

DEFINITION OF “WORD” IN CLASSICAL LITERATURE

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Annotation: The article presents an ideological and artistic analysis of the chapters of works related to the “Definition of a Word” in Uzbek classical literature. During the analysis, special attention was paid to the explanatory words, artistic arts, and the skill of the poets was assessed.

Keywords: Alisher Navoi, Nizami Ganjavi, Khisrav Dehlavi, “Khamisa”, “Panj Ganj”, definition of a word, traditional chapter, artistic skill

Introduction. The word is the greatest power, the beginning and end of all worlds depend on it. The word existed before the worlds, beings and people. That is, the whole world was created by the divine command of Allah Almighty “Kun” (Be). In the Muslim world of the East, the word is considered the beginning of being and man. Therefore, great thinkers, great Sufis have especially touched on the sanctity and greatness of the word in their works. For example, Jalaluddin Rumi said, “The word is the shadow of Truth... The essence of everything is the word... The word is the fruit of the tree of action. Because it is born from action. The Almighty God created the world with the word and when he said “Be!” it was... The word is as valuable as the value of a person,” describing the word as not only a sacred book, but also the source of human honor, the fruit of practical life.

The purpose of the study. To analyze the chapters devoted to the definition of words in Uzbek classical literature, including Alisher Navoi's work "Khamisa".

Methods and materials: hermeneutic analysis and comparative analysis were used as the research method. Alisher Navoi's epic poem "Khamisa" served as the material in the article.

Results and discussions: While the power of the word is widely expressed in Sufism, at the same time, it has become a tradition to devote a special chapter to its definition in classical literature. Alisher Navoi is a great talent who continued the traditions of classical literature and enriched it with his own unique innovation. The poet continued this tradition in his great work "Khamsa". In "Khairatul abrор", the original epic poem of "Khamsa", he created a separate chapter called "On the Definition of Words". Navoi used incomparable metaphors when defining words. He even continued his thoughts on this in the epic poem "Layli and Majnun".

Chapter V of the epic is dedicated to "The Description of the Jewel of Words", which initially has a prose title: "In the description of the jewel of words, the word of a jewel is like a drop of water in front of a jewel, to say a few words and in the description of the ruler of Ganja, the ganji of Qaruna, the "Panj ganji" is like a ruin in front of a ganji - to act like a ganji and the Indian sorcerer, the witches of Kashmir cannot spin a thread in front of him - to pull his jewel into his silk and tie the knot of his verse and the ring to the thread"¹.

The current translation is: "To say a few words about the pearl of words, before which every pearl seems like a drop of water. To scatter jewels in the description of the Ganja ruler, before whose "five treasures" the treasure of Qarun seems like a ruin: To arrange the Indian magician, before whom Kashmiri witchcraft cannot weave a thread, in the glory of his pearl, and to tie the thin thread and the ringed thread of one's own verse to them."².

The great poet gives such a high definition of the word in this prose title that he says that a gem seems like a drop of water in front of it (the word). This definition is not just an exaggerated definition, but has its basis. Because the gem itself, which is considered precious, was created after the word, from its power. Therefore, in the eyes of the poet, a gem is like a drop of water in front of the word. Navoi praises that the great power of the word did not leave Nizami Ganjavi and Khisrav Dehlavi indifferent, and that gems-words poured out from their pens. Saying that Qarun's treasure is considered a trifle in front of the great Nizami's "Panj Ganj" ("Five

¹ A.Navoiy. Layli va Majnun. XX tomlik MAT. IX tom. T., Fan 1992y. 26-b.

² A.Navoiy. Layli va Majnun. XX tomlik MAT. IX tom. T., Fan 1992y. 338-b.

Treasures"), Navoi highly evaluates the "Khamsa" of the Azerbaijani poet. It is known that Qarun is a religious legendary figure who possessed incalculable wealth and is the embodiment of greed in classical literature. Navoi writes in his work "The History of Prophets and Rulers" that Qarun was a relative of the Prophet Moses, a man of great knowledge and virtue, especially skilled and talented in chemistry. Later, he accumulated a lot of gold and acquired great wealth. Along with his wealth, his greed and lack of faith increased. He did not even recognize God. He did not care about Moses calling him to religion and faith. As a result, he fell into the hands of Moses, and the earth swallowed him up with all his treasure and wealth. Qarun's property, which possessed incalculable wealth, was worthless and worthless in the eyes of Nizami's "Panj Ganj". Navoi, moving on to the praise of the second great Khamsanavis, Khusrav Dehlavi, describes his skill in using words with such pride that even Kashmiri witches can't help but be amazed. That is, he evaluates the skill in using words of both Khamsanavis using figurative expressions. Alisher Navoi mentions the names of his predecessors, Nizami Ganjavi, Khusrav Dehlavi, Abdurakhmon Jomi, with respect and sincerity in the traditional introductory chapters of each dostan in the "Khamsa". In this chapter, Hazrat Navoi also emphasizes how his predecessors used words, the value of words, that they cannot be compared with any jewels, that words are a sea, and at the bottom of them lies a world of infinite meanings. The first verse of the chapter begins like this:

Uldamki yo`q edi budu nobud,

Ma'dum edi emdi harne mavjud,

In this verse, Navoi refers to the thoughts related to the creation of the world, saying that all things that existed in the past were ma'dum (non-existent). There was no existence, everything was in the world of non-existence.

Conclusion. The great poet hopes that his work, which will be created on the basis of the description of the word, will be equal to the "Five Treasures" of Nizami Ganjavi and Amir Khusrav. He asks for help from the pious saints in the realization of his goal. He concludes his thoughts by saying that since my pious saints have been kind to me, this goal will not fail to be

realized.

In the traditional chapter of Alisher Navoi's epic poem "Leyli and Majnun", dedicated to the description of divine love, there is also a special chapter about the word. In the poem, the poet uses various artistic means of description in order to achieve the expressiveness of the word. While appreciating the power and beauty of words, he also seeks the help of the spirit of great poets. In this way, he aims to achieve a successful conclusion to a great work.

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