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LEXICAL AND SEMANTIC FEATURES OF THE CONCEPTS NUBUVVAT AND RISOLAT IN OGAHIY'S HISTORICAL WORKS
(A Case Study of *Riyozu-d-davla*)

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ABSTRACT

This article examines the etymological, lexical-semantic, and functional-stylistic features of the terms nabiy *and* rasul*, which belong to the creedal lexical layer of* Riyozu-d-davla*, a historical work by Muhammad Rizo Ogahiy, a prominent representative of the nineteenth-century Khorezm historiographical school. The study provides a comparative analysis of the Arabic root meanings* (ر-س-ل and أ-ب-ن) *and their terminological usage in Old Uzbek, thereby highlighting Ogahiy's scholarly mastery in employing religious and didactic vocabulary.*

KEYWORDS: Ogahiy, *Riyozu-D-Davla*, Religious Lexicon, *Nabiy*, *Rasul*, *Risolat*, *Nubuvvat*, Etymology, Historical Text.

INTRODUCTION

In the study of the history of the Uzbek classical literary language, alongside works of religious and didactic content, the language of historical and memoir literature also constitutes an important source. In particular, Muhammad Rizo Ogahiy's *Riyozu-d-davla* represents not only a narration of historical events but also a rich linguistic treasury reflecting the author's Islamic worldview, creedal knowledge, and jurisprudential competence.

The use of the lexemes *rasul* (رَسُول) and *nabiy* (نَبِي), which are directly related to the concept of *nubuvvat*, as well as the identification of their semantic boundaries and stylistic functions, is of particular relevance for the historical lexicology of the Uzbek language.

In Islamic theology and linguistics, the concept of "prophet" is primarily expressed through two Arabic terms: *rasul* and *nabiy*. In order to understand the semantic layers of these terms as used in Ogahiy's works, it is necessary to turn to their etymological origins.

a) *Risolat* and *rasul*

The term *rasul* derives from the Arabic root رَسَلَ (*rasala*). According to linguists, the original meaning of this root conveyed the ideas of "setting out gently" and "coming successively," particularly in reference to a caravan of camels. Subsequently, this root gave rise to the verb أَرْسَلَ (*arsala*) meaning "to send," and from it the nouns رِسَالَة (*risālatun*) meaning "message, letter, mission," as well as رَسُول (*rasūlun*) meaning "envoy, messenger, prophet" [1].

In Islamic legal terminology, *rasul* refers to a person who is granted a new sharīʿa and a revealed book by Allah and is commanded to convey (*tablīgh*) it to humankind.

b) *Nubuvvat* and *nabiy*

In the etymology of the term *nabiy*, two main scholarly interpretations are distinguished:

1. It is derived from the root نَبَأً (*nabaʾa*), meaning "to convey important news." In this sense, *an-nabiy* denotes "one who conveys information from Allah."
2. It is derived from the root نَبَوَ (*nabawa*), meaning "to rise" or "to be elevated," which points to the superior status of prophets above other human beings [2].

In his work, Ogahiyy applies these two concepts on the basis of profound Islamic knowledge, carefully preserving their hierarchical (rank-based) distinctions.

The use of the lexeme *rasul*

Ogahiyy employs the lexeme *rasul* primarily in reference to Muhammad ṣallallāhu ʿalayhi wa-sallam, emphasizing his role as the bearer of a new sharīʿa and as the envoy entrusted with conveying Allah's commandments. In the *naʿt* (panegyric section praising the Prophet) of the work, the following passage is cited:

"Va mā arsalnāka illā raḥmatan li-l-ʿālamīn"
"va lākinna Rasūlallāhi va xotam an-nabiyyīn" (RD, 247a)

In this passage, through the rhetorical device of quotation (*iqtibos san'ati*) from the Qur'an, Ogahiyy conveys: first, the meaning of *risolat* through the verb *arsalnāka*; second, the exalted status of the Prophet through the expression *Rasūlallāh*; and third, the completion of the chain of *nubuvvat* through the phrase *xotam an-nabiyyīn*.

Plural forms of *rasul* in Ogahiyy's text

In the work, the plural forms of the lexeme *rasul* — *rusul* (رُسُل) and *mursalīn* (مُرْسَلِين) — are also actively

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employed. For instance, the following expressions occur in the text:
"…rusul xaylining podshohi sharofatkulōhi…" (RD, 247a)
"…bahurmat-i Sayyidu-l-mursalīn va ōlihi va asḥōbihi ajmaʿīn!" (RD, 246a)

In this context, the expression *Sayyidu-l-mursalīn* denotes "the leader of all those who were sent," implicitly emphasizing the superiority of the Prophet Muḥammad ṣallallāhu ʿalayhi wa-sallam over all *anbiyo*.

The use of the plural form *anbiyo*
In Ogahiyy's text, the plural form of *nabiy — anbiyo* (أَنْبِيَاء) — is widely used. This lexeme generally appears either to denote the collective body of prophets or within a context of spiritual intercession and assistance. For example, in the praise of the Khan of Khiva, the following couplet is cited:

"Sikandar sarīru Sulaymōnnaẓīr,
Xudō – hōmiy-u, anbīyō – dastgīr" (RD, 248a)

In this verse, the term *anbiyo* functions as a collective concept referring to all prophets as invisible spiritual supporters and protectors of the ruler.
Likewise, in a quotation from a ḥadīth used in the context of visitation, the same lexeme occurs:

"man zāra maqābira faka'annamā zāra-l-anbiyā'a" (RD, 255a)
Here, the choice of *anbiyo* is not incidental. According to Islamic doctrine, all *rusul* are *nabiy*, but not all *nabiy* are *rusul*. Therefore, the lexeme *anbiyo* is the most appropriate term to convey a sense of generality and inclusiveness [3].

3. The term *mursalīn* in a fiqh-related context
Ogahiyy also draws upon juridical (fiqh-related) principles derived from the lives of prophets when narrating historical events, particularly military tactics. Specifically, to justify retreat in situations where forces are unequal, he cites the following expression:

"…al-firāru mimmā lā yutāqu min sunani-l-mursalīn" (RD, 303b)

In this context, the use of the term *mursalīn* underscores that prophets were not merely recipients of revelation but also practical guides in real-life circumstances, including military strategy. This is because a *rasul* is a figure sent with both divine law and concrete guidance for action.

CONCLUSION

As a result of the lexical-semantic analysis of the language of Muḥammad Rizō Ogahiyy's *Riyozu-d-davla*, the following conclusions can be drawn:

1. Ogahiyy does not employ the lexemes *rasul* and *nabiy* as simple synonyms; rather, he uses them in accordance with the subtle doctrinal distinctions of Islamic theology. The term *rasul* is predominantly associated with the transmission of a new sharīʿa, legal norms, and *risolat*, whereas *nabiy* (*anbiyo*) is used in contexts referring to general prophetic status and spiritual authority.
2. From an etymological perspective, the concept of *risolat* (being sent / mission) is highly active in Ogahiyy's text and functions as an important stylistic device for highlighting the socio-political roles of historical figures and prophets.
3. The integration of Arabic lexemes such as *mursalīn*, *anbiyo*, and *xotam* into the historical Uzbek lexical system—while preserving their original semantic content—demonstrates Ogahiyy's exceptional philological competence and deep religious scholarship.

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