

EXPRESSION OF SYNONYMOUS LEXEMES IN HAYDAR KHOREZMI'S "GULSHAN UL-ASROR" MASNAVI

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Abstract:

In this article, the synonyms expressed in the masnavi "Gulshan ul-asrar" by Heydar Khorazmi, one of the mature representatives of our classical literature, who lived and created in Khorezm in the late XIV and early XV centuries, are classified and analyzed. In the work, the synonymy between the words belonging to the same category is fruitful among the words belonging to the noun category. When describing the synonyms expressed in Masnavi according to their genetic characteristics, synonymy is actively performed between words belonging to the same language, that is, Turkish words.

Keywords: Turkish word, word group, synonym, possessive word, lexeme, masnavi, noun, verb.

Introduction

Synonymy of units, including lexemes, generally refers to their having the same or closely related meanings. However, having the same meaning and being closely related in meaning are distinct phenomena. Therefore, when referring to a phenomenon like synonymy, it is not appropriate to use the phrases 'having the same meaning' and 'closely related in meaning' interchangeably, as this can obstruct the precise definition and understanding of the phenomenon. As a result, one must choose the correct term that accurately expresses the phenomenon and use it. Synonyms are formed from words within the same part of speech that are used by speakers of the language in the same period. They enrich the language through the borrowing of words from foreign languages and dialects into the literary language.

Each sememe that forms a synonymic paradigm differs in terms of the number of its semantic features and the level of expression. Synonymy is observed at the lexical, phraseological, and grammatical levels of language. The rich expressive potential of the Uzbek language has been recognized by Mahmud Kashgari, Alisher Navoi, as well as by contemporary Russian and Uzbek linguists. Acknowledging the work done in the study of synonyms, it is noted that in the lexicon of the work Gulshan ul-asrar, synonymous words are skillfully used to express specific meanings. Lexical paradigms, which differ in their nuanced meanings, have been effectively used to convey deep understanding and to express content in detail. The author understood the semantic richness of words with deep perception, thoughtful reflection, and meticulousness, and shaped the style accordingly.

The synonymy of nouns related to the word 'ot': In Old Uzbek, the lexeme **emgäk** expressed the meaning of 'labor, hardship, difficulty' (O'TIL, V, 36), and synonymy was formed through words such as **ano-mehnat-ranj-zahmat-dušvor-saxt**. This noun originates from the ancient Turkic word **эм** meaning 'labor' or 'hardship,' which was formed by adding the suffix **-ga** to a



verb (Devon, I, 281; DS, 172), and then the suffix **-k** was added (ESTY, I, 273; Devon, I, 134; DS, 172): (əŋ > əm+gä = əmgä-)+k+ əmgäk. (O'TEL, I, 463):

(əŋ > əm+gä = əmgä-)+k+ əmgäk. (O'TEL, I, 463): Ul kişilarki bu uloq mindilar, Bárchá yöl **emgäklar**idindilar. (21A-10); ano "mashaqqat" (NAL, 52) – Bólma hamiyatqa himoyatni kör, Qolma **ano** içra, inoyatni kör! (1B-10); Tut ğamu **mehnat** bila köŋluŋni xuš, Oqıl esaŋ marhamu darmoniŋ uš! (4A-11); Goh tilab dardi dilinga davo, Goh sörib **ranju** ğamina šifo. (4A-6); Pešalari **zahmat-u** sidq-u vafo, Ševalari himmatu zavq-u safo. (19A-2); Yiğmoq uçun barča talabgor erur, Qöymoĝu ketmak işi **dušvor** erur. (16A-6); Boĝla bu vayronadin, ey piri raxt, Qılma tiriklikni öz-özüŋğa **saxt!** (18A-1).

Synonymy of adjectives: The word **yât**, which expresses the sememe "foreign, other," creates synonymy in the masnavi text through the lexemes **özga-ajnabiy-begona-ğayri**. In Old Turkic, this adjective was originally pronounced as **ya:t** (ESTY, IV, 158), and later, the length of the vowel **a** disappeared (PDP, 386; Devon, III, 174; DS, 247). In Uzbek, the vowel **a** was replaced by **â**: **ya:t** > **yat** > **yât**. It is suggested that the parts **-v** and **-t** at the end of the word are additions, based on a comparison with the word **yav** (ESTY, IV, 158). However, the exact meaning of the **ya:** part is not clearly defined (It is assumed that this part might have represented a verb meaning "to be on the opposite side of") (O'TEL, I, 174). Odami **yât** yâĝiy yarâĝin bilur, Evdaĝi dušmaŋa ne tadbir qılır? (20B-10); II.1. Not related; foreign. 2. Unfamiliar, unknown, foreign; other, alien. (O'TIL, II, 50). **Özga** – a person with no relation in terms of kinship, birth, etc.; foreign. (O'TIL, V, 136), Bólmaĝin özdin ĝanilarğa hasud, **Özgaga** soĝinma ziyon, özğa sud! (11A-3); **Ajnabiy(ar)** – foreign, a foreigner. (O'TIL, I, 46). This Arabic word has the form **laçnabiyy(un)** (ARS, 141); in Uzbek, the hamza with a fathah is replaced by the **a** sound, and one of the **yy** sounds at the end of the word is dropped: **laçnabiyy** → **ajnabiy**. This word is originally derived from the Arabic verb **çanaba**, meaning "to push aside" or "to separate," and formed into a relative adjective from the **laçnab(un)** verbal noun with the **iiy(un)** suffix (ATG, 48). In Arabic, it means "foreign," "coming from abroad," or "belonging to another land" (ARS, 141). In Uzbek, it is adopted with the meaning "belonging to another land" or "a foreigner" (O'TEL, II, 18). Köŋlida bu söz körünib **ajnabiy**, Undadi Ifritni ul dam Nabiy. (15B-2); **G'ayri(ar)** – unfamiliar, alien, foreign. (O'TIL, V, 428), Kimki nazar mazharidin yumdi köz, Qöymadi meros özidin **ğayri** söz. (3A-8); **Ag'yor(ar)** – strangers, aliens, others, foreigners; rivals. (NAL, 73), Yorini sevgan netar **ağyorni**, Yor ani istarki, tilar yorni! (22A-6); **Begona(f)** – unfamiliar, not related or acquainted, alien. (O'TIL, I, 204). This adjective appears as **[bigane]** in PRS (62) and as **begona** in TjRS (93). It seems that this adjective was borrowed from Tajik in its Uzbek form; it means "having no kinship or acquaintance," "alien" (O'TIL, I, 93). In Uzbek, the verbs **begonalash-** and **begonasira-** have been formed from this adjective, and the phrase **yetti yot begona** (seven foreign aliens) has been created. (O'TEL, III, 30). Yölga qadam qöymaki, **begonasen**, Silsila tebratmaki, devonasen! (4B-11).

Synonymy of verb lexemes: In the masnavi, euphemisms were skillfully used to fully reveal the meaning and essence of the content. For example, the terms **öl=, köz yum=, talaf böl=, zavol böl=, halok böl=** form a synonymic series that conveys the meanings of 'the complete cessation of the organism's life functions, the end; an irreversible process, where physiological processes in cells and tissues stop, leading to an irreversible state.' (O'TEL, V, 149). These lexemes in the synonymic series are also listed in the Explanatory Dictionary of Uzbek Language Synonyms



edited by N. Mahmudov: Har na kim öksutsan **ölur** choğda narx, Arz kuni borčani teňsar bu čarx.(12A-9); Kimki nazar mazharidin **yumdi köz**, Qöymadi meros özidin ğayri söz.(3A-8); Umri garonmoya ču **bölğay talaf**, Söz duru söz duniyáda qolğay xalaf.(3A-9); Mulk erur dilbaru sohib jamol, Ey, xuš agar, topmasa **erdi zavol**!(16A-3); Ulkim erur hamnafasu ruhi pok, Tantaqi birlä **bölurmu halok**!?(26B-6).

Synonymy of Turkic and Arabic Lexemes: The Uzbek literary language lexemes **ölim** and **ölum** (O'TIL, V, 149), which express the meaning "the complete cessation of the organism's life functions, the end; an irreversible process where physiological processes in cells and tissues stop, leading to an irreversible state," form a synonymic series with the Arabic borrowings **ajal** (O'TIL, V, 43) and **qazo** (O'TIL, V, 210). According to N. Mahmudov, **o'lim**, **vafot**, and **qazo** all mean "the complete cessation of the organism's life functions." The word **o'lim** is used more broadly, while **vafot** is generally used in artistic contexts. **Qazo** is rarely used and mostly appears with the verb **yetmoq** (to reach): Ğaflat ölumdur, taqı navmid **ölük**, Ğofilu navmid nedür, bilgülük.(25B-3); Toki **ajal** yetsa, nečuk qilğosen? Qay birini qat'i qılo bilgosen?"(18A-11); Täñrī **qazosi** bilä axtar guzor, Buşquča qıldı ilikin zaxmdor.(23B-7).

Synonymy of Turkic and Persian Lexemes: In the Uzbek literary language, the phrase **yer yuzi** (O'TIL, V, 75), meaning "the surface of the earth, the surface; the entire world; the world," forms a synonymic pair with the Persian-Tajik borrowing **röyi zamin** (O'TIL, II, 127): Gardu ğuboreki sočar **yer yuzi**, Bir qaro sočniñ yuzidur yo közi.(15A-2); Tindi aniñ davrida **röyi zamin**, Böldi bir elü bir ülüs Rumu Čin.(24B-7).

Synonymy of Persian-Tajik and Arabic Lexemes: The Persian-Tajik lexemes **navo** (O'TIL, III, 7) and **ohañ** (O'TIL, III, 194), which express the meaning "melody, tune; song," form a synonymic series with the Arabic borrowing **nağma** (O'TIL, III, 30): Har nafas **ohañ** qilib bir **navo**, Duniyáda har lahza solib bir sado.(3B-11); Telbalikim tutti dimoğim yölin, Tölğodi bu **nağma** quloğim yölin,(5A-2).

Synonymy of Arabic and Persian-Tajik Lexemes: The Arabic lexemes **majruh** and **mubtalo** (O'TIL, II, 524, 624), meaning "wounded, injured, disabled," form a synonymic series with the Persian-Tajik borrowing **zaxmdor** (O'TIL, II, 141). The Persian suffix **-dor** expresses meanings like "having, possessing; maintaining, protecting" and is derived from the present tense form of the verb "to have or to possess." This suffix, when added to nouns, creates adjectives that express possession or the existence of a particular quality or state. Examples include: **aybdor** (guilty person), **bayroqdor** (flag-bearer), **dindor** (religious person), **nishondor** (sign-bearer), **rangdor** (colorful), **qarzdor** (debtor), **homilador** (pregnant woman) (O'TIL, V, 578): Kördiki bir mör ayoği, ali yöq, Böksasi **majruhu** yorim beli yöq,(24A-8); Bir iligi, bir ayoği **mubtalo**, Qoldi ğaribliqta bu duşman aro.(24A-5); Täñrī qazosi bilä axtar guzor, Buşquča qıldı ilikin **zaxmdor**.(23B-7).

Synonymy Among Persian-Tajik Lexemes: The Persian lexemes **bečora**, **zabun**, **zor**, **gado**, **nokom**, **nomurod** (f-ar) (NAL), meaning "lacking the necessary things for survival; poor," form a synonymic series. These lexemes in this synonymic series are also listed on page 170 of the Explanatory Dictionary of Uzbek Language Synonyms edited by N. Mahmudov: Tulmen-u **bečoravu** sohib iyol. Ojiz-u miskin-u parokanda hol!(H12A-1); Bölma xaridor bilä saxt røy, Qılma **zabunlarğa** qotiq gufti göy!(10B-10); Bir sürük oğlon-uşoqım **xoru zor**, Yölğa boqıb termulodur intizor.(H12A-6); Xuš nimadur, umr baqosi qoni? Šohu **gado** birla vafosi



qoni?(16A-7); Tušti yana bosh quyi ul tomdin, Keldi, yopušti yana **nokomdin**.(24B-1); Pir dedi:“Ey šohi oliy najod, Qorni očib, ne yesun ul **nomurod**?”(19B-4).

Synonymy Among Arabic Lexemes: The Arabic lexemes **miskin**, **mufлис**, **muhtoj**, **faqir**, **ğarib**, **noguzir**, **ojiz** (NAL), meaning "a person who has fallen into a difficult situation due to poverty, in a poor state, helpless, unfortunate," form a synonymic series. These lexemes in this synonymic series are also listed on page 170 of the Explanatory Dictionary of Uzbek Language Synonyms edited by N. Mahmudov: Tulmen-u bechoravu sohib iyol. **Ojiz-u miskin-u** parokanda hol! (H12A-1); Öt içida **mufლისu** bečoravor, Nolai jonsöz tuzib sad hazor,(3B-10); **Faqr**u fano davlatida ul ğani, Qılmadi **muhtoji** saniqtek mani!(18A-7); Toki agar tobsa **faqir-u ğarib**, “Čaybdin erdi” desalar bu nasib.(10B-4); **Ojiz-u** mafluk kezar erdi u zor, Qildi öz andešasini oškor.(23B-5).

Expression of Synonymy in Paired Words: In order to fully reveal the meaning and essence of the masnavi, the author Haydar Khorezmi effectively used paired words to express the phenomenon of synonymy in his work: 1) **ojiz-u miskin**; Tulmen-u bechoravu sohib iyol. **Ojiz-u miskin-u** parokanda hol!(H12A-1); 2) **mufლის-u bechoravor**; Öt içida **mufლის-u bečoravor**, Nolai jonsöz tuzib sad hazor,(3B-10); 3) **faqir-u ğarib**; Toki agar tobsa **faqir-u ğarib**, “Čaybdin erdi” desalar bu nasib.(10B-4); 4) **ojiz-u mafluk**; **Ojiz-u mafluk** kezar erdi u zor, Qildi öz andešasini oškor.(23B-5); 5) **nur-u safo**; Tobti kõqul kulbasi **nur-u safo**, Berdi hunar taxtina naš’-u namo.(9B-2); 6) **zaxm-u jarohat**; **Zaxm-u jarohat** bilä bedast-u poy, Heč kiši yõq tegrasida juz’ Xudoy.(24A-6); 7) **maqsad-u maqsud**; Sen-senu sen **maqsad-u maqsud** bas, Sendin erür borčasi mavjudu bas!(23B-2); 8) **mol-u ganj**; Yiğdi Faridun hašamu mol-u ganj, Neni olib bordi, bajuz dardu ranj!(14B-9); 9) **gard-u ğubor**; **Gard-u ğuboreki** sočar yer yuzi, Bir qaro sočni yuzidur yo közi.(15A-2); 10) **zavq-u safo**; Pešalari zahmatu sidq-u vafo, Ševalari himmatu zavq-u safo.(19A-2); 11) **Hirs-u havas**, **nafs-u havo**; **Hirs-u havas**, **nafs-u havo** böynin uz, Faqr qanoatni rizo birla tuz!(H-20B); 12) **dard-u balo**; **Dard-u balo** lazzatini jon bilur, Išq tilin ošiqu nolon (22A-9);

Our research shows that Haydar Khorezmi made effective use of synonymous words. This, in turn, indicates that synonymy is a very ancient phenomenon and that it was quite widespread in the language of the 14th-15th centuries. Thus, the phenomenon of synonymy, characteristic of the written monuments of the 14th-15th centuries, emerged as a result of the formal similarity of lexemes.

The article uses the following abbreviations:

O‘TIL – O‘zbek tilining izohli lug‘ati (Explanatory Dictionary of the Uzbek Language). Tashkent: Uzbekistan National Encyclopedia, 2006-2008.

O‘TEL – Rahmatullayev, Sh. O‘zbek tilining etimologik lug‘ati (Etymological Dictionary of the Uzbek Language). Tashkent, 2000.

ANATIL – Alisher Navoiy asarlari tilining izohli lug‘ati (Explanatory Dictionary of the Language of Alisher Navoiy's Works), Vol. I-IV. Tashkent, 1983-1985.

NAL - Alisher Navoiy asarlari lug‘ati (Dictionary of Alisher Navoiy's Works), edited by Porso Shamsiyev. Tashkent, 1972.



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