

# Semantic meaning of “zulf” term in the gazelles of Amir Husrav Dehlaviy (on the examples of gazelle)

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## ***Abstract***

*This article is about the symbols of the term “zulf”, literary and lexical explanation, sufiy meanings, historical development, structure, dictionary meaning and semantic features of lingvopoetic explanation on the example of gazelle with rhymes “yakhshi (good)”, “maktub (letter)” and “oshub (quarrel)” by Amir Husrav Dehlavi. Amir Khusrav explains in the gazelle which begins with "zulf" of the word " Зиҳи намуда аз он зулфу хољу орази хуб, Яке саводу дувўм нуқтаву савўм мактуб” by means of art of improvisation has given. In this sense, the word “zulf” has created the basis for many poetic symbols as an artistic element in this ghazal. Creation of logical symbols, based on the figurative meaning of this word, has given rise to the brilliant description of its semantic meanings.*

**Keywords:** *semantics, zulf, gazelle, flower, symbol, image, sufism, poetry, lexis, dictionary meaning, Persian literature*

## **I. Introduction**

Amir Khusrav Dehlavi was a prominent and successful writer in the Persian literature and made a special contribution to spreading and establishing Persian literature throughout India. At the same time, he was one of the most famous poets of that time, able to experiment with creativity in almost all forms and genres of modern poetry, and to create many poetic and prose works. It should be noted that in the poet's creativity, the genre of the gazelle is vastly different than other genres. Especially in the poet 's circle, the ghazals of the poet with the words "good" (hub), "letter" and "oshab" (querrel) were written in a specific tone and style with other gazelles [Khusravi Dehlavi, 1960].

In it, the irony invasion is closely related to one another, such as the logical chain, meaning the conservative and ethical representation of the poet. It also has a distinctive characteristic of the form, the creation of images, the ideological aspect of the content, the logical link between the artistic symbols, the closeness of the meaning of the murshid's words, the semantic features of the word, and the non-traditional meanings that distinguish this gazelle from the poet's other gazelles are important factors.

Amir Khusrav explains in the gazelle which begins with "zulf" of the word " Зиҳи намуда аз он зулфу хољу орази хуб, Яке саводу дувўм нуқтаву савўм мактуб” [Najmiddin Kamilov (2009) 6.40] by means of art of

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improvisation has given. In this sense, the word "zulf" has created the basis for many poetic symbols as an artistic element in this ghazal. Creation of logical symbols, based on the figurative meaning of this word, has given rise to the brilliant description of its semantic meanings.

It is hard to describe the interpretation of the semantic meanings of the "zulf" in a gazelle through its logically synonymous forms. On the contrary, this poet requires great effort and hardship. If we look at it better, the word "zulf" means the word "education", "evil", "wish", "separation", "varlet", "pleasure" and "wine" similarly. However, the word "zulf" is closer to the first word of the word "mole" and the expression "beautiful face" (orazi hub), which in turn is derived from the gazelle's matlaa [Nasrullo Kabilov, 2019]. For example, the word "mole" is used as a source that literally combines some semantic features of the "zulf", from the beginning of the gazelle to the point of "point", "fitna", "munis", "victorious", "markab" (riding animal: donkey, horse, camel) is compared with the words "shadī" ("joy") and "saki". The term "beautiful face" (oriental hub) is also used in semantic terms as "letter", "oshab", "matlub", "defeat", "markup" (animal: donkey, horse, camel) and "mahbub" comparable.

For example:

Зиҳи намуда аз он зулфу хољу орази хуб,

Яке саводу дувўм нуқтаву савўм мактуб [Najmiddin Kamilov (2009) 6.40].

*(When you look at it,*

*One of the pamphlets is one of the letters of the duel)*

In this bait, the poet pointed to the fact that many words are closely interconnected, and in logical sense, the poet linked the word "zulf" to the word "literally," to "dot" and to the word "oraz". The literal meaning of the word Zulf in the bay is black and dark. In this sense, the word "zulf" is used to describe the true and natural meaning of darkness and darkness. His spiritual sign, the concept, is the word "literate", and one of the lexical meanings of this word is a black color.

The "black" slogans in the "Samples of Tasavvuf folk" slogan are presented as an expression of the universe of chance and chance, and the expression of the first appearance and the disclosure of the truth. In this regard, the "zulf" is a unique opportunity to reach the true god and the divine guardian, as a means of overestimating opportunities and various tests [Bertels E.E, 1965].

## **II. Main part**

The figurative meanings of the word "literally" in the bait are education, knowledge and wisdom. That is to say, reading letters in love is a sign of experience and skill.

On the other hand, this passage, through knowledge and enlightenment, gradually leads to the stage by stage solving the problem of the teaching. It is a sign of divine enlightenment, through which it is understood the essence of divine love and affection. It is a sign of the infirmity of a lover who has been severely affected by various hardships of love.

It should be noted that the word "zulf", "hol" and the expression "beautiful face" are the symbol of beauty and elegance. That is, it is a delicate face that serves as a basis for the facial beauty [Khusravi Dehlavi, 1960].

The meaning of the "hol" in the "point" is in the form of a true form, and the interplay between them is interpreted as: "Khol خال is the divine unity, the point of the human heart (darkness in the center of the heart) and the time of the divine" [Bertels E. E. 1965]. Thus, it is possible to conclude that the word "khol" (mole) is a unique and symbolic source, indicating that the entity is void and the uniqueness of Allah, and is the symbol of the vigilance, awareness, the adherence to the Truth, and the divorce of the divine curtain. It is a source of trust and inexhaustible beliefs of the righteousness of God.

It is a source of trust and inexhaustible beliefs of the righteousness of God. In other words, «point" is a reference point of the tariq and its staircase, which is the tax. But this way is very difficult and tested.

In this bait, the term "beautiful face" (orazi hub) is a source of greediness and divine beauty and is similar to the "letter". This is a mazhar. In our view, the word "letter" is used to describe and conceal divine mysteries and secrets.

That is, the lover is perceiving and analyzing his love of divine love by means of his knowledge and worldview. The "letter", in the letter of the Sufi path, refers to the meaning of the verse "خط" and "the disclosure of Allah" [Bertels E. E. 1965]. Through Divine Enlightenment, perceives the essence of love and delights in his divine love.

Саводу нуқтаву мактуби ўст дар дили ман,

Яке балову дувўм фитнаву савўм ошўб [Najmiddin Kamilov (2009) 6.40].

*(In his heart is a letter to his doctor,*

*One of the honeys is one of the targets).*

While comparative and logically analyzed in this bait, we can see that the semantic meanings of the artistic symbols, which have been analyzed in the above byte, are further evolving. In this byte, the words "literary", "nukta" and "mekrup" are closely interconnected in meaning, each of which has figurative and symbolic meanings, and by means of the art of instruction it can be used as "balo", "fitna" and "oshug" are identical. The word "Savod" is a symbol of divine love, used in the form of the embodiment of the love and love of the beloved. In this sense, this word is synonymous with the word "balo".

The meaning of the word "balo" is the original meaning, that is, pain and suffering, suffering and sorrow, tragedy and distress, sadness and despair. This is a vara. That is, the tax is subjected to such calamities and hypocrisy and testimony by the jury. Sufism is used in the sense of "балю ۋ purification of the heart of the righteous through the divine test" [Bertels E. E. 1965]. Through hardships and pains, the Sabbath level of loyalty and the power of loyalty are tested.

The words "Fitna" and "oshab" (quarrel) represent the tricks, the clans and the hatred. The position and staircase of the "Nûkta" is the source of the sect, all of which are occupied in turns. That is, it is the only means of communication between Allah and the tax. It is clear that Amir Khusrav has chosen a new, unique and unique method of interpretation of artistic symbols. This news is so terrifying that even the same invasion, which is used in a ghazal, is not the repetition of the same word in the next bytes. Other bait:

Балову фитнаву ошўби ў бувад маро,

Яке муроду дувўм мўнису савўм матлуб [Najmiddin Kamilov (2009) 6.40],

*(For me, his whims and desires,*

*One of them is one of his friends).*

The words "balo", "fitna" and "oshob" (quarrel) are logically meaningful with the words "murod", "munis" (kind) and "matlub" (target). Just like in the above verse, the word "balo" also implies that it encourages the teaching of the tax, but not the hardest test. That is, it allows you to see the God for a while. This is the only way to bring the love to the divine companion and dignity.

It is in this respect that the word "balo" is essentially the same as the word "murod". Undoubtedly, the greater the value of the taxation in the process, the closer it is to the reality. Targeting is not an easy task, but requires more diet and taste. This is expressed in the science of tasavvuf with the notion "vara". The word "fitna" is closer to the meaning of the word "munis" than the other words, and as the sweetest of the romantic feelings of love and affection. One won't be afraid of the painful suffering he has suffered.

Similarly, the closeness between the words of 'oshub' (quarrel) and 'matlub' (target) is to reach the truth and to cry out in love. That is, a symbol of problems in the original purpose, a source of unhappiness. "Matlub مطلوب - is the essence of the truth in every stage" [Bertels E. E. 1965 2.172]. That is, one will not be able to divorce the divine femininity afterwards, as soon as it passes through the stairs.

Муроду мўнису матлуб ҳар се аз ман шуд.

Яке чудову дувўм ғолибу савўм мағлуб [Najmiddin Kamilov (2009) 6.40] ,

*(When I was sad,*

*One of the winners is defeated by one of the winners).*

According to the tradition of the above baits, murod, munis and matlub (target) are essentially synonymous with "loss", "victory" and "defeat". "Murad" is a lexical sense of the essence of its essence, which means the purpose, demand, desires, desire and desire. As you know, the word "dying" or "separatist" was used as an alternative to the word "murod", used as a source of fraud, loss, pessimism, pain and suffering [Khusrav Dehlavi , 1960]

But the word "munis" is more prominent than the other words, and contradicts the above points.

The word "munis" refers to the lady, and the word "victory" means superiority over the lover's love. In this sense, the word "victory" has been used as a source of loyal, untender and indifferent pleasure and lover of indifference. This is also the spiritual closeness between the words "matlub" and "maglub". That is, hopelessness, sadness and misery cannot be achieved. On the other hand, "loss of intentions" is the source of the failure to achieve a great goal after all the troubles and troubles of this discipline.

"Munis's victorious" implies that is a compromise and a compassion for God after all its disappointments.

Қудову ғолибу мағлуб рафту боз омад,

Яке ғулуму дувўм маркабу савўм маркуб [Najmiddin Kamilov (2009) 6.40].

*(His victory came again after winning,*

*One of the caretaker brand marks one of them).*

In this bait, the words "chudo" (separation), "victorious" and "defeat" are used as "gulom", "markab" (domestic animals, donkeys, horse and camels) and "markub" (a domesticated donkey, horse and camel) are meaningful in their words.

If we analyze the essence of the gazelle, the logical synchronicity of the words "gulam" and "chudo" (separation) is an indication of the unconditional commitment of the lover to love and submission to the rule of love. It is also a symbol of tolerance, perseverance, patience, and enduring all good and bad tests of destiny and love. In other respects, he succeeds in succeeding in the separation and split test. The word "victory" is a sign of the meaning of "love" and the accomplishments of the girl in love. It describes how the soul goes to the heart.

The word "markab" is derived from the meaning of "camel, horse and camel" in terms of meaning in explanatory dictionaries, and it is logically equivalent to the concept of "camel" in accordance with the essence of Sufism. The word "tuya" (camel) (shutur- شتر) in the science of tasavvuf means "the nafs" (desire), which is clean and pure". That is, pointing to the pure and immaculate heart of the man in the teaching of the Qur'an, its vitality indicates that it abandons the blessings and the delusions only towards the truth and truth. This is expressed in the irony teachings by the term "ubodat" - عبودت [Bertels E. E. 1965].

The term "Ubudiyat" refers to other things in the true sense of the word, not to mention anything other than forgetting Allah in his heart and mind. In our view, the fidelity is to reach the level of sheikh and perfection.

The word "maglub" is for the meaning of the term "markub," which is closer to the meaning of the word "domesticated horse, donkey and camel" and is used to confirm the above points. The consequence of this is that it is a sign of obedience, humility, and tolerance.

Фулому маркабу маркуб бо се чиз хуш аст,

Яке хузуру дувўм шодиву савўм маъбуб [Najmiddin Kamilov, 2009].

*(Three things to do with gulomu markab,*

*One of them is a lover of happiness.)*

In this bait, the words "gulom", "markab" and "markub" are superhumanly affiliated with the words "peace", "joy" and "loving". The word "gulam" and "peace" is closely interconnected, meaning that the term "thief" refers to the duty of slavery, subjugation, captivity and adventure in the love of divine love. The word "Huzur- fo ecruos a si" حُضُور - tranquility, peace, tranquility, tranquility and peace, and its linguistic interpretation is in the form of "witness of God's uniqueness" [Bertels E. E. 1965].

That is, the source of the Truth and the Source of the perfect source of truth. It means to see God's face and to enjoy it.

The word "markab" and "markub" in the above verse is the expression of purification of sins and faults in the teaching of the above verse, which is expressed in the hadith by the word "zuhd": "Zuhd زهد - means to abandon life's virtues and to overthrow them" [Bertels E. E.,1965]. Therefore, these words are used as a source of diet and riyozat, which means that it is to succeed in achieving the level of perfection.

It is these words that are compared to the words of "joy" and "mahbub", which suggests that the taxis achieve their purpose.

Ҳузуру шодиву маҳбуби ман бувад, Хусрав,

Яке шаробу дувӯм соқиву савӯм рухи хуб [Najmiddin Kamilov, 2009].

*(My peace is sweet and beloved, Husrav,*

*One of the wines, of one of the cupbearer and one of them is she)*

Through the art of tashbeh, the word "tranquility" is compared to the word "wine", the word "joy" and the word "mahbub" to the expression "beautiful face." The word "virtue" comes from the meaning of its meaning, that is, enjoyment of pleasure, joy, joy and joy and rest, and the word "wine" is a source of forgetfulness in the heart of the tax, as well as a good life-giving and life-sustaining .

It is a figurative expression of the fact that the fidelity is in a state of ignorance and drunkenness when he sees the truth. "The irony of the wine بارش - your soul is the truth of the truth of the truth, the concealing of the secret and the secret, and the taxation of the science", and this is the proof of our opinion [Bertels E. E. ,1965].

He is aware of the fact that he is a lover and a close friend. That is, as a source of gratification, it brings with it drunkenness and drunkenness to the heart of the fidelity, so that the person should make the essence of divine love and enlightenment better. Indeed, it is in this sense that soki (cupbearer) ساقی - is also used in the science of tasavvuf [Bertels E. E. 1965].

In this sense, this word means that the fidelity is higher than that of shaykh, or even higher. The fact is, that the true God will be able to see those who do not, and will not have all the worshipers.

The word "mahbub" and the expression "rukhi-khub-beautiful face" are summarized as a means of expressing the main purpose of the poet. That is, through the use of this word and phrase, love is interpreted as an expression of love for Allah's Deed. Indeed, the word "ruk" (face) means "breaking the dwarf of Allah".

### III. Conclusion

It should be noted that this gazelle has a distinctive character and style in the poet's creativity, which is quite different from the other poet's novels. Irfan explanations are logically interconnected, from the beginning to the end, through the creation of artistic representations, the use of nontraditional and rhymed meanings, the propagation of Irfan ideas, the perception of the spirit, the lyrical love status, the creation of images is a sign of the great workmanship of the poet. Amir Khusrav's thoughts and remarks are expressed in the image of new interpretations, rather than other gazelles [Khusravi Dehlavi ,1960].

It is a significant style of the poet's use of the poetic style of the narrative, which is a relatively small part of the gazelle genre, to use the lexical synonymic words meaningfully in a synchronous manner with each other, every single bait and gaze. Therefore, it can be said that the poet's philosophical views were not only artistic, but also scientific. Considering these features, we consider it a good idea to be one of the novelties of the poet in the modern world.

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