

# Arabic Loanwords in The Work "Nasoyim Ul-Muhabbat"

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**Abstract:** Alisher Navoi's "Nasoyim ul-Muhabbat", written between 1495 and 1496, is a significant work inspired by Abdurahman Jami's "Nafahat ul-uns". This article examines the extensive use of Arabic loanwords in Navoi's text, highlighting their integration into the Uzbek language and their cultural and linguistic significance. Navoi, a prominent figure in Turkic literature, not only critiques Jami's omission of certain sheikhs but also enriches the narrative with details about Turkic scholars and their contributions to Sufism, literature, and society. The study analyzes the lexicographical influence of Arabic on Uzbek, noting that 55-65% of the Uzbek lexicon consists of Arabic loanwords. Through examples like *ilm*, *adab*, and *sabr*, the article illustrates how Navoi's work reflects the deep interplay between Arabic and Uzbek linguistic traditions, facilitated by his mastery of lexicology and adherence to Arab grammatical frameworks.

**Keywords:** Alisher Navoi, Nasoyim ul-Muhabbat, Arabic loanwords, Uzbek language, Sufism, Lexicology, Turkic literature, Arabic grammar, Linguistic influence, Cultural integration.

**Introduction:** Alisher Navoi's work "Nasoyimu-l muhabbat" ("Breezes of Love") was written between 1495 and 1496, influenced by Abdurahman Jami's "Nafahat ul-uns." In this work, Alisher Navoi critically examines Jami's text, noting that "they neither mention all the sheikhs of ancient times nor write about many of their contemporaries, including themselves." He emphasizes that "the work does not provide information about all the sheikhs who lived in earlier times." Navoi then proceeds to offer information about "Turkic sheikhs" such as Jami, Lutfi, Ashraf Muflisi, Sheikh San'an, Nasir Khusraw, Nasimi, as well as Ahmad Yassavi and Suleiman Bakirgani. Notably, Navoi pays great attention not only to the Sufi views of the individuals mentioned in this work but also to their contributions to literature and culture, and most importantly, to illustrating their place in society.

The work "Nasoyimu-l muhabbat" is considered an exceptionally important source for studying Alisher Navoi's truly multifaceted creativity, including his philosophical, Sufi, religious, and didactic views, as well as his translation and research activities, and aesthetic perspectives. This work has not been extensively studied in Uzbek literary studies and linguistics.

Some of its copies are preserved in the manuscript

collection of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan under inventory numbers 3415, 857, 3420, 8514, and 1825.

## METHODS

Alisher Navoi, renowned for creating excellent works in Arabic and Persian, is considered a thinker who extensively composed in these languages. Among his linguistic works, "Muhokamat-ul lug'otayn" stands out as a rare source aimed at comparing two languages: Persian and Uzbek, while also illuminating the potential of the Turkic language. Although Navoi does not specifically focus on the Arabic language in this work, he adheres to the traditions of Arab grammarians when categorizing words into parts of speech and explaining their grammatical categories. Following this tradition, he divides parts of speech into three types: *ismun*, *fe'lun*, and *harfun*.

As a result of the long-standing influence of Arabs and the coexistence of the two peoples, numerous Arabic words have entered our language. These words have become so ingrained in the language that in many cases, we consider them our own without knowing their etymology. This phenomenon demonstrates that the Uzbek language has rapidly enriched and gradually developed not only through internal factors but also

external influences. Despite the fact that the languages of these two peoples belong to different linguistic typologies - genealogically, the "Indo-European" and "Turkic" language families, and morphologically, Arabic being an inflectional language and Uzbek an agglutinative one - they show a remarkably strong influence on each other.

Although the five-volume explanatory dictionary of the Uzbek language contains more than eighty-five thousand words, it would not be an exaggeration to say that at least 55-65% of them consist of Arabic loanwords. Great thinkers like Navoi, of course, played a special role in facilitating the powerful influence between these two languages. It is well known that Alisher Navoi was well-versed in the field of lexicology, which is an important part of Eastern linguistics.

By the 15th century, numerous dictionaries dedicated to studying the language of Alisher Navoi's works emerged. These included Toli Imani's "Badoyi al-lug'at," "Sangloh," "Lug'ati atrakiya," "Xulosayi Abbosi" (a condensed version of "Sangloh"), Muhammad Rizo Xansar's "Muntaxab al-lug'at," the old Uzbek-Turkish dictionary "Abushqa," and others. From the 1960s onwards, Uzbek scholars began to examine the lexicographical characteristics of these aforementioned dictionaries. It is worth noting that none of the dictionaries compiled based on Alisher Navoi's works were intended to determine or interpret the number of words used in the poet's compositions.

According to B. Hasanov, in dictionaries compiled based on Alisher Navoi's works, lexicographers tended to select words specific to the old Uzbek language. Some Arabic and Persian words are also included in "Sangloh" and "Lug'ati atrakiya." Among the lexemes considered as old Uzbek language words, there are a number of terms that have been assimilated into the Uzbek language and become "native words." According to J. Closon, the "Sangloh" dictionary contains about 970 lexical units borrowed from Mongolian, Persian, Arabic, and other languages. In dictionaries based on Alisher Navoi's works, several words are collected for each letter based on the Arabic alphabet, and the words grouped under a certain letter are called "bab" in the book "Abushqa."

Many Arabic words can also be found in Alisher Navoi's work "Nasoyim ul-muhabbat."

## RESULTS

In particular, the work extensively uses Arabic terms such as: ilm, aynul yaqin, ilmul yaqin, haqqul yaqin, laduniy, voridot, voqi', "Vojibul vujud," jalla jalallahu, Olim, Qodir, shahodat, shariat, tariqat, salavoti hamsa, zakot, ro'za, adab, hilm, burdborlig' (endurance, patience), rizo, sabr, sidq, riyoziyot, mavhibat (gift,

favor, present).

Additionally, the work frequently features Arabic words such as: aazz - most precious; more precious; adabiy, abadiyat, abbadat; abvob - doors, gates; abdol (worshippers, dervishes); (in Sufism, abdol refers to those who have reached the fifth level in the Sufi hierarchy), namely:

Imam Ahmad Hanbal said that Zakariya is from the abdal. ("Nasoyimul-muhabbat," p. 52).

In addition, the work contains Arabic borrowings such as adib, adim (unparalleled, unattainable); adl (justice, justice, righteousness, correctness, truthfulness); adloyin (one who works for justice, adloyin, truthful); adlcha (justice, justice); adho, and this word, as a polysemous word, is used in the text in the following meanings: 1) lowest, lowest, base, 2) a little; insignificant.

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### 1. Arabisms belonging to nouns:

Adovat - enmity, opposition; ad'iya - prayers, supplications; ajal - death, end of life; ajilla - great ones, dear ones; ajma' - all, everyone; azvoq - pleasures, delights, delights; aziz - rare, precious; azob - hardship, suffering; ozor, pain, pain; azon - call to prayer; azfo - complicated thing, dream: ~ i ahlom - in distress, chaotic dreams; some vague hopes; azho - sacrifice: ~ iyd - Eid al-Adha: ayn - eye, in the eye; eyelash; aimma - imams, religious leaders; kobir - great ones, nobles, nobles, high-ranking people; possessors of virtue; alaf - feed, grass, hay; alomat - sign, mark, trace, work; aloqa - relationship, connection; to be in communication; amal - craftsman, artisan; anbon - bag, bag; asror - secrets, hidden things; aso - staff, stick: Atiq - Atiq (the name of the old mosque); afozil - the most virtuous, the most perfect; axloq - behavior, character, manner, etiquette; ashur - the tenth day of Muharram; the day when wheat pilaf is cooked: (He passed away on the six hundred and eighty-sixth day of Ashur. Nasoyimul-muhabbat, p. 164); ash'or - poems, ghazals: a'do - enemies; ag'niyo - rich, wealthy, wealthy; ahd - firm promise, promise, oath, pledge; ahibbo - friends, loved ones; ahfod - grandchildren, descendants; bavorik - lightning, thunder: ~ i qurbiga xariq qil - to bring closer to the bright, radiant (God's) light: badal - exchange; badal, replacement; bayon - word, expression, image, description, declaration; bazzoz - cloth seller, shopkeeper; baynal - aqtob between the poles; between the leading group of the tribe; bay'at - agreement; agreement; barzagar - farmer, grain grower; baghdadlig'/baghdadlik - place name; bel -

shovel, sharp shovel; jadid - new; name of one of the bahrs in the aruz meter; Jazira - island; name of a geographical place; vasilot - ways, means; pretexts, reasons: vassof - describing, describing, praising, glorifying; vafo - pledge, loyalty, keeping a promise; vafot - death, decree; viloyat - province, region; viloyatmaob - place of appeal in the province; volid - father, father; gilim - coat, outerwear; jamoat - society, people, majority; jamoatxona - meeting place, assembly hall; jamodot - inanimate objects, inanimate nature; jamol - beauty, elegance, elegance; janb - side, side, opposite (i/sida); (...if you find a place to hide us, this community will come seeking our execution).

The Sheikh, with one sleeve and one cave, called out, "Where are you, Ali Tusi?" (Nasoyim-ul muhabbat, p. 121).

When the Almighty Truth saw Himself in that station, his pride appeared there and he said to himself that what not to eat is the attribute of the Almighty Truth and this is now my fruit. (Nasoyim-ul muhabbat, p. 286).

## DISCUSSION

In the explanatory dictionary of the Uzbek language, the word xaloyiq is taken from the Arabic word, which means creatures created by Allah, worlds. Navoi used this borrowed word in his work "Nasoyimu-l muhabbat" for the following situation:

Xaloyiq, soyir (adjective), fajr - Another is fasting, who is soyir xaloyiq fajr. (Nasoyim-ul muhabbat, p.28).

The word fajr in this sentence is also originally an Arabic word, meaning dawn, dawn prayer. In the above sentence, we can see that Navoi used it in exactly this sense:

Anonyat (Arabic - 1. Selfishness, arrogance, haughtiness; 2. We can see that "Nasoyimu-l muhabbatda" is used in the second meaning, that is, in the sense of honor, pride. For example: Sabah Sheikh Ammar ordered who is more than Najmuddin and go to Egypt Sheikh Ruzbihan to remove this unsightliness from your head with the flood. (Nasoyimu-l muhabbat, p. 266).

Arafat - (Arabic, Arafat (mountain name): Present at the position of Arafat. (Nasoyimu-l muhabbat, p. 156).

Friday - Friday, the fifth day of the week:

On a Friday, Shibli, suffering from Mawt's illness, found compassion in himself. He said to Bukayr, "Who brings me to the mosque?" (Nasoyimu-l muhabbat, p. 113).

Maid - slave:

Suddenly I saw that maid standing above his head and saying that that person sitting like this is bringing you back to life. (Nasoyimu-l muhabbat, p. 443).

- i habashiyya - an abyssinian Zangi slave:

One day, a servant of Habashiyya appeared on the road, her face covered with a burqa. (Nasoyimu-l muhabbat, p. 453).

1. On the part of speech of the verb:

Ayit means to say; ayril/ayrul means to separate, to be divided; to separate, to be separated; to distance oneself; aytish means to argue, to talk; to argue; angdi means to wait, to wait for the right moment. This word is given in "Nasoyimu-l muhabbat" as follows:

Angdi - (Arabic, to wait, to wait for the right moment): A thief, angdib, slipped their headscarves. (Nasoyimu-l muhabbat, pp. 15-70).

Arabiya/arabiyat (Arabic - relating to the Arabic language, literature, history, meaning Arabic). In the work, this word appears in the sense of literature:

...poetry would turn into him. They say it's as Arabic studies and jurisprudence describe it. (Nasoyimu-l muhabbat, p. 398).

Borg'uluq/borg'ulu'g' - to go:

And he said that in any matter, be as if the Angel of Death were to come upon you, you should not go to any other matter except that, and all your state shall be with you. (Nasoyimu-l muhabbat, p. 221).

xabardor - aware, heard, known:

...a woman came from the town of Gulbor to the city of Shiraz. Sometimes she would come to our house and was a knowledgeable woman. (Nasoyimu-l muhabbat, p. 454).

Zoyanda - born, giving birth, multiplying; -bul-/ul - to give birth, to appear, to multiply:

...and lawful sustenance is all-encompassing in this matter, from which grace and knowledge are lost. (Nasoyimu-l muhabbat, p. 5).

2. Arabic words related to adjectives:

Aloqasiz - unrelated, unconnected; ajuz azal - first, without beginning; ziddi abadning, ibtidosiz qadim; azbar - from memory, remembering: ~ qil-/ayla - to memorize, to keep in mind; ajlof - ignorant, frivolous; alaviy - belonging to the lineage of Ali: "Nasoyimul-muhabbat," p. 27; bast - joy; happiness, happiness; writing; baholiğ - value, preciousness; respected; beandomlig' - unlike, rudeness, ugliness, ugliness; bebizoat - without property, without possessions, poor: betavaqquf - continuous, unstoppable; varta - difficulty, difficult situation; disaster; whirlpool; javodir - generous, open-handed; jazabot - attraction; state of the people of the tariqat; javonmardlig' - generosity, generosity; jazolat - abundance, excess, endlessness; fasoxat; jamila - beautiful, pretty; janob - rank (li

Ansab - (Arabic - more suitable, more worthy; most suitable, most worthy) used in the work:

"Mavlon," they said, "madrasah is an aspiration." (Nasoyimu-l muhabbat, p. 297).

Jamila - Beautiful, pretty. For example: Sheikh Majduddin would sometimes recite in Khwarazm and would attend the Khwarazmshah's mother's sermon, and she was a beautiful woman. (Nasoyimu-l muhabbat, p. 269).

Jam' - Jam', group; having the meaning of community, in the work this word is used in the composition of the text in the meanings of collected, accumulated, collected:

The sheikhs of Ray say that Abulqasim had four treasures that no one else possessed. (Nasoyimu-l muhabbat, p. 75).

Juz'iyat - fragments, parts: insignificant, specific issues:

The Sheikh said that the juz'iyat is even greater than this. (Nasoyimu-l muhabbat, p. 270).

3. Arabic words related to the adverbial part of speech.

Ancha - (Arabic, 1.Many, quite; 2. It means so much, so much). For example: I told him quite a bit that he believed. (Nasoyimu-l muhabbat, p. 156).

Total - 1. Everyone, everyone. 2. Whole. In the work, 3. -i abnoyi zamon is used in the meaning of all contemporaries. For example:

...just as the inner community was more comprehensive than all the prophets of the time, just as the inner community was more comprehensive than all the prophets of the time rather than many of the sheikhs of the past. (Nasoyimu-l muhabbat, p. 257).

-i mashoyix - all, all sheikhs. For example:

On Monday, the twenty-ninth of the month, all the sheikhs were present. (Nasoyimu-l muhabbat, p. 347).

Janb - side, side, opposite (i-sida). For example: "However, they say that there is another type of poetry besides poetry, and poetry is scarce in his soul, and his words bear witness to this meaning." (Nasoyimu-l muhabbat, p. 429).

Jonib - 1.Side, side, aspect. 2. Cause, reason.

Sheikh ibn al-Arabi said that I learned from this that a student can attract the Sheikh to their soul with sincere attention. (Nasoyimu-l muhabbat, p. 231).

Society - completeness, perfection:

...in this ummah, their spiritual perfection and progress will be accompanied by their community. (Nasoyimu-l muhabbat, p. 231).

Jami'ul-asal - originally from the Naqshbandi order:

His contentment is Abdulfazl, Jami'ul-asl, nishaburiyyul-mavlid. (Nasoyimu-l muhabbat, p. 374).

In conclusion, in the work, one can find many Arabic words and sentences related to all parts of speech.

## CONCLUSION

The analysis of "Nasoyim ul-Muhabbat" reveals Alisher Navoi's pivotal role in bridging Arabic and Uzbek linguistic traditions. The extensive incorporation of Arabic loanwords, encompassing nouns, verbs, adjectives, and adverbs, underscores the profound influence of Arabic on the Uzbek language, with approximately 55-65% of the Uzbek lexicon derived from Arabic. Navoi's adherence to Arab grammatical structures and his lexicographical expertise enriched the Turkic language, making his work a vital source for studying linguistic and cultural interactions. This study highlights the need for further exploration of Navoi's contributions to lexicology and the enduring impact of Arabic loanwords on Uzbek literature and identity.

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