

Synonyms of State Verbs in Ogahi's Work “Gulshani Davlat”

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ABSTRACT

This article analyzes some of the verbs of state in Ogahiy's historical works. In particular, it discusses their etymology. 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. 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.

Keywords: Historical-etymological description, addition, dialect, “Gulshani State”, Muhammad Riza Ogahiy.

INTRODUCTION

In this article, we will briefly discuss compound verbs that are mainly composed of affixes. State verbs are verbs related to the mental and psychological state of humans or animals and are usually divided into the following groups: a) related to an internal state (mental experience): such as remembering, forgetting, memorizing, being humbled; b) related to an external state (manifestation of an internal state): being sad, happy, surprised, shocked, angry; d) related to a physical state (human body): becoming weak, burning, getting stronger, weakening; e) related to a social state (society, daily life): becoming rich, becoming poor, being promoted, being beaten, being persecuted.

MATERIALS AND METHODS

In the work, verbs of state are used in connection with many factors, such as the description of the situation being described, the form of speech (prose or poetic), and the author's attitude to the participants. For example, several verbs are used in the sense of tolerating. One of these is the verb to endure, which is also used in the modern Uzbek literary language: *qahati g'alla balosig'a tolerating qilomay...* (GD, 196a). This compound verb is formed from the combination of the Arabic noun toleration and the verb to do. The formation of the compound verb to endure is not accidental, but is based on the verse 186 of Surah "Baqarah": "O our Lord, do not burden us with what we cannot bear!" refers to the content of the speech. Another example: "And the robbers, unable to bear the blows of their swords, fell upon the valley of the tyrants" (126a). The work also uses the to-dash form of this verb: "...the hero Rustamsifat, unable to bear the constant attack,..." (GD, 191a). Another variant of this verb is the to-u to-dash form: "...the tyrants, unable to bear the blows of their swords..." (GD, 212b)

To endure: another synonym for the verb is the compound verb *sabr-u tot-kil-*: "... unable to bear it, he found an opportunity and fled from the city of Bukhara." (GD, 247a) The verb *sabr-ayla* – is also considered to be one of the verbs belonging to this group:

Keep your heart joyful with patience,
Keep me free from all sorrow and grief. (279a)

In Ogahi's historical works, synonyms are created for some simple and compound verbs through figurative expressions. For example, in the work, one of the synonyms of the verb *chidat* takes the form *sabr... kheyqil-*:

Be patient and be silent,
Be grateful, if you will. (279a)

One such synonym is the verb to resist. "To resist the relentless attack of the barqnamoyiga, to resist,..." (GD, 61b) The word

resistance is an Arabic loanword and means tolerance, endurance, and priority.

Endure: Although the verb itself is not used in this work, it is present in the lexicon of Ogahi's works. For example, "Unable to bear the wound of his arrow, several of our brave soldiers threw themselves on the bed of impatience" (RD, 249a). Also, in the language of Ogahi's historical works, one of the synonyms of the verb "tolerate" is *tahammul ayla*: "Without being afraid, endure" (RD, 334a)

The verb *yig'la* is used 9 times in the work. For example, "...consider the cries of the helpless poor as a great sin in the sight of God" (GD, 148a) or "The tears of the eyes of the innocent" (GD, 193b). At the end of the work, in the seventh stanza of Ogahiy's own essay, written on the occasion of the death of Muhammad Rahimkhan, the verb *yig'la* is used as a *radif*:

No matter how many times I cry in the pilgrimage of Az Erur,
If I were to cry out in pain, my heart would be pounding,
There is a place for me to cry incessantly,
Don't blame me, friends, no matter how much I cry,
Where is my strength of spirit, my stately sultanate?
Where is my beloved, my beloved, my beloved king? (GD, 277b)

Cry: One of the synonyms of the verb *giryā korguz-* used in the work is *giryā korguz-*. This verb is considered a compound verb formed from the Persian noun *giryā* (cry): "The Russians said, showing hardship and *giryā korguzub dedilin,..*" (GD, 199a)

Alisher Navoi, in "Muhokamat ul-lughatain", shows the possibilities of the concept of crying in the Turkic language. In other historical works of Ogahiy, verbs such as *nola chek-* and *navha ayla-* are used in the sense of crying.

RESULT AND DISCUSSION

In our linguistics, it is firmly established to view the relative form of verbs as different forms of the relation of a verb to its doer. The synonymy of verbs in the Old Uzbek language shows

that each relative form actually expresses a separate concept, therefore their synonymy forms a separate series. For example, the concept of *kynal-*, which is the relative form of the verb *kyna-* has several synonyms. At the same time, various subtleties of meaning have emerged as a result of artistic expression. For example, “Kyynalmoq köp ranj-u ozorin ko’rib,..” (GD, 206a)

Be subject to the scourge of hardship: “...they were afflicted with hardship and poverty..” (GD, 167b)

Be a victim of this harassment: "his life was lost in the torment of trouble and agony,..." (192b)

Be a good person: "Ki shoe' bolub qahat-u usrat base,..." (GD, 84b)

Work maturity: “The labor of the people is enough..” (GD, 84b)

End of hard work: “...some, having endured a hundred thousand hardships and labors, in a certain state, brought themselves to the people” (GD, 262b). Today, the word *mehnat*, meaning work or labor, means difficulty in the old Uzbek language.

Ranj-u ano kore: "How many kinds of pain can he see" (GD, 64a)

Saddam Hussein:

"The grace of Sadamai reaches everywhere,

The people of the world were amazed.” (GD, 22b)

The verb *qyna* also has a fairly wide range of forms. In most of them, the verb *zulma* predominates. For example, "duchari asayib ayla": "Do not hang duchari by force,..." (GD, 12a)

Give me a helping hand...: “Let them not lay hands on one another’s property or life.” (GD, 153a)

A strong hand reaches out...: “by committing robbery and assault on the property of a citizen,..." (GD, 174a)

Express your anger: "Cry, this shield is treacherous,

Around: "The sufferings of the oppressed are expressed" (GD, 276a)

I am sick: "The cruelty of some of your wretched and wicked men has gradually reached the status of citizens" (GD, 147a)

The tyranny of the: “One is a cruel person, oppressing another” (GD, 283b)

Restrain: "I am afraid to accept this job,

System: "What will you do, my people?" (GD, 12b)

To oppress: The concept of doing justice, as opposed to the concept of doing justice, is also given through various verbs and their artistic expressions. For example, leave the evil (to do) - leave the evil: "Come, leave the evil..." (GD, 84b)

Take a position in the court of justice: "The courtroom is high, and the status of all is in the courtroom." (GD, 223a)

In the Old Uzbek language, the word *dod* also means justice, and its roots go back to the Avestan word *dāta* - "law" and are considered cognate with the Sanskrit word *dhāman*, which is used in the same sense.

In general, in Ogahi's historical works, great attention is paid to the concept of doing justice. The formation of this concept through compound verbs is related to its noun part. Thus, an extremely wide range of this concept is formed in Ogahi's historical works. For example, *ad Lu Dod Ayla*: "Today, justice and righteousness reign over the throne" (FI).

To achieve one's goal: The verb *komin* (i) is expressed by the compound verb *ol*. The noun part of this verb is *com*: 1) Desire, goal, dream, wish, inclination; 2) Happiness; 3) To achieve, to achieve. *Kom* is used in Avestan and Old Persian in the form *kāma* in the meaning of "desire", "dream", and in Sanskrit in the same meaning in the forms *kāmak*, *kām*. Its original recorded meaning (mouth, palate) is evident from sources related to the New Persian language (after the 9th century). In our opinion, there is a commonality between both meanings, and the same *mayl* was the basis for the emergence of the meaning of the word "mouth". Its expansion in the Uzbek language to the meaning of *iskanja* (as in the compound of regret *komi*) gives us the basis for such a conclusion. *Kom* in the old Uzbek language was the basis for compound verbs such as *kom istamak*, *kom olmoq*, *kom aylamak*, *kom tutmoq*: "Avliyo ra'yi bila ish kil, agar kom istasang.." (FI, 723); "khos-u avom o'z maromicha kom olmoqe.." (FI 899)

The Masnadi is a place of honor,
The cabbage is a bit too big. (FI, 1090)

CONCLUSIONS

“They were resting in the shade of the state of the great ruler, and they were happy and peaceful” (FI, 1124). This word also occurs as a component of some simple and compound words such as shirinkom, komjo', komron, korgor: “they were sweet from their own mouth” (RD, 202a); “someone took kom from their mouths,..” (RD); “...they received kom from their gifts,..” (RD, 202b); “Komjo' came, komron came” (FI, 883); “...umaroyi komgor...” (FI, 1112).

It is evident that the synonymy of verbs of state in the work has expanded in relation to a number of factors, which are mainly enriched by compound verbs and the artistic expression of a specific action.

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