



ARABISM OF ALISHER NAVOI'S WORK "NASAIMU-L MUHABBAT"

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Abstract

The language and style of Alisher Navoi's works have been widely researched and studied by literary scholars, linguists, textual critics and source scholars. His rare works are so vast thematically that there are still many questions that require study and await solutions. In particular, the study of his religious and mystical bees and their linguistic abilities should provide new conclusions for linguistic science.

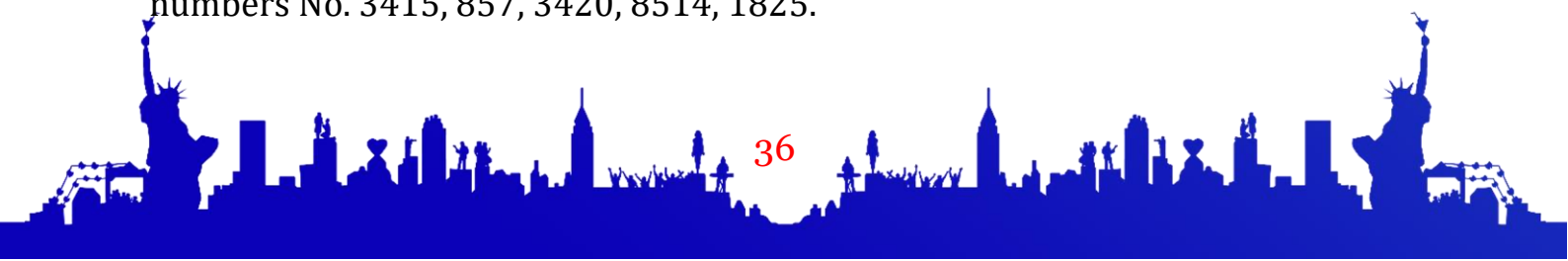
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Introduction

Alisher Navoi's work "Nasoimul muhabbat" ("Break of love") is a work written in 1495-1496 under the influence of Abdurrahman Jami's work "Nafohat ul-uns". In the work, Alisher Navoi Jami, critically examining the work, says that "they do not mention all the ancient martyrs and do not mention many of their contemporaries, and do not even mention themselves," that is, "The work talks about all the sheikhs who lived before." No information will be provided," he said, noting that Jami, Lutfi, Ashraf Muflisi, Sheikh Sanan, Nasir Khisraw, Nasimi and Ahmad Yassawi, Suleiman Bakirgani, among others, provide information about the "Turkish mashaikhs". It is noteworthy that that Navoi paid great attention to showing not only the Sufi views of the people mentioned in this work, but also literature and culture, and most importantly, their place in society.

The work "Nasoimul Muhabbat" is considered a very important source for the study of artistic, creative creativity, philosophical, mystical, religious and didactic views, translation and research activities of Alisher Navoi, as well as aesthetic views. The work has received virtually no in-depth study in Uzbek literature and linguistics.

Some of its copies are kept in the manuscript collection of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan under inventory numbers No. 3415, 857, 3420, 8514, 1825.





Alisher Navoi is considered a thinker who created a wide range of works in Arabic and Persian. In his works on linguistics, in particular, "Mukhokamat-ul lug'otayn" is noted as a rare source that focuses on the comparison of two languages: Persian and Uzbek and highlights the possibilities of the Turkish language. In this work, Navoi did not dwell on the Arabic language, but relies on the traditions of Arabic grammarians in dividing words into groups and explaining their specific grammatical categories, and divides the groups of words into three: ismun, feloun, harfun divides into a way.

Many Arabic words can also be found in Alisher Navoi's work "Nasayimu-l Muhabbat".

In particular: ilm, ainul yakin, ilmu yakin, haqqul yakin, laduni, waridot, waqi', "Vajibul wujud", jalla jalallahu, Olim, Qadir, Shahadat, Shariat, tariqat, salawati hamsa, zakat, roza, adab, hilm, burdborlig' (self-restraint, patience), reza, sabr, sidq, riyaziyat, mavhibat (gift, gift) are widely used.

Also in the work, aazz is the dearest; dearer; literary, eternity, abbadat; abbov - doors, gates; abdol (obedient worshiper(s), dervish);

Imam Ahmadi is called Hanbal who is Zakariyya Abdoldin. There are many Arabisms such as ("Nasayimul-muhabbat", p. 52).

Alisher Navoi's work "Nasayimul Muhabbat" is extremely rich in Arabisms; the work contains many Arabisms characteristic of the equine family, in particular:

1. Arabisms related to nouns:

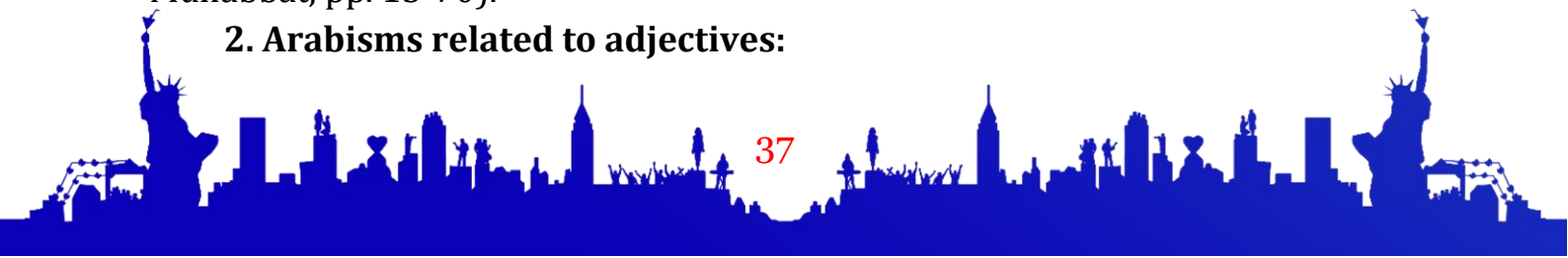
Enmity - enmity, opposition; adiya - prayers, prayers; ajal - death, end of life; ajilla - great ones, dear ones; ajma' - all, everyone; azvoq - pleasures, delights, drugs; dear - rare, unique; precious; suffering - hardship, suffering; hurt, pain, pain; call to prayer - call to prayer; azfo - a tangled thing, a dream: ~ i ahlom - alagad, dreams in succession; some uncertain expectations; azho - victim: ~ iydi - Eid al-Adha: ayn - eye, dida; eyeball; aimma - imams, religious leaders; kabir - nobles, dignitaries, dignitaries, high-ranking people; possessors of virtue; alaf - fodder, grass, hay;

1. The verb belongs to the group of words:

Ayit - to say; ayril/ayrul- to separate, divide; to separate, to separate; to move away; to say - to talk, to talk; to argue; angdi means to rush, to rush. This word is given in "Nasayimu-l Muhabbat" as follows:

Angdi - (Arabic, to steal, to steal): A thief stole their plan. (Nasoyimu-l Muhabbat, pp. 15-70).

2. Arabisms related to adjectives:





Out of touch - out of touch, out of touch; ajuz azal - first of all, there is no main; the opposite of eternity, ancient without beginning; azbar - by heart, in memory: ~ kil-/ayla- - to memorize, to remember; ajlof - ignorant, frivolous; Alavi - belonging to the generation of Ali: "Nasayimul-muhabbat", p. 27; bast - happiness; joy, joy; writing; value - value, preciousness; dignified; ugliness - ugliness, rudeness, ugliness, ugliness; bebizoat - without property, poor, poor: betawaqf - non-stop, non-stop; varta - difficulty, difficulty, difficult situation;

3. Arabic words related to the phraseology.

Ancha - (Arabic, means 1. Much, much; 2. So much, so much). For example: I told him so much that he believed. (Nasoyimu-l Muhabbat, p. 156;).

Total - 1. All, all. 2. Whole. In the work 3. -i abnoyi zamon is used in the sense of all contemporaries. For example:

...so that inner society has become more common than ever before, just as the totality of inner society has increased even more than in modern times. (Nasoyimu-l Muhabbat, p. 257;).

-i mashoyikh - everyone, all sheikhs. For example:

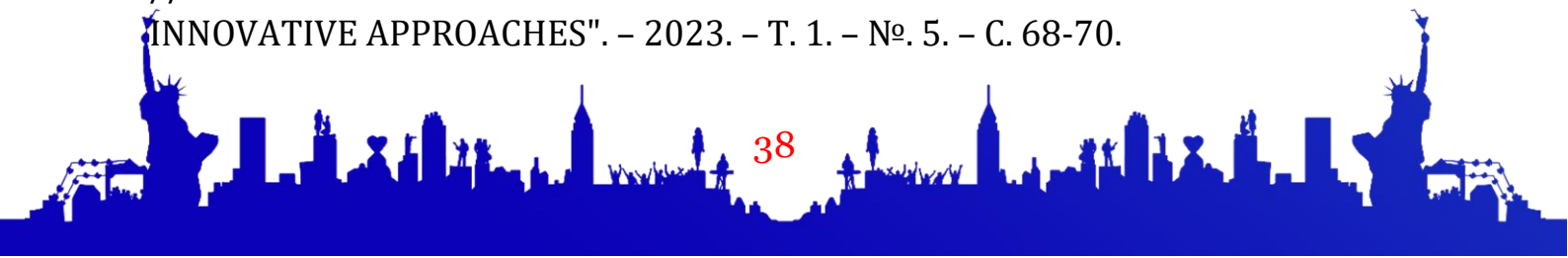
On Monday, at twenty-ninth of the month, the total number of people arrived. (Nasoyimu-l Muhabbat, p. 347;).

Conclusion

In short, in the work, you can find many Arabic words and sentences related to all word groups.

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