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# ALISHER NAVAI'S MASTERY ON USAGE OF POLYSEMANTIC WORDS IN LITERARY WORKS

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**Abstract.** Today, various fields of linguistics, such as lexicology, semantics, phraseology, and stylistics are being investigated by different researchers and scholars. The problems of linguistics have been important and actual for many centuries. This article also deals with the lexical features of the Uzbek language and its development process over various periods. It is dedicated to investigating the lexical richness of the Uzbek language and elucidating the meanings and senses used in Alisher Navai's literary works. In order to explain the different polysemantic meanings of the words we addressed to the Explanatory dictionary of Alisher Navai's literary works and Explanatory dictionary of the present Uzbek language. The main aim of this article is to reveal lexical meanings of words, such as *avroq*, *aziz*, *band*, *iztirob* and *sadaf* in the Uzbek language. Therefore, we decided to analyze the mastery of using words and their meanings by Alisher Navai through investigation of the usage of polysemantic words in his poems, ghazals and prose works in this article.

## 1. INTRODUCTION

The issues dedicated to investigation of Alisher Navai's scientific and literary heritage, which are important for the global community, involve analysing his literary works, paying attention to words, their meanings, defining them, identifying their spiritual breadth and contextual significance, and translating them into foreign languages. These have been among the most significant aims in philological and lexicographical scientific works for the 15<sup>th</sup> century. Alisher Navai paid attention to the word issue in his creative works. When he contemplated the nature of words, he emphasised the potency of their meanings. This is because it is clear that the word, and the meaning it encapsulates, are the initial and the most significant basis of Navai's ideas. Alisher Navai understands and explains a word as the embodiment of meaning, an expression of concept, human ideas, and the intellectual world. Therefore, he considered the word as means which influence others

powerfully. He expressed valuable opinions about lexical richness of his own mother language and gave factual materials. He counted a number of linguistic units that are superior to Persian language from a semantic-functional point of view one by one and analyzed them from the point of view of meaning. He mentioned distinctive features of words and verbs in old Turkish and Persian languages from the point of view of meaning. He justified peculiar features of word choice in Turkish language and used them in poems, ghazals.

Alisher Navai analyzed listed verbs from the point of view of semantics. He stressed the similarities and distinctive features of the meaning of the verbs on the basis of differential-semantic method and justified them with examples. He identified homonyms and synonyms of the words and mentioned the existence of polysemantic words [9, 124]. For example, he mentioned three homonymic meanings of the "ot" in Uzbek language. First meaning is name of person, second meaning is animal "horse" and third meaning is action [2, 92].

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Above mentioned opinions mean that Alisher Navai was great scientist on lexicology, word studies in his period because of he paid great attention to the word issue.

Language is the most important structural component of national culture and the word is the device which serves to understand nation's culture, philosophy and history. It is impossible to know the history of the nation to which these writers belonged without investigating writer's and poet's language, their lexicon richness. The history of Russia cannot be fully understood without the language of A. Pushkin and M. Gorky; the history of England cannot be grasped without analysing the language of W. Shakespeare, G. Byron, and J. Galsworthy. Similarly, to understand the history of the Uzbek people, it is essential to know the language of Alisher Navai.

We can see the uniqueness of Alisher Navai's language, the abundance of words in it, and the poet's extensive use of synonyms, antonyms, homonyms, and polysemantic words in his ghazals. Here we talk about polysemantic words and their meaning.

Polysemy is a linguistic occurrence, which relates to the existence of several lexical meanings of a word. Polysemy is a result of the creation of lexical meanings. Lexical meanings are also generated by meaning transfer. Some aspects of this transference formation are similar to some aspects of conversion. It is usually observed in polysemantic words that linguistic units have more than one meaning.

According to the Explanatory dictionary of Uzbek language, polysemy is linguistic unit which a word or one element has more than one meaning. [8,274]

In general linguistics, M. Breal is considered the first linguist to use the term polysemy to describe single word forms with several related meanings. According to M. Breal, polysemy was primarily a diachronic phenomenon, arising as a consequence of lexical semantic change. When words acquire new meanings through use, their old meanings typically remain in the language. So, polysemy involves the parallel existence of new and old meanings, and result in conventionalizing new senses.. It is the synchronic outcome of lexical semantic change [Bréal, M. (1924),33]. M. Breal observed that polysemy is not really an issue, as the context of discourse determines the sense of a polysemous word and eliminates its other possible meanings at the synchronic level. V.V. Eliseeva considers that the polysemy of a word is the presence of more than one meaning in a linguistic unit, subject to a semantic connection between them or the transfer of common or related features or functions from one denotation to another [10, 17].

According to V.N. Nemchenko, this phenomenon is the presence of more than one meaning of the word in a language unit [11, 281]. D.N. Shmelev states, "When discussing polysemy, we primarily refer to the polysemy of words as units of vocabulary". Lexical polysemy is the ability of one word to serve to designate different objects and phenomena of reality" [11, 382]. So, polysemy has a great importance not only from a lexical as well as a semantic point of view.

The frequency of polysemy in different languages is varies depending on several factors. The progress of civilization will make it necessary to not only form new words, but to include fresh meanings to old ones: in Breal's formula, the more senses a term has accumulated, the more senses a term has accumulated the more diverse aspects of intellectual and social activity it represents. It would be interesting to explore over a wider field the relation between polysemy and cultural progress.

Meanwhile, the frequency of polysemy will also depend on purely linguistic factors. As already noted, languages where derivation and composition are sparingly used will tend to fill gaps in vocabulary by adding new meanings to existing terms. Similarly, polysemy will arise more often in generic words whose meaning varies according to context than in specific terms whose sense is less subject to variation. The relative frequency of polysemy in various languages, may eventually provide a further criterion for semantic typology. Although, it is again difficult to exactly measure this feature in the present.

According to O. Muminov, "polysemy may be analysed from two ways: diachronically and synchronically".

When we analyze the polysemy diachronically it is understood as the development of the semantic structure of the word or we establish how the meaning of the word has changed whether it has got new meanings in the course of the development of the language. From the historical point of view one of the meanings of the word will be primary meaning; that is such a meaning of a word which was first registered. All other meanings are secondary meanings. The term secondary meaning shows that the meaning appeared in the language after the primary meaning was already established.

When we study polysemy synchronically, we analyse the words with a single meaning called mono-semantic words. Polysemy is the result of the process of accumulation of meanings. According to Vinogradov's theory, the principal cause of polysemy is the discrepancy between the limited number of

words and the unlimited number of concepts they can denote.

However, we have chosen to investigate polysemy in this article from a viewpoint of the diminution and expansion of meanings in present time and five centuries ago, by analyzing the mastery of the use of polysemantic words in Alisher Navai's literary works.

## 2. RESULTS AND DISCUSSIONS

The word "avroq" has been used multiple times in Alisher Navai's literary works. Nowadays, we can observe two meanings of the word "avroq" in present Explanatory dictionary of Uzbek language. According to the dictionary, "avramoq" is to make somebody to do something by cheating and "avroq" is the complex of seduction sentences and activities [5, 94]. However, the meanings of the word "avroq" have changed over many centuries. This word has undergone semantic diminution in the Uzbek language. According to the morphological features, "avroq" is noun. If we analyse the derivation of the word, the root "avra" is a verb, and "-oq" is a word-forming suffix.

Upon analysis of various sources, we find six meanings of the word "avroq" in the Explanatory Dictionary of the lexicon of Alisher Navai's literary works.

And now we analyse some literary works by Alisher Navai on his mystery of using polysemy in different poems:

1) pages:

Kitob avroqidek bo'lg'ay musattax qolmayin davri,

G'amim toshig'a bo'lsa bir nafar to'qquz falak homil.

(Hazoyunul-maoniy, Volume B, p.385)

In these lines of Alisher Navai's work, the meaning "pages" of the word "avroq" is expressed in Uzbek "avroqidek". Accordingly, we can understand the phrase "pages of the book" is equivalent to "kitob avroqi" in Uzbek language.

2) leaves:

Yaxshi ochilmish bahorning gullari, eh bog'bon,  
G'am xazoni xushtur avroqini barbod etmasa.

(Hazoyunul-maoniy, Volume A, p.386)

In the second lines of ghazal the meaning "leaves" is expressed with "avroqi" in Uzbek language.

3) pieces, parts, sections:

Jon pardalaridin anda avroq,  
Jondin berib ul varaqin ushshoq.

(Layli va Majnun,  
p.76)

Here the meanings pieces, parts, sections of the word "avroq" are expressed in the first line of the poem.

4) papers, documents:

Tengizda ravon qilg'an asboqini,  
Chekilgan misohatning avroqini.

(Saddi  
Iskandariy, p. 312)

Here the meaning "document" of the word "avroq" is expressed in the second line of the poem. We can identify the meaning of the word by the "land surveyor (misohat)" the second line of the poem.

5) script, written words (poem, article and others), books:

Va ikki murattab bo'lgan devonlardin yangi  
aytilg'an abet adadi aksar va ... xotirg'a kelur  
erdikim, agar bu avroqqa rabt va tartib berilmasa...

(G'aroyibus sig'ar, V.a, p.60)

By this prose work we can observe the meaning "book" of the word aroq.

6) complex, selection, code of something.

Skandarni donoga topshurdi chust,  
Ki donishning avroqni etgay durust.

(Saddi Iskandariy, p.9)

As previously mentioned, we can witness that there are six meanings of the word "avroq" were used by Alisher Navai in order to expand the meanings of the word.

Next word "aziz" is also very popular in present Uzbek lexical layer. The word has also polysemantic features. Nowadays the word is one of the most famous anthroponomy in Uzbek language. The name Aziz is one of the well-known names among Uzbek people. The following meanings of the word "aziz" exist in the Explanatory dictionary of the Uzbek language: 1) unique, rare, scare; 2) the most necessary and valuable thing for life; 3) dear, honourable, worth to respect; 4) sacred, sacramental; 5) indicates a relationship confirming the ownership of the mentioned characteristic; 6) name of men [5, 32-33].

According to the morphological features, the word "aziz" is an adjective. It is simple adjective by derivational peculiarities. And we can observe the meanings of the word "aziz" in different literary works by Alisher Navai. According to various sources, there are five meanings of the word "aziz" in Alisher Navai's literary works. And we can conclude that the word "aziz" came across to the expansion of the meaning linguistic occurrence during five

centuries. The fourth meaning, though the meanings “king, office bearer, great person” of this word came across the diminution of the meaning.

And here we can mention the usage of polysemantic meanings of the word “aziz” in Alisher Navai’s poems.

1) rare, scarce:

Erur ozki, firuza bo’lmish aziz,

Chu xarmuhra qo’ndur ani bir pashiz.

(Saddi Iskandariy, V., a. p.275)

Chunki fikr etti jon aziz erdi,

Ul maqom asru fitnaxez erdi.

(Sabbai sayyor, p.166)

If we pay attention to usage of the meanings of the word “aziz” there two words which are synonym each other. The meaning “rare” of the word “aziz” is expressed with “aziz” in the line “Erur ozki, firuza bo’lmish aziz”. And the meaning “scarce” of this word is expressed with aziz in line “Chunki fikr etti jon aziz erdi”.

2) great, valuable, dear, sacramental:

Faqir ul aziz farzand marsiyasi bila aziz ota duosi bobida bu baytni aytib erdim.

(Xamsatu-l-mutahayyirin, p. 698)

If we pay attention to the above-mentioned text the word “aziz” was used in two places and has two different meanings. The first “aziz” means “dear”, and the second “aziz” means “great” in the English language.

Chun tushurdi aziz mejmonni,

Yuzidin ravshan etti ayvonni.

(Sabbai sayyor, p.87)

In these lines the word “aziz” is used to give the meaning “sacramental” in the English language.

3) unigual, desperate, glorious:

Mavloni Lutfiy... aziz va mutabarruk kishi erdi.

(Majolisun-nafois, p.72)

Here we can see the meaning “glorious” of the word was used in this text.

4) king, office bearer, great person:

Yonib Misr fathig’a qildi sitez,

Sinehr ani Misr uzra etti aziz.

(Saddi Iskandariy, V., 15. p.254)

Through these poem lines, we can clearly observe that A.Navai used different meanings of the word “aziz”. Here, he employed the word "aziz" to denote the meaning of "king."

5) supreme person, sacred:

Mavloni Mashriqiy... Mir Maxmud ko’p azizlar xizmatiga yetib erdi.

(Majolisun-nafois, p.59)

Alisher Navai used different meanings for different words. He used seven meanings for the word “band”

in his own poetic words. According to the

Explanatory dictionary of Uzbek language, there are four homonymic meanings of the word “band” in

Uzbek language. We can observe the following meanings of this word in the dictionary: 1) a) a part

of a thing or instrument that is held by the hand, handle; b) a part of something that is pressed, sealed,

connected to another thing; c) joint, knuckle; d) a thin part of fruit connected to the tree such as apple,

pear, cherry, grape and vegetables, such as melon, watermelon, tomato, cucumber; 2) a) a small part of

official documents (decree, protocol, law, contract); b) poetic passage connected from the point of view

of rhythm, rhyme and content, manzuma (oriental poetry); c) a certain part of song or musical work; 3)

a) tied, connected place of thread, rope and others; b) barrier, dam, barrage; c) figurative captivity,

prisoner; 4) a) occupied, seized; b) busy with doing something, busy as a bee [6, 156-157]. As we see,

there are four homonymic and polysemantic sub-meanings of the word “band” in Explanatory

dictionary of present Uzbek language. The word “band” is a noun according to the morphological

features.

Alisher Navai used seven polysemantic meanings of the word “band” in his literary works. Here we analyse the meanings of this word by some poetic works.

1) nodus:

Ishqdin chun bor erdi ko’nglida band,

Bandini ko’rsa erdi hojatmand.

(Sab’ai sayyor, 137-18)

If we pay attention to the meanings of the word “band” in above-mentioned poetic passage, we can witness the meaning tugun of the word “band” is used in the Uzbek language. However, we have concluded that the figurative meaning of this word was used here. This is because the word “band” has syntagmatic relations with the words “ko’ngil soul” in these poetic lines. Alisher Navai tried to express difficulties, hard times, and problems in someone’s heart by using the word “band” in his poetic works.

2) joint:

Ishq aro pand etmakim ne sud, ey ahbobkim,

Har fig’onda band-bandim bir-biridin ayrilur.

(Xazoyinul-maoniyy, 11 a-76;)

3) shackle, yoke:

Telba qulog’iga pand- quyun oyog’iga band.

(Mahbul-qulub, 157)

4) handcuff, arresting:

Sayid Qutb Lakadang...base zahmat tortildi, to bandg’a qaror topti. Banddin qochib holo

Samarqandda kim, majolisida Sayid Kuroza bila majlisoroydur...

(Majolisun-nafois, 94)

5) rope, toils:

Qaysi kamand o'lmadi hargiz kamand,  
Ravzai firdavs g'azoliga band.

(Hayratul-abror, 3-6)

6) handle, holder:

...Guldasta bandikim rayohii orasida xoshokni sug'urg'ay.

(Nazmul-javohir, 28)

7) trickery, necromancy (antonymic meaning):

Agarchi sipehr zolining makri beshumordur va lekin hunari dog'i bordurkim, nechukkim, izzu ilosinng madori yo'qtur, bandu balosining ham e'tibori yo'qtur.

(Munshaot, 151)

Here we can observe that Alisher Navai used seven lexical meanings of the word "band" in his literary work. An antonymic meaning is one interpretation among other possible meanings of the word. If we compare the meanings exist in Explanatory dictionary of present Uzbek language more than four meanings changed into antonymic in present day lexical system. Only the meaning "trickery, necromancy" of the word "band" is antonymic and others are polysemantic meanings of the word.

And the next word which has several polysemantic meanings is the word "Iztirob". Nowadays this word is used by people in order to express human being's mental condition, too. According to the Explanatory dictionary of present Uzbek language, "iztirob" is originally related to Arabic language and it has meanings such as, anxiety, disorder, impatience, instability, mental depression, a state of suffering, spiritual pain [7, 183]. According to the morphological features, the word "iztirob" is noun. It expresses a person's emotion.

But Alisher Navai used several meanings of the word "iztirob" in his literary works. Here we can observe how the meanings of the word are used in literary works.

1) excitement, impatience, indecision, suffering:

...alar chun nuzul qildilar, ul faqirda iztirob asari zohir bo'ldi.

(Nasoyimul-muhabbat, XV-128)

Pahlavonning ushoqlaridin biri bu faqir qoshig'a iztirob bila yugurub keldi.

(Holoti Paxlavon Muhammad, 536)

Ishq asir etgan jununlar ko'nglum ishi zamon,  
O'tqa tushgan telba yanglig' iztirob o'ldi yana.

(Xazoyinul-maoniy. 1b-551)

2) fidget, tipirchilash:

Ko'ngulga hajr zaxmikim urub o'zdin iroq, solding.

Bo'g'uzlab tashlagan qushdek to'kub qon, iztirob, aylar.

(Xazoyinul-maoniy. 11a-107)

3) confusion:

Ko'ngluma tushti iztirob base,  
Qildi savdo meni xarob base.

(Sab'ai sayyor, 116-6)

4) extremely impatience:

Suv mavji kibya iztirob ayladi,  
Muhit o'rtasiga shitob ayladi.

(Saddi Iskandariy, 255a-15)

5) restlessness, not enduring:

Chun topti bu iztirob taskin,  
Chekkach ayoq ul g'aribu miskin.

(Layli va Majnun. 70a 9)

6) dust:

Sinoni qachon ko'rguzub pechu tob,  
Sipehr ajdariga tushub iztirob.

(Saddi Iskandariy, 293a 18)

7) urgent, pressing:

Surdilar kemani shitob bila,  
Yetti qavgunlar iztirob bila.

(Sab'ai sayyor, 139-16)

8) trouble, suspense:

Bu shah olinda muncha yolg'anim  
Anga yuz iztirob solg'anim.

(Sab'ai sayyor. 184-20)

9) anxiety, bother:

Topti hajr iztirobi chun taskin,  
Sho'xdin so'rdi xojai miskin.

(Sab'ai sayyor, 95-20)

By analysing the usage of lexical meanings of the word "iztirob" in several literary works by Alisher Navai, he was able to create some polysemantic meanings of this word. However, there are several meanings of the word that are not used in modern the Uzbek language such as urgent, pressing, dust meanings. The interpretations of this word have diminished in scope over the span of five centuries.. By these analyses of the usage of such kind of words in Alisher Navai's literary works, we can observe that he became a master of the usage of different meanings and senses of a word in different contexts.

The word "sadaf" is also the word which has several rich and polysemantic meanings. Alisher Navai used four polysemantic meanings of this word. According to the Explanatory dictionary of Uzbek language, the word "sadaf" has three meanings. Lexical meanings of the word in the present Uzbek language are as follows: 1) mother of pearl, pearl-

shell, pearl, nacre; 2) made of pearl, prepared [8,417-418]. The third interpretation of this word is perceived as its semantic meaning, although it also holds connotative significance. The terms “pearly white” and “shiny” are regarded as connotative interpretations of the word, according to morphological characteristics, they are associated with an adjective.

Here we observe the usage of different polysemantic meanings of the word “sadaf” in Alisher Navai’s literary works.

1) pearl:

...va sahovat sahabi bog’idin sadafdek og’zi  
 qurugan sofiy zamirlarga durri nob sochmoq.  
 (Nazmul-javohir, 27)

2) dish:

Xatdin o’lub andin dag’i bu sharaf,  
 Xatti bo’lub gavharu xotam sadaf.  
 (Hayratul-abror 120-26)

Gavhar uldi zimmatu odam-sadaf.

Bu sadafqa ul guhardindur sharaf.  
 (Lisonut-tayr. 130-11)

3) parents:

Valaddur ul duru valid sadafdur,  
 Sadaf ya’ni atou dur xalafdur.  
 (Farhod va Shirin, 32)

4) tears:

To o’qung yomg’ur kibi keldi, ko’zum bo’lmish  
 sadaf,  
 Bovujudi ulki durdi yuz sari daryosi bor.  
 (Xazoyinul-maoniy, 1b-209)

When we compare the lexical meanings of the word expressed in Alisher Navai’s literary works with the Explanatory dictionary of present Uzbek language, we can observe the expansion and diminution of the meanings of the word “sadaf”. The broadening of the term’s significance is observed in its secondary interpretations, including phrases like “made of pearl,” as recorded in the current Uzbek language dictionary. However, certain lexical meanings, such as “tears,” “parents,” or “dish,” are not included in this dictionary. This scenario indicates a reduction in the term’s scope of meaning. Upon analyzing the lexical usage of words like avroq, aziz, band, iztirob, and sadaf, it became clear that Alisher Navai could employ these words in more polysemous manners. Several lexical interpretations of these terms experienced a reduction in their meaning, while some lexical meanings have emerged over centuries.

The statistical characteristics of the aforementioned information are showcased in the subsequent table..

TABLE 1. Statistical analysis

Words and their meanings	Alisher Navai’s literary works	Present Uzbek language
Avroq	6	2
Aziz	5	6
Band	7	4
Iztirob	9	3
Sadaf	4	3

### 3. CONCLUSION

In the course of studying Alisher Navai’s expertise in the utilization of lexical meanings, specifically the polysemantic connotations of words such as “avroq”, “aziz”, “band”, “iztirob”, “sadaf”, deduced his profound understanding of the lexical richness of the old Turkish language. Alisher Navai showed a keen interest in words, manifesting diverse meanings in his usage, thus enriching the spiritual breadth and contextual significance of words in his literary endeavours. Statistical analyses revealed a reduction in the meanings of four words scrutinized during this research, underscoring the importance of continuous study and exploration of Alisher Navai’s literary work. This sustained inquiry and scholarly research is crucial in enriching the present-day Uzbek lexical system, benefiting both present and future generations of Uzbek language speakers.

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