

**LINGUISTIC FEATURES OF THE INTRODUCTION OF “RAVZATU-S-SAFO”
IN MUNIS’ TRANSLATION**

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Abstract. This article explores the linguistic features of the preface to “Rawzat as-Safa” translated by Munis Khwarazmi. The study provides a lexical-semantic analysis of the text, revealing layers of theological, philosophical, and mystical vocabulary. Terms such as Wājibu-l-wujūd, Fāyizu-l-wujūd, Sāni‘, mufradāt and murakkabāt are examined within the frameworks of Islamic theology (kalām), rational philosophy (ḥikmah), and mysticism (‘irfān). The analysis demonstrates that the preface serves not merely as an introduction but as a profound reflection of Munis’s philosophical and mystical worldview, embodying a synthesis of reason and revelation.

Keywords: Munis Khwarazmi, Rawzat as-Safa, linguistic analysis, lexical semantics, mysticism, Islamic philosophy, kalam, mufradat, murakkabat, ontology.

Аннотация. В данной статье рассматриваются языковые особенности предисловия к произведению «Равзат ас-Сафа» в переводе Муниса Хорезмийского. Проведён лексико-семантический анализ текста, выявлены и систематизированы религиозно-философские и мистико-ирфанийные элементы лексики. Такие термины, как Ваджибу-ль-вуджуд, Файзу-ль-вуджуд, Сани‘, муфрадат и мураккабат, исследованы с точки зрения калама, философии и ирфана. Установлено, что предисловие отражает синтез рационального и духовного мировоззрений автора, являясь самостоятельным произведением высокой филологической и философской ценности.

Ключевые слова: Мунис Хорезмийский, «Равзат ас-Сафа», языковые особенности, лексико-семантический анализ, философия, калам, ирфан, муфрадат, мураккабат, существование.

Introduction

The translation of “Ravzatu-s-safo”, created in the literary and scientific environment of Khorezm in the 19th century, is one of the major sources reflecting the religious, philosophical and literary thought of Munis Khorezmi. Its preface (preface) is valuable not only as an introductory part of a historical work, but also as an independent scientific and philosophical text. The purpose of the study is to identify the lexical-semantic and philosophical layers of the preface, to reveal the meaning system of the main religious and mystical terms in the text.

Research methods

The study used a complex linguistic analysis method:

Lexical-semantic approach - the scope of meaning of the main terms was determined and contextually analyzed;

Philosophical and mystical commentary - the interpretations of the terms in kalam, hikmat and tasawwuf were compared based on the dictionaries of Dekhudo and Sajjodi;

Conceptual analysis - the semantic hierarchy of terms such as "existence", "complexity", "complexity" was revealed.

Results and discussion

The linguistic features of the introduction to "Ravzatu-s-safo" in Munis' translation begin with the following sentences: "Murodot safhasining unvoni va saodot majmuasining tug'rosikim, salafi izom siyari noqillarining hikoyotlaridin mubniy va xalafi kirom noqillarining rivoyotidin mustami'dur, Vojibu-l-vujudening hamd-u sanosidurkim, jam'i mavjudot budi aning ehsoni oftobidin bir lam'adur va Foizu-l-vujudening sitoyish-u siposidurkim, majmu'i maxluqot vujudi aning birr-u imtinoni sahobidin bir qatradur.

Donoyekim, ilmi qadimi markazi xok doirlari va davoyiri aflok soyirlarining saroyirin ihota qildi; Tavonoyekim, xomayi qudratidin mufradot-u murakkabot ikki harf tarkibi bila g'ayb fazosidin shahodat arsasig'a kelturdi.

Rahiymekim, "Nahnu naqussu alayka ahsanal qasasi bima avhaynaa" oyatining nuzuli dargoh muqarrablari sarxaylining inshirohi sadri uchun nishonadur, vafuri marhamatidin;

Karimekim, "vallaziyna jaahadu fiynaa" karimasining mazmuni bila mazmuni sabilulloh mujohidlarining a'loyi sha'nida namunadur kamoli makramatidin;

Soni'ekim, til qilichig'a tavfiq sayqali bila sayqal urdikim, aning korguzorlig'i bila maydoni balog'atda ayodati bayyinot munkirlari inkorin va mo'jizoti bohirot mudda'iyolari 2a da'vosin qat'ga yetkurgay".

The passage is taken from the preface of the work "Ravzatu-s-safo", that is, from the part of hamd-u sano. This part is distinguished by its complex syntactic structure, highly literary and solemn style, and richness of religious and philosophical lexicon.

1. Lexical-semantic analysis. The lexicon of the text mainly consists of three large layers: Turkish, Persian and Arabic. The bulk of the lexicon in this passage expresses religious and philosophical and scientific and bookish concepts. They can be divided into the following subgroups:

Lexicon related to the attributes and names of Allah: Wajibu-l-wujud (the One whose existence is necessary), Faizu-l-wujud (the Giver of existence), Rahiym (the Merciful), Karim (the Generous), Sani' (the Creator), Dono (the Knowing), Tawono (the Mighty). These theonyms themselves should be divided into two types: names that are included in the beautiful names; names that are not included in the beautiful names. Among those mentioned, the attributes Rahim and Karim are considered among the most beautiful names of Allah.

Soni' – Creator.

Dono – a Persian word, meaning the wise, referring to the name Al-Alim in the beautiful name.

Tawano – a Persian word, meaning the powerful, referring to the name Al-Qadir in the beautiful name.

Lexicon related to creation and existence:

Majudot – The lexeme "majudot" used in the sentence "...jam'i yudhodot budi aning ehsoni attobidin bir lam'adur..." in the preface to Munis Khorezmi's translation of "Ravzatu-s-safo" is not a simple lexical unit, but rather a lexeme-term that combines a wide range of religious-philosophical and mystical-cosmological meanings. Its interpretation can be explained through the following aspects.

1. Etymology and general meaning. The word "existence" موضوعات is the plural form of the Arabic word "existence" or "existence", and its primary and most widespread meaning is all created things in existence, creations, the universe. The Persian words "creature", "creation", "universe" are cited as synonyms for it. In this case, the lexeme "existence" represents the set of all animate and inanimate objects and phenomena created by Allah.

2. Meaning in the context of the text. In the text of Munis Al-Khwarizmi, this word appears in the combination “jam’i wujud” (“all existence”, “entire being”), further expanding its scope of meaning. In this case, it means the entire created universe in relation to the Creator – Wajibu-l-wujud (“the One whose existence is necessary”). According to the context, the whole of existence (ma’judot) is not independent in itself, but its being (budi) is only a single ray, a light (lam’a) emanating from the sun of the Creator’s bounty. This expresses one of the fundamental principles of Islamic theology and the philosophy of Sufism through artistic interpretation. This theological relationship is further interpreted in mystical cosmology.

3. Philosophical-mystical interpretation. The term “mavjudot” has acquired a deep philosophical meaning in the works of Muslim philosophers and mystics. Its classification is diverse. According to the classification given in the Dekhudo dictionary, being is divided into such types as physical (perceived by the senses) and spiritual (perceived by the mind); partial (changing) and total (permanent); foreign (objective) and mental (subjective).

Dr. Sajjodi’s “Dictionary of Mystical Terms” (“Irfoniy istilohlar lug’ati”) contains a more precise mystical-mystical approach to this concept. According to him, “being” can be classified in relation to different worlds of being. Thinkers such as Azizuddin Nasafi divide being into three main worlds, and “total being” (“jam’i mavjudot”) fully encompasses these three worlds:

1. Olami Jabarut (The World of Power): The world of divine power and attributes. This is the highest, pure spiritual level of existence.
2. Olami Malakut (World of Malakut): The world of spirits, angels, and supernatural forces. This is a subtle level of existence that is devoid of physicality.
3. Olami Mulk (World of Property): The material, physical world in which we live. This is the level of existence that we perceive with our senses.

Thus, Munis Al-Khwarizmi’s expression “total existence” includes not only the visible world of property, but also all existence in the worlds of malakut and jabarut.

Conclusion

Thus, the analysis of the lexeme “mavjudot” showed that it is a universal concept that encompasses not only the visible material world (“Alami Mulk”), but also the world of spirits and angels (“Alami Malakut”) and the world of divine attributes (“Alami Jabarut”).

Thus, Munis Khorezmii synthesized the intellectual achievements of his time in his introduction, praising the power and creativity of Allah through both scientific method and mystical thinking. This gives full grounds to evaluate the preface to “Ravzatu-s-safo” in Munis’s interpretation as a unique monument of the literary and scientific environment of Khorezm in the 19th century.

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