

### III. FEATURES OF THE CONTINUITY OF COMMUNICATION STRATEGIES, PAST AND PRESENT



#### DICTIONARIES FOR "GULISTAN" – INTRODUCTION OF VOCABULARY OF WORKS OF UZBEK CLASSIC WRITERS IS AN IMPORTANT SOURCE

B. S. Ruzimbaev

*Teacher,  
Urgench State University,  
Urgench, Uzbekistan*

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**Summary.** The article provides information about the dictionaries and their manuscripts for the work of Sheikh Muslihiddin Sherozi "Gulistan". It is also based on the fact that this dictionary is an important source for the historical lexicon of the Uzbek language. In particular, these dictionaries play an important role in comparing the old Uzbek translation lexicon of Gulistan with the original language.

**Keywords:** dictionaries; manuscripts; lexicon.

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It is no coincidence that the works of Sheikh Muslihiddin Abdullah Sherozi "Gulistan" and "Boston" are valued not only as Persian literature, but also as unique masterpieces of world literature. The passage of time, the increase in literacy, the addition of people from different walks of life to the ranks of students created the need for the creation of separate commentaries and dictionaries for the language of this magnificent work of Sheikh Saadi. It is no coincidence that dictionaries and commentaries for Gulistan, as well as for Gulistan and Boston, were created mainly in the eleventh century AD. These dictionaries at the time made an important contribution to the enjoyment of not only Gulistan or Boston, but also other works of Saadi, as well as other representatives of Persian classical literature. At the same time, the translations of these dictionaries "Gulistan" or "Boston" into other languages play an important role in the study of the structure of the dictionary, the skills of translators. Importantly, these dictionaries play an important role in revealing the skills of the translator through a comparative study of the original and the translation in terms of dictionary content. Even if we apply this to Gulistan, translated by Muhammad Riza Ogahi, our opinion becomes clear.

It is known that several dictionaries have been created for Gulistan. These include; 1. Dictionary "Gulistan" and "Boston". The author is unknown. Page 6 of this work is kept in the Ganjbakhsh Library in Pakistan under the number PAK-001-1894 / 7. The secretary is unknown. In Persian. Each page of the manuscript consists of 12 or 13 lines. On 2 of the 6 available pages, the words are written diagonally across the page from the right. In it, the words used with "Gulistan" and "Boston" are given in the same ink, that is, dictionary articles and

comments are not separated from each other in alphabetical order. For example, sadafa - siyohchashm (karakoz), muharriqa – otashkunanda (burner), adxana jami "dukhon", i.e. dudho (plural of "dukhan", i.e. smoke), lujja – river or place buzurg (sea or anhor).

The dictionary, although a fragment has arrived, has certain significance for lexicography. For example, we have seen above that the word sadafa is interpreted as "karakoz". One of the most perfect dictionaries of the Persian language, the Lughatnomai Dehhudo, also defines the word "sadafa" as "sadaf" (a pearl); interpretations were given as one of the weight measurements, which did not reflect this meaning of the word.

Also, as mentioned above, the translations of "Gulistan" and "Boston" into other languages are important in the study of the richness of the dictionary. The "independent" dictionary, once used in Gulistan, defines "obkhoh" as "thirsty." Through other dictionaries, we learn that independence is not just a thirsty person, but independence is a person suffering from thirst, desertification. Although the "Explanatory Dictionary of the Language of Alisher Navoi's Works" describes it as "thirsty" [2, p. 373], the example from Mahbub ul-Qulub shows that the following explanation is correct: There is no such thing. " This meaning of the word is also based on this verse in the 9th ghazal of Saadi's divan:

I said, "Except for love

The Independent Reputation of the Inferior

Meaning: "Is it possible to get rid of love by reaching Visol. Mustasqiy (it is useless for a person suffering from thirst to drink water)".

It seems that the meaning of the verse cannot be understood or interpreted as "it is useless for a thirsty person to drink water."

In Agahi's translation, the word is also used to mean "a person suffering from thirst":

Husni's fire is a national bird Labi saqiy-yu lek loyasqiy.

I can't get enough of the spectacle,

Bahriddin is qualitatively independent.

At the end of the dictionary, some famous horses are explained. But in most cases, these explanations are too short and do not serve to reveal the essence of a particular famous horse, to increase a certain knowledge and imagination about it. For example, Humay is the name of an animal (the name of a particular animal) [3, p. 10], Unsuri is the name of a poet (the name of a poet). Even without these explanations, students will know that Unsuri is a poet, that Humo is a certain creature, even a bird with bones, out of sight of people:

Ksnyādbh zyrsayhbwm

Wr hmay az jhanshwdm'dwm

Agahi translation:

No one wants to be a shadow bum,

Gar humo is dahrudin madum.

Sheikh Sa'di:

Hmaybrhmhmrghān az ān shrf dard

Kh aṣṭkḥwānkḥwrd w jaṇwrnyāzard

Informed:

Sharif andin erur humo among all birds,

No animal will ever want to eat that [4, p. 23].

There are also some errors in the dictionary. For example, the name Zamakhshari is given as Mahshari, and the name of the musannifi is explained as "Kashshof" – the name of the author of "Kashshof". In our opinion, this was a mistake of the secretary, who knew very well that the ratio of the author of the work "Pioneer" was Zamakhshari.

Zamakhshari's name comes from the play in connection with the following story: I took the preface of Allamayi Zamakhshari's verse and read it, "Zayd struck Amr, even though Amr was an oppressor." I said to him, "China and Khorezm have made peace. The enmity between Amr and Zayd is still lasting." I said, "It is very good," and I recited two verses, the translation of which is:

Taki is the air of nabhv in your taste

The pattern of the mind in our hearts is destroyed.

Register your lover poband domi,

But you busy Amru Zayd [5, p. 108]

Originally, these two bytes were written in Arabic. So, Ogahi translated Arabic sentences and poems from other works directly from Arabic.

Buliy tubinah viyyin yasulumug'odiban

Alayya ka-zaydin muqobilati-l-amri.

Alo jarrizaylun yarfa'ura'sahu

Vahalyas taqiymu-r-raf'u min omili-l-jarri,

that is, "I was tempted by a narcissist who dragged his tail and raised his head without attacking me, as if Zayd was hostile to Amr. After all, is there a raf (lifting) with the factor of jar (dragging)?"

Naturally, it was not possible to preserve this feature in the original in translation. Therefore, the translator was able to convey the content in a beautiful way, changing the rhyme structure of the bytes as well.

2. Farhangi "Guliston". The author is unknown. Number of pages 44. It is stored in the Ganjbakhsh library in Pakistan under the number PAK-001-0240 / 2. The secretary is unknown, in Persian. The description shows Farhangi as Gulistan. In the book itself, the title of the work is the book of culture "Gulistan".

The words in the dictionary are listed in alphabetical order, and the dictionary articles are written in red ink. Each sheet contains 32 to 40 words. For example, the letter "alif" is on pages 1–5, which contains a total of ... words (17 + 33 + 37 + 40 + 28). So the total amount of words in it is ... around.

3. Commentary dictionary "Gulistan". The author is Junaid bin Abdullah al-Musawi. It is kept in the Ganjbakhsh Library in Pakistan under the number PAK-001-1396 / 1. The secretary is unknown, in Persian.

Another copy of the work is called "Gulistan". It is kept in the National Assembly Library in Tehran under item number IR10-40967. The description states that the author of the work is Junad bin Abdullah Mousavi or Mawlawi.

The work is on pages 134-198 of the manuscript. The number of lines varies. Size 21x13. Among the first and second books in the manuscript are the names of several popular books.

The dictionary consists of 3 parts: 1. Arabic and some Persian poems. 2. Wisdoms and hadiths. 3. Mufradot and the letter tahji.

According to Pakistani scholar Arif Navshahi, another copy of the work, copied in the 11th century AH, is kept in the Ganjbakhsh library under item number 198019. The dictionary is on pages 1–56 of the book.

Miftohi Gulistan-Farhangi Gulistan, written by Uvays Alo Urf Adam, can also be an important source in the study of the language of Uzbek classical writers.

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## POET ERKIN SAMANDAR’S SKILL IN USING SYNTACTIC RESOURCES

M. T. Yaqubova

*Independent researcher,  
Urgench State University,  
Urgench, Uzbekistan*

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**Summary.** The article speaks about the emotionally expressive properties of syntactic means – inversions, rhetorical questions and appeals. It highlights the appearance of inversion as a result of the poet changing for certain purposes in the process of creation of the word order, the implementation of rhetorical questions and appeals through special intonation, which ultimately leads to an increase in emotionality in poetry.

**Keywords:** syntactic means; inversion; rhetorical question; inversion of the sentence component.

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The role of syntactic resources in the formation of expressive emotional spirit in artistic speech is enormous.

“Syntactic synonymy, interrogation, some forms of imperative sentences, adverbs, one-member sentences (especially one-member sentences without the subject), the use of negative forms of negation and affirmation, inverted sen-