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**Research Article** 

# NOUN PARTICLES BASED ON COMPOUND VERBS IN OGAHI'S HISTORICAL WORKS AND THEIR LEXICAL-SEMANTIC **FEATURES**

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# ABSTRACT

In this article, one of the famous works from the period of the old Uzbek language, Ogahiy's historical stories is subjected to lexical analysis. In particular, comments were made about the composition of active lexical units and their belonging to the own and the derived layer.

## **Keywords**

Iranian layer, lexicon, historical-etymological description, suffix, dialect, "Ravzatu-s-safo", Muhammad Reza Ogahi.

### NTRODUCTION

In the historical works of Ogahi, the noun part of compound verbs is mainly composed of affixes. Accordingly, they can be divided into two large groups: those with a noun part of Turkic words and those with affixes. In this article, we will briefly discuss compound verbs that are mainly composed of affixes.

Compound verbs formed on the basis of words characteristic of the Iranian layer. In the old Uzbek language, the Arabic+Persian word khayrbod, which exists in the dictionary, means "farewell", "farewell", and is not related to the word bod in it, meaning "wind". Here it is a shortened form of the Persian verb bashad International Journal of Advance Scientific Research (ISSN – 2750-1396) VOLUME 04 ISSUE 12 Pages: 23-27 OCLC – 1368736135 Crossref



(бо'лсин!). Thus, khayrbod means exactly "may goodness be!" In this way, the verb khayrbod etmak in the old Uzbek language gives the meaning "to say goodbye", "to wish well". Also, from the Uzbek loanwords mubarakbod (composed of Arabic + Persian), the words mabodo contain this homonym of "bod". Mubarakbod means "blessed be!", while mabodo now often functions as a conjunction "if", but lexically it means "never be!". The meaning in it is the classic form of the negative charge, meaning a strong negation. For example, nakhon – do not read, makhan – do not read! . "o" is an "exclamatory letter" acquired to strengthen the meaning. In this way, bodo gives the meaning of "let it be!" said with strong desire. For example, "gar ishq nabuwad har chi bodo bodo" – "if there is no love, let it be!". (Shaykh Abu Sa'id Abulkhair). Therefore, in essence, it is correct to say "if we don't see each other" with the desire to see, but it is incorrect to say "if we see each other": "...they said goodbye to their dreams, rode their horses with great agility, and showed their kindness to the infidels" (RD, 263a)

Although some of the words belonging to the Iranian layer in the Old Uzbek lexicon are considered compound words for Persian, they are accepted as simple roots in Uzbek. Because one of their two or three components, and in some cases all of them, does not have an independent meaning in Uzbek. Most importantly, even if some of the lexical units that make up the structure of such words had a separate meaning in the old Uzbek language, the reason why this ruling remains unchanged is that they were adopted into our language as ready-made lexemes, were not created with the capabilities of the Uzbek language, but were clearly formed in the Persian language itself. For example, both the word gum and the word roh in the word gumroh have independent meanings in the old Uzbek language. However, since this word was formed in the Persian language itself and entered the old Uzbek language as a ready-made lexeme, it is correct to evaluate it as a root word. We divide words of this type into meaningful parts only for the need for etymological description or structural analysis.

The first part of the word gum in the word gum means "loss", "loss". In the Uzbek language, this word has a somewhat negative meaning. The reason is that in Persian, there are two words: lose and disappear! Both meanings are expressed by "gum shav" ("gum shudan" is the imperative form of "to disappear"). In Uzbek, gum boʻlmoq has an additional connotation as a synonym for the original Turkic verb "yo'qalmoq" and the Arabic verb "goyib bo'lmoq", which is formed using the word "goyib bo'lmoq". For example, "yoʻqal" expresses the command to disappear temporarily, "gum bo'l" expresses the command to disappear completely, and not return after leaving. Therefore, in dialects, gum boldo' gives the meaning of joy that something or a person has disappeared. However. this additional connotation was formed later in Uzbek. and in the old Uzbek language "gum bo'lmog" served as a semantic synonym for verbs such as "voʻqalmoq", "yo'k bo'lmoq", "yitmoq", "goyib bo'lmoq". We see this, among other things, in the language of "Nasoyim": "I will be lost in the sin of the first and





last." (197). OR, let us turn to other works of Alisher Navoi. For example, in "Khairat ul-abror" there are such verses:

If they enter the cave of the cave, I will be a ghost,

I will also die "rab'ihum kalbuhum".

Content: If they (Nizami Ganjavi, Khusrav Dehlavi and Abdurahman Jami) disappear in the cave of the cave, I will also become "the fourth of them – their dogs". Considering that the meaning of "to be a ghost" in the verse refers, on the one hand, to the people whom Alisher Navoi greatly respected, and, on the other hand, to the companions of the cave by quoting the "Kahf" surah of the "Holy Quran", our thoughts about the initial meaning of this verb in the old Uzbek language do not require any further explanation.

The second part of the word, rāh, means "road", and this word, which has the forms rāh and ras in Pahlavi, was used in the form of rāthya in ancient Iranian. There is a g – s phonetic phenomenon in the historical development of the Persian language. For example, the current gah is in the Pahlavi form of gās. The meaning of the word rāh as "defence", "road" corresponds to these meanings of the Uzbek word yol. For example, from the ghazal of Alisher Navoi: Bir yoʻli yolʻi kulʻining mojorosidin meni.

It is likely that the semantics of this word had a certain influence on the later formation of a negative connotation of the word gum in the Uzbek language. The compound verb gumrohlik aylamak // kilmak was formed on the basis of

gumroh: "ajdodi rusumi bila gumroh boʻlub,.." (RD, 262a)

In the old Uzbek language, there are also the following words with the component roh:

Hamroh, in accordance with the Uzbek "-dosh" form, was formed from the prefix ham- and the words roh, and in the old Uzbek language, 1) yoldosh; 2) companion, supporter (begonaların hamrohi, 30) 3) companion; traveler (seni hamroh bo'laymu? 93) is used in the meanings. On the basis of this word, the compound verb hamroh bo'lamak // aylamok was formed. On this basis, the compound verb hamroh bo'la- // hamroh kil- // hamroh yibor- arose: "aning bila hamroh kirip Okhalga yibordi." (RD, 293a); "elchilar bila hamroh yibordi..." (RD, 311a)

The word rahnamo is formed from the combination of the rah variant of roh and the Persian namu - the present tense stem of the verb "to show", which means exactly "to show the way". On the basis of this verb, the verb to be a guide // to circle was formed: "" (RD, 331b)

Compound verbs formed on the basis of words specific to the Arabic layer. It is natural that words belonging to the Arabic lexical layer constitute the majority in the lexicon of the Old Uzbek language. For example, in the Old Uzbek language, qurb gives lexical meanings such as "closeness, closeness"; "ability"; "worthiness". The word qurb also appears as a mystical term in the following verse from Navoi's ghazal:

O you who are worthy of praise and eloquence,





And, you who are close to you with piety and obedience.

On the basis of this word, the compound verb qurbat was formed.

The absolute majority of Arabic words that have been assimilated into the Old Uzbek language are structurally constructed in accordance with the rules of the Arabic language. For example, the word ishtihar in the meaning of "fame, fame"; "notability" is actually formed as the infinitive of the verb shahara or shahura in the meaning of "to make known", "to inform the people", "to announce" in the VIII chapter ishtahara - "to spread"; "to become famous". Because, the infinitive of three-consonant salim verbs is formed in the eighth chapter in the form of ifte'ol. Therefore, this chapter is also called the ifte'ol chapter in Arabic studies. One of the meanings of the verbs that this chapter means is that the verb in the first chapter becomes intransitive. In the old Uzbek language, the verb ishtihar tafamok was formed on the basis of this word. While words related to this word such as famous and fame are widely used in the current Uzbek literary language, in the old Uzbek language there is also a related word shahr meaning "month" (unit of time). Considering that month means a certain unit of time, it is likely that it arose on the basis of this verb. This word should be distinguished from the word shahr meaning a territorialadministrative unit belonging to the Persian language. The word shahr, which was borrowed from the Arabic language, was rarely used in the old Uzbek language itself: "it was very beautiful and luxurious," (RD, 341b)

Direction – a. 1. Journey. 2. Journey. 3. Purpose. 4. Departure, smoothness. 5.Go, set off:

In short, let me wave my greatness to the sky,

Make a bright awe, O heart.

Come to the path of the Jodai Tariqat with faith,

Hold fast to awe, and leave without awe.

"Showing awe with a shabgir,.." (RD, 343a); "He decided to make awe upon Herat..." (RD, 343b)

Azm – Arabic – to decide to start something; to set out on a journey; to make a resolve – to decide:

As long as their souls are on the path,

The image of determination is a poem. (RD, 314a)

Azm-jazm – a. – ahd. ~ kilmoq – to make a covenant:

If you are a monk, my dear, my dear, my dear,

The one who has the intention of the Kaaba must wear a robe of ihram.

Wajh I – a. – reason:

The whole garden is filled with flowers, the nightingale sings,

Every act of your heart is a desert of sorrow.

Wajh II – Arabic face, face.

If I extend my attention to you, friends, not without reason,

I entrust my will to that faithful attention.

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From the second meaning of the word, the word tawajjuh – to turn, that is, to return, was formed. From this root, the word mutawajjih is also formed. In the historical works of Aghahi, the verbs tavajjuh ayla-//mutavajjih bol- are used as synonyms to express the meaning of returning to each other: "If water is desired, it will be revealed, and fire will enter, and a river will appear" (RD, 270b); (RD, 326a)

Iztirab – Arabic suffering: "Because of this conversation, I entered the bliss of paradise, I became a particle of doubt, I became a wanderer in the air of suffering in the presence of the sun and I felt a little closer, I appeared human and unique in the environment. Like drunkards, I became helpless from the anger of the strong. I fell into the soil of worship and kissed the edge of the filth of slavery."

Inayat – Arabic compassion. Inayat ayla- – to be generous, to show respect: "Fuzaloga was given inayat aylar erdi,.." (RD, 251b)

Itab – Arabic anger. Itab ayla- – to be angry: "But hope is great, it is not shown, It is rare to give alms together" (RD, 205a)

Sometimes itab, sometimes flirting, until when,

How cruel to a sick heart, do it cruelly and suffer.

We also find this verb in the poet's lyrics:

My heart is filled with joy, my soul is filled with strength,

Because itab, looking at me, turned my face into a curse.

Ikhlas – a. – devotion: "In the past, Hazrat Qutb, the great and proud leader of the Khoja people, and Sayyid, the great and wise guide of the people, and before him, Said Tursun Khoja, the son of Ali Ru'us Uttolib, came with a gift and a feast and a feast and a feast, and declared and proclaimed the sincere sincerity and beliefs of the Khoja people.

It seems that the interpretation of verbs in connection with the noun parts of Ogahi in his historical works provides interesting facts about the historical lexicon of the Uzbek language.

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