



## Research Article

### SPECIFIC FEATURES OF MAVIZA

**Submission Date:** December 05, 2024, **Accepted Date:** December 10, 2024,

**Published Date:** December 15, 2024

**Crossref doi:** <https://doi.org/10.37547/philological-crijps-05-12-08>

**Journal Website:**  
<https://masterjournals.com/index.php/crijps>

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

**Marvarid Nurbayeva**

PhD student at the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan

### ABSTRACT

This article aims to reveal the peculiarities of the term maviza, which embodies meanings such as “advice”, “guidance”, “exhortation”. Uzbek, Persian, and Turkish dictionaries were used to cover the term “maviza”. The poets of maviza were mentioned and their works were interpreted artistically.

### KEYWORDS

Advice, ogit, mavizanoma, mavizatnoma, maviza, pand, counsel, exhortation, sermon, preaching, edifying words, metaphor, literary criticism, theology, definition, description.

### INTRODUCTION

Maviza – is a term related to literature and, in a sense, to theology. Arabic words mean meanings such as advice, guidance, exhortation, and. Again, it comes in a portable figurative sense, like a recommendation. Alisher Navoi used the term majeure in the text of his works of lyrical and prose character, which he created as a genius poet, great thinker, scholar of Eastern classical literature, philosophy, in the form of maviza or pand, used in the form of exhortation, sermon.

First of all, let's focus on the English, Persian, Turkish, as well as the meaningful interpretations of the term maviza in the dictionaries. In general, the definition and data complement each other.

Dictionaries devoted to the language of the Navoi works describe the maviza as follows: “Mavoiz موعظه a. [birl. mav'iza موعظه] Pand-u nasihatlar; Mavoizoso kalom – nasihatomuz so'z” (mavoiz - counsels and exhortations, edifying words). [1.210]



According to our study, first of all, in the Turkish dictionary of Uzbek and Persian dictionaries, detailed information and commentary on maviza. Second, the Turkish dictionary explains the lexical meaning of the mausoleum and the religious and moral aspect in addition to the literary meaning. Thirdly, the field, address, and maviza narrator of the maviza are also not overlooked, i.e., the maviza reader is described as a preacher and the preacher as a ma'am.

Here we go:

“Mevize-fine – (Ar. Vaz “ogut vermek” ten mev'za).

1. Kotuluklerden ezaklastirmak, iyilige ve dogruluga yoveltmek maksaliyle verilen ogut, exhortation: Aman / Kes su mevizeyi (Ahmed Velik Pasa). Ona takva sorulur, mevizedir cevabi (Ziya Gokalp). 2. din. Vaizlerin cami ve mescitlerde yapiklari dini, ahlaki konusma, vaaz.

Mevize-han – bir, sif. and i. (Fars.han “okuyan”) Ogut veren, aden (kimse): Ol ki her name-l valasi adalet-terma / Emr-i ma'ruf ile bir mev'ize vuzera (Enderunlu Fazil). Mevize-kar – birl. sif. and i. (Fars. – deaf ekyle) Ogutcu, admonition. [2.813]

Mavoiz (Birl. mav'iza) – mavizalar. q. ma'iza”. [3.148]

In the Textual Scientist Muhammadjon Hakimov's Dictionary of Oriental Source Studies “In TAG1>, the scholar explained to the reader, first of all, in the text of the work of art, mavizanoma (collection of mavizas) as a hiccup of the work of art, and gave a high rating to the mavizanoma. Secondly, it also focuses on special mavizanoma and is written in Persian as a work of art built from head to toe in Mawiza “Qobusnoma” and in Uzbek “Qutadgu bilig”, “Hibat ul-worthy” presented the book to the reader as a mavizanoma:

“Maviza, ma'am – pand-exhortation, ogit-advice, hiccups of a work of art. Mavizatnoma is a literary work written entirely from the beginning to the end, with pand-exhortation. The works of the Greek, Qobus ibn Vashmgir “Qubusnoma”, Yusuf Hos Hojib “Qutadgu

bilig”, Ahmad Yugnaki's “Hibat ul-haqoyiq” are mav'izatnoma”.

It should be noted that M. Hakimov did not list Alisher Navoi's “Mahbub ul-qulub” in his description of the mausoleum. Based on the data in the scientific dictionaries, the scientist also gave a special explanation of how the term maviza is used in units and plurals: “Mavizot (one. mav'iza) – maqizalar. q. Maviza”.

When we refer to Persian dictionaries, we know that there are repetitive or common aspects to the definition of maviza, as stated in other dictionaries, but “Farhangi zaboni tojik” emphasizes the recommended aspect of maviza. This comment is very accurate, it is commendable, because when we read the Navoi mausoleum, we also see the recommendations of the genius poet in addition to the mausoleum, pand-tasats: “Maviza / ustavizat – a. exhortation, pand, andarz and recommended ba kore (five dar roh diny). “Ovozi mav'izati Sulaymon ba go'shi piri dehqon rasid”. “Horiston”. [4.616]

We were interested in the information about the mavizas given in the book “Devonu lug'ot-it turk”, which was created by Mahmoud Kashgari in 1174. The great linguist did not use the word maviza in his dictionary, but at that time he used the term – ogit, a Turkish word that was widely consumed in place of Ma'iza, and described it as follows, and cited as an example a quartet that wrote in the language of the people for comment. Read: Ogut – ogit, admonition; the word is also given in the following poetic passage:

Алғил о'ғўт мэндін, оғул эрдам тіла,

Бојда улұғ білға болуб, білгін ула.

"Son, take advice from me, seek virtue,

Be a great scholar among the people, spread your knowledge."

[My son, give me advice, to be polite and polite, so that you may be known as a great scholar in your hand, and spread manners and knowledge among them]. [5.85]



It can be seen that for 15-20 years, on foot among the Turkish tribes, M. Koshgari used the term sectarianism while compiling a dictionary of Turkish words. He focused on the wide spread of manners and science between the shoulders. We can say that the boy-cavity he said was relevant for all times and aimed at all young people.

From the dictionaries we mentioned above, it is known that the studied definition, information, message, according to the examples, maviza is an Arabic word, and later, in Turkish, Persian, Arabic dictionaries, it is about began to provide information. We also noticed that some sources say that maviza is a Persian word. As proof of their data, the authors of the dictionary provide examples in the form of verses, bytes, wisdom from the work of representatives of Eastern literature. For example, P. Shamsiyev, who compiled the dictionary "Navoi's language", S. Ibrahimovs gave an example from Navoi's "Majolis un-nafois": "Maviza, maqsizat – and. "A's maviza qadidag'a kim, matla' bitur". [6.43]

It is well known that in Eastern classical literature, great figures wrote his wise words, eternal thoughts, and great ideas in the character of Maqiza through his works. In particular, Yusuf Khos Hajib, Ahmad Yugnaki, Ahmad Yassavi, Hakim's father, Sheikh Sa'di, Nasir Khusrav, Firdausi, Jami, Navoi, Hussein Voiz Koshifis wrote special works. The works of Sheikh Sadie in 1256, "Mongolia" or "Boston", will be proof of our opinion. This is a work of the character of a maviza. Later, Jami "Bahoriston", Navoi "Mahbub ul-qulub", Abdulla Avloni "Turkiy Guliston yohud axloq" in this style. When Tazkira's authors talked about the pen, they focused on the hiccups of the finished work of art and exemplified the theme that was important either for the work or for the discovery of the author's identity. For proof of our opinion, Tazkarinavis Hasanhoja Nisori's "The Muzakkiri ahbob" condemned a sermon by Abdurahman Jami or his will to Bobur's son,

condemning his negative human qualities and reciting a maqsizamizamiz poem glorified by humanity. This was mentioned by B. Rajabova, a well-known literary critic and candidate of philological sciences.[7.154-155] From the beginning of Hol to the career of the Kemal, they were not free from passion for love. Although the people were comforted and comforted by their pure hearts, they did not lose their blessed hearts from their lovable habits.

Maqta:

Kori Jomiy ishq xubonastu har so' olame,

Dar pai inkori o', u hamchunon dar kori xesh.

Translation: "Jomie's fan is a good fan, but one world on all sides (i.e. many people) is preoccupied with denying him, and he will never leave his job as before". Hasanhoja Nisori, who is well acquainted with the work of Jami "Mavlono Jami commented on his sermons as", who said a lot of sweet words and totli subtle thoughts. [8.3-6]

It is commendable that in Zikr, Abdurahman Jami was given two complaints about his exemplary life, revealing his character, qualities and caromats. Although the first complaint is short, it is rich in content, in which the great poet's qualities such as manners in words, honesty, and wingspan are vividly manifested: "One day one of the kings broke a piece of baker with his teeth and said which one would you like to take. They say that the lips are sweet and both are plentiful for us". [8.40-41]

## CONCLUSION

In conclusion, the term maviza is derived from the original classical literature, in particular, in our religious and secular literature, in the form of a son, a pand, an exhortation, a sermon, which is spoken in the language of the author and the protagonists of the work.

## REFERENCES

1. Шамсиев П., Иброҳимов С. Навоий асарлари луғати. Тошкент: Фан, 1972. – Б. 210; Юсуф Б. Навоий тили луғати. Қўлёзмада.



2. Ilham Ayverdi. Misalli Great Turkce Sozluk. – Ankara, 2005.
3. Ҳакимов М. Шарқ манбашунослиги луғати. Тошкент: Davr press NMU, 2013.
4. Фарҳанги забони тожик. 1-жилд. А-О. М.: Советская энциклопедия, 1969.
5. Маҳмуд Кошғарий. Девону луғотит турк. (Таржимон ва нашрга тайёрловчи С.Муталлибов). 3 томлик, 1-том. Тошкент: Фан, 1960.
6. Алишер Навоий. Мажолис ун-нафоис. МАТ. 13-жилд. – Тошкент: Фан, 1997
7. Ражабова Б. Темурийлар Ренессанси ва “Бобурнома”. – Тошкент: Фан, 2022.
8. Ҳасанхожа Нисорий. Музакири аҳбоб. Форс тилидан Исмоил Бекжон таржимаси. – Тошкент: Абдулла Қодирий номидаги Халқ мероси нашриёти, 1993.

