

Semantic-Stylistic Study of the Vocabulary of the Work "Mahbub Ul-Qulub"

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ABSTRACT

This article shows that there are different ways to study the meanings of words, one of them is to analyze the semantic structure of the word by dividing it into meaningful parts, to study each sememe of polysemous lexemes into semes, to analyze their It is thought that it helped to determine the lexical meaning relatively precisely.

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The content of a sememe does not consist only of lexical meaning, it includes features such as stylistic, speech characteristics, all of which together form a semantic structure. In polysemy, the lexical meanings of the word are connected to each other in the form of a fan and a chain. Both of these forms occur in one polysemantic word, creating a complex connection. How they are related to each other is related to the medial or direct connection of other lexical meanings to the main meaning. Polysemy plays an important role in any language. Language richness is measured not only by the number of words and phrases, but also by the number of lexical meanings of words. Undoubtedly, the multi-meaning of words has its place in the richness of the language. Many things-phenomena, signs-characteristics, actions-states in existence are not named separately, they are known to be renamed, therefore the main part of the language is made up of polysemic lexemes. Polysemy is distinguished from other phenomena by the fact that it consists of lexical meanings within a group, their interdependence, and the fact that the meanings belong to the same word. Ambiguity is a phenomenon inherent in the nature of Turkic languages, and most Turkish words are distinguished by the fact that they appear in figurative meanings. Lexemes belonging to category 1, meaning things, representing actions, are embodied before our eyes. Therefore, it is clear from the above that no matter how many meanings a polysemantic lexeme has, one word is counted. It should also be said that ambiguity is mainly evident in the text. That is, the more polysemantic lexical units, the more colorful and attractive the text is. In addition, researching each sememe of polysemous lexemes into semes makes their lexical meaning relatively clear. helps to determine. Alisher Navoi also paid special attention to the meaning of words. This can be confirmed in the process of studying the semantics of lexemes in "Mahbub ul-Qulub". For example, in the pandnoma vocabulary, the verb çek- is used in the following meanings: 1) "to pull, to experience": Ölgünçä balä çekib erürlär is available (MQ,16); 2) "to play": Har muğanniyki, dardmandānaraq nağma çekär (MQ,24); 3) "to hang": One says: Därga çekärdä yaxşı türdi (MQ,28); 4) "to pass, to arrange": Amal riştasin tama' ignäsigä çekib, ul bezabänniñ körär köz also sewed (MQ, 31); 5) "to do": Muni ağlağan çekärdin for the sake of salvation... (MQ, 40); 6) "endure, endure": Vale çekkän kişiniñ bahrası ganj (MQ,43); 7) "raise": Kesäk atkanğa çekär fist (MQ,79); 8) "slip, get lost": Balki, çekär teñri yolidin ayok (MQ,64); 9) "to suffer, to be troubled": ...mäl yigarga emgäk çektiyu sarf qilurin bilmädi (MQ,66); 10) "refuse": Eränlär selidin çekmägil baş (MQ,64). In "Annotated Dictionary of the Language of Alisher Navoi's Works" 26 meanings of this verb are listed,

but four of the 10 meanings reflected in "Mahbub ul-Qulub", namely "to play", "to do", "to slip, to get lost", "to struggle, to be troubled" are not recorded in the dictionary. In the "Old Turkish Dictionary" the verb *ber-* has meanings such as "to give", "to give in marriage", "to pay" (DTS, 95). Several meanings of the lexeme are used in the research source: "to give": *Gar it uzumiga kişi mai birlä bersä suv* (MQ,81); "to give, to give a gift": *Masihākim, who breathed life into the dead, as if this was a struggle* (MQ, 69); "to pay": *Şāh mālīn berürdin ibā qılmasa and zabun şerikkä jafā qılmasa* (MQ,29); "to deceive": *Aña bazi berurda yaq taqsir* (MQ,28); It is possible to find out that the verb has acquired a polysemantic character in the work using the following examples: "to reach": *Time is not enough to read two words* (MQ, 71); "to go, to meet, to meet": *O child, you reach ul Bāyazid!* (MQ, 88); "achieve": *... if he reaches the kingdom and serves it, it is good* (MQ, 74); "to cause damage, pain": *Yahşi-yaman sökünj keçäki, sekäki yetsä niş urb* (MQ, 30); "to be enough": *Könülgä andin açuğluq fâydası etär and köz andin yaruğluq resulti kasb etär* (MQ,41); "to suffer": *Aña yetärdä ul bedädu sitam tişi astida ermiş ul diram* (MQ,44); "to arrive, to arrive": *Ul nazzaradin bexabar el etyb otin öçirgünşä andin ne khabar kaldı va ne asar* (MQ,48); "to be": *And the time of salvation is sufficient* (MQ, 36). In the old Turkic language 1) to see, feed, look after; 2) to be subordinate, to obey; 3) to experience, experience, smoke, pull; 4) to hear, accept; 5) to guess (DTS, 317) the verb *kör-* is used to mean the meaning of meaning. This word is actively used in the modern Uzbek literary language, its semantic range has expanded, and it means 16 meanings (O'TIL, II, 469). In the studied source, *kör-* lexeme expresses the following meanings: 1) to see: *...şukr qilkim, közüñ yaruq dunyāni körärgä muhtāj emästür* (MQ,96); 2) meet: *Kördümkim, na'layn yanıda a shirāk tushüb yatur* (MQ, 40); 3) to know: *What you get when you are awake, you are blind* (MQ, 93); 4) to calculate, accept: *Hiradmand pandini körgän açığ* (MQ,80); 5) to experience, experience: *Gähe kördim zamāndin kāmranlıg* (MQ,7); 6) pay attention: *Kičiklärğäkim, andin muncha bolghay, uluğlarga körkim, neçä muncha bolghay* (MQ,44); 7) to look, to take a look: *If love dies, it is really blind and hammered* (MQ, 48); 8) to come: *If the word appears to you, it is impossible* (MQ, 84). In ancient Turkic language records and monuments of the Karakhanid era, the word "baş" means "front part of the body above the neck", "responsibility, responsibility" (in a figurative sense), "head side", "joint of the vessel". *zi*, "head", "three, top part", "head, top of the river", "leader", "head, beginning" (DTS, 86-87) used in such themes. In the works of Alisher Navoi, *baş* somatism is used in the following meanings: 1) "the part of the body above the neck, in front (in humans, animals)": *Dastār yirtuğluğidın gām yemä, başı yaruğlarga baqıb teñri hamdidin özgä demä* (MQ,96); 2) "beginning, first": *Xärliglar başı tama' bilgil* (MQ,76); 3) "top, top": *...he came to the grave with love and compassion, healed the wounds with soft words* (MQ, 44); 4) "brain, imagination, mind": *If a person may want something, he begs for it with material wealth* (MQ, 24); 5) "net, in general, the upper side of the place, that is, the side opposite to the lower one": *... mubāhat üçün madrasa ayvāni başı aña orun molsa* (MQ,18). At this point, it should be said that this verb appears in the pandnoma as part of compounds and expressions and expresses a number of semes: "to separate from the beginning": *Do not forget this zumradin iraq tutma, başın barsa bu muddāni utmema* (MQ, 64); "completely, completely": *...me başın ağag bālāğa kağalğarğalarğanlarg* (MQ,96); "from the beginning to the end": *... bonfire horse to foot to foot* (MQ, 48); "to make happy": *...sabuksärlig bilä başların kökürürlär* (MQ,62); "to bow down": *He bowed to the sālārga with courtesy and humility* (MQ, 43). More than 20 meanings of the verb mentioned in the "Annotated Dictionary of the Uzbek Language" are covered (O'TIL, II, 395-398). It seems that the meaning of the lexeme expanded in later times. This name was pronounced *ba:š* in the old Turkic language. Later, the longing sign of the vowel *a*: disappeared. In the Uzbek language, the vowel *a* has changed to the vowel *â*: *ba:š > baş > bâš* (O'TEL, I, 61). The owner of the word property used the quality of *irik* in two senses: "rough, rude": *Agarçi khoyları durusluqda namāyāndur, ammā atfāl nāhamvārligi islāhiga irik suhāndur* (MQ,22); "heavy, arduous": *Qazādin ne keles make their own sustenance, and they make the people of the world suffer and suffer greatly* (MQ, 36). Also, this sema is used in the composition and means "difficulty, hardship": *Haq yolida qatig irikkä tüzmağdür va yakši-yamāndin har ne eshitgän* (MQ,42). In Yusuf Khos Hajib's epic "Qutadgu bilig" this lexeme came in the phonetic form of *yerig* and meant "unpleasant", "rude": *köni söz köñülkä kör açig yerig*; The answer is the wording of the ground (DTS, 177). It seems that although there is no change in the number of meanings, as a result of semantic development, a certain sema has been replaced by another one. In ancient Turkish sources, the adjective *açig* (DTS,4), which expresses the meanings of "sour", "bitter", "heavy, unbearable", "anger, anger", has the following forms in the source language: *açiq/açig/aççig* means: 1) "bitter, the opposite of sweet": *Öz ilgidä bir anär bolsal bilmäski, ...aççigmudur*

(MQ, 26); 2) "suffering, suffering": Ağziga hayot sharbatı boldi achiq (MQ,86); 3) "difficult, heavy": Sabr ... achiqdur, ammā sudmand (MQ,42); 4) "poor word, bad word": ... achiq til zahrārud neşdek bolgay (MQ,69). At the same time, the lexeme consists of a pair of words and a compound "good-bad"; served to express such meanings as "pain and pleasure", "dislike, not accept": ... achiq-çüçükdin köñülni āgāh qilgüvchi ul (MQ,88); Base achiq, çüçük tattim jahanda (MQ,7); Hiradmand pandini körgän açiq (MQ,80). Alisher Navoi assigned a number of meanings not only to the words of his class, but also to lexemes that came from abroad. For example, the Arabic term avraq is used in two meanings in the work: "pages": ...mus'haf avraqin khirad piri tilavat qilurda laim tiflnin elpüguç bilä varaqni savarmagi kudurat etkürur (MQ,62); "leaves, leaves": Agar havadis yeli sipehr gulshanı avraqin uçürsä, alarga andin khabar yak (MQ,52). The acquisition of pleasure has the following meanings in the researched source: "joy, happiness": Bu fayz sagarlaridin ichib kanmagay va bu zavq kadahlaridin jur'a tartardin osanmagay (MQ, 38); "spiritual pleasure, peace": Ruhi taat zawqidin is unaware and it is sawt ul-hamirdin ankar (MQ,23); "passion, desire, inclination": ... mu'jib khasm hatiriga insaniyat zavqin olturguzar (MQ, 44). In addition, this Arabic word has formed compounds with a suffix, creating meanings such as "pleasure, happiness", "happiness": 20); ...and the pleasure of one person is the light of the houses (MQ,85).

In the course of the analysis, it was once again ensured that the content of polysemantic words is measured by the amount of lexical meanings, but no matter how many meanings the term has, it is considered a single lexical unit, and polysemanticity is mainly evident in the text. . As we have already seen, Alisher Navoi effectively used, first of all, Turkish, and also borrowed polysemantic words to describe artistic expressions in the work. This ensured that the source language was colorful and attractive.

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