

## THE USE OF WORDS FROM THE ARABIC LANGUAGE IN THE POEM "INSON"

Abdurahmon Kayumdjanovich Latipov

Teacher at the Creative School

Named After Erkin Vohidov

Xolmuhammad Xayrulloevich Fattohov

Ferghana State University

Teacher of the Department of Linguistics

### ANNOTATION

This article examines the semantic aspects of some words from the Arabic language used in Erkin Vahidov's poem "Man". It deals with issues related to the poet's skill in the use of words, his views based on the inner meanings of words.

**Keywords:** and phrases: Arabic language, writing, contradictory words, inner and outer meaning, religious-philosophical views.

### INTRODUCTION

After the peoples of Central Asia were honored with the religion of Islam, the range of influence of the Arabic language and writing was further expanded. The position of the Arabic language in school, madrasa, office work has increased. Arabic has become a language of science. Scientists such as Al-Khorezmi, Abu Rayhon Beruni, al-Forabi, Abu Ali ibn Sina wrote their works in the same language. Alisher Navoi described the features of the Arabic language in his work "Muhakamatul lokhatayn" as follows: "Everyone knows the Arabic language of the month of fasohat, classical and balagat, and there is no claim of any takallum people to the munda." That is, "of all these languages, the Arabic language is distinguished by elegance, and with the decoration of artistry, it is a miracle that there is no calling of the people of any language in it." In the works of Hazrat Alisher Navoi's follower, people's poet of Uzbekistan Erkin Vohidov, Arabic words were also used with great skill. The poet, who brilliantly used the feature of the Arabic language to convey many meanings in a short sentence, gave the name "man" to his revenge, which exclaimed All Mankind. Man (إنسان) is the word from the Arabic language o'zlashma, "iinaas" – (إيناس) "to discern" derived from the word, "aanastu" – (آنست) "I saw" mean. The Arabs call the pupil of the eye "insaana ul-ayn" – (العَيْنِ اِنْسَانًا) the person of the eye, that is, the part of the eye that sees. So "man" is "the owner of the soul that sees and sees". Another meaning of the word man (نَسِيَان), Kufa scholars say, is derived from the word nisyaan – (نَسِيَان) "forget". Adam caused them to be expelled from Paradise and taken down to Earth, forgetting the Covenant, and eating the forbidden fruit, and Adam a.s. their children were called human beings. "Man" is "forgetful". So, the wise poet calls on the ignorant to look at the existence of mankind, to realize his own, who has forgotten that he is in this place, to call his revenge. The poet describes the globe as "a fixed planet". "Saabit" (اَبْتَّ) the word is borrowed from the Arabic language, which means "fixed, stable, non-movable", and "sayyaara" (سَيَّارَةٌ) the word means "body in constant motion". The poet points to the fact that the Earth is a planet

without movement in appearance, but a miracle in constant movement, and indicates the position of man in the universe, glorifying:

**Fixed-he is on the planet Man yourself, Man yourself.**

**Property olam inside a Hakan yourself, Sultan yourself.**

The poet did not say "one on the property of Alam", because he never denied that Allah was the king over all, that is, "malik ul-mulk". He pointed out that there is a right in the property of Alam ichra who has looked at some people who hold himself as the absolute ruler of the whole being in a furrow.

**Sen plagues, both mobtala, kin with no, rastu Riya,**

**Fitnagar olam aro Fatton yourself, sacrifice yourself.**

The poet, who is well aware of the Arabic language, used the words of the contrary – literal balo – muftalo (balolanan), the plot – fatton (conspirator) - Kurban (convicted of conspiracy) very reasonably. In this way, the poet who lived and created mankind in the era of the ruling system of the ideology of genius wrote, warning mankind that he was being removed from religion when he felt the whole disaster: you rose from the Crescent, the star, the crusade, the Torah, the Psalms,

Longitudinal or strange, Komron yourself, yakson yourself..

"O man, have you risen from the religion and become rich or strange? The tiger is also your own, and you are your own, " concludes the poet. We understand more deeply that such a tragic "Rise" lies in the Times of many catastrophes that are falling on the head of humanity today.

In the poet's revenge, when a person points with a subtle resemblance to the inner contradictions of the inner world, the struggle between evil and good, warn a person of eternal bliss or bliss in the hereafter.:

**In the park of Justice, Piri adovat gazida, The Devil in the sight of your own soul is yourself, The Wicker is yourself.**

In fact, man is such a creature that in it all the virtues and all the vices are embodied. As we see in the above verse, the poet described this turf in human nature with extreme wisdom in short and cast lines. Bunda also took advantage of the meaningfulness of the words borrowed from the Arabic language.

**Oh, you're free, you wrote Today a knot of your heart,**

**Who are you-he ne dahri dun, Biyron yourself, foolish yourself.**

In this revenge, Erkin Vohidov divided into lines promoting humanity, humanity, which could become a solution for all times. The ideas in these lines are relevant and significant in that they do not choose the time and space, and in this respect are a universal idea. His ideas of glorifying not only this oath, but also universal values in all his poetry are worthy of extensive research, propaganda.

In the Revenge of Erkin Vohidov "man", the words borrowed from the Arabic language are more than 60 thousand words, each of which has its own expression in different aspects of the word meaning. We pulled some of them above into the analysis. A more extensive study of the text of Qasida in this respect will allow a deep understanding of the poet's skill in Word application.

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