

The lexical units in the formation of periphrasis (On the example of periphrases in the prose works of Alisher Navoi)

Лексические единицы в образовании перифразиса (На примере перифраз в прозе Алишера Навои)

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Abstract

The article analyzes the use of periphrases in prose works of Alisher Navoi, including the synonymy between periphrases, the lexical units in the formation of antonyms, and the periphrases used to express human characteristics as well.

Keywords: lexical unity, synonyms, and antonyms of classical periphrases.

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Аннотация

В статье анализируется использование перифраз в прозе Алишера Навои, в том числе синонимия между перифразами, лексические единицы в образовании антонимов, а также перифразы, используемые для выражения человеческих качеств.

Ключевые слова: лексическое единство, синонимы и антонимы классических перифраз.

Introduction

In linguistics, all phenomena that are equal to words and speech are considered a lexical unit. The primary type of lexical unit is the word. Euphemisms, dysphemisms, slang and Argos, periphrases, and phrases, which have the same general meaning as words, are also studied as lexical units. It serves to enrich the lexical fund of a particular national language as well. Such units may include complex compound and figurative phenomena in the figurative sense. For example, in Alisher Navoi's *Hamsat ul Mutakhayirin*, he used the periphrase “*tasavvur va anoniyat umuriniig xudroyi*” to evaluate himself from a humble point of view. The periphrase in the sentence used above is a complex lexical unit.

Phrases, euphemistic, dysphemistic, idiomatic units, periphrases are formed in Uzbek as a result of the full or partial change of meaning. Since such phenomena are stagnant and their parts are inseparable, there is no dominant or subordinate relationship in the composition of the compound, except for the word combination. The dominant and subordinate clauses of a phrase can be replaced by other lexical units or grammatical means. For example, the combination “*boshga ko‘tarmoq*” is analyzed, we can see both stagnant and free-joint phenomena. The combination “*boshga ko‘tarmoq*” is a word combination, a verb combination, and a controlled combination. It is possible to form a free combination of several options, such as *boshidan tushirmoq*, *boshiga tushirmoq*, *boshini ko‘tarmoq*, depending on the communicational purposes. It is impossible to form in any other variant the words in the composition of the phrase “*boshga ko‘tarmoq*” which conveys the meaning of making a noise, rioting, quarreling, to make fun of. When the structure of a lexical unit changes, the meaning, the essence also changes. This condition is typical for all stagnant compounds.

Among the lexical units, which are objects of study of lexicology, it is known in science that the phenomena of synonymy, antonymy, homonymy, paronymy are observed. Such

grouping in terms of form and meaning is reflected not only in the modern lexicon but also in the language of classical sources. We prefer to use the prose works of Alisher Navoi in the study of the phenomena of antonyms, synonyms, homonyms of periphrases used in the language of classical works, and it would be appropriate to call the periphrases used in such literary masterpieces as classical periphrases. These linguistic phenomena are as complex and beautiful as the content and structure of the classics.

Materials and Methods

Synonymy is the grouping of lexemes according to the same meaning [1.166]. An action, a sign, an object, and a person (denotation) can have different forms of expression. The phenomenon of synonymy applies to simple lexical units as well as to other linguistic phenomena with the same content. For example, the definition of the city of Termez can be expressed in such periphrases as "*janub gavhari*" (pearl of the south), "*janub darvozasi*" (southern gate) which are synonymous.

Synonymy of periphrases in the masterpieces of the 15th century, there are many cases of synonymy of periphrases, especially in the prose of Alisher Navoi. The distinctive and noteworthy feature of the synonymy of classical periphrasis is in place of application in relation to a particular person, event, or character; we will be able to accept cases when the meaning of the expression is close or identical to each other. It has been observed that the state of synonymy of classical periphrasis is synonymous with great personalities, scientists, and statesmen, as well as with a number of stable compounds for human characteristics and events. For example, in the work "Holoti Sayyid Hasan Ardasher", the periphrases for Shamsuddin Muhammad Tabodgani such as "*janobi haqiqatmaob*" (a truthful person) was used as synonymous with "*qutbi doirai haqiqat*" (the leader of truth). Both compounds are aimed at illuminating the fact that the wise man follows the path of truth and requires truth. The periphrases for the great person Murshid Ahl al-Shari'ah such as *murshidi ahli shariat* (religious leader), *tariqat, koshifi ulumi rabboniy* (the scholar of religious sciences) were used as synonymous with the main goal of highlighting his role in the field of religion. For example, Navoi used periphrases in his book "Mahbub ul Qulub" about Abdurahman Jomi, who was his master and a friend: *Shaykh al-Islam* (the ranking person of the Muslim world, Sheikh), *muqtado and peshvos ul quvhari yaktadur* (a valuable religious man, Imam), *nur Ul milleti ve-a-din* (the light of a nation and religion) formed a synonymic line. However, it should also be noted that there are periphrases that were used in relation to a person and cannot form a mutual synonymy, we can witness that such lexical units serve to illuminate the importance and position of one person in a different field, areas and a direction. For example, Mawlono Samsuddin used to give a definition to Muhammad Tabodgani in these two periphrases "*murshidi ahli shariat*" and "*janobi haqiqatmaob*", the content of which serves to express two different characteristics of the scientist is expressed. The first periphrase emphasizes the importance of religion and the other praises truthfulness. Therefore, we cannot say that there is a phenomenon of synonymy between these two units. The periphrases "*janobi haqiqatmaob*" va "*qutbi doirai haqiqat*" were used to describe this person are synonymous, as both periphrases illuminate the scholar's truthfulness. The first periphrase expresses the truth, and the next periphrase is defined as the leader of truth.

In Navoi's prose, it is possible to find many periphrases used as synonyms for expressing a certain person, event, feature. The periphrase "*yog'insiz sahob*" (a cloud that can not rain) was used for expressing of a person who does not do good to people but treats them as friends and the periphrase "*amalsiz olim*" is a person who does not spend his / her knowledge to increase the potential of others, or who can not apply the knowledge in time, the content of which is described by two different lexical units representing the same feature. Therefore, these are periphrastic synonyms.

The periphrases such as "*husn malohatin idrok qilg'uvchi*" " is the one who perceives beauty, "*ishq o'ti yolinig'a yoqilg'uvchi*" is one who burns in the path of love and "*xo'blar husni tuzig'a kaboblig' qilg'uvchi*" is the one who burns in the fire of love, were used in order to give a definition and description to the soul as burning in the grief of the beauties formed mutual

synonymy. All three images or descriptions are expressions of confessions and events, such as the ability of the mind to feel emotions and to experience different situations as a result of these feelings. The periphrases used in the work "Mahbub ul qulub" such as "so'zining varaqnigoridur" is a typewriter, "so'z maxzanining xazonadori" is the responsible for the word treasure, were used in relation to the secretariat, which caused the phenomenon of synonymy, the main reason for our perception of these periphrases as a synonym in both definitions for describing the person who performs the action associated with the word.

We can observe the phenomenon of synonymy in the descriptions given in relation to the language, which is still used today as a beautiful definition and interpretation in the works of Alisher Navoi. For instance, "Ahli saodatlar ruhbaxsh zulolig'a manba'" - pure, clear water which gives the soul to the happy, "ahli shaqovatlar nahs qavqabig'a matla'" - unhappy, causing war and disagreements in the life of the bad people, "nutqning olatidur" - weapon of speech, "ko'ngul maxzanining qulfi" - we can see in such definitions as the lock of the treasure of the soul that the main factor in the occurrence of all the good and bad things that happen in a person's life is his language and speech. All good words and bad deeds approach to the one through his/her language. The main weapon of communication is the language which opens the secrets of the soul through the masterpiece.

Other synonymous periphrases used in "Mahbub ul Qulub" are based on a description of youth and old age. The youth was described in periphrases such as "umr gulshanining bahoridur" - the most colorful period of human life, "hayot shabistonining nahori" - the brightest period of life. Old age was defined by periphrastic expressions such as "shabob mayining maxmurlug'i" - drunken from youth wine, longing for youth, "yigitlik sihatining ranjurlig'i" - the loss of strength, health of the young man. Periphrases such as "yog'insiz abri bahor" which means a cloud that can not cause rain in the spring, and "royihasiz mushki totor[2.78]" which means the fragrance that does not cause sweet smell are synonymous periphrases.

The scholar and poet Alisher Navoi describes almost all human characteristics through stories and images, which can lead to positive and negative events in a person's life and shows respect for the good aspects of humanity. By contrasting such traits, it allows the student to make comparisons and develop the ability to master a good upbringing.

Antonymy is the grouping of lexemes on the basis of their contradictory meanings [1.170]. Among the periphrases used in Alisher Navoi's prose works, we can also observe the antonymy by the following examples. The periphrases "fano tangnoyi" a narrow path of absence and "baqo gulshani fazosi[3.148]" - the eternal life are mutually antonyms, the first periphrasis was used to denote death and the second to denote life.

In the chapter dedicated to the theme of "Hilm" (gentleness) in "Mahbub ul qulub", the antonym periphrases "foniydur bevafo" and "boqiy hayot mujibi baqo"[2.86] were used to express life and death. In the chapter of the work entitled "Safar" the periphrases "hikmat sarmoyasidur" - the basis of wisdom and "g'afolat piroyasidur[2.128]" - the root of ignorance, negligence, which caused spiritual conflict through defining a pang of hunger and satiety.

Alisher Navoi's "Mahbub ul Qulub" illuminates the philosophy of life with the help of images and uses the periphrases "tangri do'stlari" and "tangri dushmani" in order to express the truth and lies that can be unique to each person. This definition implies that a person can create eternal life.

Such figurative expressions can be observed in all prose and lyrical works of Alisher Navoi. The poet tries to describe events and happenings not in simple, short expressions, but in images and life events. In this way, he desires to contribute to the emergence of the perfect man, just ruler, humane, passionate leaders whom he dreamed of. Alisher Navoi considers artistry, aesthetic pleasure of the artistic work in explaining life events, shortcomings through beautiful, unequal and unique expressions, and in accordance with this rule, he created invaluable works that have been read and studied for seven centuries.

Alisher Navoi is known as a scholar, pioneer, linguist, and poet, not only a poet in Turkish poetry but also a major creator of prose and an author of large prose works on wisdom,

preachment, memorization, and memory. *Mahbub ul Qulub* was written in the spirit of preachment and has a special role in Turkish prose. The holy book of the Muslim people, the Holy Qur'an, served as a program in the creation of the content of the work. This can be seen in the descriptions and explanations of life, occupation, and characteristics. This work was formed on the basis of the proverbs, poems, and hadiths written in Turkish, and "*Mahbub ul Qulub*" can be called a collection of paremiological units. This work has been studied linguistically and literary [4] and this research will further continue.

Among the positive features of a person, which are given the opportunity to become a high potential owner by Allah, are good morals, honesty, kindness, thoughtfulness, devotion, generosity, and contentment and these features have their interpretation and form of manifestation in scientific and religious works. The negative aspects that are the opposite of these actions and characteristics, such as apathy, lying, jealousy, impatience, and cruelty, have been emphasized by scholars for centuries as a major obstacle to the development of the individual's role in society. It would not be an exaggeration to say that Navoi's prose works contain his conclusions in "*Mahbub ul Qulub*" during his 60 years of life. This work expresses the views of a person and the actions, events that are observed throughout the life of each person, as well as how to overcome such events in a way that these aspects are explained not by simple language and simple speech through artistic expressions in the sentence patterns based on the context of preachment. The periphrasis is the leading one among such expressions. Here are some examples of such periphrasis.

"Amri azim"[2.76] *ehsondurkim, aning bayonida ko'p so'z ayondur. Al-insonu ubayd al-ehson anga dol va halli jazo al-ehson ilal al ehson anga guvohi hol.* The word "*amri azim*" in this sentence expresses the meaning of charity, and the periphrasis in the form of a compound expresses that charity is a great action, a great deed for a person.

Insoniyat bog'ining dilpisandroq shajari ehsondur va odamiylik konining arjumandroq gavhari ham ehsondur. The periphrases in the sentence "*Insoniyat bog'ining dilpisandroq shajari*" - the most beautiful tree in the garden of humanity "*odamiylik konining arjumandroq gavhari*[2.76]" - the most precious pearls for humanity were formed in a complex combination.

Ehson tiriklikda yaxshi otdur, o'lgandin so'ng do'zax azobidin najot. This periphrasal combination was formed on the basis of both a complex compound and a pattern of speech. The periphrase "*tiriklikda yaxshi ot*" - gains the respect of those around him for the rest of his life and "*o'lgandin so'ng do'zax azobidin najot*[2.113]" - saves the suffering from torture of hell after death. It follows that charity is one of the best deeds that gives a person the blessings of two worlds.

Another characteristic of humanity is generosity, which Navoi explained it through this periphrase "*saxovat insoniyat bog'ining borvar shajaridur, balki ul shajarning mufid samaridur. Odamiylik kishvarining bahri mavjvari, balki ul mavj bahrining samin gavhari*" denoting the generosity is the fruit of the garden of humanity and the precious light of the roaring sea. In relation to generosity, which is the antonym to generosity, "*saxovatsiz kishi- yog'insiz abri bahor va royahasiz mushki totor*[2.78]" which was compared such people to a cloud without rain and an odorless perfume.

Another of the good qualities of human beings is *hilm*, which explains the meanings of gentleness, patience, and caress. *Hilm* was described in "*Mahbub ul Qulub*" in the following: "*Hilm inson vujudining favoqihlig' bog'idur, odamiylik' olaming javohirlig' tog'i. Tengri do'stlarining hikoyati*[2.83] *va alar axloqining rivoyati afsonasidurkim, uyug'on ko'nglumni uyg'otur va taronaedurkim, xiralig'idin qotgan ko'zni yig'latur, Yaxshilarg'a erishmak - itni poklar chergasiga qotti va yomonlarg'a qorishmoq- anbiyo avlodin jahannamg'a uzatti*". The term "*hilm*" was used in the above sentence, interprets the meaning of gentleness, kindness and a person with a tender nature [5.179]. The periphrase "*inson vujudining favoqihlig' bog'i*" refers to the fruit garden of the human body, and his/her tender nature protects him/her from harmful properties. As the fruit tree constantly saturates the people, *hilm* enriches the soul and the body with good qualities.

Birth and death are true for a person. Navoi used the periphrases "*Umr foniydur bevafo, ul boqiy hayot mujibi baqo*[2.83]" in relation to life and eternal life, which life is a liar, life after death is a real life and , the eternal world where both the good man and the bad man live after the death in the mortal world. There are a lot of thoughts about the eternal world which depends on the good and bad things we have done in this mortal world.

"*Ilm o'rganmak din tavqiyati uchundur, yo'qki dini jam'iyati uchun. Xayrsiz g'aniy-yog'insiz sahob*[2.90] va *amalsiz olim- dobbaki anga yuklagaylar kitob*" *Xayrsiz g'aniy*-means that a rich and wealthy man with good incomes who does not even give a loaf of bread to the needy, orphans and the poor, is ungenerous, stingy and Navoi compares ungenerous man to a "*yog'insiz sahob*" -a cloud without rain. He says regardless, how large a cloud it is, nature will not benefit or if it does not rain.

The following periphrase "*Yolg'onchi- unutquvchi va taammul va ehtiyot yo'lidin kanora tutquvchi*[2.90]" is used for people who are liars, who make empty promises, and unable to keep their word in *Mahbub ul Qulub* and described as having a vital philosophy of these people who always forget what they say, are cunning and very careful.

The periphrases "*Qanoat- istig'no sarmoyasidur vasharaf va izzat piroyasidur*", two units used above as a synonym for contentment, satisfaction which is a manifestation of humanity and willpower, "*istig'no sarmoyasi*"- *muhtoj bo'lmaslik asosi*[6.285]-and "*sharaf va izzat piroyasi*" means greatness and honor were formed in the compound units. The term *Muflisi qone'* in the following periphrase "*Muflisi qone'- g'aniy va shohu gadodin mustag'niy*" means contented poor, described in the following periphrase "*g'aniy va shohu gadodin mustag'niy* [2.104]" -the one who does not expect help or charity from the king and the beggar even if he was hungry and had no a cloth. In a sense, this expression encourages the reader to be proud and honest.

The above explanations and analyzes testify that such qualities as generosity, contentment, humaneness, honesty, and gentleness, which are the expression of humanity, are the greatest actions and qualities that lead to perfection and are necessary for the blessings of two worlds.

Results and Discussions

The events described in Alisher Navoi's creative work are based on careful observation of events, in-depth analysis of the results of observations, and, most importantly, on the advantages and disadvantages of nature and human nature on the basis of concrete examples and transitions. As a servant of God, he tries to enlighten on only the good deeds of the individuals and to educate badness by describing negative behaviors. Such images can also be found in the periphrases he used in relation to the scholars of the period in which they lived and representatives of religion.

Alisher Navoi describes Nizami Ganjavi, Khusrav Dehlavi, Abdurahman Jomi, and Lutfi in glorious sentences, expressing his invaluable contribution to the writing of incomparable works in almost all of his prose and lyrical works. Navoi considered Abdurahman Jomi not only his master and a scientist, and also the one who lived at the same period and were also heartily connected with mutual friendship and secrecy, consultation, creative cooperation relations. Navoi first presented his Turkish samples to Jomi and shared his master's views.

It is clear that Jomi, who wrote in Persian, also had a perfect understanding of the Turkish language and the ability to analyze works written in Turkish. As mentioned above, Navoi also expressed his thoughts and opinions about the master in tazkirs, lyrical and epic works, and among these expressions, we can find periphrastic units. We can see the following explanations about the qualities and characteristics of Abdurahman Jomi and his role among the scholars of that time. For example, *Oliy hazrati valoyat manqibati koshifi asrori rabboniy va olimi rumuz va asrori samadoniy al-ulamo varsah al-anbiyo qismat koxida ilmi o'n olamcha erkanlardin iztiror ortuqroq taraka olg'on va ulamo ummatiga k-anbiyoyi isroil komida yuz yigirma to'rt ming harif arosida o'zini tariqat elining muqtado va imomi, sharif xaylining mujtahid va shayx ul-islomi, ya'ni Nur ul-haq vad-din, kahf ul-islom va muslimiyna shayxuno6 va Mavlono Abdurahmon ul-*

Jomiy. The periphrases were used in the form of sentences and conjunctions in this complex sentence: “*Oliy hazrati valoyat manqibati koshifi asrori rabboniy va olimi rumuz va asrori samadoniy*”- conveys that the light of the Turkic nation, as a representative of the field of religion, warms the hearts of the people and guides them to the right path through the works written in the Turkish.

The interpretations about Navoi in the periphrastic descriptions of fifteenth-century scholars and clerics can be found. For instance, “*tasavvur va anoniyat umuriniig xudroyi va ujbu nafsoniyat olamining dashtpaymoyi*”(he has religious and secular knowledge, (*Xamsat ul mutaxayyirin*)), *samona mia muhibbi darveshon va mo'taqidi eshon* (despite his high potential, he is simple and humble), *az himai shug'l ser va bar faqr daler* (honest lover, faithful believer, engaged in all fields, knowledgeable, courageous and brave), *dag'dag'ai sobiq samti taqviyat* (he was able to overcome the difficult situation in silence), *ta'kid paziruft* (he was able to defend her thoughts and fair (*Xamsat ul mutaxayyirin*)).

We can find many expressions and descriptions that can serve as an example in all areas of the time and provide information about the scholars, clerics, and religious leaders who were great representatives of a particular field in Alisher Navoi's “Holoti Sayyid Hasan Ardasher”. Almost all of these expressions were given through artistic images through stagnant compounds. For example: we can observe a huge of periphrastic expressions in the descriptions of Pahlavon Mahmud. The periphrases used to this great figure are not only in the form of a simple compound but also in the form of a complex compound, even in the form of a sentence, “*tariq fanosida mufarrad va fano tariqida mujarrad*” (the one in mortal path), “*jahondag'i pahlavonlarning pahlavoni jahoni va pahlavonlig' jahonining jahon pahlavoni*” (a brave man of the world), “*surat va ma'nida beshabih va Benazir*” (a cute and the intelligent), “*borcha sodotu mashoyix va ulamoyu fuqaroning mahbub ul qulubi*” (pleasing to the hearts of all), “*suhbatning mujibi nishot va inbisoti*” (has a sense of joy and happiness) , “*nadimi majlis va anisi anjuman*” (a friend and a companion in the events), “*fununda ahli fandek mohir*” (knowledgeable in science and profession), “*xilvati va har rozda mahrami*” (a good listener), “*suhbatning yuzi*” (always ahead in a roundtable discussion), “*hamzabonu-hamdami*” (interlocutor friend), etc.

Mawlana Shamsuddin Muhammad Tabodgoni was introduced by periphrases such as “*Mavloni Shamsuddin Muhammad Tabodgoniy janobi haqiqatmaob*” (truth-teller), “*qutbi doirai haqiqat*” (leader of the truthful), “*murshidi ahli shariat*” (religious leader), and “*tariqat, koshifi ulumi rabboniy*” (scholar of religious sciences). It is known that he was respected as a famous person who had a special role among the clergies. Similar periphrases have been used to Khawafi such as “*shayxul-mashoyix*” (which has the highest authority in the field of religion), “*umam shayx zaynul-millati vad-din*” (the loved one of the nation), “*olimi-murshidi tavoifil*” (the scholar who guides rights ways). We can see that he became one of the great representatives of the religious world of the fifteenth century.

In addition, the periphrases were used such as “*Hazratn Shayx ul-islomiy*” (a high-ranking person in theology) “*qahf ul-anomiy*”, etc.

Navoi considered Amir Khusrav Dehlavi as his master in Hamsanavism and used periphrases to describe Amir Khusrav Dehlavi such as “*nazm beshasining g'azanfari*” (the lion of poetry), “*dardu ishq otashkadasining samandari*” (born in the fire of love and lives in this fire), “*zavqu hol vodisining pokravi*” (the passenger of the valley of pleasure).

Conclusion

In conclusion, it should be noted that Alisher Navoi reflected the situation of his time and the life of the people in all his poetic and prose works. He tried to express the imaginary, pandnoma verses about ordinary people or statesmen of that time, as well as real scientists, who were highly respected by the scientist, through artistic movements and analogies. From the above examples, Navoi was able to achieve his goal. Definitions of a person or event from different points of view, the expression of ideas on the basis of synonymous fixed compounds, or antonymous explanations, given as a sample, which have both positive and negative connotations to a concept, lead to the formation of synonymous and antonymous periphrases. The judicious and

appropriate use of such language tools shows that the scientist has an equal worldview and knowledge in literature and linguistics. It would be useful to study the periphrases used in such beautiful and expressive classics on the example of classical periphrases.

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