



Lexemes Expression in the Masnavi “Gulshan Ul-Asror” of Haydar Khorezmi

Nilufar Chorievna Tashmatova

Teacher, Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Tashkent,
Uzbekistan

Email: tashmatovanilufar10@gmail.com

<http://dx.doi.org/10.47814/ijssrr.v5i6.413>

Abstract

This article classifies and analyzes the assimilation words expressed in masnavi “Gulshan ul-asror” of Haydar Khorezmi’s, one of the mature representatives of our classical literature, who lived and worked in Khorezm in the late XIV and early XV centuries. It is natural that the interaction, neighborliness and trade relations of peoples of different languages have an impact on the development of their languages, first of all, on their vocabulary. As a results, there are cases of exchange and assimilation. In general, it is expedient to analyze foreign words in the lexicon of Turkic languages by dividing them into two groups:1) ancient (pre-Islamic) period which Sanskrit, Sogdian and Chinese elements are specific;2) relatively new (Islamic and post-Mongol) period. This group includes Arabic, Persian-Tajik and Mongolian dialects. In this study, we examine the pre-Islamic state of the lexemes of the assimilation layer mentioned in the Masnavi. The emergence of Sugd, Sanskrit and Chinese assimilation words in the vocabulary of Turkic languages is assessed as a product of the close ties of the Turkic peoples with the Sughd, Indian, Chinese and Khorezm peoples since ancient times.

Keywords: *Turkish, Uzbek; Sughd; Uzbek; Sanskrit Masnavi; Chinese; Greek*

Introduction

In the process of historical development, mutual economic, political, scientific and cultural ties take place between the peoples of the world. As a result, the vocabulary of languages is enriched with new concepts and words that express them. Indeed, in sync with the Uzbek people, the Uzbek language in its historical development was in contact with the languages of many other peoples. Therefore, a certain part of the Uzbek dictionary consists of assimilation words.

Internal opportunities are an important source of enrichment of the Uzbek language dictionary. However, just as no other language in the world relies on its own capabilities, the Uzbek language alone does not have enough words and capabilities. An external source plays an important role in improving the

vocabulary of the Uzbek language. In general, no language can live without purity. Therefore, it is natural that the interaction, neighborliness and trade relations of peoples belonging to different languages have an impact on the development of their languages, first of all, on their lexicon. As a result, there are cases of exchange and assimilation. Of course, this process varies depending on historical circumstances.

Like other fraternal Turkic languages, Uzbek literary language is characterized by word acquisition. The role of literary translations from Persian-Tajik and Arabic into Uzbek was significant in the introduction of the Uzbek literature into the 11th century. Persian-Tajik language: in this period it serves as a mediator in the assimilation of words of Oriental languages into the Uzbek literary language, expressing administrative, legal, commercial, scientific, religious concepts. Naturally, the assimilation of foreign words into different field lexicons differs. In particular, military terminology has expanded due to Mongolian words, while administrative, political, commercial-financial, scientific and religious vocabulary has been enriched mainly through Arabic, Persian-Tajik assimilations.

Haydar Khorezmi, who lived and worked in the late 14th and early 15th centuries, also wrote lexemes about the assimilation layer in his masnavi “Gulshan ul-asror”. This allows you to have at least some knowledge of the vocabulary of that period. In this study, we examine the pre-Islamic state of the lexemes of the assimilation layer mentioned in the Masnavi.

Main Part

Sogdian assimilations. According to material, cultural and written sources, although Dashtikipchak was the ancient homeland of nomads, the Huns, Usun, Chigil, Qarluq, Chigil, Argun, Tuxsi, Kaltatay, Kangli, Kyrgyz, Uyghur, Altai Turks and their ancestors, the Hu, Di, Rung, and Saxon tribes which lived there, never settled in one place. They migrated not only in the vast Turkic steppes, but also in the river basins and deserts, which were not developed by the ancient peasant communities of Central Asia. A portion of the common poor of the nomads remained on this land each time and gradually began to share. As a result of the continuous continuation of this process, from the Bronze Age in the regions of Central Asia up to the Amu Darya, the Turkic tribes became the indigenous inhabitants of Turanzamin.

The Sakas of Central Asia, in turn, penetrated into the basins of the Great Turkic Desert in Central and Eastern Kazakhstan, the Altai, Ural, Enisey, and Orkhon rivers, and became Turkicized under the influence of the dominant Turkic language environment. Thus, it is true that the bilingualism of the Sak-Scythian tribes is the product of economic, political and ethnocultural processes that took place in a very large Turkic-Sogdian ethno-field. It is understood that the process of exchange of words took place as a result of the mutual residence and cooperation of the two peoples. That is, in the Turkic language Sugdcha, Sogdian dictionary used Turkish lexemes.

In the masnavi, the **bog‘bon** assimilation is the assimilation lexeme formed by the addition of the **bon** affix to the **bog‘** suffix assimilation. *Tarbiyatu sa‘y qilur bog‘bon, Toza bo‘lur, meva berur bo‘ston!* The word **bog‘bon** (garden) originally meant “orchard, meadow” in Turfan texts: *Azu bag‘ borluqi tarig‘* - or in the garden, vineyard, orchard. In Mahmud Kashgari’s “Devoni”, the word means “vineyard”.

The term **rang** (color) meant “image, paint”, “condition, situation”. *Ulki berur mevag‘a bu ta‘mu rang, Ko‘rmasu bilmasmu tarozuyu sang?!*

In the Masnavi there is a phonetic variant **ochun** of the Sogdian **ajun** lexeme “world, univers” which has undergone a phonetic change. *Bo‘lsun ochun ichra arig‘ ko‘ngli shod, Barcha ulus ustina sursun murod. Qudratu quvvat alida olti kun, Kavnu makon bo‘ldi, bu ikki ochun!* This lexeme was first used in Turfan texts to mean “existence, being”. Оңра ажундақы қылынч – activity before existence. It is also used in Ahmad Yugnaki’s “Hibat al-Haqqiq” in the mean of “life, life on earth”: *Бақасыз эрүр бу*

ажун лаззати – this pleasure of life is transient. In “Tafsir” the phonetic variants of the word **ajun**, **ochun** are observed: *Тиләрсиэләр дунийаның бәзәкини йа’ни ачунни.* The forms: **achun** in “Muhabbatnoma”, **ajun** in “Qisasi Rabguziy” and “Khisrav and Shirin” are observed. In Haydar Khorezmi’s “Gulshan ul-asror” masnavi, the lexemes of Arabic **olam**, **dunyā**, Persian-Tajik **jahān** are also represents the sema “existence, world”. *Ey sharafichra iki olamg’a toj, Yetti falak masnadungg’a bir duvoj. Ko’zima keng dunyo bo’lib tangu tor, Ro’zi qiyomatni ko’rib oshkor. Tutti jahon zamzamai Haydariy, To’ldi sado gunbazi nilufariy.*

Sanskrit assimilations. The diversity of Sanskrit words in ancient Turkic writings is evident when we look through the “Ancient Turkic Dictionary”. Naturally, translations from Sanskrit into Turkish play an important role in this. In the old Turkic language, Sanskrit dialects have declined in number. In recent times, most of them have become obsolete. Those that have survived in the Turkish language have almost reached the level of becoming their own words. Our observations show that the following lexemes from Sanskrit were used in “Gulshan ul-Asror”.

It is known from history that the upper part of China, one of the largest countries in Asia, was called **Chin**. This toponym is also mentioned in the “Gulshan ul-Asror Masnavi”: *Tindi aning davrida ro’yi zamin, Bo’ldi bir elu bir ulus Rumu Chin.*

Chinese assimilations. In the 2nd century BC, the Hun state grew into an empire, the Khanate. Its sphere of influence extended to the Korean Peninsula in the east, the Caspian Sea in the west, the Himalayas in the south, and the northern part of the Amu Darya. The border between China and the Huns passed through the Great Wall of China. At that time, the trade routes connecting the West and China were under Hun control. The Hun dynasty then blocked the way for the expansion of the Western Khanate to the north and west. The Chinese Hakans were able to control the trade routes through their territory with the Huns. The peoples of Central Asia went to China to trade through the Great Silk Road. It turns out that the socio-political, economic and cultural ties between the Turks and the Chinese go back to ancient times. As a result of these collaborations, Chinese acquisitions have entered the vocabulary of Turkic languages. According to Professor H. Dadaboev, the “Dictionary of Ancient Turkic Words” contains about 240 Chinese lexemes, most of which are mainly related to the cultural sphere. Our research showed that the following Chinese words were in use in the source language being investigated.

Conclusion

In Gulshan ul-Asrar, the term **Tangri** (God) is used to mean “the creator of all beings, all living and non-living things”: *Boshlasa har ishni muni yaxshi bil, Tangri oti birla oni xatm qil.* In the ancient Turkic language, the word **tangri** (god) was used in two senses: “*ulug’ tangri, xudo*” *Tāñritāg tāñridā bolmiš türk bilgä qağan bu ödkä olurtum, - Tangriday, tangridan bo’lmish turk bilga xoqon bu dunyoga keldim.* (Kul tegin tombstone with inscription, 1-line); “*ko’k osmon*” *Üzä kök tāñri asra yağiz yir qilintuqda ekin ara kisi oğli qilinmiş, - Yuqorida ko’k osmon, pastda qo’ng’ir yer yaratilganda ikkisining o’rtasida inson bolasi yarsatilgan.* (Bilga xoqon tombstone with inscription, 1-line). The meaning of the word “god, deity” is also understood differently in different religions. In the religious concept of the “**ko’k tangri**”, means “god in the sky”. In the religion of Monism, the following assumptions were made. Kun Tangri – God of sun, Ay Tangri – God of moon, Yashin Tangri – God of lightning, Yil Tangri – God of wind. According to Turkish Buddhists, the Supreme God is the Buddha. In Muslim Turks, **Tangri** is Allah. In the monument “Golden (colored) light” there is a sema “ruler, gentleman” of lexeme: *бу савыг эшитип, мән отру оларқа инча тән тәдим айа әдуларим тангриларим!* - *When I heard this word, I said to them: O my good ones, my rulers!* In Yusuf Qus Hajib’s Qutadg’u Bilig, the word **Tāñru** means **tangri** (god). *Tāñru ьаззә вә žällä ögdисин ажур – God praises Azza wa Jalla.*

In Masnavi, the meaning of “writing” is expressed by the verb **bitig**. *Men bitigan xat bila yo‘ng‘il qalam, Men yurugan yo‘l bila urg‘il qadam!* The word was first used in Kultegin’s monument: БЭНГУ ТАШ ТОҚЫТДЫМ БИТИДИМ - I made a monument out of stone and engraved on it.

Greek assimilations. No nation, no people, has ever been cut off from other peoples, lived on its own, otherwise there would have been no progress. In the most ancient and ancient times, when it was very difficult to travel long distances on horseback, our ancestors were in contact with countries such as Egypt, Babylon, Central Greece, Greece. Indeed, in the VI-V centuries BC, during the Achaemenid period, Greek caravans traded through the Great Silk Road, Iran and Central Asia to India, China, the Altai, and Southern Siberia. It should be noted that it is well known to scholars that ancient Greek sources in various fields have been translated into Arabic. This means that Greek assimilations in the vocabulary of Turkic languages have been influenced by cultural relations and Arabic for centuries.

Diram meant “silver coin”. *Gaz bila ham keltirub ul bo‘zni kam, Berdi anga xoja bir-ikki diram.* This word first come in the form of **dirham** in “Tafsir”. In the “Guliston bit-turkiy” was used phonetic variants **diram, dirham**: *Икки дирам ўчўн қолун кэсгәйләр.*

In the Masnavi lexicon, the anthroponym Alexander is referred in two places; in the title - *Iskandar Mirzoning madhi* and on the page 7, *Podshahi Iskandari Doro hasham, Dovari davron, shahi sohib karam.*

The assimilated lexemes mentioned in the masnavi not only reflect the spiritual, cultural, economic, and political life of that period, but also serve to express the changes in the language. The emergence of assimilations in the vocabulary of any language is the product of close ties between peoples.

References

1. Yuldashev I. Uzbek bibliographic terminology. -T.: Science, 2004. p.209.
2. Begmatov E. Lexical layers of modern Uzbek literary language. -T.: Fan, 1985. -p.103.
3. 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.
4. Askarov A. Ethnogenesis and history of the Uzbek people. -T.: University, 2007.-p.62-63
5. Iskhakov M. Elementy sogdiyskogo yazyka v sovremennom uzbekskom yazyke // Istoriko-kulturnie kontakti narodov altayskoy obshchnosti: XXIX sesiya RIAC. -T.: 1986. II. Lingvistika. -M.: Nauka, 1986, -s.61-62.
6. Dadaboev H. Enrichment of the lexical structure of the Uzbek literary language at the expense of assimilations // Lectures of the traditional scientific-theoretical and practical-methodical conference of teachers of the Tashkent regional state pedagogical institute. -Angren, 2007. -p.337-342
7. Xo‘jaev A. The Great Silk Road. -T.: National Encyclopedia of Uzbekistan, 2007.-p.91-92
8. 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.
9. Baskakov N.K. On the problem of Chinese borrowings in Turkic languages // Soviet Turkology, 1987.
10. Sodiqov Q. The language of Turkish written monuments: the emergence and restoration of the literary language. -T.: Tashkent State Institute of Oriental Studies, 2006.- p.181



11. Dadaboev H., Kholmurodova M. Annotated dictionary of words in “Kutadg‘u bilig” in Uzbek, Russian and English. -T.: 2018. -p.293
12. Sulaymonova F. East and West. –T.: Uzbekistan, 1997. p.3

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).