



EXPRESSION OF LEXEMES RELATED TO THE PERSIAN ASSIMILATION LAYER IN "GULSHAN UL-ASRAR" MASNAVI BY HEYDAR KHORAZMI

Tashmatova Nilufar Choriyevna,

Teacher at

Tashkent State University of Uzbek Language and Literature

Uzbekistan named after Alisher Navoi

tashmatovanilufar10@gmail.com

Article history:	Abstract:
<p>Received: 6th April 2023 Accepted: 6th May 2023 Published: 7th June 2023</p>	<p>In this article, the idioms expressed in the masnavi "Gulshan ul-asrar" by Heydar Khorazmi, one of the mature representatives of our classical literature, who lived in Khorezm in the late 14th and early 15th centuries, are classified and analyzed. The mutual cooperation of peoples belonging to different languages. It is natural that the relations of friendship and trade have an effect on the development of their language, first of all, on their vocabulary. In this research, we study the state of the lexemes of the self-identification layer presented in the Masnavi in a relatively new (after the Islamic and Mongol conquest) period. This group includes Arabic, Persian-Tajik and Mongolian adaptations.</p>

Keywords: Turkish language, Uzbek language, Persian, adaptation, Masnavi, word, expression, lexeme, language.

In the process of historical development, economic, political, scientific and cultural relations between the peoples of the world take place. As a result, the vocabulary of languages is enriched with new concepts and words expressing them. At the same time, the Uzbek language has been in contact with the languages of many other nations during its historical development. Therefore, a certain part of the vocabulary of the Uzbek language is made up of borrowed words.¹

Like other sister Turkic languages, the Uzbek literary language is characterized by word acquisition. The role of literary translations from Persian-Tajik and Arabic into Uzbek was significant in the entry of the 11th century acquisitions into the Uzbek literary language. Persian-Tajik language: in this period, it acts as a mediator in the assimilation of words from eastern languages expressing administrative, legal, commercial, scientific, and religious concepts into the Uzbek literary language. In particular, the military terminology was expanded due to Mongolian words, while the administrative, political, commercial-financial, scientific, and religious lexicon was enriched mainly through Arabic, Persian-Tajik acquisitions. In general, Turkic languages is appropriate to analyze the foreign words in the lexicon by dividing them into two groups:

- 1) ancient (pre-Islamic) period. It is characterized by Sanskrit, Sogdian and Chinese elements;
- 2) a relatively new period (after Islam and Mongol conquest). This group includes Arabic, Persian-Tajik and Mongolian adaptations.

The appearance of Sogdian, Sanskrit, and Chinese adaptations in the vocabulary of Turkic languages is evaluated as a product of the close relations of the Turkic peoples with the Sogdian, Indian, Chinese, and Khorezm peoples since ancient times. Heydar Khorazmi, who lived and created in the end of the 14th century and the beginning of the 15th century, also contains lexemes related to the assimilation layer in the masnavi "Gulshan ul-asrar".² In this study, we study the state of the lexemes of the self-identification layer presented in the Masnavi in a relatively new (after the Islamic and Mongol conquest) period. This group includes Arabic, Persian-Tajik and Mongolian adaptations.

In the 14th and 15th centuries, Turkic writers knew the Persian-Tajik language well and wrote in both languages. Therefore, the following factors played an important role in the assimilation of Persian-Tajik words into the Uzbek language: a) Uzbek and the fact that the Tajik peoples have been living in the same (or neighboring) territory for a long time, in the same social system, economic and cultural-spiritual environment; b) the prevalence of Uzbek-Tajik

¹ Yoldoshev I. Terminology of Uzbek literature.-T.:Fan, 2004.-B.209.

² Dadabaev H. Socio-political and socio-economic terminology in the Turkic-language written monuments of the XI-XIV centuries - T.: Yozuvchi, 1991.-p.133-134.

and Tajik-Uzbek bilingualism (blingism); c) long-standing tradition of writing in Tajik and Persian languages; g) The fact that the Tajik language has a special position in the Khanate of Kokan and the Emirate of Bukhara; d) commonality in literature, art, culture, tradition. ³5,489 pure Persian-Tajik words are used in the lexicon of Alisher Navoi's works, while 321 pure Persian-Tajik words and 9 Persian-Tajik lexemes made of Arabic acquisitions are used in Rabguzi's "The Story of Rabguzi". ⁴Persian-Tajik borrowings are also used quite actively in the masnavi "Gulshan ul-asrar" by Haydar Khorazmi, which makes up 310 lexemes.⁵

The lexeme **prophet** (payg'om - "message, glad tidings") is expressed in the meaning of "one who conveys the will of God to his servants" and is mainly found in the titles: The story of Solomon the prophet 15A-7. Learn Arabic nabi, nabi: A prophet made a few people in the world, A guardian gave a name to a few. 1A-11. They brought a jug of water, Ohti Suleiman, a prophet, fasted. 15B-5. ; Rasul: Ya'qubi Rasuli Amin, Yusuf was safe in Hajr. 21B-8. You can also see synonyms like.

In the work, the "one who obeys God" is mentioned as a **servant**: Kudrat iyasidurur u Biru Bor, Banda sirin bilur ul zakar. *Täjriining bandasimän, birlikinjä kitäb (169v16)*. ⁶In the Masnavi dictionary, the synonym of slave for the term under investigation is also noticeable: For all slaves, amri shar', Kashf bil vahy bila aslu far'. 1B-7. In turn, this slave lexeme also has the meaning of "slave, servant", which is not expressed in the Masnavi.

The word "**dehqon**" was created on the basis of the Persian-Tajik language, and later transferred to Turkic languages and is a lexeme representing a person who cultivates the land, sows seeds and harvests. If you don't pour the peasant's vodka, you won't get the benefit of Yemis! 6A-6. The word "farmer" must have been used in the language of the Turkic peoples in the VII-XIII centuries. But it is not mentioned in Orkhun-Yenisei written sources, Mahmud Kashgari's dictionary, "Kipchak language dictionary". Turkish written sources created only in the 14th century - it appears as a farmer in the written monuments of Khorezm of the 14th century, and as a farmer in Alisher Navoi's works: *Chu men bir jom uchun dehqon asirimen, ajab ermas, Libosim tok bargi rishta belbog'larga tok o'lmoq (G'.S. 337)*. The structure of the word is compound, it consists of two independent linguistic units. In the written sources of the Persian-Tajik language, written monuments recorded from the 10th century, it is used in the following meanings: 1) village figure, farmer; landowner, rich; 2) engaged in earthworks; 3) Persian, Tajik people; 4) a knower of history, a storyteller (F.Z.T. 1, 1969, 365). The word farmer is also used in modern Arabic, which belongs to the Semitic language family, and the plural دهقان is used in forms such as دَهَّاقِنَةٌ or دَهَّاقِينُو, meaning genius, leader, commander, famous and great person. This fact confirms that the word **dehqon** must have been adopted into the Arabic language in the 7th-10th centuries. Because the original form of this word must have meant **deh + xoon-xon** and village khan, village branch. Later, it began to express new additional meanings. The structure of the word "**Dehqon**" is historically compound, and it was formed on the basis of the Persian-Tajik language. Its first component is Persian-Tajik (deh - village) and the second component **qon < qoon < xoon < xon** is a language unit acquired after passing from the Turkic language.⁷

Although the word **kabob** in the Masnavi lexicon explained the phenomenon of meaning transfer, it represented the concept of food prepared by cooking on coals: *Ko'z yoshidin-boda, bag'irdin-kabob, Dardi dilim-nuqlu, fig'onim-rubob.3B-1. This word, which is a Persian-Tajik lexicon, was absorbed into the old Uzbek language. It is used in the style of kebab in the works of Alisher Navoi: Ikki o'tlug' nargisingkim qildilar bag'rim kabob, Biridur ayni xumor, ichinda biri masti xob (G'.S. 61)*. Orkhun-Yenisei is not mentioned in written sources. In the dictionary of Mahmud Kashgari, the synonym of the word kabob is the Turkish form suk'unchu - kabob (MK., III. 357). The word kabob is historically made up of two independent words - kam and ob - the elements of water. Kebab is prepared in several ways. In all these methods, little water is used. The food prepared based on this sign is also called kam+ob<kabob. In today's languages, shashlik is called kebab, which is the next phenomenon in this language. All the phonetic changes (m > b; b > v; a > o) that occurred in the composition of the word kabob correspond to phonetic laws.⁸

A caravan is a group of animals, carts, and people who manage them, carrying goods and people to distant places. 13 He cheered us on: "Ham dar zamon, Tong boshida ko'chqusidur korvon. 13B-7 Yeldi pesh ohang minib sorbon, Yukladi shabgir bila korvon. This term is mentioned for the first time in "Qutadg'u bilig": Yeti aflak karvany (DTS, 289). This theme is expressed in Rabguzi's "The Story of Rabguzi" through the lexemes of karvan and arqysh ⁹: Mavlä ta'alä yarlyg'ı birlä yel qoptı karvān yol yit'ırdı (74r2). Malik Za'r qorıdı, arqısh ara kirdi on säkiz Misr yarmaqı buldı (73r13).

³ Jamolkhanov H.A. Modern Uzbek literary language. Part 2.-T.: TSPU named after Nizami, 2004.-B.55.

⁴ Bafoev B. Lexicon of Navoi's works.-T.: Fan, 1983.-B.155.

⁵ Abdushukurov B. "Qisasi Rabguzi" lexicon.-T.: Akademia, 2008.-B 108.

⁶ Abdushukurov B. "Qisasi Rabguzi" lexicon.-T.: Akademia, 2008.-B 109.

⁷ Bafoev B. "History of old words".-T.: Fan, 1991.-B 85-87.

⁸ Bafoev B. "History of ancient words".-T.: Fan, 1991.-B 134.

⁹ Abdushukurov B. "Qisasi Rabguzi" lexicon.-T.: Akademia, 2008.-B 113-114.

The word "meva" has the following meanings in Masnavi: "the harvest of some trees and bushes". 14B-5, "figuratively" Know the words of Ahli Nazar Sheva, and see the fruit of Nuri Basar. 3A-3. This word is from the Persian-Tajik language, was adopted into the old Uzbek language and is actively used in the modern Uzbek language. But the Orkhun-Yenisei written sources, Mahmud Kashgari's dictionary, "Tafsir" are not mentioned. In the works of Alisher Navoi, it comes in the form of: Ey chuchuk jonim sening shirin labing, Mevai jonim turunji g'abg'abing.(G'S.359).In ancient and modern Tajik, meva (this word is recorded in the works of Ibn Sina), in Persian, it is represented by the variant ميوه mive. When comparing the variants of meva-mive in Iranian languages and meva-mive ,turkiy tillardagi mive-mömö-mive-miyo's-meyva-mive-meyve-mögä in Turkic languages, the artificiality of this word can be felt. There are two components in the word, which later entered into each other and a morphological re-division occurred between the roots. Two independent words became one word.

When showing this condition gradually, it should be meva<me(h)+va<me(h)+ba:< meh+ba(r)<beh+bar<bor.Meh-beh is a Persian word that means good, pleasant, delicious, and bar-bor means fruit, harvest. The word "meva" means sweet, delicious, pleasant, productive, harvest.¹⁰

The borrowed lexemes presented in Masnavi reflect the spiritual, cultural, economic, and political life of that time, and also serve to express the changes in the language. The appearance of borrowings in the vocabulary of any language is a product of close contacts between peoples.

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¹⁰ Bafoev B. "History of old words".-T.: Fan, 1991.-B 28-29.