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Article



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PERIPHRASES OF HUMAN NATURE IN ALISHER NAVOI'S PROSE WORKS

Abstract: The article analyzes the periphrases used in Alisher Navoi's "Mahbub ul qulub" to express human character and traits.

Key words: generosity, ungenerous, hilm, gentle, a person with a tender nature, kindness, sympathy, the mortal world, liar and contentment, tuflise gone', a contented poor.

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Introduction

Alisher Navoi, linguist and poet, is not only a writer of Turkish poetry, but also the author of major works of prose, including memoirs, memoirs, and memoirs. Such a pandnoma, written in the spirit of "Mahbub ul qulub", has a significant place in Turkish prose. The holy book of the Muslim people, the Holy Qur'an, served as a program for the creation of this work. This can be seen in the descriptions and explanations given to life, occupation, and character. This work is based on proverbs, poems written in Turkish, hadiths, and "Mahbub ul qulub" can rightly be called a collection of paremiological units. In this regard, "Mahbub ul qulub" has been studied linguistically and literary, and research is ongoing[1]. Among the positive qualities of the Prophet (peace and blessings of Allaah be upon him) that he was given the opportunity to have a high potential by God are morality, honesty, kindness, thoughtfulness, devotion, generosity, and contentment, and these qualities are also found in scientific and religious works. explanation, found the form of manifestation. The negative aspects that are the opposite of these actions and characteristics, such as apathy, lying, jealousy, impatience, and cruelty, have been suggested by scholars for centuries as a major obstacle to the individual's place in society. 'no opinions have been emphasized. It is no exaggeration

to say that among the prose works of Navoi, "Mahbub ul qulub" describes the conclusions of the scientist during his 60 years of life. Written in the context of exhortation, this work is not about simple actions and simple words, but about the actions and events that can be observed in a person and in the life of each person, as well as how to overcome such events. rather, the compound is explained by artistic expressions in the gaop pattern, within which such expressions, through paraphrases, take the lead. The following are examples of similar periphrasal compounds.

Materials and Methods

Another great commandment is that it has a lot to say about it. Yana bir *amri azim*[3.76] ehsondurkim, aning bayonida ko'p so'z ayondur. Al-insonu ubayd al-ehson anga dol va halli jazo al-ehson ilal al ehson anga guvohi hol. Ushbu jumlada qo'llanilgan". The word "amri azim" used in this sentence expresses the meaning of donation, and the periphrasis in the form of a compound expresses that donation is a great action, a great deed for a person.

Insoniyat bog'ining dildisandroq shajari ehsondur va *odamiylik konining arjumandroq gavhari* ham ehsondur. The phrase "the most beautiful tree in the garden of humanity" and the "*odamiylik konining arjumandroq gavhari*[3.76]" used in the

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above sentence express the essence of the most precious and cherished pearl of humanity.

Ehson *tiriklikda yaxshi otdur, o'lgandin so'ng do'zax azobidin najot*. This periphrastic compound is formed on the basis of both a complex compound and a sentence pattern, "*tiriklikda yaxshi ot*" that is, it brings happiness, such as gaining the respect of those around it for the duration of one's life, "*o'lgandin so'ng do'zax azobidin najot*"[3.113] which explains that the torment of hell in the eternal world is one of the main characteristics that saves from torture. It follows that charity is an act that gives a person two worldly blessings.

Regarding charity, the Qur'an also states that if someone donates something to someone, Allah will repay him tenfold[4].

Another characteristic of humanity is generosity, which Navoi called "saxovat *insoniyat bog'ining borvar shajaridur*, balki ul shajarning mufid samaridur. *Odamiylik kishvarining bahri mavjvari*, balki ul mavj bahrining samin gavhari" . and tries to interpret it as a fruit tree of the garden of humanity and a precious gem of the roaring sea. Generosity, the antonym of generosity, uses the paraphrases "saxovatsiz kishi- *yog'insiz abri bahor* va *royihisiz mushki totor*"[3.78], which compares such people to a cloud that does not rain and an odorless perfume.

Another of the good qualities of humanity is hilm, which explains its meanings such as gentle nature, patience, meekness. Here are the descriptions of *hilm*(delicacy, softness) in "Mahbub ul qulub". "*Hilm inson vujudining favoqihlig' bog'idur, odamiylik' olamining javohirlig' tog'i. Tengri do'stlarining hikoyati*[3.83] va alar axloqining rivoyati afsonasidurkim, uyug'on ko'nglumni uyg'otur va taronaedurkim, xiralig'idin qotgan ko'zni yig'latur, Yaxshilarg'a erishmak - itni poklar chergasiga qotti va yomonlarg'a qorishmoq- anbiyo avlodin jahannamg'a uzatti". The term "hilm" used in the above sentence means delicacy, softness of nature. The paraphrase "*inson vujudining favoqihlig' bog'i*" refers to the orchard of the human body, gentleness protects the body from harmful properties, this aspect used against anger is expressed in the same way that a fruit tree constantly feeds the people, and hilm also enriches the soul with good qualities.

Birth and death are normal. Navoi on life and death as a result of birth "Umr *foniydur bevafo*, ul boqiy hayot *mujibi baqo*" using periphrasis, life is a liar, it will never be fulfilled i.e. the life after death is the real life, the eternal world, and the good man and the bad man live after the death of the real life. It is

said that what the afterlife is like depends on the good and bad things we do in life.

"Ilm o'rganmak din tavqiyati uchundur, yo'qki dini jam'iyati uchun. Xayrsiz g'aniy- *yog'insiz sahob* va amalsiz olim- dobbaki anga yuklagaylar kitob" also used against greedy, stingy, stingy people, Navoi describes them in the paraphrase "*yog'insiz sahob*", which is like a cloud without rain.

The following paraphrase is used in "Mahbub ul qulub" for people who are liars, promiscuous, and unable to keep their word, "Yolg'onchi- *ununquvchi va taammul va ehtiyot yo'lidin kanora tutquvchi*[3.90]" meaning that such people always forget what they say, are cunning, and are very careful.

"Qanoat- *istig'no sarmoyasidur va sharaf va izzat piroyasidur*". The two units used above as a synonym for contentment, which is a manifestation of humanity and willpower, are the "*istig'no sarmoyasi*"[6.285] - the basis of non-need, and the "*sharaf va izzat piroyasi*" - the adornment of greatness and glory. etc. are also periphrases formed in the compound mold. "Muflisi qone'- *g'aniy va shohu gadodin mustag'niy*". The compound used in his speech means a contented poor man, and for such people he is "*g'aniy va shohu gadodin mustag'niy*". that is, a paraphrase was used that expressed the need that the king did not need a beggar, did not expect ordinary help from them, and did not expect a donation from a rich man. In a sense, this expression encourages the reader to be proud and honorable.

Conclusion

The above comments and analyzes testify that such qualities as generosity, contentment, humanity, honesty, and gentleness, which are the expression of humanity, are the greatest actions and qualities that lead to perfection and are necessary for the happiness of both worlds. From the above examples, Navoi was able to achieve his goal. Definitions of a person or event from different points of view, the expression of ideas on the basis of synonymous fixed compounds, or antonymous explanations, given as a sample, which have both positive and negative connotations to a concept, lead to the formation of synonymous and antonymous periphrases. The judicious and appropriate use of such language tools shows that the scientist has an equal worldview and knowledge in literature and linguistics. It would be useful to study the periphrases used in such beautiful and expressive classics on the example of classical periphrases.

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