

## Interpretation of King as Darvesh

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**Abstract:** The more just and wise and patriotic the first leader of the country is the more prosperous and happy the people will be. The role of the first leader at the head of the country in the destiny of the country and the people is extremely unique. The rule of the country with justice and piety, its socio-political, spiritual and legal destiny is determined by the character and worldview of the first leader. That is why the role of the king in the destiny of the country and the people is given serious attention in the pandnoma of Eastern scholars such as Unsurul-Maali Kaykovus, Abu Ali al-Hasan ibn Ali ibn Ishaq at-Tusi Nizamulmulk, Sheikh Muslihiddin Saadi, Nizami Aruziy Samarkandi, Nuriddin Abdurahman Jami, Alisher Navoi. The thinkers whose names are mentioned in some of them began their works by reflecting on the rulers (kings, prince, emirs). The king focused on the analysis of his justice, his good behavior, his worldview, his spiritual world. Each creator has created an image of a perfect king in his own dream, in his imagination (according to the authors' criterion of human perfection). This situation is clearly seen in the style of expression of moral and spiritual considerations. In the eyes of the reader is the image of a perfect sage. The great Uzbek thinker Alisher Navoi in his prose works skillfully used every little scene of life to illuminate the relationship between king and official, king and citizen, to promote justice.

**Key words:** Alisher Navoi, Kaykovus, Sheikh Sa'di, Nizamulmulk, king, state, "Holoti Sayyid Hasan Ardasher", "Politics", "Mahbubul-qulub", Sayyid Hasan, Boysungur Mirzo.

### I. Introduction

According to the great writer, if the king's Shari'a is well-versed in Islam, acts with the power of reason and logic, is patient, just and wise, compassionate and merciful, has good manners, the country will prosper and the people will live happily. Alisher Navoi, who described the characteristics of the righteous and tyrannical kings under separate headings, in the last, third part of "Mahbub ul-qulub" decided to give a special rebuke to the dervish king with the title "In the remembrance of kings". The dervish quoted a series of royal characters, suggesting that the fanciful nature depicted the spiritual world of the ruler in several ways. Kamil interpreted the qualities of justice, generosity, patience, power, and riveriness typical of the king through symbolic images. The need for a wise and just ruler (king) not only to maintain

the rhythm of human society, but also to maintain the rhythm of Mother Nature and not to disturb it, is illuminated by figurative, symbolic images interspersed with deep philosophical observations. This article focuses on the scientific basis of Hazrat Alisher Navoi's artistic creativity in creating the image of a perfect ruler, a dervish king.

## II. Literature review

In the works of Nizamulmulk (11) and Navoi (3-9), the social categories related to public administration are more widely analyzed than in the works of Kaykovus (1) and Sheikh Sa'di (12; 13). It is also clear from the titles of these chapters: "On the state of officials, ministers and munshis", "On the circumstances and political conditions of the judge and chairman", "On the nobles and relatives of His Majesty the King" ...; "In the remembrance of the Islamic princes", "In the remembrance of the unworthy deputies", "In the remembrance of the incompetent chairmen" and so on. Both Nizamulmulk and Alisher Navoi served in the palace. However, it is clear from the titles of both seasons that the great Uzbek thinker did not look at the palace with enthusiasm. That is why he strongly criticized secular officials, praising the beys, who were selflessly serving for the development of the country and the state, to the highest level. Alisher Navoi likens the prince, who had no desire to amass wealth and no greed for the wealth of the people, to the chaharis in the service of the Holy Prophet (saas): "The world is like one of the four yards in the service of a Muslim prince to the king" (9,14). The great thinker equates an official with no conscience, who does not shy away from filth while working around the king, in the administration of the state: According to Navoi, any official should always be ready to serve the people, to cleanse the society from oppression, to repair charitable buildings used by the people, to develop agriculture: a perverted compiler and an aspirant in the field of cultivation" (9,17).

According to Alisher Navoi's strong demand, the king must have a strong faith. Officials under an unbelieving ruler do not shy away from any unjust action. The colorful images of disgust given by the king without a fixed personality are reflected in the actions of other officials who are "officials and subordinates" to this king. This vital fact is reflected in the prose of Alisher Navoi, based on the logic of the ideology and historical conditions of the XV century, as follows: "If he is a disbeliever, then he is a disbeliever" (9:20).

## III. Analysis

Alisher Navoi in his manoti "Holoti Sayyid Hasan Ardasher" did not draw attention to the fact that Sayyid Hasan's father was an official of Boysungur Mirzo. Jahongir Temur's grandson, Ulugbek's younger brother Boysungur Mirzo was a very enlightened, prudent and wise official and made great contributions to the field of cultural life (15, 36-43). He gathered around him people of science, art and literature, sponsored many of them, and supported them materially and spiritually. He has supervised the creative work of scholars, secretaries, artists and painters. In particular, the contribution of Mr. Boysungur to the development of textual science is invaluable. The sources contain rare information about the activities of the creative group he led in the field of composing critical texts.

The emblem (Boysungur mirzo) mentioned in "Holoti Sayyid Hasan Ardasher" on the basis of the genealogy of the protagonist is spiritually in harmony with the nature of the work.

The similarity in the "deeds and manner" of the king and the official is again seen in the fact that Boysungur Mirza was an official who overcame his selfishness. It is clear from the notes in the pages of Manoqib that Mirza Boysung'ur exemplified Sayyid Hasan, the son of his servant Ardasher, who was intelligent, knowledgeable and humble from an early age, as an example to his children: "If only your afu'l-hisa were like so-and-so!" (10.90). There are such proverbs and sayings among our people as "hedgehog says to soften his child"; "Everyone to himself, the moon is visible to the eye." If we approach the issue from the logic of these proverbs, it becomes clear that Mr. Boysungur was a pure, impartial, sincere and sincere person, free from the vices of selfishness, self-interest, self-esteem and self-esteem. As a result of the influence of these human qualities on the ruler, Sayyid Hasan followed in his father's footsteps and chose the service of Mirza Baysungur:

Boysungur Mirza graciously treated Sayyid Hasan with kindness and respected him as his children:

“Pok gavharki, bo’ldi pok shior,

Shohlar boshi ustida yeri bor.

Ul podshoh...alarg’a farzandona iltifotlar qilur ermish”(10,90).

In his prose works, Alisher Navoi skillfully used every little scene of life to illuminate the relationship between king and official, king and citizen, and to promote justice.

According to the great writer, if the king's Shari'ah is well-versed in Islam, acts with the power of reason and logic, is patient, just and wise, compassionate and merciful, and has good manners, the country will prosper and the people will live happily (14,16-17). The righteous king is as abundant and graceful as a rain cloud in the beautification of a country garden. He blossoms from the soil like the sun and rain: "The sun and the clouds bloom in the black earth like spring and the people of the property sprinkle gold on their heads" (9.12). The people of other countries also dream of such a ruler; the oppressed of foreign lands utter it with a prayer because of its justice: "The rayo and the people of another property are in his dream, and again the oppressed of the country are in the guftigo of his just prayer" (9, 13). The comments of the great Uzbek writer are in line with the following conclusions of Abu Ali al-Hasan ibn Ali Ishaq al-Tusi: "... If the prayers of the people are joined with kindness, the property will be strong and strong day by day, this property will enjoy its state and peace, it will have a good name in the world and mercy in the world ..." (11,18) . In the eyes of Alisher Navoi, a fanatical nature, a dervish king can be so wise and just. The previous chapter of "Mahbubul-qulub" in "Dhikr of the Righteous Salot":

Ulus podshohiyu darveshvash,

Anga shohlikdin kelib faqr xash

the 58th *tanbih* is devoted to the interpretation of the image and biography of the dervish king from beginning to end.

Alisher Navoi, who described the characteristics of the righteous and tyrannical kings under separate headings, in the last, third part of "Mahbub ul-qulub" decided to give a special rebuke to the dervish king with the title "In the remembrance of kings". The rebuke opens with the following sentence: "Some noble kings of morality and tolerance have sunk into the praises of the river of the humble, and likened it to a bridge" (9.97). "Karim" is, in fact, the quality of truth. Alisher Navoi in the preface of "Khamsatul-mutahayyirin" described the behavior of the Holy Prophet (saas) with such a great quality (10.7). Here, however, this moral quality is attributed to the dervish king. Alisher Navoi quotes a series of characters from the dervish king in the copied sentence, suggesting that the fanciful nature depicts the spiritual world of the ruler in several ways. In particular, the qualities of a perfect king: karim (charitable, generous), tolerant (tolerant, resilient, patient), high quantity, komgor (happy, powerful), daryodil have always been linked by a single thread of logic.

One of the basic qualities of a perfect man is patience. Patience is the basis of many good morals in a person. According to Alisher Navoi, a person who is in control of his desires and is able to deny the desires of his desires is happy and powerful, and belongs to the highest category of the human sex. The quality of patience is also at the heart of daringness, such as the unforgiving forgiveness of an act that evokes the heartache of others and destroys the memory. Apparently, the moral qualities attributed to the dervish king flow from different streams and unite in a single stream. At the end of the sentence, the moral king is compared to a bridge.

The bridge is an artistic symbol: "I know this meaning; the bridge carries the greedy and noble burden of the creature. The water will pass them through hardships and muddy hardships and hardships" (9.97). The bridge carries the burden of human-animal sex, allowing them to cross from shore to shore. The king is forced to carry the mountainous burden of the land on his shoulders. There is no heavier burden for a self-aware believer.

#### **IV. Discussion**

According to the sources, during the seven years of famine, Joseph did not eat enough for a day, despite the abundance of food in Egypt, in order not to be unaware of the condition of the people. According to the *Siyasatnama*, when such a righteous king dies, they want to bury him next to Ibrahim Khalilullah, the father of the prophets. Then the angel Gabriel commands Haqq: "Stop, this place is not his place, he must answer for a property on the Day of Judgment" (11, 20). All of these stories are figurative, symbolic. One of them is to say that the responsibility of carrying the burden of the people is too heavy.

Both dear and honorable people from the bridge, nokasu nojins; the thief is both right and wrong; both Muslim and infidel; both porso and tarso; both the righteous and the rebellious are selfish. Any country is not without people of such different personalities and professions. In what country do good or perfect people live or have lived? None. If a country were made up of only exemplary people, there would be no need for education-oriented laws or for

many areas of law enforcement. The bridge carries the “greedy and noble” burden of the whole creature and overcomes the disaster of drowning and swamp labor. The king is a bridge of peace, tranquility and prosperity for the country. He must live in good and bad prosperity in his shadow state. To endure the situation of good and evil, character, words, dreams, arrogance, and to lead the country and to pursue a prudent policy requires a strong will, great patience, and with these qualities a patient, tolerant, calm, dervish king was chosen; is similar to the emblem (bridge).

The great thinker continues the metaphorical, symbolic image, which is full of philosophical observations: This attitude gives me shelter and rest from all kinds of animals and human beings, as well as from my children and sibo, but also from my food and drink” (9.97). When Alisher Navoi said "besh", he meant forests and tugai forests, which, by the grace of Allah, appeared naturally. The forest is one of the most vibrant, beautiful corners of nature. Mankind and the animal kingdom receive from it the products necessary for its daily activities, growth and development. The roots, leaves, flowers, fruits, and sap of a single plant found in the forest are a source of nutrition for a wide variety of wildlife.

According to Alisher Navoi, the moral king is the life-giver of all creatures, every "mutanafas" like this forest. The vitality of the great thinker's considerations is that, according to the conclusions of modern science today, lost forests and tugai forests cannot be restored on their own. The forest, created at the expense of artificially planted seedlings, cannot be a "shelter and resting place for all kinds of animals, vuhush and tayur" ...

Apparently, not only society, but also a wise and just ruler (king) is needed to maintain the rhythm of nature and not to disturb it. While the way of life, destiny and destiny of the human and animal worlds are interpreted in connection with an important part of nature (forest), the art of tasbih serves to vividly portray the image of the dervish king in the eyes of the reader. The figurative expression helped to more accurately reveal the spiritual image of the noble king, to convey the idea of the writer more fully to the mind of the reader.

Light is one of the most important factors in the development of humanity, animals and plants. That is why: "Va ba'zikim, naf'in om va in'omin fosh debdurlar, bu xosiyatlarda oni quyosh debdurlar, ya'ni shahr va biyobonni ravshan etar va vayron va obodqa andin yorug'lug' yetar" (9.97). The great thinker is right. Mansabu lives for the approval of King Haq and the people, who are not interested in career. Its sun of justice illuminates even the most remote and dark corners of the country. The flames of the officials, acting in the style of "feed the rich, the water flows into the stream," burn to ashes under the rays of the sun of objectivity. The sharp edge of the sun's rays is capable of breaking the pen of self-interested officials in any situation and cutting off the hands that have been handed over to the handful. After all, all other lights in front of the sun are weak even without light.

Like light, water is also an important vital factor. Water is the source of life for all mankind, flora and fauna. There is no life without water. One of the sources of water is rain. The source of rain is clouds. According to Alisher Navoi, some sages likened the generous king to a cloud that showers the blessings of gratitude. The generosity of such a king, whose aim is to benefit the people, is as high as the heavens: "Va ba'zikim, rafi' va nofe' va falaki janob

debdurlar, bu munosabatlar bila oni sahob debdurlar, ya'ni qaro tufroqqa durrlar sochar va nishlik tikondin gullar ochar"(9, 97).

Creating large mystical and moral generalizations from seemingly simple natural and life events is a characteristic of the wise and intelligent children of the Turkish people: "Tufrog' bo'lgil, olam seni bosib o'tsin" (Ahmad Yassavi). While reflecting on the Darwish king, this aspect of the issue has not been overlooked either: "Va ba'zi turk hukamosi va bu qavm oqilu donosi o'z tavrı bilaki, qalam surubturlar, oni kizga o'xshata masal urubturlar. Ya'ni suvdin va tufrog'din yuziga ne kelsa tahammul qilur, ya'ni o'ziga singurur" (3, 64 b). "Kiz" (felt) is a Turkish word. Alisher Navoi emphasizes that the Turkish "wise man of the people" gave an example in his own way, style ("tavrı"). Therefore, the metaphor chosen for comparison and serving in the way of revealing the creative ideological purpose must also be Turkic. Made of wool, durable palos that does not wear and tear quickly - felt is resistant to moisture. It has the ability to "swallow" dust (soil) and withstand other external influences. With these qualities he resembles an artistic emblem (patient, tolerant, calm king). Felt is a symbol of endurance and perseverance. We read in the continuation of the Tanbih: "Agar nish ursalar va cho'kur sanchsalar suvurg'ondin so'ng yuziga asar yetkurmas, ya'ni o'ziga kelturmas (If they strike a thorn and pierce it, it will not touch his face after the water, that is, it will not bring him to itself)" (9: 97-98). Changes as a result of external influences appear rapidly in other types of bedding, but are not immediately noticeable in felt. But the underlying meaning of the word is important. The great thinker, through a figurative image, drew attention to the fact that the dervish king was a man capable of "Hilm qalqoni vositasida g'azab tiyg'ining zaxmini daf' etish (repelling the scourge of anger through the shield of Hilm)" (2, 97). It is extremely difficult to courageously bear the heavy burden of the country and the people, to welcome the sufferings that have befallen us along the way. No country is made up of people with the same worldview and the same character. There is blame and controversy in the corner where human gender exists. In order to endure all reproaches and to look at everyone objectively, the heart of the ruler must be free from resentment and hatred. Only then will he look kindly on the one who unknowingly blames himself. He can also forgive the person who has hurt him and show him mercy and blessings. It is a characteristic of a perfect ruler to bear the "thorny burden" of the people, to open like a flower from the sting of a thorn, and not to speak about it, not to be grateful, even though he faces a hundred thousand hardships. According to Alisher Navoi, people are able to find their heart, to understand their pain; the dervish king, who is a beggar, has such a unique talent.

Anger is in human nature. That is why the tendency to opposition can be found in the lives of people in every community, in every category, in every profession. Only a ruler whose heart is enlightened by the light of poverty, free from the lusts of the heart, free from the lusts of deeds, is able to protect the opposition from the danger of turning into personal enmities, to look at the essence of each problem with the right, objective intention. In such a king's territory, the district of anger and power between the parties will be dispersed and the way to the truth will be opened. Opposition parties are forced to renounce their ambitions and act as one for the benefit of the people: "Va agar ikki muxolif jamoat har qaysi bir taraf tortsa, har sori ul jamoat munosabati mayl qilur, ilik tortsalar yana o'z holig'a ko'ra yig'ilur (And if two

opposing churches take each other's side, each sari tends to have a public relationship, and if they take a stand, they gather again according to their position)" (9.98).

According to Alisher Navoi's creative style, the word should be short and concise: But in terms of abbreviating the word, the point of *tatvil vahmidin* has not been extended, and I have not said more than that, it exists as a hundred just *salotins*, and as long as it is mentioned in all, a thousand of our kings will find *taammul*" (9.98). The second sentence of the copied quotation contains two more important spiritual-enlightenment passages. Alisher Navoi drew attention to the fact that more than a hundred *chandons* of the beautiful moral qualities mentioned in the 58th *tanbih* and attributed to the dervish king were embodied in the person of righteous kings. Thus the scope of "righteousness" and "justice" is very wide and deep; that the moral qualities of the dozens of dervish kings also fall within this scope; He emphasized that the description of "just" was higher than any rank, higher than any description. Why does Alisher Navoi pay so much attention to the theme of the kingdom, from his works in the small poetic genre to the encyclopedia of the Renaissance in the East, to the great "Khamisa"? Creates broad, artistic coloring interpretations? Encourages the exploration of new and creative facets of the theme of king and country, king and subject, not seen in new, creative predecessors? Because the fate of the state and the people depends, first of all, on the chief ruler of the country. According to the great thinker, it is impossible to imagine a country without a king: «*Mulkkim sultoni yo‘q, jismedururkim, joni yo‘q*»...

The purpose of looking at mysticism with admiration, to bring the king to the path of the sect, to praise the dervish king, is to purify human nature from immoral behavior. The existence of undesirable qualities in the human body occurs because of lust. According to Alisher Navoi, the sect is the most rational way to get rid of bad qualities, the machinations of the self. A king who overcomes lust with piety, who is patient, content, and has divine morals can rule the country with justice. Other officials under such a supreme ruler also act on the basis of fairness, justice and security. They will be free from materialism, oppression of the common people, and the evils of irreligion. Indeed, "Whoever is a king, let him be a servant and a servant, and let his deeds be like the deeds of a king" (9:20).

It is clear from the deep and persistent artistic interpretations of the great thinker that the moral principles of a perfect man should be reflected, first of all, in the image of the supreme ruler of the country. The direction of the behavior of other government officials and members of society depends in many ways on the spiritual world and enlightenment of the king. Therefore, in all the works of the great creator, large and small, when thinking about a just and wise ruler, one end of the subject is always connected with the personality of the king of the time Hussein Boykaro, with a special emphasis on the personality of the dervish.

Here is the previous part of "Mahbub ul-qulub" in the *dhikr* of *Odil salotin*, the closing lines of the previous chapter:

Ulus podshohiyu darveshvash,

Anga shohlikdin kelib farq xash,...

Jahon mulki olindi xoshokcha,

Vale bir ko'ngul mulki aflokcha.

Bori benavolar navosozi ul,

Hamul navkim, shoh Abdulg'ozi ul,...(9,13).

There is a temporary presence in the heart, which is always attached to Allah, the "living and eternal", and then the perishable does not nest. In particular, the state and the kingdom of the mortal world, as well as property.

Why is the property of the world insignificant to the dervish king, and the property of the soul as great and precious as the sky? For the dervish is spiritually pure, and his faith sees the manifestation of the divine light in the hearts of all men. According to him, Haqq subhanahu wa ta'ala has a place in pure hearts. The kingdom, on the other hand, is even smaller in the sight of the greatness of Allah, Who created all beings in the eighteen thousand universes, including the earth and all the blessings in it. This is how the world of the dervish, who can find nothing but the beauty and splendor of the Creator in his inner world, and the human being, feels this way. And the glorification of human dignity cannot fit into the imagination of a higher purpose other than to make his memory happy. He lives with the anguish of leaning on the fallen, helping the needy, seeking a solution to the suffering of the afflicted.

## V. Conclusion

At the end of the fifty-eighth tanbih under analysis, Alisher Navoi concludes the tanbih with a prayer in the spirit of a dervish, a noble man, saying that a thousand times the moral beauties attributed to the karimul-moral king are present in the person of Hussein Boykaro. The content of the prose sentences corresponds to the meaning of the lines concluding the chapter in "Odil salotin zikri": "«... barchada zikr qilg'oncha ming bizning podshohimiz zotida taammul qilg'on toparki, Haq subhonahu va taolo... anga sipehri saltanat avjida mador nasib qilg'ay. To sinuqlar ishi andin butgay va yiqilg'onlarg'a andin dastgirlik yetgay. Omin, yo Rabbil-olamin" (9.98). The highlighted part of the quote is based on the guillotine. But under the exaggeration, there is boundless confidence in his schoolmate friend King Hussein Boykaro. There is an endless dream and power. It was impossible that this powerful desire would not resonate in the heart of Hussein Boykaro and would not call for justice. The atmosphere of the palace did not always coincide with the great wishes of Alisher Navoi. But even so, the great thinker did not hesitate to present new interpretations of the king and the kingdom, noble opinions about justice.

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