

**THE STUDY OF SYMBOLIC LEXEMAS RELATED TO
TASAVVUF IN UZBEK LANGUAGE**

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Annotation. The article analyzes the study of Sufism and its language, thematic-semantic groups in Uzbek linguistics. The author tried to clarify the meaning of symbols and symbols in Sufism from both a lexical and a mystical point of view. The great mystical scientists Najmiddin Komilov and Ibrahim Haqqul expressed their opinions based on their thoughts and opinions.

Keywords: lexical layer related to Sufism, semantic-thematic groups of lexemes related to Sufism, lexemes representing emblems and symbols, symbolic lexemes representing animal names, symbolic lexemes representing color, symbolic lexemes representing personal nouns.

Tasavvuf is a unique science among all sciences. It also has its own language, its own direction. Sufism is the purity of heart, soul and soul. The path to the perfection of Sufism is divided into 4 stages, i.e. SHARIAT, TARIKAT, ENLIGHTENMENT and TRUTH. These stages do not negate each other, on the contrary, one is closely related to the other, and one is an integral continuation of the other.

Sufism cannot be understood apart from Islam. As the foundation of Sufism is the Holy Qur'an and Hadith Sharif, we cannot put it against Sharia.

Tasavvuf is also a science that has its own terms and, in general, its own vocabulary. In such aspects, there is a correlation between Sufism and linguistics. Sufism at present there are not enough research and scientific works related to the study of the vocabulary layer. The study of Sufism in Uzbek linguistics is very important and has its own foundations. In particular, M. Akhatova's dissertation on the topic "Systematic research of the mystical lexicon of the Uzbek language" [3] was one of the achievements in the field of linguistics in the study of the mystical lexical layer. This dissertation is significant because it reveals and analyzes the new theories related to the systematic study of the Sufi vocabulary.

Tasavvuf lexemes in the Uzbek language are divided into several thematic-semantic groups:

1. Lexemes representing abstract concepts;

2. Lexemes expressing the meaning of personality;

3. Symbolic and symbolic lexemes;

4. Lexemes representing material things, elements, subjects, etc.

Abstract concepts in Tasavvuf refer to the 99 holy names of God; the names given in the books indicate unity and relationship to love; figurative names in fiction; Sharia reforms; sect and leech names; Concepts expressing the names of maqamat and sair-u-suluk on the path of seeking Allah; it will be appropriate to understand the terms related to divine love and mystical knowledge.

The personal names are, first of all, Muhammad Mustafa (S.A.V), caliphs, companions, guardians, sheikhs, Pir-u murshids and in general all the personal names found in Sufi literature.

Lexemes representing material goods, things and objects are not used in a symbolic sense, but in their own sense to support mystical terms. For example, the words representing the subject (chillakhana, hujra, madrasa, khanakah, qiraatkhana), clothing names (turban, kulah, khirqqa), item names (joynomaz) are among them.

In Sufism, lexemes representing icons and symbols are also classified into smaller groups:

- a) symbolic lexemes representing color;
- b) symbolic lexemes representing numbers;
- c) symbolic lexemes representing animal names;
- d) symbolic lexemes representing various items, subjects and objects;
- e) symbolic lexemes representing personal nouns;
- f) Lexemes representing the symbolism of parts of the human body, etc. [4]

Literature is a field that is inextricably linked with Sufism in addition to linguistics. Because lexemes related to the mystical vocabulary are taken from mystical and artistic literature. Studying Sufism literature, the language of those prose and poetic works helps us to understand their inner meanings.

Literature is a field more closely related to Sufism than linguistics. Because the lexemes of Sufism vocabulary are taken from Sufism and fiction. Studying Sufism literature, the language of those prose and poetic works helps us to understand their inner meanings.

When analyzing the group of lexemes representing color, emphasis is placed on the characters. First of all, "What do these colors mean?" Such questions are natural. A number of studies have been conducted on color symbolism. Such scientists as Najmiddin Komilov, Ibrahim Hakkulov, candidate of philological sciences Otanova Sirdaryokhan Hakimovna (scientific supervisor: Ibrahim Hakkulov) are among them.

Tasavvuf is the science of knowing, loving and attaining the Absolute God. Therefore, the soul of a murid who is on the path of seeking God's guidance encounters different colors. Piru murshids have always observed this "talawvun" in their murids

and take on new tasks. According to these colors, it is understood at what stage the lover is in his journey to the world of unity. Sufism scholars also have 2 different views. That is, while some say that the absorption of the soul into the world of nonexistence (fano) is the transition from blackness to whiteness, one of the founders of the tariqat, Najmuddin Kubro, refers to the transition from whiteness to blackness. ...considering the black color to be a sign of su"Black" color has long been considered a symbol of greatness, majesty and dominance among Turks. Sufologists have analyzed it a lot. Ibrahim Haqqulov's work "Chained Lion's Eyes" contains an article entitled "Black color is a blessed color". "...Alisher Navoi also developed the same ideological views of his immortal predecessor Nizami and wrote: "Black color is a crown, black color is blessed" [2]. Almost all Sufism scholars consider this symbol unique. the close stage is the stage of black color. In particular, we will consider the symbolic meaning of the color system from white to black by Najmuddin Kubro, the founder of "Kubraviya Tajik". Najmuddin Kubro explained the 7 colors according to 7 concepts. Blue is charity, green is faith, blue is faith (full confidence), red is knowledge, black is excitement and wonder.rprise, they showed the decline of the soul as a symbol of the state of being" [1].

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In Tasavvuf, there are also many lexemes representing numbers. Their meaning is related to these numbers. For example, 4 (4 caliphs), 40 (40 days of chilling), 9 (9 heavens), 9 (9 stages according to the classification of Abu Nasr Sarraj), 7 (levels of the soul), 7 ("Lisonut-tayr" 7 valleys in his work), 7 (7 levels of the soul), 6 (transition of the soul from hardness to softness, i.e. latoifi sitta) and others.

Sufism also has symbolic lexemes representing the names of animals, beasts, and birds. They also have their own symbolism. It should be noted that in most cases the word has a characteristic that connects them in the dictionary and mystical meanings.

For example:

The dog (which literally means "an animal kept for guarding a farm, hunting, etc.") comes as a symbol of unbridled, unruly desire.

Dragon (literally, a legendary, large bloodthirsty snake. This lexeme also has a symbolic meaning, it means "strong lust". Just as it is difficult to defeat a dragon, it is necessary to curb one's lust. It is not complicated.

Giant (the meaning of the dictionary is "huge, evil creature". Similar to the meanings of big, huge, majestic, it is a symbol of the kingdom in Sufism. In the epic "Farhad and Shirin", Farhad's search for Socrates was a test of the giant, that is, Farhad's leaving the kingdom.

Samandar is a creature that lives in fire and is a symbol of divine love.

Often, various things, subjects and objects have their own symbolic expression. Let's look at the following examples.

Element Names: The dictionary meaning of wine is "intoxicating drink". The mystical-symbolic meaning is also directly related to the meaning. Orifona is a symbol of divine love, enlightenment, divine enlightenment in ghazals and rubai.

Khum (bowl, cup, bowl for pouring oil. In the Sufi interpretation, it is a symbol of "perfect human heart", "source of love".

Object Names:

Dayr (originally an Arabic word, literally means a Christian temple. The name of this object has the same status as the tribal lexemes tavern, idol, wine, and means the shrine of the perfect person, the assembly of lovers of God.

Symbolic lexemes representing personal nouns:

Mughanni (the dictionary meaning of which is "musician". It is a symbol of the continuously shining light, conveying the message of grace and warning about this blessing.

Lexemes representing the symbolism of parts of the human body:

The eye is one of the most common symbols in Sufism literature. It is a symbol of the perfect person, the source of the unseen, the source of mysteries.

In conclusion, one of the important issues is to study the place of Sufism in linguistics on a large scale, to create explanatory and etymological dictionaries of its terms. In order to understand the language of symbols, symbols and symbols in it, it is necessary to be familiar with mystical sciences.

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