



Linguopoetic Analysis of Arabic Lexical Unit "Umr" (Life) in Alisher Navai's Epic "Hayrat Ul-Abror"

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Abstract

This article provides a brief overview of linguopoetics and analyzes the word "umr" (life) found in the poem "Hayrat ul-abror" by Alisher Navai. It has been found that, this word appears seventeen times in the text without any suffixes, and the literal meaning and grammatical role of all cases in the text are determined.

Keywords: *Alisher Navai; "Hayrat Ul-Abror" Lingvopoetics, Mudhaaf Ilayh; Al-Faail; Maf'ul Bihi; Mubtadah; Sadr; Ajuz*

Introduction

The great thinker, poet and statesman Alisher Navai left an indelible artistic and scientific legacy in Turkic, Persian and Arabic languages throughout his life. The largest of them is the author's first epic "Khamsa" written in Turkic language. This article analyzes the linguistic-poetic analysis of the original Arabic word "umr" (life), which is common in Khamsa's first epic, "Hayrat ul-abror".

Materials and Methods

"Linguopoetics is one of the branches of philology, which deals with the task of using words in the text within the framework of methodologically colored language constructions and the expression of clear ideological and artistic content, as well as the comparative importance of language units in creating aesthetic effects". (1. 18-19)

All the verses which are discussed in this article are taken from Kuronbekov A and others. Alisher Navai "Hayrat ul-abror" concord. T - 2012:

'umr 17 26/95; 36/50; 36/53; 42/43; 54/60; 54/61;
54/105; 54/106; 54/112; 54/120; 54/121;
56/0; 56/13; 56/16; 60/27; 60/121; 62/88; (2)

26/95 'Umr bu ishlar sojiča ketti tut,
Marg nihibi bāšiqā yetti tut.

In the above-mentioned byte, the word "life" appears in the first line of the byte which is called *sadr* (3. 11). In the above two verses, the poet warns the sultan in the chapter of sultans of Hayrat ul-abror, warning him that his life is going on oppressively and that the sultan is already in a state of fear of death. So, the poet calls his sultan to live life to the full doing good deeds. This confirms that Navai was close to the sultan to the level of making him conscious about his actions, as well as his courage as a citizen to encourage his sultan to live with justice. Of course, the fact of encouraging sultan to live this short life wisely spending it with justice in these verses reveal that the poet and his sultan believed in the Hereafter and the Day of Judgment, and that one called the other to the right path.

We can see that the word "'umr" (life) in the verse serves as the subject of the sentence. Lexically, the word life gives its primary meaning - life. It can be said that the style of connecting words after the word itself is more typical of the Turkic language of the poet's period than of the Arabic language. This can be attributed to the fact that in Arabic the subject comes after the verb.

36/50 *Bas kišiga 'umr xuši yār emiš,*
Yār degan yāri vafādār emiš.

In the eighth chapter of his work, the poet speaks of the chapter of loyalty, pointing out that whoever grieves, if he does not have a friend to share his secrets, the trials of the world will destroy his condition, and in the above verse: He uses the word "'umr" (life) in his verse to say that it will be a loyal friend to any human-being till the end of itself. The word "'umr" (life) is used in its primary meaning - life in the *sadr* of the byte, and the importance of a faithful companion is emphasized for its virtue. Navai is a sensitive and thoughtful creator. In his work, he emphasizes the priorities of human life and the need to appreciate them. He highlights the importance of a friend who can correct and encourage us in our life of worldly trials. After all, it is no secret that anyone might be depressed without a good friend.

The word "'umr" (life), which is the subject of our discussion, forms an *idhafi* compound with the word "xush" (pleasant/good) in the byte, and the word "'umr" (life) is playing the role of *mudhaaf ilayhi*. The combination of the word with other words in the verse is typical of the rules of the Turkic language of the Navai period, in which the presence of the hidden suffix "ning" is evident from its function in the verse.

36/53 *Yār ki, bar anda vafā yār bil,*
'Umr degan yāri vafādār bil.

In this verse, Hazrat Navai quotes the word "'umr" (life) in *ajuz* (3. 11), the second verse of the verse. This verse is also quoted in the chapter on loyalty, and the poet, as a logical continuation of the verse we have previously commented on, says that if there is a companion, he/she will be faithful, and that life is also considered to be a faithful companion. Of course, the byte states that the main purpose is not the word of life, but to be faithful, and that life is like a faithful companion. It follows that the resemblance of life to a faithful companion has given rise to the art of metaphor in the byte. If we pay attention to the fact that Hazrat Navai compared his life to a faithful companion, we will once again witness his subtle intelligence. After all, once man is alive, life is his companion. It is worth mentioning here that poets have the ability to reveal the truths that are known to all, but not everyone pays attention to, with a beautiful maturity, and Navai is the king of these poets.

The word life, which comes in *ajuz* of the byte, is used in the verse as the subject of non-verbal sentence. In terms of meaning, the word "'umr" (life) is giving its original meaning. The word is connected with the words around according to the rules of the Turkic language of Navai's period. The rest of the words in the verse are used to define this word.

42/43 *Şarf etiban 'umr havāyī varaq,*
Tā aliban şarf havāyī sabaq.

In the eleventh chapter of the epic "Hayrat ul-abror" Alisher Navai spoke about knowledge, in which he described the difficulty of a poor person going to a foreign city in search of knowledge, and in the above verse the poet compares the state of a poor man's seeking knowledge and learning a rule of grammar is as if he spent his life like leaf of tree flying in the air. Saying that, the poet emphasizes that life of a human is spent as easily as a leaf from a tree flying in air, especially in the path of knowledge, where it is difficult for a poor person to abstain from food and devote himself to knowledge. The above comparison of the lifespan of a sheet to the flight of air shows that the art of tashbih (metaphor) was used.

The word life comes at the *sadr* (first line) of the verse and in the verse it is *maf'ul bihi*, which means object. In terms of meaning, the word life is used in its original sense. The combination of the word with other words is characteristic of the grammatical rules of the Turkic language.

54/60 *Gulşani 'umr ičra xazān u bahār,*
Ham bu gulistān bila bir hūkmi bar.

In the seventeenth chapter of Hayrat ul-abror, Alisher Navai discusses the purity of the spring of the youth, in which he compares spring to autumn using the art of *tazod* (antithesis) (4. 1); he also describes the state of a garden in spring and autumn in the chapter, and in the above byte: again, Navai compares the fall and spring of a garden to the autumn and spring of the garden of life. In the above verse, the word of "umr" (life) and the flower in it are likened to the inter-seasonal state of the garden. Byte analogy creates the art of tashbih. The poet gives a number of examples of how the youth of human life is likened to spring and the age of old age to autumn. The stylistic expression in the byte gives *balogha* with the word "umr" (life).

The lexical unit of "umr" (life) is used in bytes. The word is used in its original Arabic meaning. In the line, the word "umr"(life) comes in the role of the part of the *idhafic* compound, i.e. *mudhaaf ilayhi*. While the adaptive feature of the word in the formation of *idhafic* compounds is more specific to the Persian language, we can say that the compound is combined with the rest of the words of the verse based on the grammatical features of the Turkic language.

54/61 *'Umr quyāşīga ču boldi maħal,*
Insān bayt-uş-şarafīdin ħamal.

This byte also comes after the above byte and confirms it. Poet in this byte: the human body is *hamal* (the first month of spring on the solar calendar (5. 147)), i.e., when March enters, it is time for the sun of life to rise. In this way, the poet, as mentioned above, likens the youth of human life to the beginning of spring. Since the rising of the sun of life is spring, we can say that the poet used a metaphor (tashbih) here as well. Life is also compared to the sun. It is as if a sunrise is like a human life. Its rising brings joy and its sinking brings sorrow. Life is as short as the time the sun rises and sets. For example, one day. In general, it is a great skill of a poet to sum up so much meaning in one verse.

Linguistically, the word "umr" (life), this time in the verse, is *mudhaaf ilayhi* of an *idhafic* compound with the word sun. In both of the above bytes, the word "umr" (life) has two different analogies in the same grammatical style, creating a unique rhyme and appeal. The method of conjugation in words is also a Persian *idhaafa* and the application of this *idhaafa* to other words is in the Turkic style.

54/105 *Āh ki 'umr otti jahālat bilā,*
Qaldim olum vaqti xijālat bilā,

In the above verse, after the poet describes the features of old age, he describes the sadness that is most common in old age: I have spent my life in ignorance, and now, when the time comes to die, the old man, who has wasted his youth in vain, says in conclusion. The word “‘umr” (life), which is the subject of our discussion, is often found in the seventeenth chapter. The reason is that Navai describes the circumstances of his life from youth to old age in verse and exhorts people. His verses are, without a doubt, a kind of commandment, a kind of prohibition.

The word “‘umr” (life), which appears in the first stanza of the verse, comes as al-faail, which is the subject of verbal sentence. In a sense, the word means life. The combination of words in a sentence is typical of the Turkic language.

*54/106 'Umr kuni uyquda qaldim tamām,
Emdi ki uyğandim, olub erdi şām.*

This byte also follows the byte analyzed before it and continues it logically. In this verse, the poet says that I spent my youth in sleep, that is, in ignorance, and now my eyes are open, but it is already evening, that is, my life is coming to an end. Through his verse, Alisher Navai expresses the situation of old people who spend their lives in ignorance and then regret it, and not in their own way, and thereby exhorts the reader. In fact, in the verse, the comparison of the period of youth to the day, and the period of old age to the time of evening, that is, the time of sunset, has also given rise to the art of metaphor (tashbih) with a high stylistic appeal.

The word “‘umr” (life) is used in the sadr of the byte. The word is used in its original meaning and has no figurative meaning. The function of the lexical unit of life in speech, together with the word day, came in the function of zarfu-zaman (the adverb of time). Although the word life is an original Arabic word, its usage in the sentence is in accordance with the grammatical rules of the Turkic language.

*54/112 'Umr kunin qismat etibtur qazā,
Har čaği bir işga qilur iqtizā.*

In the above byte, Hazrat Navai continues his speech in accordance with the four bytes explained earlier. He emphasizes that life is ordained by God Himself and that it is written in the destiny of man in each of his life's eras. So, as long as God is destined, human life will be like this. In this way, Alisher Navai reminds his students of the true meaning of life as a Muslim. At this point, Navai's statement that the destiny written by Allah is a step-by-step process of life, and that you will deal with what is written in each of its periods, on the one hand, for the one who wastes the life in vain and is now in the mind of the old man it's not too late. It's the kind of encouragement saying you get when you come to your senses and repent. Because in Islam, as long as a person does not go to kufr, it is believed that his repentance will be accepted until his last breath.

Linguistically, the word life, found in the first stanza of the byte, has become a mudhaaf ilayhi of the idhaafic compound. The word is used as a compound in the sentence as maf'ul bihi, which is an object. The method of combining a word with other words in a sentence is subject to the grammatical rules of the Turkic language of the poet's time.

*54/120 Yaxşiraq ul 'umrdin olmaq yirāq,
'Umr ne kim, andin olum yaxşirāq.*

This verse is also quoted by Navai in his seventeenth chapter, quoting a number of verses about human life, if a human child is given a longer life, that he spends his life naturally, just like all living things in the world and even if Allah, by His grace, gives him a life as long as the life of Noah, he rebukes himself for refraining from living such a natural life, and for preferring to die rather than live like this. It is also encouragement for reader to live life effectively.

In both verses of this verse we find the word life. However, as the focus of our discussion is on the pure Arabic word of “’umr” (life) in Navai's epic Hayrat ul-abror without suffixes, we focus on the word life used in the second line of the byte. In terms of meaning, the word is used in its original sense. Linguistically, the word life comes as an object. The way the word is connected with other words in the verse corresponds to the grammatical rules of the Turkic language of the poet's time.

*54/121 'Umr erur taqvī-yu-ṭā'at uĉun,
Tejri buyurgāngā iṭā'at uĉun,*

In our opinion, Hazrat Navai embodies the basic ideas of the whole epic in these verses. In the verse, it is stated that the purpose of life is to live in obedience to what Allah has commanded. As a Muslim, Alisher Navai reminds believers the meaning of life according to Islam in one verse. After all, the work is a pandnoma, a didactic work, and each of its chapters critically reflects various social realities. It also teaches that a person should live his life in accordance with the Shari'ah norms, in accordance with the word of Allah, and what the Messenger of Allaah (peace and blessings of Allaah be upon him) said and showed. As a reminder that we have come to live in this tempting world to worship God, the bye expresses the cause of the words before and after.

In this byte, the word life is used in the first stanza. In terms of meaning, the word is used in its original meaning that is expressed in Arabic language. In the sentence, the lexical unit “’umr” (life) is used as the subject of nominal sentence which is called as muftadah. According to the method of interaction with words, it is subject to the rules of the Turkic language.

56/0 Falak ġamxānasida kim, ma'āli parākanda alam durur takalluf bila masrūr olmaq va jahān vayrānasida kim, āmāli hamul raqam durur koñul uyin ma'mūr tutmaq. Va har nafas kim hayāt gulšanidin nasīm durur, qadrin bilmak va har dam kim 'umr gulidin šamīmdurur šukrin qilmaq. Va tā badanda haq amri iṭā'atıgā quvvat bār, ṭā'atni muġtanam kormaq va tā aṣḥāb viṣāli mumkin durur, ilikdin bermay, ozni xurram tutmaq.

The above text is given in saj, that is, prose, and is the beginning of the eighteenth chapter of the epic Hayrat ul-abror, which is the introductory part of the chapter. In it, Hazrat Navai wrote about the world of sorrows. Navai describes this chapter as: a world in which it is natural to be tested in the end, where to live in a high mood is a must, even if it is difficult; to speak of this ruined world is to keep the human heart prosperous is essential; to appreciate every breath you take in the flower of life, to give thanks for everything that comes out of the flower of life, that is, for every good day in life, as long as the body is strong enough to do what Allah says, it begins to say that it is necessary to live a life of prayer, to meet friends whenever possible, and to live happily. It follows that Alisher Navai exhorts the reader that in this world of trials, one day we will die and we should not give in to grief, but live in gratitude for the blessings bestowed upon him; He likens life to a flower and uses the art of metaphor (tashbih).

In this text, the word “’umr” (life) is combined with the word “gul” (flower), in which it acts as a mudhaaf of an idhaafic compound. The word “’umr” (life) is used in its original meaning. In this compound, the flower of life means good days, the days of joy and happiness of life. Although the word life is an original Arabic word, its use in the text follows the grammatical rules of the Turkic language.

*56/13 Ćunki jahān bāgi vafāsiz durur,
'Umr guli anda bahāsiz durur.*

Alisher Navai also quotes this verse in the eighteenth chapter, and in the previous verses he warns that the trials of the world are not worth the grief: He compares the world to a garden, saying that it is unfaithful, that the example of human life is a flower, and that it has no value in the world. The poet uses the art of metaphor in the verse, likening the world to a garden and life to a flower. At this point, Navai says: do not allow this world of trials to destroy the life given to you, the good and bad that are given to

you in the world are temporary. It encourages the reader saying that the garden of the world does not fulfill the flower of life; urges him to calm down.

The word *life*, used in the *ajuz* of *byte*, forms an *idhaafic* compound. The role of the word in the compound is *mudhaaf ilayhi*. The word which is focus of our discussion is used in its original meaning. The method of combining the word with other words is specific to the grammatical features of the Turkic language, and the word *life* comes in the genitive case.

56/16 *'Umr ki xārij durur otgan išt,*
Har ne ki otti aḡa yetmas kišt.

This *byte* is a logical continuation of the poet's *byte* analyzed above, in which the poet: The things of this that happened in life are gone; He urges his reader not to be angry because of the work he has done, saying that he cannot bring it back again. In fact, while it is a centuries-old fact that human beings cannot go back in time and it is not good to be sad because of such things, not everyone can apply it to their way of life. Hazrat Navai, on the other hand, is trying to use this note to encourage people to calm down.

Linguistically, the word *life* comes at the *sadr* of the *byte* and is a *mudhaaf ilayhi* of in an *idhaafic* compound. The word is used in its original meaning. Method of combining the word with other words in the poem is based on the grammatical rules of the Turkic language of the poet's time.

60/27 *Bil muni kim, 'umr vafāsiz durur,*
Davlat ila jāh baqāsiz durur,

Navai quotes this verse in the twentieth chapter of his epic. In it, referring to the accomplishment of the goal, he recites this verse to Sultan Badiuzzaman, the eldest son of Sultan Husayn Bayqara (6. 86). The purpose of this is to exhort the prince saying that life is not eternal, that one day, everyone will die and that neither the kingdom nor the career will last forever. The purpose of this subtle exhortation is to encourage Badiuzzaman to follow the path of justice in what he is doing. In the previous verse, Navai states to Boyazid that his father asks Navai to advise, so it would be good to exhort him as well, respect of my old friendship with your father expresses this exhortation in the sense that you accept my word.

The word “*umr*” (*life*) comes with the word “*vafosiz*” (*unfaithful*) in the verse, and plays the role of *mubtadah* in the sentence which is, as the subject of the nominal sentence. The word “*umr*” (*life*) is used in its original meaning. The combination of the word with other words in the sentence is in accordance with the grammatical features of the Turkic language.

60/121 *Šāmi aḡal ūyida yatmas kiši,*
'Umr kuni gōrga batmas kiši.

In the quoted verse, Alisher Navai exhorted Sultan Badiuzzaman that a person does not sleep in his house on the eve of death, and that he will not enter the grave if he has a life, and that human death comes from destiny. As long as man is given life, he will continue to live anyway. He urges us to be brave in life and not give up, saying that if death comes, we will not be able to survive. In the verse, the words “*aḡal*” (*death*) and “*umr*” (*life*), “*uy*” (*home*) and “*go'r*” (*grave*) are contrasted, and the art of *tazad* is used. It is no exaggeration to say that the poet was able to increase the effectiveness of the *byte*.

In the above verse, the word “*umr*” (*life*) has the same meaning as the original meaning in Arabic. The word is used in the *ajuz* of the *byte*, and in the verse it forms an *idhaafic* compound with the word “*kun*” *day*. In the *idhaafic* compound, the word “*umr*” *life* is used as a *mudhaaf ilayhi*. The method of interconnection of words in *idhaafic* compound is based on the rules of the Turkic language. The *dhaafic* compound in the verse came as an *adverb of time* (*zarfu-zaman*).

62/88 *Kimga ki 'umrīda bu vāqi' durur,*
'Umr aṅa miṅ yil esa zāē' durur.

Hazrat Navai, in the logical conclusion of the epic "Hayrat ul-abror" above, describes his condition, his state of writing, and states that one is likely to use the ability that was given by Allah. Just as a moth cannot survive without fire, so a crazy cannot help but suffer from a stone thrown by children. The poet about his poetry: My poetry also just like a moth and a madman and it is of no use to me to write poetry, and in the above byte states that whoever spends his life writing poetry, even if he lives a thousand years, his life is wasted. The poet uses the word "umr" (life) in the second stanza of the verse. The word which is focus of our discussion is used in its original meaning. The word is in the role of object in the line. The method of connecting with the words after it is typical of the grammatical features of the Turkic language of the Navai period.

Conclusion

In summary, we can state that one of the most widely used Arabic words in one of the most famous works of Alisher Navai the epic "Hayrat ul-abror", "umr" in its original form without any suffix or prefixes. were found to be used seventeen times. and each of them was analyzed according to the linguistic and poetic rules. It was found that the word "umr" was used in its original meaning as ai Arabic, in each byte.

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