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Aziza Ilgisovna Nishanbaeva
Tashkent State University of Oriental Studies
Lecturer
aziza.muxtasimova@gmail.com

ANALYSIS OF DERIVED WORDS ACCORDING TO THE MODEL "ARABIC STEM + AFFIXOID ساز- -SĀZ" IN "HAYRAT AL-ABROR"

Abstract: In this article, were analyzed structurally and semantically the words which were formed based on the model "Arabic stem + affixoid ساز - -sāz" in the poem "Hayrat al-abror" by Alisher Navoi. They are 'ayšsāz, baẕlsāz, ġāliyasāz, jilvasāz, naġmasāz, naqšsāz, sajdasāz, vāsiṭasāz. From the considered words baẕlsāz "giving a gift", jilvāsāz "shining," "spreading the light" sājdasāz "performing worship," vāsiṭāsāz "making smth. as tool" were not found in dictionaries. We can conclude that the poet formed them on the basis of the "Arabic stem + affixoid ساز - -sāz" model to use in his works.

Key words: Alisher Navoi, "Hayrat al-abror", Arabic stem, Persian affixoid, model, meaning, stem of the present tense of the verb, compound word, derivative word, compound derivative word.

Language: English

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Introduction

Throughout history, between Central Asia and Iran long since had got economic, political, cultural, literary and other relations. At the time of the development and wide distribution of the new Persian language, the contact of the existing languages with the Persian language were increased in these areas (1, p. 259-262). In many countries of Central Asia, Persian was used as a literary language, and in some cases as a state language. So, we can say that there were many poets, scientists, scholars, writers in this area who learned Persian and knew it as native speaker.

In the works of the great master of the word, Alisher Navoi, who skillfully mastered the pearls of the necklace, may be observed that he perfectly knew both Persian and Arabic. Many researches can be found on the language of his delightful and charming masterpieces, including the studies devoted to this theme of such scientists as I. Sultan, Kh. Sulaymon, P. Shamsiev, A. Rustamov, A. Kayumov, S. Ganieva, A. Kuranbekov, M. Imamnazarov, K. Sadikov, A. Karimov, B. Bafoev, B. Khasanov and others.

Such research is detailed in this article: has been analyzed the words that formed by the model "Arabic stem + affixoid ساز - -sāz" in the poem "Hayrat al-abror" by Alisher Navoi.

The words that come across in Navoi's works has been studied in several groups and with showing their amount in the research of B. Bafoev. Including the third group of arabic + persian forms with 1270 words.

In B. Bafoev's research (7, p. 29), the words encountered in the works of Navoi were divided into several groups and studied with the enumeration. Including Arabic + Persian words formed the third group, which indicated the presence of 1270 words. In this group there are words consisting of two stems or stem and derivator, as well as the first stem is Arabic. As mentioned, the Arabic stem and Persian stem in this group are presented in a compound form, and some of them are not classified as a compound word or a derivative (with affix or affixoid). As an example, words such as *abirafshon, abyazposh, aduvvash, ibodatgoh, dahshatangez, ijozatnoma* are indicated, most of which are made with the help affixoids.

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In addition, in the above-mentioned scientific research, it was noted that author neologism, that is, the words built by the poet, constitute 258 units, 97 of which are found in "Khamsa". Including *aybgoy, angushtxoy, adamgom, araqrez, atrfizoy, afsonapardoz, ashkrezon, aqlkush, afloksoz* and others (7, p. 36). Need to say, that the most of the examples cited by B. Bafoev are words that are built with Persian affixoids.

There are a number of researches of Iranian, Russian and Uzbek scientists about the content of Persian vocabulary, word-formation, including affixoids in the Modern Persian language. Including the scientific works of I. Kalbasi (16, p. 145), L.C. Peysikov (24, p. 96), Y.A. Rubinchik (28, p. 148), S.A. Aliev (4), Y.L. Gladkova (14, p. 14-21), A. Kuranbekov and N. Nuriddinov (26, p. 20), A. Nishanbaeva (22, p. 157-160), N. Nuriddinov 23, p. 161-164), H. Mirzahmedova (19, p. 116-118), B. Djafarov (12, p. 389-392) and others.

It was observed that there were several studies on the word formation in the classical Persian period, as well as on the composition of the word in the works of the poets. For example, there are given the word building of the adjectives with affixation in "Shahnama" by Firdavsi in the A. Kutbizade's research (13, p. 183-199), the word building of the nouns by suffixes in the "Shahnama" in the scientific research of O. Kasimov (18), the compound, derivative and compound derivative words in "Divan" by Hafiz are listed and the statistics of their frequency in the study of S. Sadiki-sure and I. Kalbasi (29, p. 5-22).

In the above works, the information about the noun and verbal affixoids, which were used to build words in the Middle Ages, is not found. In most researches have been studied only compound words and words, which were derivate with affixes. Some of the affixoids are studied as a component of compound words and some of them as affixes. However, affixoids should be studied as separate word-building tools. As Sh. Rakhmatullaev quoted "Affixoid is an original lexical unit, which has the property of joining to several lexemes" (27, p. 116).

As B. Bafoev mentioned, the present forms of Persian-Tajik infinitives, which are very common in the Navoi language, are considered to be as affixoids for the Persian-Tajik language (7, p. 13). When added to the old Uzbek language words, they are considered to be as suffixes for Uzbek language. But as noted by Sh. Rahmatullaev, in Tajik linguistics, such part is equated to lexeme, and in Uzbek linguistics it is accepted as affix and considered to be affixoid (27, p. 116). Affixoid performs function of constructing

lexemes. In this way, the present form of the verb ساز- sāz will be analyzed as affixoid in this study.

In "The frequency dictionary of the poem "Hayrat al-abror" (25), 12 words were encountered in the model "stem + ساز- -sāz persian affixoid": 'ayšsāz, baẓlsāz, baxyasāz, čārasāz, ġāliyasāz, jilvasāz, naġmasāz, naqšsāz, navāsāz, nayraŋsāz, sajdasāz, vāsiṭasāz. Of these, 8 words, namely *'ayšsāz, baẓlsāz, ġāliyasāz, jilvasāz, naġmasāz, naqšsāz, sajdasāz, vāsiṭasāz,* were formed by adding affixoid ساز- -sāz to Arabic words, while the rest of them are added to Persian morpheme (21, p.149-154).

In the context of the above-mentioned words, Persian affixoid ساز- -sāz is the present form of the verb: ساختن sāxtan – 1) "to build"; 2) "to straighten"; 3) "to create"; 4) "to discover"; 5) "to set"; 6) "to establish"; 7) "to arrange"; 8) "to fix"; 9) "to spoil"; 10) "to arm"; 11) "to cook"; 12) "to compose" (masterpiece); 13) "to take action" 14) "to falsify" (20, p. 1786). The aforementioned affixoid is used in the composition of the word with the meaning of "doer" and "creator".

The main part.

As a result of the research, it was observed that words like 'ayšsāz, baẓlsāz, ġāliyasāz, jilvasāz, naġmasāz, naqšsāz, sajdasāz, vāsiṭasāz were used in Alisher Navoi's poem "Hayrat al-abror" in the model construction "Arabic stem + Persian affixoid ساز- -sāz". We can look at some examples of the analyzed verses below, referring to the concordance of the poem "Hayrat al-abror"[1]:

Gāh viṣāl ičra bolub **'ayšsāz**,

Gāh firāq ōtiġa aylab gudāz, (17/26)

The "'ayšsāz" word in this verse is made with the model "Arabic stem + Persian affixoid ساز- -sāz", and the word "'ayš" is from Arabic word عَیش (1) "life"; 2) "bread", "food", "feed" (6, p. 92)). In the dictionary of A. Dehkhuda (10, p. 14533), the word "'ayšsāz" means "crazy, lighthearted". In the dictionary under the editorship of E.I. Fazilov (2, p. 72), the meaning "crazy, entertainment maker" is given. In B. Hasanov and A. Karimov's dictionaries, this word is not observed. In the quoted verse, the word "'ayšsāz" is attributed to the soul, which is used in the meaning of *"merry-making"*.

Another example:

Ev egasi teŋriġa aylab niyāz,

Dēdi hamānā ki šahi **'ayšsāz**, (59/33)

In this verse, "'ayšsāz" is attributed to the King, which is used in the sense of *"entertaining"*.

Next example:

Bolmaq agar kop esa ham **baẓlsāz**,

Bergali 'ār aylamamak bolsa az. (46/70)

In this verse, "baẕlsāz" is derived from the model of "Arabic stem + Persian affixoid ساز- -sāz", and the word "baẕl" is from Arabic word بَذلٌ ("submission"; "sacrifice"; "generosity"; "present", "gift" (2, p. 51)). This word does not exist in the dictionaries we investigated. But in the dictionary of Dehkhuda, the Arabic script بذل کردن is quoted from the verb "to bestow", "to give a gift" (8, p. 3876). Y. Gladkova (14, p. 17) cites that affixoid ساز- -sāz can be used instead of کن- -kon (the present form of the verb کردن kardan "to do"). Therefore, we can state that, this word was used with the meaning of *"bestowing", "giving gift"*, and that this word was created by Alisher Navoi on the basis of the model.

Another example:

Ḥusnlari 'išva yu nāz aylaban,

'Aṭrlarin **ġāliyasāz** aylaban. (54/10)

The quoted verse "ġāliyasāz" is derived from the model "Arabic stem + Persian affixoid ساز- -sāz" and the word "ġāliya" is from Arabic غالِيَةٌ ("fragrance"; "aromatic grease" (6, p. 109)). In the dictionary of A. Dehkhuda (10, p. 14612) there are meanings of the word "ġāliyasāz" as "scented", "ghaliya (a mixture of musk and amber) maker". This word was not observed in dictionaries of B. Hasanov, A. Karimov and dictionary under the editorship of E. I. Fazilov. In this verse "ġāliyasāz" means "ghaliya (a mixture of musk and amber) diffuser".

Another example:

Ul mahi šabgard bolub **ĵilvasāz**,

Ĵilvagahī barča šabistāni rāz.(11/17)

The word "ĵilvasāz" in this verse is made with the model "Arabic stem + Persian affixoid ساز- -sāz", and the word "ĵilva" is from Arabic جَلوَةٌ ("glitter", "elegant"; "opening the curtain of the bed (in the room of newly wed coupe)" (5, p. 125)). In the dictionary under the editorship of E. I. Fazilov (2, p. 577), this word is used as "glittering"; "capturing attraction others"; "dancing", while in the dictionary of B. Hasanov (15, p. 90) the meaning is "glittering". In A. Karimov's dictionary (17, p. 104) it is used in the meaning of "glittering", "seen bright". This word was not encountered in the dictionary of A. Dehkhuda, but جلوه کردن jelve kardan was given as the verb "to flirt", "to walk diligently". As already mentioned above, instead of affixoid ساز- -sāz, can be used affixoid کن- -kon. Therefore, we can say that this word was used in relation to the moon meaning *"shining", "light-emitting",* and this word was created by Alisher Navoi on the basis of the model.

Next example:

Gar yel agar suv boluban **naġmasāz**,

Sāni' ila har birigā ozga rāz. (18/78)

The word "naġmasāz" in this verse is made in the model "Arabic stem + Persian affixoid ساز- -sāz", and the word "naġma" is from the Arabic language نَغمَةٌ ("melody", "tone"; tone (in music)" (6, p. 354)). In the dictionary of A. Dehkhuda (11, p. 19996) word "naġmasāz" means "singer", "musician", in the dictionary of B. Hasanov (15, p. 203) it means "musician", in the dictionary under the editorship of E. I. Fazilov (3, p. 450) the meaning is "musician", "singer". In A. Karimov's dictionary this word was not found. In the abovementioned verse, the word "naġmasāz" came in the meaning of *"singing"* and was attributed to wind and water.

Another example:

Lēk aniŋ naqši kibī dilnavāz,

Čekmadi tā xāmasidur **naqšsāz**. (21/3)

The word "naqšsāz" in this verse is made in the model "Arabic stem + Persian affixoid ساز- -sāz", and the word "naqš" is the Arabic word نقشٌ ("embroiding", "decoration"; "carving writing", "carving" (6, p. 363)). In the dictionary of A. Dehkhuda (11, p. 20043) are given the meanings "embroider", "painter", in the dictionary of B. Hasanov (25, p. 202) – "embroider", in the dictionary under the editorship of E. I. Fazilov (3, p. 448) – "embroider", "embroidery", "decorator", "painter". In Karimov's dictionary this word was not found. In this verse, "naqšsāz" is used in the meaning of *"drawing"* in relation to the so-called "Khoma" (pen).

Next example:

Boldi muṣallāni salib **saĵdasāz**,

Har qadam aylab iki rak'at namāz. (25/3)

In this verse, "saĵdasāz" is derived from the model of "Arabic stem + Persian affixoid ساز- -sāz". The word "saĵda" is the Arabic word سجدَةٌ ("bow"; "worship", "pray" (5, p. 336)). This word does not exist in the dictionaries which we have analyzed. But in the dictionary of A. Dehkhuda سجده کردن sajde kardan is quoted as: "to worship (put the forehead on the ground)", "to attribute" (9, p. 11884). As already mentioned above, affixoid ساز- -sāz can be used alternatively to the affixoid کن- -kon. Therefore, we can say that, this word was used in relation to Ibrahim Adham in the meaning of *"the worshiper"*, and this word was created by Alisher Navoi on the basis of the model.

Another verse:

Ḥaẓrati 'izzatqa niyāz aylaban,

Tuḥfalarin **vāsiṭasāz** aylaban. (20/64)

In the verse quoted, the word "vāsiṭasāz" is derived from "Arabic stem + Persian affixoid ساز- -sāz", and the word "vāsiṭa" is the Arabic word واسطَةٌ ("tool"; "remedy", "method"; "the largest central Pearl (in coral necklace)" (6, p. 426). In the dictionaries we have analyzed, this word was not given. In this verse, the word "vāsiṭasāz" is used in the meaning of *"indirecting"*. This word is a word created by Alisher Navoi on the basis of the model.

Conclusion.

The following conclusions were made on the analysis of the words made in the model "Arabic stem + Persian affixoid ساز- -sāz" in Alisher Navoi's poem "Hayrat al-abror" of "Khamsa":

1. As a result of the research, it was observed that words like *'ayšsāz, baẕlsāz, ġāliyasāz, jilvasāz, naġmasāz, naqšsāz, sajdasāz, vāsiṭasāz* were used in Alisher Navoi's poem "Hayrat al-abror" with the model "Arabic stem + Persian affixoid ساز- -sāz".

2. Persian affixoid ساز- -sāz is used in the composition of the word in the meaning of *"doer"* and *"creator"*.

3. Among the analyzed words *baẕlsāz* "bestowing", "give gift", *jilvasāz* "glittering", "shining", *sajdasāz* "the worshiper", *vāsiṭasāz* "inderecting" were not found in the observed dictionaries. So we can say that Navoi created them on the basis of the model "Arabic stem + Persian affixoid ساز- -sāz".

4. In some Persian words کن- -kon (the present form of the verb کردن kardan "to do") can fulfill the meaning of the affixoid ساز- -sāz. Such case was observed in some words analyzed in the poem.

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