formed based on the word formation models of this language, as a result, both the expression plan and the content plan of the term are related to the lexeme base. relies on In this respect, the peculiarity of the social-political lexicon in the language of the work "Mahbub ul-Qulub" in various forms of speech acquires functionality depending on the degree of connection between the linguistic phenomena of the existing reality and the non-linguistic communication. It exists in the language and has become a term depending on which field of human activity it serves according to their denotative nature, the units are combined into a field that represents a certain content. The specific features of the text of the work "Mahbub ul-Qulub", in particular, the specific possibilities of the socio-political words used in it, are mainly expressed in the author's speech. In it, Alisher Navoi's attitude to reality, to the people he portrays, shows the tools he uses to express his thoughts, the content of the text, and the writer's own style. Every tool, as well as socio-political language units, used within the framework of the work "Mahbub ul-Qulub" became a tool that served the writer's communicative purpose, and together with the language units he interacted with, led to the content expansion of the sentence and, in general, the text. It is difficult to determine the place of a separate language unit, socio-political lexical unit in the text. Because the position of the word, its socio-political significance is manifested only within the context of the sentence. Therefore, determining the communicative purpose of Alisher Navoi, his artistic intention, and individual skill requires observation in a wider scope as an example of the work "Mahbub ul-Qulub". "The relationship between a language and a writer can be compared to the relationship between a chess player and a chess player. In chess, the position, level, and movement rules of each piece on the chessboard are predetermined. Due to the high skill that has arisen as a result of mastering these rules, the chess player makes completely new, unexpected moves, creates unique combinations, which allows him to defeat his opponent and fascinate his fans. In the language, each element has its own function, scope of meaning, laws of connection with other elements and units. A writer who is perfectly aware of these laws and has a high artistic taste, sense of words, and skills can create unique images, unexpected artistic scenes, flashes of words, so that the reader is captivated not only by the writer's idea, but also by his beautiful language. becomes In this, the writer plays a decisive role in the selection, sorting and polishing of the units that are extremely suitable for the artistic image in the national language, and the various artistic aesthetic meanings assigned to them based on the linguistic and artistic laws. "

In the work "Mahbub ul-Qulub" Alisher Navoi's strict adherence to Eastern literary traditions stands out. The preface of the work traditionally begins with the name of Allah, and in it, the lexicon related to the religion of Islam is given a wide place, and lexical units are used that represent the attributes of Allah: I don't have a song, I don't have a song, I don't have a song. The quality of the whole is perfect with the quality of perfection, and the combination of qualities is perfect for the perfection of the soul. Mubarro, you used to comment on the language of the tanzih, and you used to praise the taqdisi el asf, mubarro. In the garden of Azamati, there is only one lily, round and round, and the star is fixed in its power, and the planet is a lily with a few drops of dew on its face. On the face of the

Amonturdieva Sh.R. A functional-stylistic study of the Uzbek religious text. Doctor of Philosophy (PhD) Dissertation in Philology. Samarkand, 2020. B. 14.

lily there is dew on the face, and on the face of the dew there is a lotus flower, but also on the flower of Eram.

He is a beggar, a beggar, a beggar, and a wretch who is a bull in the face of poverty. In the consideration of his body, the body of creation does not exist, in the consideration of his nature, the first and last bud is destroyed. Because of Khani's gift, the highest glory of the kings is the food, and because of the boundless knowledge, the high place is the anger of the wise. His anger is fixed and mobile, and the scattered leaves of the nastaran are fierce. It is easy for him to make the non-existent and to destroy the existing, and the poor and the poor hope for his grace and are afraid of his wrath. It is appropriate for him to kill a handful of people for the throne of the caliphate in the kingdom, and he will put a curse on the neck of the one who has been a leader for many years.

In the introduction, Alisher Navoi admits that this work is intended to serve as an example to contemporaries and generations, to be a program in understanding good and bad, honoring beauty and aspiring to virtues, avoiding ugly traits and evil. According to the tradition of etiquette, the work began with the praise of Allah. His loneliness, dignity, intelligence, ability, etc. k. is praised. The praise of the prophet Muhammad (peace be upon him) is given in the na't part. After that, Navoi will write about himself, how his life and career went, what he was happy about and what he was sad about. The purpose of writing the work and its content are described. Alisher Navoi "I hope that readers will look carefully and attentively.

and everyone will benefit according to their own understanding, they will also benefit the one who ends with a prayer, and those who will water his soul with a prayer,' concludes the introduction. The main part of the Islamic lexicon used in "Mahbub ul-Qulub" is Arabic words. This situation is observed in other religious works of Alisher Navoi.

. A certain part of the Arabic lexical units used in "Mahbub ul-Qulub" was taken from the book of the Qur'an. They can be displayed as follows.

In the first part of the work called "Adil salatin zikrida" Arabic lexical units are used and the following definition is given: Adilu aqil king ibadullahga zillallah. According to his decree, the property of the Khilafat is "inni joilun fil arz in the honor of the Caliph. The word "valadat fiz-zaman as-sultan ul-adil" is higher than the definition of a righteous king. And I say, "I pray to you at the right hour, and pray for peace."

The Arabic words used in the passage mean the following: inni joilun fil arz khalifa - I am the doer on earth – khalifa waladat fiz-zaman as-sultan ul-adil means to be born in the time of the righteous sultan. khojai kavnain means owner of two worlds. Prophet Muhammad (pbuh) is meant. This situation is also observed in the description of ministers in the work: "Vazir vizrdin mushtaqdur" and this verb is ahaq and alyak. Osaf is the one who did this in Pisana, and his name is "Qad rahimallahu man in-safa". The word asaf used in the passage actually means a title, and the ring pattern is interpreted as follows: Asaf is a title given to the best minister in Eastern literature. A faithful reporter is a faithful messenger. An expression applied to Muhammad (pbuh). A dervish is a religious person. Its original meaning is one who accepts humility and poverty for the sake of God.

People of the region are people of saints. Wali also means friend, ruler and ruler. Wali is one of the 99 names of Allah. Saints explain the commandments of Allah to their ummah. Truth and people are the same thing.

The following conclusion is reached when reflecting on the zikr of repentance:

To bring this happiness to a person "Masha zolika fazulullah yu'tiha man yasha" The phrase "ma'sha zolika fazulullah yu'tiha man yasha" mentioned in the text means "This is the virtue of Allah, He gives it to whom He wills." The analysis of the examples given above shows that speech is one of the most effective means of characterizing each person as an individual and a person.

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