

SEMANTIC CHARACTERISTICS OF COMPOUNDS WITH A WATER COMPONENT IN THE WORKS OF ALISHER NAVO

Ro'ziboyev Asadbek Ravshan o'g'li,
Xo'shboqova Lobar Qo'chqor qizi

4th year students of the Foreign Language and Literature Department of Termiz State University

Annotatsion: *Water - the source of life, a symbol of purity and purity has been living in the imagination of the Uzbek people for many centuries, is considered a source of well-being, food, abundant hair, all figurative expressions associated with water belongs to God. Built on the basis of figurative and divine love, these figurative expressions increased the diversity, expressiveness and expressiveness of speech.*

Key words: *colored water, red water, pink water, foot of water, Gulrukhsor water, Naisiton water, estuarine water, fire water, grape water, water of joy, water of joy, water of survival, musallo (machit), place of worship) water, water boda, bloody water.*

Water is a great gift of nature, the basis of life on earth. Water is the soul in the body of all creatures and the blood in their veins, the existence of life, and moreover, it is an inexhaustible and inexhaustible wealth generously bestowed by nature. Ideas about water as a source of life, a symbol of purity and purity have lived in the imagination of the Uzbek people for centuries. In the Avesta, water is seen as a source of well-being, food, and wealth, and in the teachings of Sufism, the Turkic peoples considered water a source of deliverance and divine power. It has been scientifically proven that they had a strong belief that water protects a person from any disasters, misfortunes and even death. In the worldviews of our ancient ancestors, water was a symbol of the soul, spirit, immortality, the salvation of eternal life, the basis of life. The ideal of a Sufi is to conquer the thirst for peace and be cleansed of the fears of fate, and among the ancient Turkic peoples the words "shuv" or "water" also have the meaning of "awakening", "resurrection", "success". Expressed. But for all of them, identity is the water of life. Sufis often perceived the manifestation of divine light through water. Even members of some sects begin their first act by drinking water with salt, and this is considered a symbolic purification before the unified authority.

Alisher Navoi, the founder of the Uzbek literary language, enjoying the creativity of representatives of Sufism, paid special attention to the word water in his works. Analyzing his work, we see that he skillfully used hundreds of water

images. Their meanings are varied. For example, such figurative expressions as “animal water”, “miracle water”, “Kavsar water”, “water of immortality”, “zam-zam water”, “water of life”, “khyzr water” speak about life, and not about water.

“If there is a pleasant breeze and water in heaven, then the weather in Meifurusha’s house is different.” (Majolis un-nafais, p. 56)

In this place, “Kavsar water” means the water of a heavenly source, the water of life, vitality. In the minds of people, heaven is a precious, beautiful place where the so-called person is not in danger of material and spiritual bloodshed. He lives in pleasure and leisure. Everyone dreams of living there. Kavsar water there provides peace and tranquility in the soul of a person who wants to achieve the will of God.

Colored water, red water, pink water, foot of water, Gulrukhsor water, Naisiton water, mouth water, fire-colored water, grape water, water of joy, water of happiness, Musallo water (church, place of worship), Boda water, blood water represent meanings of wine, may and beer. These words are used figuratively to mean gaining God's love and attributes. For example,

“I drank the cup and got rid of the misfortune. By drinking frog water, I got rid of death. (“Devons of Phonias”, p. 43)

At this point, “Bako water” is used to mean eternity, eternity, permanence, eternity, endless life. A person who drinks this water will get rid of misfortune and be saved from death. In the text, the water of the tank in the glass represents the content of love for God. The lover lives in pursuit of God all his life.

In Navoi’s works, such compounds as bitter water, painful water, water misfortune form a number of synonyms with the meaning of deprivation:

“What bitter water do you drink, be afraid,

“Kaf on the lips, Mavzhdin truth on the face.” (“Farhad and Shirin”, p. 18)

In this place, “bitter water” means reaching the shore with difficulty and effort. It is precisely this struggle to achieve the truth that alienates the lover from people. He moves like a stream to reach it.

Tears are represented by such figurative expressions as colored water, a drop of water, water of tears, water of tears, water of repentance, water of sorrow, water of regret, water of regret, soup.

“Your arrows always comfort me,

A drop of water seems to be everywhere.” (“Badayi ul-Bidaiya”, p. 74)

“A drop of water” is used to mean tears flowing from the eyes of a lover. The tears of a lover diminish the fire of love lit for the beloved, at least a little.

“Ashk” means tears, painful, sad, sad tears shed during the pilgrimage are called “Sirishk”, i.e. bloody tears. Tears in Navoi's works are represented by the Persian words "shor" and "ob", which mean salt water. The reason why God made

the water of the eyes salty was to protect these clear eyes from all dust and harmful substances. It allows you to clear dust that gets into your eyes through tears.

“Katra suv” along with the meaning of tears also represents the meaning of rainwater. Every drop of rain that falls from a cloud scatters from the sky to the ground like pearls. As soon as raindrops fall on the ground, nature comes to life, grass grows, flowers open and the sweet fruits of the earth ripen. This alone can be compared to pearls falling from the sky.

"Every drop of water from my cloud,

Burudatdin showered the world with pearls. (“Farhad and Shirin”, p. 118)

In addition, the figurative expression “water of the cloud of gratitude” is used, meaning rain water: “How beautiful you are, the dust of your path is extinguished by the water of the cloud of gratitude, the queens sweep the place of your rest with their wings.”, 116-b)

Such figurative expressions as blue water, clear water, blue water, blue water are used in Navoi’s work as compound words meaning clarity.

"Blue water" means clarity, purity, cleanliness. The surface of the river is so clear that the water has such clarity. If you look into clear water, you will see your reflection. Even if you look at Yor's face, you will see your reflection in it. The transparency of the river surface, the blue water is like a mirror:

“I have a letter in your mirror,

Or maybe the blue color in the mirror is due to the effect of water.” (“Badayi ul-bidaya”, 54-b)

Also in Navoi’s work, black water was formed on the basis of water - an image of a landscape in ink, water letters, a pattern placed in water - ripples of water, ripples formed on the surface of the water when the breeze blows, relaxing water - treatment, relief from pain, healing water from the mouth - saliva, liquid secreted from the mouth, water gulshan - lover, wanting to fall in love, yor, water of purification - protection from sin, pure and leading to the right path - these are figurative expressions meaning names.

All the figurative expressions related to water mentioned above are built on the basis of metaphorical and divine love for God. These figurative expressions increased the variety, expressiveness, and expressiveness of speech.

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