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The Content And Essence Of Arabisms In The Epic "Saba'i Sayyor".

Madaeva Mo'tabarkhan Amanullaevna,

Teacher of the International Islamic Academy of Uzbekistan,

E-mail: mutabar_aziz@mail.ru,

phone: (mobile) 90 996 4769

Uzbek literature began to rise with Navoi's works. "Khamsa", written as a competition with Nizami and Khisrav Dehlavi, consists of five epics and contains about 50,000 verses. The epic "Saba'i Sayyor" in "Khamsa" uses a different molding style from other epics, and tells seven stories of seven strangers. The fourth and most amazing of the epics that make up Navoi's "Khamsa" is "Saba'i Sayyor". Alisher Navoi grew up reading literature in the Persian-Tajik language, and his interest in languages led him to study Arabic. His attention to the religion of Islam means that he memorized the Holy Qur'an, enriched his works with religious faith, read a lot of verses and hadiths, and mastered Arabic knowledge. Because Navoi embellished the work by using pure Arabic words in their place, and by using Arabic words together with Uzbek words, he enriched the Uzbek language with Arabic adaptations

Keywords: Uzbek language, Saba'i Sayyor

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مستمع بولسا عرض ايتي آني ميني ديرلار جهان ايلي ماني

كوب بيليك برلا خاطرهم معمور ليك تصوير ايللا بولوب مشهور [2.48]

If it's necessary, then apply.

My name is Moni of the world. [3.84]

Content: If they think it is necessary to hear me, I will explain my story, the whole people will



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call me Moni, even though my memory is enriched with many knowledge, I became famous in the world because of my painting.

"مستمع" - listener, hearer.

"عرض" - statement, statement, appeal, request, request;

"خاطر" - remember, memory.

"معمور" - prosperous, prosperous, administrator.

"تصوير" - imagination, drawing, description.

"مشهور" - well-known, famous.

Originally, the poet could have used Uzbek words instead of Arabic words, but in terms of rhyme and content, he raised the verses to the level of art by expressing the full meaning through Arabism. Navoi's perfect knowledge of the Arabic language is reflected in his verses written in an unusual style, which is also pleasing to his work.

The word "جوهر" appears 9 times and "كوهر" 35 times in "Saba'i Sayyor". The word "jawhar" is an expression of the word "gem". This word appears in the form of "kuhar" only in 4 places.

There are four gems, six araz,

Sixty-four is a malice. [3.27]

The way of words is hard

Whoever runs on silk, his jewels are pure. [3.38]

River of knowledge

No, he is precious in the sea, [3.41]

Jawhari is a quality giving order

In other words, the relationship is the content. [3.35]

It's like a gem.

Muni understands that the bass is polite [3.35]

The clouds are gone,

Full but still full. [3.28]

He saw a hole under his feet,

The crown touched the climax. [3.72]

Love is the crowning glory,

Charkh is a new lily in your garden. [3.276]

Hojai bahr kaf bila guhari,

He is like an angel and a fairy. [3.337]

It is known that there is no "g" sound in literary Arabic. The word "Gawhar" is "jawhar" from the Arabic literary language and means "original stone, stone". In this place, the verse in which the poet uses the word "gavhar" as a metaphor for "child" is found in the epic "Farhad and Shirin". In the epic "Farhodu Shirin", the poet describes the period of childlessness of the Khan of Chin and says:

Ne chekkai kokka boshin tajdore,

If not, just stop and remember,

Waladdur ul duri walid sadafdur

Sadaf means father and mother [7.35].



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In the following verse of the saga "Sabai Sayyor" the word "dur" is also given in the meaning of "child".

This quality is complete.

Tavr aro Yazdajurd and Bahrom.

He came and sat down,

There is no morning, it is a pity to die, child [3.72]

Content: Yazdjird and Bahram were people of the same quality. Bahram's father was as short as a mother of pearl, and his son was as bright as a pearl inside a mother of pearl.

So, in Navoi's works, "gem" and "javhar" mean precious stones, while "dur" means a precious stone along with the meaning of a child in the metaphorical art, and he created melodious verses [7]. Alisher Navoi created verses with the skill of rhyming every Uzbek literary and Arabic word.

[2.42] قیادی تطویل ایلا چو اول تکمیل مین نی تکمیلغه بیردی تطویل

Made it perfect with tatvil,

Men ne takmilg beray tatwil [3.73].

Content: since they have brought these things to an end after talking for a long time, why do I have to explain about this case again and again.

Here, the words "tatwil" (extend, prolong), "takmil" (completion, completion, completion) are Arabic words that are used in this verse in their proper place.

In the stanzas of "Saba'i Sayyor", under the idea of simple description, an example of the poet's creativity is shown, which expresses beautiful literary art tools with Arabic words to the best of his ability.

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