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## SEMANTIC ANALYSIS OF TERMS RELATED TO WEDDING AND MUSIC IN "LAYLI AND MAJNUN" EPIC

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### Abstract

In the epic "Layli and Majnun", which is the third epic of the great thinker Alisher Navoi's "Khamsa", terms related to various sciences and professions of his time were used. In particular, terms related to social, political, military, economic, animal and plant life, science related to astrology (astronomy), medical, musical, meaning mineral names, related to science, related to religious concepts, wedding and terms related to mourning rituals and several terms related to many other fields are skillfully used in the work. In this article, we will think about the terms related to wedding, party and music, which Navoi skillfully used in this epic. Some of these terms are still used today, some have completely fallen out of use and become historical words, and some have given way to another word. It can be seen that most of the terms related to wedding, party and music used in the text of the epic belong to the word group of nouns and verbs. Also, most of these terms are borrowed from Arabic and Persian languages. Acquaintance with the terms analyzed in the article serves as a source for the discovery of a layer of Navoi's creativity, as well as for the history and development of the field of terminology.

**Keywords:** *Alisher Navoi, term, terminology, wedding, party, music, historical word*

### Introduction

Alisher Navoi's "Layli and Majnun", the third epic of "Khamsa", contains terms related to social, political, legal, astronomy, animal world, geography, literary studies, biology, medicine, tailoring, religious concepts and many other such fields applied. In this article, we addressed the terms related to wedding, party and music used in the epic. In the epic, we come across many terms related to the art of music. They are used in different places of the epic: to describe the state of the heavenly bodies, to

compare and describe natural phenomena, to illuminate the processes of the feast. For example, in chapter 4 of the epic – the chapter describing the Night of Miraj, Navoyi describes the miraculousness of this night, the Prophet Muhammad (pbuh) riding the Buraq horse and ascending to the sky with beautiful similes.

### Materials and methods

Represents the position and position of celestial bodies – planets, stars and constellations with very appropriate and subtle allu-

sions. The artist also effectively uses musical terms to describe the situation:

Necha g'am aro **tuzub tarona**,

Bu shomdin aytmoq fasona (Alisher Navoi, 2020).

Explanatory dictionary of works of Alisher Navoi in volume 3 *tarona – ashula, kuy, ohang* it is said. *Tarona tuzmoq* and the combination *kuy, ohang sozlamog; kuylamog, qo'shiq sozlamog* means (Alisher Navoi's, 1983). In the explanatory dictionary of the current Uzbek language, the following two meanings of the word *tarona* are given:

1. Melody, tone.

2. A part of the musical work in Shashmaqom (Madvaliyev A., 2007).

Currently in our language *tarona tuzmoq* instead of the form *tarona qilmoq, yoki tarona etmoq* forms are used. The meaning of the verse above: How many sorrows of this evening can be told with sad songs? (Alisher Navoi, 2021) Chapter 5, in the chapter on the definition of the word, Navoi said that the value of the word cannot be compared with any jewels, the word is a sea, at the bottom of which there is an infinite meaning, he uses the term **tarona** again to describe the hidden world of no:

Aytib sovumas **tarona** sensen,

Olib qurumas xizona sensen (Alisher Navoi, 2020). The meaning of the verse:

Aytib, eshitib sovimas qo'shiq o'zingsan.

Qancha sarflama bo'shamaydigan xazinasan (Alisher Navoi, 2021).

In chapter 4, describing the position of celestial bodies, Navoi describes the star Venus as follows:

Zuhra yo'lida tuzub **navo zer**,

**Mutrib**lardek bo'lub **miyongir** (Alisher Navoi, 2020).

*Navo* word in the explanatory dictionary of Alisher Navoi's works, volume 2. 1. *Nag'ma ohang* (Alisher Navoi, 1983) defined as In the explanatory dictionary of the Uzbek language *navo* (*fors. kuy, ohang; qo'shiq*) the meaning of the word "*kuy, ohang; xonish*" given as (Madvaliyev A., 2007). *Zer* and the word *musiqada eng ingichka ovoq, nozik tovush* (Alisher Navoi, 1983) the represents. *Mutrib* so'zi *cholg'uchi* (Alisher Navoi, 1983) if it means *miyongir qatnashuvchi, ishtirok etuvchi* represents (Alisher Navoi, 1983). The meaning of the verse: And Zuhra played

music on the lower curtain on his way and organized a musical party like musicians (Alisher Navoi, 2021). Chapter 6 is devoted to the hymn of Navoi's teacher Maulana Nuriddin Abdurrahman Jami. Speaking about his teacher, Navoi uses another musical term:

Cholib falak uzra **ko'si rifat**,

Aytib malak ichra darsi himmat (Alisher Navoi, 2020).

*Ko's* – is a big drum, a big drum played in the king's palace.

*Ko'si rifat* – is a drum of height, majesty (Alisher Navoi, 1983).

We know *nog'ora* – is the name of a pair of musical instruments made of clay covered with leather and played with two sticks (Madvaliyev A., 2007). So, the name of the drum musical instrument was used in the form of *kos* in the language of the Navoi period. The meaning of the verse is as follows: He (Abdurahman Jami) plays the drum of highness in the height of the heavens and teaches the angels to be faithful (Alisher Navoi, 2021).

In the 7<sup>th</sup> chapter dedicated to Sultan Husayn Boygaro, Navoi Husayn describes Boygaro as a protector of religion, a generous, appreciative of knowledge, a just king, as well as having a sensitive heart as much as he is powerful, and *ziyofat, bazm; shodlik xursandchilik davrasi; ulfatchilik majlisi* uses the Persian word *bazm* to mean:

Kim, arsayi **bazmi** ichra yetsam,

Borini aning nisori etsam (Alisher Navoi, 2020).

*Bazm* the word is also in the modern Uzbek literary language *musiq va o'yinlar bilan o'tkaziladigan ziyofat, to'y, o'tirish; o'yin-kulgu kechasi* is used in the sense of (Madvaliyev A., 2007). Navoi uses the term **bazmgoh** in the sense of a place where entertainment and parties are held:

Jannat kibi anda **bazmgohe**,

Text ustida bir xujasta shohe (Alisher Navoi, 2020).

The meaning of the verse: In this place, a feast like Paradise continued, and a happy king sat on the throne (Alisher Navoi, 2021). This word has the same meaning in modern Uzbek literary language *bazmgoh, bazmxona* forms are used. The drink drunk at parties – wine (may) appears in the epic in the following forms:

Er majlisi ichra **roh** erur zeb,  
Xotun kishiga saloh erur zeb (Alisher Navoi, 2020).

Roh – may, chog'ir (Alisher Navoi, 1983) this word does not exist in modern Uzbek language. The meaning of the verse: Erlar majlisining zeb-u ziynati – sharobdir, xotin kishining zeb-u ziynati – pokizalik (Alisher Navoi, 2021).

Urg'och **mayi** ishqning salosi,  
Odamg'a yetishsin ibtilosi (Alisher Navoi, 2020).

May – sharop, boda (Alisher Navoi, 1983). In the explanatory dictionary of the Uzbek language, mai means boda in Persian, wine, a drink made from grapes; it is said that musallas is wine (Madvaliyev A., 2007).

Avval **qadahingni** ayla gardun,  
Quyg'il anga **bodayi** shafaqgun (Alisher Navoi, 2020).

Boda – may, sharob, masq qiluvchi ichimlik (Alisher Navoi, 1983). In the explanatory dictionary of the Uzbek language, boda (fors, sharob, vino) – may, ichkilik, sharob is called (Madvaliyev A., 2007).

The 8th chapter of the epic describes Prince Badiuzzamon, and the poet describes the prince's generosity and justice with beautiful allusions. While describing the parties with the prince's participation, Navoi again refers to musical terms:

**Xunyogar-u nag'masoz** Nohid,  
Lekin **daf** aning qo'lida xurshed (Alisher Navoi, 2020).

In the annotated dictionary of Alisher Navoi's works, the words xunyogar, nag'masoz, daf are explained as follows:

*Xunyogar* – moaner, complainer; musician, singer (Alisher Navoi, 1983).

Nag`masoz – musical instrument, singer, musician (Alisher Navoi, 1983).

Daf – ring, circle (Alisher Navoi, 1983).

The word “hunyogar” is not used in modern Uzbek literary language. The meaning it expresses is found in the words of *sozanda*, *xonanda*. Nag'masoz – instead of the word, the words *nag`magar* and *nag`machi* are used in dialects. In the explanatory dictionary of the Uzbek language, the word *nag`masoz* is not given, and the word *nag`magar* is interpreted as a *sozamda*, *musiqachi* (Madvaliyev A., 2007). *Daf*- the word is not explained separately in the current Uzbek

dictionary. But in the explanation of the word *doira*. “*Aylana shaklidagi gardishsimon urma musiqa asbobi; childirma, daf*” given as (Madvaliyev A., 2007) the meaning of the above stanza: The composer and singer are the planet Nohid, and the circle in his hand is the sun (Alisher Navoi, 2021).

In chapters 30–31 of the saga, Nawfal decides to give his daughter to Majnun in order to cure Majnun's pain, the wedding ceremony and Nawfal's daughter says that she loves another person after the wedding and offers Majnun to be her sister. It is said that Layli was engaged to Ibn Salam, the head of the Bani Asad tribe, and on the night of the wedding, Ibn Salam had a seizure and fell unconscious. Alisher Navoi uses several terms related to the wedding process in these chapters. In particular, after hearing the news of the wedding, Nawfal gathers all his relatives and starts a big wedding as follows:

**Jashn anjumanin** azim qurdi,  
Ul xaylni **bazm** aro tushurdi (Alisher Navoi, 2020).

In this case, the word *jashn* is given in the explanatory dictionary of the works of Alisher Navoi in the 1st volume as entertainment meeting, party, (Alisher Navoi, 1983). In the 2020 edition of the epic “Layli and Majnun” edited by Vahib Rahmanov **Jashn anjumanin** compound **to'y majlisi** explained as (Alisher Navoi, 2020). We got acquainted with the explanation of the word party above.

O'lturdi **xatibi** Isoe' joz,

Haq hamd-u sanosin aylab og'oz (Alisher Navoi, 2020).

In this stanza *xatib* so'zi *nikoh o'qiydigan imomni* means The word *hatib* is defined as *imom, va'z etuvchi* in volume 3 of the explanatory dictionary of Alisher Navoi's works (Alisher Navoi, 1983) this word is still used today. In the explanatory dictionary of the Uzbek language, the word *khatib* is explained as follows: *Xatib – (arab.notiq, voiz, va'zxon; unashtirilgan, kuyov) masjidda juma va hayit nomozi paytida xutba o'qiydigan, va'z aytadigan domla, imom; voiz* (Madvaliyev A., 2007).

Oy birla quyoshni **bog'ladi aqd**,

Boshi uza sochtilar, base, naqd (Alisher Navoi, 2020).

*Aqd-* band, *bog'lash, tugun; nikoh* (Alisher Navoi, 1983).

To means *Aqd bog'lamoq* – *nikoh bog'lamoq*, *nikoh o'qimoq*. The word *Aqd* is not used today. Only its meaning has been preserved. The meaning of the verse: He married the moon and the sun, that is, the bride and the groom, and sprinkled silver and gold on their heads (Alisher Navoi, 2021).

Another byte:

Chun bo'ldi mahalki, **aqdi tazvij**

Bergay bu nishot ishiga tarvij (Alisher Navoi, 2020).

*Aqdi tazvij* – the combination gives the meaning of conjugation (Alisher Navoi, 1983).

The meaning of the verse: The time has come to make a marriage, the wedding ceremony has begun again (Alisher Navoi, 2021). Also, together with the word *aqd*, the word marriage, which is synonymous with it, is used in the epic:

Chun topdi **nikoh** ishi saranjom,

Layli haramig'a urdilar gom (Alisher Navoi, 2020).

The meaning of the verse: *Nikoh o'qib bo'lingach*, *Laylining xonasiga yo'l olishdi* (Alisher Navoi, 2021). Another byte:

Emdi budur iltimos-u darxost-

Kim, qilsoq ikov **nikoh** ishin rost (Alisher Navoi, 2020).

The meaning of the verse: *Ensi iltimosim va talabim shuki, ikkovining nikohini qilib, to'yini o'tkzask* (Alisher Navoi, 2021).

Important words related to the wedding ceremony – the words bride and groom are also used in the epic:

Chun mehr **kelin** kibi yoshundi,

Tun yerga **kuyov** kibi yukundi (Alisher Navoi, 2020).

The meaning of the verse: *quyosh ham kelinlardek yashirindi, tun ham kuyov kabi yerga yastandi* (Alisher Navoi, 2021).

Ham Ibni Salom ittifoqi,

Soz ayladi **uylanur** yaroqi (Alisher Navoi, 2020).

The word *uylanmoq* is also in modern Uzbek "*biror qiz yoki ayolni o'z nikohiga olmoq, oila qurmoq (er kishi haqida)*" means (Madvaliyev A., 2007). The meaning of the verse: Ittifaqa Ibni Salam also started planning a wedding (Alisher Navoi, 2021). The word marry is also used in several places in chapter XXVII of the epic – Majnun's reply to Laila:

Bo'lg'onda fusun qilurg'a hamdam,

**Uylanmak** ishin dedi ekin ham (Alisher Navoi, 2020).

**Uylanmak** ishiki, nisbat etding,

Bizga o'z ishingni tuhmat etding (Alisher Navoi, 2020).

Also, let's pay attention to the following verse in Laila's last letter to Majnun:

Chun hajlasi sori ko'z solibsen,

**Qo'lmoqqa** qizini **so'z solibsen** (Alisher Navoi, 2020).

The word *Qo'lmoq* is not given in the annotated dictionary of Navoi's works. The stanza is translated into prose as follows: ... looking at his decorated house, you say you want to marry his daughter (Alisher Navoi, 2021). *Qo'lmoq so'zi uylanmoq* changed to And the combination *soz solmoq* is equated to the expression *og'iz solmoq*. The phrase "*og'iz solmoq*" is in the modern Uzbek language *birovning qizini kelinlikka, yoki o'g'lini kuyovlikka so'ramoq, so'ratmoq* means (Madvaliyev A., 2007).

In the epic, together with the word wedding, the word *sur* is also used:

Ul bo'ldi hayotidan chu mahjur,

Motamg'a mubaddal o'ldi ul **sur** (Alisher Navoi, 2020).

*Sur – to'y, bazm, shodlik yig'ini* (Alisher Navoi, 1983).

The meaning of the verse: *Uning hayot shami o'chgandi, to'y azaga aylandi* (Alisher Navoi, 2021). The word *sur* is not used in the modern Uzbek literary language.

The terms "guest" and "host" are typical for weddings and ceremonies of our people, and in the epic these terms are used almost in their current state:

Topib chu bu nav' komronliq,

Yuz mehr ila qildi **mizbonliq**.

**Mehmonlar** ani chu ko'rdilar garm,  
Fosh ayladilar sharofat-u sharm (Alisher Navoi, 2020).

The following stanza from the epic also uses several terms related to weddings and ceremonies:

Ko'z ustida ulcha **rasm-u oyin**,

Jon o'rtada ulcha **aqd-u kobin** (Alisher Navoi, 2020).

In the explanatory dictionary of Navoi's works, the word *rasm* is defined "*qoida, udum, qonun*" (Alisher Navoi, 1983), *oyin* the word "*rasm, odat*" explained as (Alisher Navoi, 1983) therefore, it is used in pairs in



the above stanza *rasm-u oyin* the word *urf-odat* gives meaning. It is clear from the above examples that the word *Aqd* is used in the meaning of *nikoh*. *The word Kobin mahr; nikoh oldidan kuyov tomonidan kelinga berilishi shart bo'lgan mol, mablag'* means (Alisher Navoi, 2021). Currently, the word *kobin* is not used in consumption. The meaning of this word is currently assigned to the word *mahr*. So, the meaning of the verse is as follows: If we put the images and customs on our eyes and bet our soul to dowry (Alisher Navoi, 2021).

In our opinion, the word **visol** is also a term related to the wedding ceremony:

Kim, Ibni Salom etib xayoling,

Balkim, tama' aylabon **visoling** (Alisher Navoi, 2020).

*Visol* – uchrashuv, birlashuv, erishuv, yaqinlashuv (Alisher Navoi, 1983).

In the explanatory dictionary of the Uzbek language, the word *visol* is Arabic and the connection; love affairs; It is mentioned that it means achievement, (Madvaliyev A., 2007).

### Conclusion

Thus, the following conclusions can be drawn from the studied data:

1. Terms related to various fields are used in Navoi's works, and their identification, analysis, and interpretation will be a great achievement for understanding Navoi's skills and for the field of terminology of linguistics.

2. Alisher Navoi uses several terms related to the art of music, wedding and party in

the epic "Layli and Majnun". Some of these terms are still used today, some have completely fallen out of use and become historical words, and some have given way to another word.

3. Most of the terms related to music, wedding and party used in the epic "Layli and Majnun" are nouns (*taronas, navos, nutq, miyongir, kos, bazm, bazmgoh, hunyogar, nagmasoz, daf, celebration meeting, letter, marriage, bride, groom, sur, host, guest, image, oyn, kobin, roh, boda, may*). Also, it was found that part of it is related to the verb word group (to make a song, to tie a contract, to marry, to marry, to put words).

4. Most of the terms related to music, wedding and party used in the text of the epic are words borrowed from Arabic and Persian languages.

5. Most of the terms related to music, wedding and party used in the epic are simple and simple artificial words.

6. Studying and researching the terms used in the work of art reflects the encyclopedic knowledge of the creator. It also allows to imagine, compare and contrast the old and current state of terms related to the field. This is considered important in studying the history of the terminology of the Uzbek language, and it is also important for the future of the field of terminology.

In general, it is a pleasure to study Navoi's work. Every time we refer to Navoi's works, we discover the great genius of the creator again and again.

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