



SEMANTIC ANALYSIS OF SUFI TERMS IN THE WORK OF “QISASI RABGUZI”

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Annotation:

The given article deals with the Arabic religious terms, given in the work “Kisasi Rabguzi”, a classic literary source on the history of the prophets, firstly written in Turkish language on the basis of the Qur’anic sources, which were found out to be used within the context of the names of Allah, belief, worship, mysticism, Islamic jurisprudence and were given a linguistic analysis of semantic features of lexical units. In covering the topic, methods of comparison, classification, structural-semantic and component methods of analysis were used. In covering the topic, methods of comparison, classification, structural-semantic and component methods of analysis were used.

Keywords: semantics, lexical unit, religious terms, religions, worship, Sufism, Islamic jurisprudence.

The language of examples of classical Eastern literature, which reflects religious-mystical ideas, has a special lexical-semantic layer, which is based on religious terms and concepts. “They are an integral part of the universal language system, having all the features of the lexical-semantic system. The importance of this system in the development of society, the formation of moral standards, the regulation of life and lifestyle and at the same time the fact that it is an integral part of the cultural and spiritual world of the nation is a fact that does not require proof

[15]. In particular, elucidating the semantics of the religious-mystical concepts and terms used in the language of the work “Qisasi Rabguzi” helps to understand the essence of the work and the symbols used in it.

The religious terms and concepts used in the work can be conditionally divided into the thematic groups of the names of Allah, religious issues (aqeedah), prayer, political, social and economic life of the Muslim society and Sufism.

The mystical interpretation of the word occupies the main place in the works of classical literary figures. The meaning system of these terms and concepts

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consists of several layers. If the uppermost layer meaning is usually based on real relationships in reality and human emotions [9:30], a system of hidden meanings should be discovered through consistent observation.

The researched work also has visible and hidden layers of meanings and in this case the author names the characters in the story with Sufi terms. In particular, the term ‘ammāra, which has the lexical meaning of “calling, attractor”, has idiomatical meaning of “the desire that commands evil [4:199]”.

This term is artistically described by the author. In the work, Ibrahim (a.s.) advises his daughter-in-law Ammara that the threshold of the house should be changed after his son returns from hunting. Ismail (a.s.) understands the wise advice and divorces Ammara. If the external meaning of this term is understood as the name of a person, the metaphor expresses the meaning of giving up the ego that controls humanity and commands evil. Also, the well into which Yusuf (a.s.) was thrown is given by the author as follows: Ul quzuğ atı Hıbbu-l-axyār erdi. Ma’nīsı ul bolur, ezgü quzuğı bolur. – The name of that well was Hıbbu-l-axyār. It is defined as “well of goodness” (62r6). The term akhyār mentioned in the example expresses the meaning of “three hundred leaders of the path of Truth in the mystical profession, that is, spiritual guides, virtuous and learned people who faithfully perform the deeds of the Sharia and the Tariqat [7:167]”. If the compound formed using this term apparently represents the name of a well, it is appropriate to understand its hidden meaning in the form of “the well that sought the patience of Yusuf (a.s.) and encouraged him to wisdom.” The author used a name or a well name containing mystical terms in a style, referring to its inner meaning to direct the reader.

The Sufism terms used in the work were conditionally divided into thematic groups such as the Creator and his realization, the Sufi’s efforts to achieve spiritual perfection and concepts and terms related to Sufi’s.

Terms related to the Creator and his realization. One of the terms that appears in significant quantities in the work is tajallı, which means “to find, see; to appear fully [2:135]” has such lexical meanings. This term means “The manifestation of God’s nature and attributes in something [13:152]”. In the work, this term is combined with the lexeme of nūr which means “light”. For example: Yetmiş hijābdin orta barmaq andāzasınca tajallı nūrı körindi, tağ altı kesäk boldı (121v4). The combination tajallı nūrı given in the example expresses the meaning of “the appearance of the beauty of Allah”. The term ma’rifat “enlightenment” means “to know oneself, to understand oneself, to realize with one’s heart that



one is the manifestation of God [13:183]”. In the work, this term is used as part of the compound *ma‘rifat markabī*. For example: *Qarīnčqa aydī: ... seniñ elgindäki mulkuñ qamuğı yel turur, anı mīñunča ma‘rifat markabīni mīnsañ señä yaxsıraq erdi, bir sā‘atda arşğa teggäy erdiñ. –“All the wealth in your hands is the wind, it would be better for you to ride the horse of enlightenment than to ride it, you would reach the throne in an hour” (139r20)*. In this sentence, the expression *ma‘rifat markabī* is used in the meaning of “knowing Allah, the effort to understand Him”. In most cases, these types of terms are presented in the work as a combination.

Terms related to the Sufi’s efforts to achieve spiritual perfection and concepts. One of the concepts belonging to this type is contemplation, which means as a term “the Sufi’s contemplation of God’s power and wisdom and enlightenment” [13:201]. The work contains terms that represent the stages of a Sufi’s spiritual maturity. The lexical meaning of the word *xavf* “danger” is a fear and means as a term “danger, fear of the soul losing faith [7:205]”. And *rajā* expresses the meanings of “the servant’s hope that he is saved from the danger of sinning, and the soul’s longing for God’s guidance [7:192]”. These terms in the work are used as a pair of words and enrich each other. For example: *Bu azaqındaqı yassı nā yığaç turur? Bu xavf-u rajā turur, bir anča xavfğa tölänürmān, bir anča rajāğa inanurman. – “What is the flat floor under your feet? It is a danger and a hope, sometimes I grieve that I have lost my faith, and sometimes I believe that I have escaped the danger of sinning” (18v13)*. The sentences reflect the ascetic’s stages of fear and hope, and the terms are used in their meaning.

Terms related to Sufi. In the work, terms such as *‘ābid*, *zāhid*, *muttaqiy*, *muḥaqqiq* are used to describe the characteristics of a Sufi. The term *ābid* means “one who turns to God and spends his life in prayer [7:190]”. For example: *Yana bir ‘ābidğa tegdi ersä, rukū‘ içindä uyuqlar erdi. – “When he met another worshiper, he was dozing in ruku’ (the bowing at the waist from standing (qiyām) on the completion of recitation (qira’at) of a portion of the Qur’an in Islamic formal prayers (salah)” (155r12)*.

The term *zāhid* means “one who has turned his back on worldly affairs, is busy with obedience and prayer, and has renounced worldly life”. For example: *Yūsuf ...ham zāhid turur, ham ‘ālim turur (87v14) – Yusuf ... is both an ascetic and a scholar. The term “Muḥaqqiq” means “a Sufi of high rank, who always strives for perfection, who has attained the Truth, who has disciplined his soul, and who walks on the path of goodness” [7:187]*. The author used syntactic unit of



muḥaqqiqlar aymīšlar (42r11) to promote mystical ideas and support his opinion. For example:

Muḥaqqiqlar aymīšlar: Ibrāhīm kögsündä Izi muḥabbatīniḡ oṡī bar erdi (42r11). The use of this term in this way indicates the author's cautious attitude in conveying information.

In conclusion, it should be noted that in the work “Qisasi Rabguzi” the author effectively used the meaning of the word when using religious terms. The most of religious terms and concepts expressed their meaning, while the Sufi terms such as ‘ammāra, axyar, ixlāš, xavf, rajā were used figuratively. In particular, the terms ‘ammāra and axyar are given in anthroponymic and limonymic forms, and their meaning is left to the discretion of the reader. The author used the term muḥaqqiq to promote religious-philosophical ideas. Determining the lexical-semantic essence of these terms serves to deeply understand the hidden symbolic-metaphorical meanings of the word.

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