



STABLE COMPOUNDS IN THE WORKS OF ALISHER NAVAI (EXAMPLE OF PERIPHRASES)

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Annotation:

In the article, we try to prove how skillfully he used the units of periphrasis in the definitions given to the historical figures, scientists, religious representatives who lived in the time of Alisher Navoi, and the people who were important for the life of the poet, and try to explain the dictionary meaning and semantics of the used periphrasis. done

Keywords: Periphrasis, friendship, Alisher Navoi, sincere lover, honesty, Muzaffar Husayn, Nahiqi, "Holoti Pahlavon Muhammad", "Mahbub ul Qulub", Turkish poet, the master of science.

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Introduction

In almost all of his prose and poetic works, Alisher Navoi considers Khusrav Dehlavi, Abdurrahman Jami and Lutfiy, who he considers to be his spiritual mentor, and who acknowledges that their service is incomparable in writing incomparable works, in glorious sentences and expressions. tries to bring While describing the above historical figures, Navoi describes their various aspects, i.e., their knowledge, being a religious leader, their human nature, and their position in the society of that time, and through the periphrasis that arose based on these assessments. We can also find such an approach in classical paraphrases applied to other historical figures who lived in a certain period and were related to the scientist's work and gained attention.

Materials and Methods

Nizami Ganjavi started the tradition of khamsa writing by writing a reply to his "Khamsa" [1] scientist Khusrav Dehlavi left an indelible mark on Navoi's creative work, and Navoi wrote about this person in his "Mahbub ul Qulub" *ishq ahli guruhining pokbozi va pokravi[2:22]* (a devoted lover of love), *nazm beshasining g'azanfari va dardu ishq otashkadasining samandari va zavqu hol*

vodisining pokravi[2:63] (the lion of the poetry forest, who lives in the pain of love) uses periphrasis expressions with complex content such as. From these descriptions, an idea emerges about Dehlavi's incomparable love for God and the fact that he was able to transfer this love to poetry.

Among the scholars, Abdurrahman Jami Navoi was not only a teacher and a scientist, but these scholars who lived at the same time were connected by friendship and friendship, consultation, and creative cooperation. Navoi first of all presented the examples of his written Turkish works to Jami and shared his teacher's opinion. It is clear from this that Jami, who wrote in Persian, was able to perfectly understand the Turkish language and had the ability to analyze examples of works written in Turkish. As we mentioned above, Navoi gave his thoughts and comments about his teacher in tazkiras, lyrical and epic works, and we can also find periphrasis units in these expressions. Most of the paraphrases used against Nuruddin Abdurrahman Jami were found in Navoi's prose works such as "Khamsat ul mutakhayirin" and "Mahbub ul Qulub". We can witness the following comments about the qualities and characteristics of scientist

Abdurrahman Jami and his place among the scholars of that time. For example, ***Oliy hazrati valoyat manqibati koshifi asrori rabboniy va olimi rumuz va asrori samadoniy[3:2]*** al-ulamovarsahal-anbiyo qismat koxida ilmi o'n olamcha erkanlardin iztiror ortuqroq taraka olg'on va ulamo ummatigak-anbiyoyi isroil komida yuz yigirma to'rt ming harif arosida o'zini ***tariqat elining muqtado va imomi, sharif xaylining mujtahid va shayxul-islomi, ya'ni Nur ul-haq vad-din, kahful-islom va muslimiyna[3:3]*** shayxunob va Mavlono Abdurahmon ul-Jomiy. In this complicated sentence, periphrasis in the form of a sentence and a compound were used, and such periphrasis served to reveal Jami's unique features and characteristics. That is, a guardian who is close to God, has a beautiful character and praise, carries secrets, has signs and characteristics typical of prophets, has chosen the path of Sufism, and is the greatest religious figure in Islam. highly recognized definitions of Sheikh ul-Islami, who is considered a title, have been expressed. "***Oliy hazrati valoyat manqibati koshifi asrori rabboniy va olimi rumuz va asrori samadoniy[3:2]***" through his works written in the Turkish language, he illuminates the heart and soul of the people, as a representative of the field of religion, he warms the hearts of the people and shows the right path.

In the periphrastic descriptions given by scholars and religious representatives of the 15th century, we can also find the comments applied to Navoi himself. That is, ***tasavvur va anoniyat umuriniig xudroyi va ujbu nafsoniyat olaming dashtpaymoyi[3:2]*** (mastered religious and secular sciences), ***samona mia muhibbi darveshon va mo'taqidi eshon[3:60]*** (to the character of humility, even if it is of high potential), ***az hima shug'l ser va ba faqr daler[3:60]*** (honest lover, faithful, involved in all fields, knowledgeable, ambitious and brave), ***dag'dag'ai sobiq samti taqviyat*** (to overcome a difficult situation in silence), ***ta'kid paziruft*** (fair).

In Alisher Navoi's work "Holoti Pahlavon Muhammad", we come across many phrases

and definitions that provide information about scholars, scholars, and religious leaders who were considered to be great representatives of a certain front, who could be an example in all fields of that time. almost all of these expressions are given through artistic images, through fixed combinations. The sentence "Alone in Tariq fano and fano Tariq, the world of wrestlers is in the world and in the world of wrestlers, the world wrestler, beshabih and benazir in image and meaning, that is, Pahlavon, shamsul-millati vad." religion in the poetry of Muhammad Kushtigir and the image of the whole sentence" was compiled. In the above sentence about Pahlavan Muhammad, we find not only a simple combination, but also a complex combination and even a periphrasis. For example, ***tariq fanosida mufarrad va fano tariqida mujarrad[3:129]*** (recognized that the world is transitory), ***jahondag'i pahlavonlarning pahlavoni jahoni va pahlavonlig' jahonining jahon pahlavoni[3:129]*** (a strong warrior), ***surat va ma'nida beshabih va benazir[5:129]*** (peerless in looks and mind). Again in this work "Borcha sodotu mashoyix va ulamoyu fuqaroning mahbub ul qulub ierdn va podshoh eshigida arkoni davlatdin oliyshon beklar va oliymakon ichkilar va sudur va soyir xaloyiqg'a Pahlavonning suhbatini navro'z va bayramcha bor erdi, hattoki sulton zodalar tilamas erdilarkim, bir lahza onsiz bo'lmag'aylar erdikim, podshohzodalardin necha kim u'tamadotlanib, Pahlavonning tak'yasiga borib, suhbatlig' eqilg'aylar erdi" in the text used, also in relation to Pahlawan Mahmud, ***borcha sodotu mashoyix va ulamoyu fuqaroning mahbubul qulubi[5:140]*** (loved by all) periphrasis is used. Besides "Va she'r va muammo va musiqiyki, suhbatning mujibi nishot va inbisotidur, chun Pahlavonning borchada vuqufu daxlu tasarrufi zohir, balkim ul fununda ahli fandek mohir erdi — suhbatning yuzi Pahlavong'a evrulur erdi. Va Sultonus-salotning nadimi majlis va anisi anjuman va xilvati va har rozda mahrami va har holda hamzabonu-hamdami erdi" the whole sentence consists of describing the image

and character of Pahlavon Mahmud the whole sentence consists of describing the image and character of Pahlavon Mahmud, *subhatning mujibi nishot va inbisoti*[5:141] (the cause of joy and happy conversation); *nadimi majlis va anisi anjuman*[5:141] (yig'inlarda do'st va ulfat), *fununda ahli fandek mohir*[5:141] (equally knowledgeable in science and art), *xilvati va harrozda mahrami*(a confident person in solitude), *subhatning yuzi*[5:141](was always ahead in the conversation), *hamzabonu-hamdami*[5:141] (a chatty friend) we can take it as a periphrasis. The rest of the definitions are phrase patterns. In addition, Pahlavon Muhammad was one of the great cultural figures of the time and one of the types of folk wrestling «kushtigir» – Due to his fame in one-on-one wrestling, he was also called by the nickname Muhammad Kushtigir. The poet's sentence "Shamsul-millati wad din Muhammad Kushtigir's portrait and image" in the work "Holati Pahlavon Muhammad" is also quoted, and this person is described through the paraphrase *shamsul-millati wad din* [5:129], i.e. the sun of the nation and religion.

Considered one of the famous sheikhs, he is a fan of "Asmullah" (Names of Allah), "Tazkirat ul-Habib" (Tazkirat al-Habib) and "Wasoya" (Testaments), "Arba'in" (forty), "Qasidai Burda", Ansari's " The author of works such as commentary on Manozil ussoirin [6:123] Mawlana Shamsuddin Muhammad Tabodghani's definition, Navoi used simple and complex periphrasis. We can observe this in the following sentence. "Alqissa, chun alar navkarliq balosidin va sipohiliq ibtilosidin tengri inoyati bila xalos bo'ldilar, cherikdin qaytib, shahrda sokin bo'ldilar va ul avqotda janobi haqiqatmaob, qutbi doirai haqiqat va murshidi ahli shariat va tariqat, koshifi ul umi rabboniy Mavlono Shamsuddin Muhammad Tabodgoniy". In the sentence *janobi haqiqatmaob*[6:123] (truthful person), *qutbi doirai haqiqat*[6:123] (leader of truthers), *murshidi ahli shariat*[6:123] (a religious leader), *tariqat, koshifi ul umi rabboniy*[6:123] (scholar of religious sciences) from the descriptions and

descriptions, it is known that Tabodgoni was respected as a famous person with a special place among the religious leaders of that time. Similar periphrasis was used in relation to Khawafi. That is, *shayxul-mashoyix*[6:124] (holder of the highest rank in the field of religion), *umam shayx zaynul-millati vaddin*[6:124] (ornament of nationality and religion), *olimil-murshidi tavoifil*[6:124](the guide to the right path, the scholar of the right guides) from such combinations, we can witness that a wise person gained a reputation as one of the prominent representatives of the religious world of the 15th century.

In addition, in the work Hazrat Mahdumi Shaykhul-Islami (a person with a high level of religious knowledge and a high position) *kahful-anomi* [5:148] (*Kahf ul-anomi* means the support, shelter of people, the cave of the cave, the "kahf" of the Holy Qur'an periphrasis such as "the cave where the brothers slept for a long time and the place of worship" are used in the surah.

Navoi wrote about Amir Khusrav Dehlavi, whom he considered to be his teacher in "Mahbub ul Qulub", "I am Amir Khusrav Dehlavi, he was the predecessor of the poets of the people of love and the poets and narrators of the people of passion. , the treasure of poetry, the samander of the flame of love and pain, and the head of the valley of pleasure." the treasurer of the fifth verse through the sentence [1:67] (the lion of the forest of verse), the chaff of the fire of pain and love [1:67] (manifested in the fire of love and life. in this fire), the protector of the valley of pleasure [1: 67] uses periphrasis such as (the pure traveler of the valley of pleasure). In this, he recognizes Dehlavi as the owner and master of a large field of poetry in which fiery love with pleasure and strong feelings is praised, and he gives definitions with corresponding logical content.

The fourth of the first 4 caliphs known as "caliphs" in Islam, Khulafa ar-Rashidin ("rightly guided caliphs"), Muhammad's (S.A.W.) cousin and son-in-law (husband of Fatima), was from the Hashemite family of the Quraysh tribe.

Caliph Ali[8], who is considered the founder of the Shiite movement in the Islamic world, is described in the words of Alisher Navai's "Mahbub ul Qulub". "But the leader and muqtada of this noble nation and the captain of this noble nation, the jewel of the sea of wealth and the peak of blessings, Amir ul-Mo'min Ali (raji Allahu anhu wa karimullahu wajhu) has durkim, nazm divans, has secrets and nukatnamas " "dud" is composed entirely of paraphrases devoted to Ali's definitions. That is, the leader and muqtada of the people[1:17] (the leader and muqtada of the group), the chief of the sharif [1:21] (the leader of the noble group), the gem of the sea of saints munir axtari [1:21] (illuminating star of the peak of miracles) gives periphrastic expressions. Through the above paraphrases of Caliph Ali, it is possible to have a sufficient idea of the position and value of this person among the people during his life.

Navoi also uses periphrasis consisting of unrepeatably lexemes when describing many historical figures and scientists who lived in his time.

The sentence "Their noble lineage is Imam ul-Mujtahidin Muhammad bini Hasan bini Abdullah bini Tavus bini Hurmuz Shaybani" is used in the sense of imam ul-mujtahidin[3:6] periphrasis Imam ul-Mujtahidin[3:6] in relation to Hurmuz Shaybani, who is considered to be one of the owners of the Shayban tribe. through this definition, Navoi tries to provide information about Jami's lineage. That is, both Imam ul-Mujtahidin and Hurmuz Shaybani are homonymous paraphrases used in relation to Jami. This is who I am, Maulana Fakhriddin Luristani, who is a perfect scholar and a perfect murshi, who is the only one of his time and the jewel of the sea of truth. , enlightened and teaching Sufism to the students, the meaning of which is explained, the arif is perfect and the murshidi is perfect and the definition of the only one of his time in correctness is considered the only one of his time and the jewel of the sea of truth [3 :6] used periphrasis. He also mentions Bahavuddin Umar, Bayazid Purani, and Muhammad Asad as the perfect eshans and

pirs of his time and explains them through the paraphrases of the soir murshids and komils of his time[3:9]. Hazrati qutbi tariqat va g'avsi haqiqat mavlono Sa'duddin Koshg'ariy kim, "Naqshbandiya xojalari silsilasining ul zamonda komil va mukammil murshid va xalifasi erdi in his sentence, he was considered one of the famous sheikhs of Herat and was the father-in-law of Abdurrahman Jami Sa'duddin Koshg'ariy ta'rifi keltirilgan **hazrati qutbi tariqat va g'avsi haqiqat va komil va mukammil murshid va xalifasi[3:9]** in the paraphrases, this person is glorified as the leader of the perfected sect and the helper of truth, the caliph who leads to the right path.

Mutahhari Udiykim, xushovozliqda Zuhraning otasi va xushxonlikda aning farzandi ruhafzosi bo'la olur erdi... In this sentence, the artist Mutahhari Udi, who was a contemporary of Navoi, who skillfully played tunes and songs accompanied by the oud, is described **xushovozliqda Zuhraning otasi[3:14]** In his paraphrase, Udi is held in high esteem as the father of singers and musicians, the star of Venus, who is considered the patron of musical arts in general, and the main reason for the emergence of art.

Muzaffar Husayn, one of the sons of Husayn Boykara, was described by Mirza Alisher Navoi through the periphrasis Qurrat ul-aini sultanat [3:17], which means the dear child of the sultanate. We can see this in the following sentence: Qurrat ul-ayni saltanat Muzaffar Husayn mirzoning Ahmad Husayn otlig' farzandi tengri rahmatig'a borganda alar azo so'rar dastur bila "Bog'i Safed" g'a kelib erdilar.

Bu so'zni Muqarrabi hazrati boriy Xoja Abdulloh Ansoriy (Quddisillohi sirrihu) deb turlarkim «Oyo, Yusuf bin Al-Husang'a Abulhasanning muddate kirib, oni so'rg'ani, ul so'zni eldin eshitgani hamul vajd holatida makshuf bo'ldi. This sentence refers to Khwaja Abdullah Ansari **muqarrabi hazrat boriy** [3:28] periphrasis is used as a definition, and the meaning of the person closest to God is created.

This word always came to the poor man's memory, and with my imagination and thought, this doubt was not resolved, until one day, Mawlana Muhammad, who is considered one of the famous sheikhs who lived in the time of Alisher Navoi, spoke about the problems of the irshodpanah and the governor of the province. Tobadgoni is described through the periphrasis Majonii[3:28], whose meaning is to ease the problem of devas with the power of sainthood to guide the right path. Regarding Kichik Mirza, the grandson of Mironshah, the son of Ulugbek, and the son of Aqobegim, the sister of Husayn Boykara. "Ul vaqtdakim, shahzodai behamto Kichik mirzo toba sarohu zolli muzillii xatoko'sh..." The phrase *shahzodai behamto*[3:44] used in the sentence is used, and the writer recognizes this person as an innocent and perfect prince.

The dream of "Lamaot" of Hazrat Qutb us-salikin Sheikh Fakhruddin Iraqi (may God bless him and grant him peace) came to mind a lot. In this sentence, using the periphrasis *Qutb us-salikin*[3.68], Fahrudin introduces Iraqi as a teacher who guides the people of Sufism and introduces them to the rules of this path.

Sharafiddin Ali Yazdi, the famous historian of the Navoi period, the author of "Zafarnama" is recognized as a great person and a scholar of all fields of science. "Bir kun bu faqirni muammo fikri bu vodiyg'a solib erdikim andin berikim, ustodi fan Mavlono Sharafuddin Ali Yazdiy (rahmatullohi) bu fanni tadvin qilib, bu fan ahlining otin turguzdi..." In addition, the historian's work "Hulali mu-tarraz" dedicated to the science of the problem exists, so it is not surprising that the poet gave the historian the same assessment.

Among the periphrasis used by Alisher Navoi in order to give a negative evaluation is the one used against Nahiqi, the poet dev *bila, shayotindin mutavallad bo'lg'on o'g'ul*[3:94]. In other words, "Tolibi ilmlar orasida Nohiqiykim, ani dev bila, shayotindin mutavallad bo'lg'on o'g'ul desa bo'lur, nohamvorliq va beandomlig'i andin ko'prak erdikim, ani sharh qilsa bo'lg'ay".

Ahmed Pir Shamsni, who lived in the time of Nawai and was one of Nawai's and Jami's interlocutors, is associated with the base fazaili hamida bila hamida bila, whose content is decorated with many and good qualities through the sentence **base fazoili hamida bila orostadur**[3:95] describes through periphrasis.

In this sentence, the periphrasis Arjumud-Din Yusuf, the son of Haja Abdulaziz, one of the famous healers of Herat, is used as a paraphrase [3:96], i.e. beloved child, and the reason for this is that Ziyov-ud-Din Yusuf was constantly accompanied by his father. He cites situations like seeing his child's loving face as soon as he opens himself.

In "Holoti Sayyid Hasan Ardasher", which is one of his prose works, Navoi expresses his thoughts about the scholars and historical figures of that time, Sayyid Hasan Ardasher, Maulana Lutfi, Muhammad Tabodghani, Hawafi, and Sayyid Muhammad, through paraphrases. For example, "Tax is ephemeral, its gem is mine, and its treasure is mine." In the sentence Sayyid Hasani Ardasher (Rahmatullahi) syar wa holotida" Alisher Navoi's friend, colleague and mentor in place of his father Ardasher, who followed the path of mortality, is recognized as a wise man of meanings and knowledge. And Lutfi, who considered Lutfi to be his teacher because of the periphrasis of Gavhari Kony, Arifi Maoni [6.110], and his creations in Turkish language, "And Turkigoy shuarodin used to read abyot of Maulana Lutfiy's poems, and I used to write descriptive sentences in Turkish" 'y shuarodin[6:115] tries to introduce through the periphrasis.

Shamsuddin Muhammad Tabodgoni, who was mentioned with special praise by the poet and considered one of the famous sheikhs of Navoi's era, "Alqissa, because they were freed by the grace of God, they returned to the city and settled down in the city, and in ul avqot, the gentleman was truthful, the polar circle the truth and murshidi of the people of the Sharia and Tariqat, Koshifi Ulumi Rabbani Maulana Shamsuddin Muhammad Tabodghani

(may God bless him and grant him peace) ki..." the truth lover and the leader of the truthers, the leader of the people of religion, the discoverer of new sciences, the meaning of which is illuminated Mr. Haqiyatmaob, Qutbi The circle of truth and murshidi is defined in the periphrasis of ahl shari'at and tariqat, koshifi ulumi rabbani[6:123].

In addition, Shaykh Khawafi, who lived in the 15th century and mastered external and internal knowledge perfectly, "became the voluntary caliphate of Hazrat Shaykhul-Mashayikh olimil-murshidi Tawaifil-Umam Shaykh Zaynul-millati wad-din al-Khawafi (may God have mercy on him),..." through the words of the sheikhs and Shaikhul-mashoyikh olimil-murshidi tawaifil-umam shaykh zaynul-millati wad-din [6:124], whose meaning is expressed as the sheikh of the nations, the decoration of the nation and the religion, who guides the scholars to the right path, brings it through the periphrasical image.

Navoi tried not only to give information about the representatives of religion and scientists who lived in his time, but also to give comments about other professions through paraphrases. One such person was Maulana Abdussalam Shirozi, who was the poet's treating doctor in Mashhad, a famous judge and physician of his time. It is introduced through the periphrasis of the skilled judge and the healer of the old age [6:142] explaining the meaning of Hakim.

It is known that Navoi's "Mahbub ul Qulub" is a work written in a didactic spirit, with philosophical views on the ups and downs of life. Even so, we can have information about various statesmen and famous people in the work. It is important that the poet describes these people not with a simple sentence, but with a descriptive expression, i.e. periphrasis. That is, in the work Jalaluddin Rumi in the sentence "the diver's sea is close to Maulana Jalaluddin, i.e. Mavlavi Rumi, whose goals are the divine wisdom of nazmdin, and whose enlightenment is no other than the incomparable imlosidin" [2:21] - a clear thinker,

Fariduddin Attar, "the best in Persian composition, the jewel of the nazimi [2:21] Sheikh Fariduddin Attordur" - the arranger of the jewel of secrets, in the poet's content, Saadi Shirozi "the point guard of the people of meaning, Shaykh Muslihuiddin Saadi Shirozi" - science We can observe the comments and arguments about the above poets and scientists through periphrasis such as a beautiful speaker among people, Dehlavi, "pure and noble of the people of love [2:22] Amir Khusrav Dehlavi" - a true and loyal lover of people of love. In addition, "the master of mysticism and attention [2:22] (the one who easily solves difficult problems) Sheikh Zahiruddin Sana'i", Amir Khusrav Dehlavi, "the treasurer of verse five and the guardian of the fire of pain and love and the protector of the valley of pleasure [2:67] "- the lion of the forest of poetry, the salamander of the hearth of love, and the pure traveler of the valley of pleasure, Muhammad Kushtigir, aka Abdurahman Jami, and "Mahbub ul Qulub" by Khoja Hafiz Shirozi in the work "Holoti Pahlavon Muhammad" religion is defined through the periphrasis. Both scholars are embodied as the sun of the nation and religion in the eyes of Navoi.

Conclusion

Explain the fact that the above-mentioned persons lived in the time of Navoi, were mentors and teachers of the poet, and were experts in their field, their place in the life of the society, the work they did for the people, religion, and science, and to create an imagination in the reader. tried to express it with unique words and phrases. It is these definitions that can give the reader enough information about the profession, position, and position of the introduced persons, and it will not be difficult to find out whether Navoi looked at them positively or negatively.

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