

Cognitive Foundations of The Concept Of “Ezgulik” (Benevolence)

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Abstract: In global linguistics, interest in exploring the conceptual essence of language at various linguistic levels and through different approaches has been increasing. Particular attention is given to the study of the functional aspects of language in society and in the lives of different peoples, as well as to its semantic, linguo-cognitive, linguo-cultural, and sociolinguistic dimensions.

Keywords: Semantic, linguo-cognitive, linguo-cultural, sociolinguistic, conceptual essence.

Introduction: In “Mahbub ul-qulub”, Navoi directly evaluates nearly all social groups and strata of his time, presenting a broader, deeper, and more precise account of which ones are good or bad, beneficial or harmful to humanity, society, and the state than in his other works.

The Pandnama begins with a commentary entitled “On Just Rulers”. Navoi discusses kings and their duties and responsibilities toward the people. He beautifully depicts the just ruler, who was his lifelong ideal, using graceful comparisons:

“A just king earns the pleasure of God and brings safety and prosperity to the land. Like the sun and spring rain, he makes flowers bloom from dark soil and scatters gold and pearls upon the people of his realm. Citizens and the weak live in peace thanks to his kindness and care, while oppressors and wrongdoers are wearied and subdued by the edge of his justice. Because of his fairness, sheep and lambs are safe from the fear of wolves, and travelers’ hearts are free from the dread of bandits.”. In the work, the just king is compared to the sun, spring rain, a guardian, and a shepherd.

“The sun itself strives to be your shade. The seal on the moon’s face marks the place of your ring. You enjoy the fortune of Solomon’s realm; nothing but the phoenix casts its shadow upon you. You sit upon the throne where King Jamshid once sat, and nothing but the goblet may kiss your hand. Upon your ring of justice, the high heavens have engraved the words ‘Truth and

Salvation’. And for the proclamation of your lofty rank, it has inscribed: ‘Rule with justice!’”

Alisher Navoi believed that the good or bad character of court officials depended on the ruler himself, which is why he first speaks of kings. The king’s closest advisor is the vizier, who bears responsibility for ensuring that the ruler does not stray from the right path and delivers fair judgments. Speaking about the vizier, Navoi writes:

“The vizier shares in the burden, and this quality is deeply connected to his essence. This task was well performed by Osaf, whose ring bore the inscription: ‘May God have mercy on the one who is pure.’ Whoever in this world is called Osaf knows that Solomon’s throne remains unshaken.”

The writer notes that in his time he saw no good vizier, except for the once righteous Osaf. He sharply criticizes ministers such as Majiduddin and Nizamulmulk, who were considered pillars of Husayn Bayqara’s reign, for sacrificing everything—even human lives—for their own benefit:

“These tyrants are the ones who ruin the land and squander what the people have gathered. It is best not even to write about such men... A physician who poisons the patient resembles their nature. All of them are scorpions bringing harm to the people”.

We know that Navoi himself served as a vizier between 1472 and 1476. During his tenure, the condition of the people improved significantly. Yet there was another

group responsible for maintaining and guarding the peace of the state, toward whom Navoi looked with a critical eye.

"This group, called Yasog'liq, is a dark army, a companion to the hordes of Gog and Magog. They know no rest from toil, no moment of comfort from collecting taxes. Their work is to plunder what has already been taken, to graze like locusts on the grass and leaves of foreign lands".

Poetic Form:

Of that people, no stranger folk can there be,
Whose stomachs are never filled with what is unclean.
Till death they suffer calamity and pain,
Proving true the claim – the Yasog'liq never dies..

In the work, thoughts are also expressed about the Shaykh al-Islam, judges (qozis), muftis, and teachers (mudarris), and their good and bad deeds are presented as lessons to the people. In particular, the Shaykh al-Islam is described as the leader of Muslims, and it is said that Muslims should follow his path. He must be the protector and promoter of the Islamic faith, a speaker of undeniable truth, steadfast and firm in the laws of Sharia, a person of grace and authority. Only such a person can rightly be called "Shaykh al-Islam," the text states. One such example is then presented.

Couplet:

Thus became a close one to the Creator,
Shaykh al-Islam, the venerable Ansari.

Judges (qozis) are described as those who pass judgment on the good and bad deeds of Muslims. Navoi compares this group to a musical instrument:

"Like the strings of a lute, if they stray from balance, their tune is ruined. Whoever passes judgment over the wealth and lives of the people must make integrity his guiding principle. But if he deviates from the straight path, his place becomes the bottom of the pit of destruction. What relation does a reckless and deceitful judge have to the sacred justice of the Prophet's law?"

Navoi also criticizes physicians. A doctor ignorant of the science of medicine is likened to an apprentice of an executioner:

"If the executioner kills with a sword, this one torments with poison. Without doubt, the executioner is better than such a physician, for the former kills the guilty, while the latter destroys the innocent".

Couplet:

Hozig tabibi xushgo'y tan ranjig'a shifodur,
Omiyyu tundu badxo'y el jonig'a balodur.

In the chapter "Sweet-Voiced Birds of the Garden of Poetry", poets are compared to birds. The comparison of poets to birds had existed in earlier literature, but here it is based on the idea that just as birds sing, poets compose verses. Navoi classifies poets into five groups.

The first group consists of those "who are rich with the treasures of divine knowledge and are indifferent to the praise of people. Their task is to gather pearls of wisdom from the treasury of meanings and weave them into verse for the benefit of others. Since the act of composing verse is extremely noble, sublime, and delightful, it is mentioned in the verses of the Qur'an, and in miraculous hadiths one may find it desired. Yet, as it is not done with worldly intent but for the sake of honoring others, they do not even call it poetry."

To fully grasp the essence of this group's creativity, one must recall the three stages of Sufism: Sharia, Tariqa, and Haqiqa (Law, Path, and Truth). Thus, the poets of the first group wrote only about the ultimate Truth – directly describing God Almighty, His mysteries, and His words. Navoi names Amir al-Mu'minin Hazrat Ali as the leader of such poets and also mentions Persian poets such as Shaykh Fariduddin Attar and Jalaluddin Rumi, author of the Masnavi-yi Ma'navi.

The second group of poets, according to Navoi, are those who mix the secrets of Truth with the secrets of Allegory, expressing their thoughts through this style. Among them are Shaykh Muslihuddin Sa'di Shirazi, Amir Khusraw Dehlavi, Shaykh Zahiruddin Sanai, Shaykh Avhaduddin, and Khwaja Shamsuddin Muhammad Hafiz. These poets focus primarily on singing of the world and of humanity – its crown being Man himself – and his love. Through this, they symbolically express their love for God. Simply put, they may appear to describe a beloved of this world, but they mean the true Beloved (God); the two notions intertwine.

Navoi describes the works of the third group of poets as "purely allegorical" and cites as examples: Kamal Isfahani, Haqani Shirvani, Khwaju Kirmani, Mavlono Jalaluddin, Anvari, Zahir, Abdulvasi, Salman Savaji, Nasir Bukhari, Katibi Nishapuri, and Shahi Sabzavari.

Mavlono Jami is placed in the fourth group, whom Navoi describes as follows:

"His words bear the honor of the first group, while his style possesses the beauty of the last group. Both the lovers of divine Truth and the devotees of pure human love rejoice in his delicate and meaningful words and find joy in the wisdom he spreads".

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