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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**THE LEXICON OF THE 15TH CENTURY OGHUZ  
MONUMENT JAMSHID AND KHURSHID**

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## INTRODUCTION

**The actuality and the usage rate of the research work.** The written monuments in Turkic languages that have survived from ancient times to the present day are invaluable sources for deeply studying the historical development and cultural heritage of the Turkish nation, as well as for conducting a comparative analysis of the phonetic, lexical, and grammatical structure of the Turkish language. The comparative study of linguistic historical sources, both individually and within the broader Turkic context, is one of the crucial criteria in the historical examination of Turkic linguistics. In this regard, the *Jamshid and Khurshid* masnavi is a valuable monument that preserves the linguistic features and lexical composition of its time, transmitting them to the modern era, while also holding significant importance as a common linguistic artifact of Oghuz Turkish. Oghuz Turkish stands out for its uniqueness both in terms of the historical development path it has undergone and its rich literary heritage. Known as one of the greatest representatives of Oghuz Turkish of the XIV century, Tajeddin Ahmadi's simple and fluent Turkish, his works written in his unique style, as well as the Masnavi *Jamshid and Khurshid* influenced not only the XIV-XV centuries, but also the linguistic monuments of the periods after him.

There is almost no extensive and comprehensive research in Azerbaijani linguistics regarding Tajeddin Ahmadi and the language of his works. In general, in Turkology, the author's major Turkish works such as *Iskandername*, *Divan*, and *Jamshid and Khurshid* have been transliterated and primarily studied from a literary perspective. The manuscript of the work was first obtained by N. Sami Banarlı while researching the *Iskandername* manuscripts, and he introduced it to the academic world in his article titled "Ahmedi Dâsitân-ı Tevârih-i Dasitâni Mülûk-i Ali Osman ve Jamshid ü Khurshid Mesnevi"<sup>1</sup>. The only manuscript of the monument is registered under number 921 in the Turkish Manuscripts section of the Rare Works Library at Istanbul

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<sup>1</sup> Banarlı, N.S. Ahmedî ve Dâsitân-ı Tevârih-i Mülûk-i Âl-i Osman // – İstanbul: Türkiye Mecmuası, – 1939. №1, – s. 49-176.

University. The first study on the *Jamshid and Khurshid masnavi* was conducted by M. Akalın, who published the manuscript text under the title “Ahmedi Jamshid ü Khurshid”<sup>2</sup> in 1975. The *Jamshid and Khurshid masnavi* has been largely regarded in Azerbaijani literary scholarship as a continuation of the poetic tradition of Nizami Ganjavi’s *Khamsa*. In his article “Quotations from Nizami in Medieval Turkish Poetry”<sup>3</sup>, N. Araslı, mentioning *Jamshid and Khurshid*, writes that Ahmadi drew upon the traces of Nizami’s traditions.

In the research conducted on the copy of *Jamshid and Khurshid*, it was determined that the work was written in naskh script. The use of a naskh script with diacritical marks facilitates the accurate reading of these lexemes, which is important both for conducting a proper lexical-semantic analysis and for studying the orthographic conventions of the period. At the same time, the monument’s comparative study with both ancient and medieval Turkic linguistic monuments, as well as with modern Turkic languages, opens a new path for a deeper understanding of the historical lexicon of Turkic languages. In this regard, the first-time paleographic, graphic, and lexical analysis of *Jamshid and Khurshid*, written in 15th-century Oghuz Turkish, determines the relevance of this dissertation.

**Object and subject of research:** The object of the research is the literary monument *Jamshid and Khurshid*, which is one of the examples of the 15th-century Oghuz literary language. During the research, a facsimile of the only manuscript of *Jamshid and Khurshid* stored in the Istanbul University Rare Works Library<sup>4</sup> was used. The subject of the research is the lexicon of *Jamshid and Khurshid masnavi*.

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<sup>2</sup> Ahmedi “Cemşid ü Hurşid”: (İnceleme – metin) / tərt.ed. M.Akalın. – Ankara: Sevinç, – 1975. – 413 s.

<sup>3</sup> Araslı, N. Orta əsrlər türk şeirində Nizamidən iqtibaslar // – Bakı: Elmi əsərlər, 2016. №3(4), – s. 23.

<sup>4</sup> Ahmedi “Cemşid ü Hurşid”, İstanbul Universitesi, Nadir Eserler Kütüphanesi, Türkçe Yazmalar Bölmesi, – № 921.

**The aim and the tasks of the research:** The primary aim of this dissertation is to examine the historical development of 15th-century Oghuz Turkic by analyzing the lexical features of Tajeddin Ahmadi's masnavi *Jamshid and Khurshid*. To achieve this aim, a number of tasks are planned to be carried out during the research process:

To describe the socio-political and cultural environment that conditioned the formation of Oghuz Turkish as a literary language in Anatolia;

- To provide information about the research history and structure of the *Jamshid and Khurshid* masnavi;

- To determine the paleographic and graphic features of the *Jamshid and Khurshid* manuscript from a scientific perspective;

- To classify the lexicon of *Jamshid and Khurshid* in terms of origin and usage; to analyze it based on groups of words denoting names, attributes, and actions;

- To determine the archaic lexicon of Turkic origin in the language of the monument; to clarify the degree of usage of these lexical units in other Turkic monuments and in modern Turkic languages;

- To analyze the loanwords in the language of the monument in terms of their origin; to determine the characteristics of their usage and trace their process of assimilation;

- To categorize the vocabulary of the monument by generalizing it into thematic word groups;

- To distinguish the lexical-semantic word groups in the vocabulary of the monument; to clarify the semantic-functional and stylistic features of synonyms, homonyms, and antonyms in the context of the text;

- To categorize the lexical units expressed with nominal and verbal synonyms in the language of the monument;”

- To identify lexical-semantic and grammatical homonyms and study their homonymy features at a specific historical stage;

- To categorize absolute antonyms composed of nouns and verbs, and to reveal the stylistic features of relative-textual antonyms;

- **The methods of the research:** The research was primarily conducted using the comparative-historical linguistic method, while statistical and descriptive-linguistic methods were also employed. Based on the comparative-historical method, the language of Tajaddin Ahmad's *Jamshid and Khurshid* masnavi has been comparatively examined alongside other linguistic monuments. Furthermore, the lexical composition of the work has been analyzed both synchronically and diachronically with reference to ancient and medieval Turkic-language monuments, as well as a number of Turkic languages. A descriptive method was applied when analyzing the words in the vocabulary of the *Jamshid and Khurshid* masnavi by grouping them according to their origin.

**The basic provisions giving to the defence:**

- The masnavi *Jemshid and Khurshid* is a highly valuable literary source for studying the historical development and lexical composition of the Oghuz branch of Turkic languages, as it represents a monument of the common Oghuz literary language.

- In the development of the Azerbaijani Turkish language during the 14th and 15th centuries, alongside poets such as Suli Faqih, Mustafa Zarir, Yusif Meddah, Qazi Burhaneddin, Imadeddin Nasimi, Ahmad al-Tabrizi, Khatai Tabrizi, and Shah Ismail Khatai, the significant role of Tajaddin Ibrahim Ahmad was also crucial.

- The main part of the work's lexicon consists of commonly used Turkic words. These lexical units are actively used in modern Turkic languages, either in the same form or with slight phonetic variations.

- Archaisms form part of the monument's lexicon of national origin. Although these lexemes, which appear in almost every ancient Turkic written monument, have become passive in the literary language, they have maintained their functionality in dialects.

- The borrowed lexicon in the language of the monument primarily consists of words borrowed from Arabic and Persian, related to the socio-political circumstances of the time. The intensive use of Arabic and Persian-derived words in the language of the work can be explained both by its composition in the classical masnavi genre and

by its nature as a translation work. A portion of the borrowed lexicon has been phonologically adapted to the Turkish language and naturalized, while another portion has become archaic, remaining only in the language of classical works.

- In the thematic classification of the lexicon of the *Jamshid and Khurshid* monument, words reflecting all aspects of life serve as a mirror of the socio-cultural life of the 14th and 15th-century Turkish society. A large portion of these lexical units has preserved its functionality in modern Turkic languages.

- The lexicosemantic study of the monument's lexicon reveals several stylistic and functional aspects. The synonyms, homonyms, and antonyms used at various points not only contribute to the enrichment of the monument's lexicon but also demonstrate the expressive potential of the vernacular language.

- The analysis of the lexicon of *Jamshid and Khurshid* has revealed the parallelism between the Oghuz and Kipchak elements. Such synonymy arises from the historical commonality in the lexical layer of the national language. The lexical parallelism identified during the study can be interpreted as an indicator of the developmental process in different linguistic strata, as well as a stage of competition between words.

**The scientific novelty of the research:** In the dissertation, the manuscript and lexicon of the *Jamshid and Khurshid* masnavi, reflecting the linguistic features, lexicon, and expressive and stylistic possibilities of the 14th and 15th centuries, are studied for the first time in a comprehensive manner. In the dissertation, the manuscript and lexicon of the *Jamshid and Khurshid* masnavi, which reflect the linguistic features, vocabulary, and expressive and stylistic possibilities of the 14th and 15th centuries in the Turkish language, are studied comprehensively for the first time. The systematic and comparative analysis of the lexical units used in the language of the monument, for the first time, in both Azerbaijani linguistics and Turkological linguistics, ensures the scientific novelty of the research. In the dissertation, for the first time, the lexical units found in the vocabulary of *Jamshid and Khurshid* are compared with the language of ancient

and medieval Turkic monuments, as well as modern Turkic languages. Traces of these units in the dialects of Azerbaijani and Turkish literary languages are explored. The frequency of use of Turkic-origin lexical units in modern Turkic languages is determined, and the etymology of certain lexemes is explained.

**The theoretical and practical importance of the research:**

The language of the monument is rich in valuable facts for new research in the comparative study of the historical lexicon of 14th-15th century Azerbaijani-Turkic and Turkological linguistics. In this regard, the scientific and theoretical significance of the research work is high. The explanation of lexical and semantic changes occurring throughout the historical development of the language can be supported by the use of this work during the study of medieval Turkic written monuments. The research work is a valuable scientific source for the comparative study of Turkic linguistics, the history of the Azerbaijani literary language, historical lexicology, Turkic monuments, as well as the language and styles of classical Turkish poets. On the other hand, the dissertation can be used in the writing of textbooks, dissertations, and the preparation of dictionaries related to the history of Turkology and historical lexicology. At the same time, the theoretical results of the research can be utilized by master's students, doctoral candidates, and dissertation researchers in their scientific studies.

**The approbation and the applying of the work:** The main provisions of the dissertation and the key results obtained during the research have been published in periodical scientific journals included in international abstracting and indexing systems (databases), as well as in scientific journals recommended by the Higher Attestation Commission, and have been reflected in the materials of national and international scientific-practical conferences and symposiums. In total, 11 articles have been published domestically and 4 abroad in direct connection with the topic. Additionally, 8 papers (including 4 abroad) have been presented at international conferences, and 2 at national conferences.



**The name of the organization where dissertation has been accomplished:** The subject of the dissertation was approved by the Scientific Council of the Nasimi Institute of Linguistics of the ANAS, registered in the coordination board, and carried out at the Department of Turkic Languages of the Linguistics Institute.

**The volume of the structural sections of dissertation separately and the general volume with the sign:** The dissertation consists of an introduction, three chapters, a conclusion, a list of references, and appendices. The introduction comprises 6 pages (10,103); Chapter I – 34 pages (63,942); Chapter II – 47 pages (80,286); Chapter III – 54 pages (95,960); the conclusion – 3 pages (5,134); the list of references – 20 pages (26,342); appendices – 4 pages (3,908); and abbreviations – 2 pages (500). The dissertation consists of a total of 172 pages and 256,513 characters.

## **THE BASIC CONTENT OF THE WORK**

In the **Introductory** section of the dissertation, the degree of development and relevance of the topic are justified, the goals and objectives of the research are defined, and the scientific novelty, theoretical, and practical significance of the dissertation are explained. The object, subject, sources, methodological basis, approbation, and application of the dissertation work are outlined, along with the name of the organization where the work was conducted, the separate volume of the structural sections, and the total page count of the dissertation are noted.

Chapter I of the dissertation is entitled **“Tajeddin Ahmadi and the Masnavi of Jamshid and Khurshid”**. The first paragraph of this chapter, which consists of three paragraphs, entitled **“Formation of Oghuz Turkish as a Literary Language in Anatolia”**, addresses the socio-political conditions that facilitated the emergence of Oghuz Turkish as a literary language in Anatolia. It is noted that in the 13th-14th centuries, the Oghuz Turkish, which gained dominance over other languages in this geography, elevated

to the level of a literary language during the period of the Beyliks. Of course, the Turkmen beyliks, who endeavored to establish Turkish as the state language, played a significant role in this achievement. *“The period of the Anatolian principalities, established on the ruins of the Seljuk state, represents a transitional phase towards a local and national literary language based on Turkish. In contrast to the Seljuk period’s tendency to write works in Turkish that were solely beneficial to the people, this period aimed to consciously shape Turkish as a literary language”*<sup>5</sup>. The Turkmen beyliks’ emphasis on the Turkish language created conditions for the poets and writers of the period to write works in Turkish, which in turn led to the dominance of Turkish over other languages in Anatolia. Against this backdrop, a new era begins in the Turkish literary language and Turkish culture, ensuring its development as *“the third cultural language of the Islamic world”*<sup>6</sup> as early as the 13th century.

It should be noted that the exclusion of Turkish-language literature that emerged in Eastern Anatolia and its bordering areas from research creates an incomplete understanding of the historical development of our literary and artistic language. In this sense, the language of the *Jamshid and Khurshid* masnavi, a product of the period when the normalization of Oghuz Turkish as a literary language was completed, is a rich source for studying the lexicon and lexical features of the era it belongs to.

The second paragraph of Chapter I is titled **“Tajeddin Ahmadi and His Literary Identity”**. This paragraph gives a brief account of Tajeddin Ahmadi’s life, literary identity, and creativity. Ahmadi, who lived in the second half of the 14th century and the early 15th century, witnessed both the establishment of principalities in Anatolia and the rise of the Ottoman Empire, while also being one of the intellectual scholars of that period. He was also one of the prominent intellectual scholars of the 14th and 15th centuries. *“His*

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<sup>5</sup> Korkmaz, Z. *Anadoluda Türk Dilinin Tarihi Gelişmesinde Beylikler Devri Türkçesinin Yeri* // – Ankara: Türk Dili Üzerine Araştırmalar, – 1995, №.1, – s. 420.

<sup>6</sup> Barthold, W. *İslam Medeniyeti Tarihi* / W.Barthold. – Ankara: Arısan, – 6.baskı. – 1984. – s.68.

works in the genres of *ghazal*, *gasida*, and *masnavi*, characterized by motifs of love and distinctive craftsmanship and style of expression, were superior to those of other poets of the era. For this reason, poets such as Sheikh, Khatiboglu, Hayati, Muniri, Baki, and Kamal Pashazade spoke highly of him”<sup>7</sup>. In the poems included in his *divan*, as well as in the *gasidas* and *ghazals* added to his *masnavis*, Ahmadi not only reflected the literary artistry of the Persian poetic school but also showcased the artistic and aesthetic nuances of Turkish literature and the expressive power of the Turkish language.

In the third paragraph of Chapter I, titled “**Research History and Structure of Jamshid and Khurshid**”, the sources that first provide information about the monument, as well as the genre and structure of the work, are discussed. It is stated that the first information about the monument was provided in the work *Heşt Behişt* by the 16th-century Ottoman biographer Sahi Bey, which is considered the first anthology of poets written in the Anatolian region<sup>8</sup>. The work was written under the influence of the eponymous work by the Iranian poet Salman Savaji, which he wrote in 1361. However, Ahmadi, by enriching the language of the work with *ghazals* and *gasidas* on various themes narrated through the voices of the characters, as well as motifs drawn from oral folk epics, transformed it from a mere translation into a new poetic example.

The fourth paragraph of Chapter I is titled “**The Scientific-Paleographic and Graphical Features of the Manuscript of Jamshid and Khurshid**”. This paragraph discusses the scientific-paleographic and graphic features of the sole manuscript of *Jamshid and Khurshid*, the phonetic phenomena manifested in the language of the monument, and, in particular, the phonetic substitutions. The book that contains the manuscript is bound in dark brown leather. The first page is blank. In the middle of the left part there is an inscription “*Kitabi-İsgendernamə bir kitab dəxi Cəmsidnamə*” (The

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<sup>7</sup> Timur, K. Şair Ahmedi // – Kütahya: Sosyal Bilimler Dergisi, – 2000. № 4, – s.248.

<sup>8</sup> Sehi Beg. *Heşt Bihişt* / haz. H.İpekten, G.Kut, M.İsen ve b. – Ankara: Kültür ve Turizm Bakanlığı Yayınları, – 2017. – s.70.

Book of Iskandarnama is also a book called Jamshidnama). The book consists of a total of 115 folios. In the part of it up to page 74b, there is the manuscript *Iskandarnama*. *Jamshid* and *Khurshid* are between sheets 76b and 116b. The manuscript is written in a fluid, neat naskh script, with vowel sounds indicated both by diacritics and the graphemes <sup>1</sup> (alif), و (waw), ه (he) and ع (ye).

One of the striking points in each of the Turkish-language monuments of the Middle Ages is the manifestation of instability in the phonetic-spelling structure<sup>9</sup>. The orthographic instability that manifests in the language of medieval monuments is also evident in the language of *Jamshid* and *Khurshid*.

Chapter II of the dissertation is entitled “**The Lexical Composition of the 15th-Century Oghuz Monument Jamshid and Khurshid**”. In this section, which consists of two paragraphs and four chapters, the general and archaic Turkish vocabulary of *Jamshid* and *Khurshid* is analysed in comparison with the foreign vocabulary, the language of ancient and medieval Turkish monuments and various modern Turkish languages.

The first paragraph of Chapter II, titled “**The Turkic-Origin Lexicon in the Language of Jamshid and Khurshid**”, consists of two sections. In this paragraph, the general and archaic vocabulary of Turkic origin in the vocabulary of the masnavi is analysed, archaic lexical units in the language of *Jamshid* and *Khurshid* are compared with archaic words used in the language of Turkic monuments, and their level of development in modern Turkic languages, dialects and dialects is investigated.

In the dissertation, common lexical units of Turkic origin, which express necessary, vital concepts and cover almost many areas of human activity, are grouped into nouns and words indicating work, state and action. As a result of the research, it is revealed that

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<sup>9</sup> Наджип, Э.Н. Кыпчакско-огузский литературный язык Мамлюкского Египта / Э.Н. Наджип. – Москва: АДД, – 1965. – с. 39; Наджип, Э.Н. Тюркоязычный памятник XIV в. «Гулистан» Сайфа Саран и его язык / Э.Н. Наджип. – Алма-Ата: Наука Казах. отделение, – ч. I-II. – 1975, – 210 с.

the Turkic-origin vocabulary of the monument reflects the core lexical stock of modern Turkic languages. Words denoting nouns: *ağız, ağrı, ana, ata, ay, balıq, barmaq, baş, boy, çəki, çiçək, çul, dam, damla, dəyirman, dəniz*; adjectives: *acı, aq “ağ”, bol, boş, böyük, dəri, diri, dolu, gənc, gərəkli, gizli, quru* etc.; Commonly used Turkic-origin words representing concepts of work, state, and action: *aç-, ağla-, al-, bağla-, baq- “bax”, başla-, bat-, çap-, çək-, di- “de”, dinlə-, dilə-, diril-, keç-, gey-, gəl-, gəz-, iç-, qal-, qoy-, qaç-,öp-, saç-, sev-, sina-, suvar-, uç-, uzan-, yanıl-, yapış-, yaşar- etc.*

Among the Turkic-origin words in the vocabulary of the monument, words denoting work and action are among the most actively used word groups. These lexical units have preserved their purity throughout the historical development of the language and hold an important place in the lexical stock of modern Turkic languages<sup>10</sup>. Some of the Turkic-origin words used in the lexicon of *Jamshid and Khurshid* form the foundation of the lexical base not only in the Oghuz group of Turkic languages but also in other Turkic languages, either without undergoing any phonetic changes or with only slight phonetic differences, while preserving their lexical meanings.

The archaic lexical units in the language of the monument are grouped under the headings “Archaisms related to the Noun Group” and “Archaisms indicating Action”. These archaisms have been studied in comparison with Turkic written monuments, Oghuz group Turkic languages, and some other modern Turkic languages. The analyses show that the degree of archaism in these lexical units has not developed at the same level. Some of them have completely lost their functionality in the literary language and become obsolete, while others have partially preserved their historical traces in dialects<sup>11</sup>. Some of them, while preserving their phonetic structure,

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<sup>10</sup> Iskenderzade, A. Lexicon of Turkic origin in “Jamshid and Khurshid” masnavi’s language // – Toshkent: “Sharq Mash’ali”, – 2022. – № 2, – p.61

<sup>11</sup> Iskenderzade, A. Iskenderzade, A. Study Of Turkic-Origin Archaic Lexical Units In The Lexicon Of The “Jamshid And Khurshid” Monument // – Oslo:

have acquired a different meaning semantically. In this regard, the archaic nouns defined in the language of the monument were divided into two groups - “lexical archaisms” and “semantic archaisms” and studied. Lexical archaisms: *altun, arı, börk, kəndi, qutlu, ök, sayru, suç, taşra, ulu, yig, yavuz* and so on.

*Börk* “hat” or “cap”: “*Dəri börki başuna ol urupdur*” [CX, 1608].

This lexical unit, which appears only once in the language of the monument, is an ancient Turkic word. In the DLT, it is listed in the phonetic variants *börk / börük / bürük*, with the meaning of “headgear” or “hat”<sup>12</sup>.

Interestingly, this word, which is not recorded in the dialects of the Azerbaijani literary language with the same semantic content, is used in the Khanlar dialect in the meaning of “the arched wooden part of a cart wheel where the spokes pass through. - *Bir təkərdə altı börk olur*”<sup>13</sup>. This ancient lexical unit has been preserved with slight phonetic differences in several Turkic languages: *börük* (Kazakh, Kyrgyz), *bürek* (Tatar), *börk* (Khakas).

*Yavuz* “stern, ruthless, cruel, evil, bad”: “*Yavuzdur iş bəlayı can u tendir*” [CX, 555]; “*Eyü adımıyı yavuz idəvüz*” [CX, 1468].

This word is listed in DLT in the phonetic variants *yavuz / yafuz / yavız* with the meaning of “bad, evil”<sup>14</sup>. This word, recorded in DTS with the meaning “bad, miserable”<sup>15</sup> is presented by C.E.

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Norwegian Journal of development of the International Science, – 2025. – № 2, 147, – p. 60

<sup>12</sup> Kaşgarlı, M. *Divanü Lügat-it-Türk*” Tercümesi: [4 ciltte] / tərc. ed. və nəşrə haz. B.Atalay. – Ankara: Türk Tarih Kurumu, – c. 1. – 1985, – s.349; Kaşgarlı, M. *Divanü Lügat-it-Türk*” Tercümesi: [4 ciltte] / tərc. ed. və nəşrə haz. B.Atalay. – Ankara: Türk Tarih Kurumu, – c. 4. – 1986, – s.108.

<sup>13</sup> Azərbaycan dilinin dialektoloji lüğəti [2 cildə] / tərt. ed. AMEA Nəsimi adına Dilçilik İnstitutu. – Ankara: Kılıçaslan Matbaacılık Ltd, – c. 1. A-L. – 1999. – s.61.

<sup>14</sup> Kaşgarlı, M. *Divanü Lügat-it-Türk*” Tercümesi: [4 ciltte] / tərc. ed. və nəşrə haz. B.Atalay. – Ankara: Türk Tarih Kurumu, – c. 4. – 1986. – s. 762

<sup>15</sup> Древнетюркский словарь / В.М.Наделяев (и др.). – Ленинград: «Наука», – 1969. – с. 250

Malov in the language of ancient monuments in the phonetic variants *javuz* / *jabuz* / *javyz* with the meaning “evil, bad”<sup>16</sup>. It should be noted that in the language of the Orkhon-Yenisey monuments, the word *yabız* appears with the meaning “bad”, while *yablak* is used with the meanings “bad”, “evil” and “discord”<sup>17</sup>.

Interestingly, this lexeme, found in the phonetic variants *yavuz* / *yavız* / *yaviz* in the dialects of modern Turkish, is used in meanings completely opposite to those we mentioned, such as “good, beautiful, well-natured”, “brave, gallant,” and “skilled, hardworking”<sup>18</sup>. Statistically, it can be noted that in the language of *Jamshid* and *Khurshid*, the phonetic variant *yavuz* has been used twenty-seven times with the semantic meanings of “bad, cruel, fierce”.

*Yig* “good, better”: *Adundan yig durur anın cəməli* [CX, 916].

In M. Kashgari’s *Divan*, the form “yeg” is used to denote the superiority of one thing over another, as well as to signify “good” or “beneficial”<sup>19</sup>. This word appears in various phonetic variants in the language of medieval Turkic monuments, such as *yeğrek* / *yeğirek* / *yiğirek* / *yiğrek*. In the language of *Jamshid* and *Khurshid*, it is used exclusively in the phonetic variant “yig”. In the dialects of modern Turkish, the phonetic variant “yeg” has been preserved with the meanings of “good” and “better”<sup>20</sup>. In the dialects of Gadabay, Göychay, İmişli, Cabrayıl, Meğri, Şamaklı, Tartar, Khanlar, and Nakhchivan, the phonetic variant “yey” is used in its historical

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<sup>16</sup> Малов С.Е. Памятники древнетюркской письменности: тексты и исследования / С.Е. Малов. – Москва: АН СССР, – 1951, – с. 387

<sup>17</sup> Tekin, T. Orhon Yazıtları / T.Tekin. – Ankara: Türk Tarih Kurumu Basım Evi, – 1988, – s. 113

<sup>18</sup> Türkiye’de Halk Ağzından Derleme Sözlüğü [12 ciltte] / yön. Ö.A.Aksoy, haz. E.Vardarlı. – Ankara: Ankara Üniversitesi Basımevi, – c. 10. S-T. – 2. Baskı. – 1993. – s.4208

<sup>19</sup> Kaşgari, M. Divanü-Lüğat-it-Türk: [4 cildde] / tərc. ed. və nəşrə haz. R.B.Əskər. – Bakı: Ozan, – c.4. – 2006. – s.146.

<sup>20</sup> Türkiye’de Halk Ağzından Derleme Sözlüğü [12 ciltte] / yön. Ö.A.Aksoy, haz. E.Vardarlı. – Ankara: Ankara Üniversitesi Basımevi, – c. 11. U-Z. – 2. Baskı. – 1993. – s. 4228

semantic<sup>21</sup>.

In the lexicon of *Jamshid and Khurshid*, a part of the archaic words consists of semantic archaisms, such as *aş*, *ər*, *kişi*, *oğlan*, *yimiş*, and others.

*Oğlan* “child”: “*Qız oğlanısın u atan Şah Qeysər*” [CX, 2493].

As a result of semantic narrowing, the meaning of “child” has become archaic in modern Azerbaijani literary language, while the lexical item *oğlan* still retains its usage in two senses: 1. a male child, and 2. a young man who has reached puberty but is not yet married.

The word *oğlan* is also used with slight phonetic variations in other modern Turkic languages to mean “male offspring” or “young man”: *oğlan* (Turkish), *türk*. (Turkmen), *oglan* (Karakalpak), *oğultay* (Uyghur), *oğlân* (Uzbek), *ulan* (Kazakh), *başq.* (Bashkir), *qaz.* (Kazakh), *ulan* (Tatar), *olan* (Shor).

*Yimiş* “fruit, produce, crop”: “*Yimiş idi həmin anın qidası / Kimün gıdər yimiş ilə ədası* [CX, 1714]; *Kişi ki anın gidası ola yimiş*” [CX, 1715]. As a result of semantic narrowing in modern Azerbaijani literary language, the lexeme *yimiş* is now used only to mean “melon”, whereas in the language of ancient and medieval written monuments, it was used in the aforementioned meanings in its phonetic variants *yemiş* / *yimiş*. This lexical item is still used in the meaning of “fruit” in the Darband and Tabasaran dialects: “*Alma teregin kəsdim, yemiş vermiyədi (Darband)*”<sup>22</sup>.

In Azerbaijani and modern Turkish, the lexeme with the meaning of “fruit”, which has become archaic, is used in modern Turkmen as *iymiş* meaning “fruit” and *iymişli* meaning “orchard”<sup>23</sup>. Also, in other Turkic languages, *jemiş* means “fruit” in Kazakh and Karakalpak, *jemişter* means “fruit” in Kyrgyz, *emiş* means “fruit” in Kazan Tatar, *yemiş* means “food, something to eat” in Uzbek, *yemiş* means “food” in Altai, *çimis* means “fodder, food” in Tuvan, *imes*

<sup>21</sup> Azərbaycan dilinin dialektoloji lüğəti A-Z. / – Bakı: Şərq-Qərb, – 2007. – s. 549

<sup>22</sup> Azərbaycan dilinin dialektoloji lüğəti / – Bakı: Şərq-Qərb, – 2007. – s. 547.

<sup>23</sup> Туркменско – русский словарь (Туркмече – русча созлук) / – Москва: Советская энциклопедия, – 1968. – с. 348.



means “seed” in Khakas, and *çimiş* means “food, seed” in Shor. In the language of *Jamshid and Khurshid*, this word, used three times, is written exclusively in the *yimiş* phonetic variant.

The lexicon of *Jamshid and Khurshid* contains a significant number of verbs of Turkic origin. Among these verbs, there are a considerable number of lexical units that have gradually been forgotten, now embedded only in the memory of written linguistic monuments, considered archaic for the Azerbaijani literary language, or have acquired different meanings today. Lexical archaisms: *aymaq/ayıtmaq* “to say, to tell”, *ilətmək* “to convey, to deliver, to take”, *irmək, irişmək* “to come, to reach, to attain, to meet”, *tañ qalmaq* “to be astonished, to be amazed”, *ilətmək* “to convey, to take, to deliver”, *oñarmaq* “to recover, to improve”, *ulaşmaq* “to reach, to attain, to meet”, *varmaq* “to go”; Semantic archaisms: *Çalmaq* “to strike”, *dirilmək* “to live, to exist”, *dəpmək / təpmək* “to attack, to strike” and so on.

As a result of the loss of their functionality at the communication level and the emergence of synonyms, these ancient words gradually lost their usability and became part of the archaic vocabulary. As a result of the loss of their functionality at the communication level and the emergence of synonyms, these ancient words gradually lost their usability and became part of the archaic vocabulary. In the language of the monument, the foundation of words that reflect the purity of the Turkish language consists of verbs. It should be noted that with the exception of verbs that have passed into the archaic layer of the language, each verb in the lexicon of *Jamshid and Khurshid* is actively used in modern Turkic languages.

The second paragraph of Chapter II is titled “**Loanwords**”. This paragraph consists of two sections titled “**Arabian-origin loanwords**” and “**Persian-origin loanwords**”. Considering the vast territories over which the Turks spread, their cultural influences, and their interactions with various nations, it is natural that not only did a considerable number of words enter Turkish languages from other languages, but also a significant number of words were adopted by

these languages. During the 12th to 15th centuries, in Oghuz Turkish, which rose to the level of a state language, Arabic and Persian languages were at the forefront as the sources of loanwords. “During this period, words borrowed from Arabic and Persian made up a significant portion of the vocabulary in the language of literary, religious, and scientific works”<sup>24</sup>. In the language of the *Jamshid and Khurshid* monument, when examining the loanwords in the vocabulary within the context of the period’s linguistic, cultural, and socio-political conditions, it is observed that Arabic- and Persian-origin lexical units predominate. In the language of the monument, Arabic-origin words that were widely used in the 14th-15th century literary language environment, easily understood by society, and have maintained their usage until the present day (*ad, adət, adəm, afət, aləm, amal, alim, eşq, əhd* “to swear, to promise”, *əhsən, əhval, əks, əsa, fələk, fitnə, cəhd, cəhənnəm, xalq, xalqa, xəzinə, nur, xəbər, inam, işarət, aql* “intellect”, *istiqaṁət, tərtib, vacib, vücut, təslim, mülk, zülmət etc.*) are quite numerous. At the same time, there are also Arabic-origin words that, although comprehensible in the Middle Ages, have fallen out of use and are now only found in the vocabulary of classical works (*abd* “slave, servant”, *adl* “justice”, *asel* “honey”, *fərş, fərtaş, ittisal* “unity, closeness, coming together”, *məllah* “sailor, captain”, *məva* “shelter, homeland”, *məvfur* “abundant”, *məvc* “wave”, *məzaq* “taste, flavour, pleasure”, *munis* “friend, friendly”, *visaṁ* “relationship, bond, oath”).

It should also be noted that the dominance of Persian-origin loanwords in the language of works written in the classical style during the Middle Ages was largely due to translations from Persian. Similar to the language of other Turkic monuments written in the Middle Ages, Persian-origin loanwords in the language of *Jamshid and Khurshid* also carry stylistic and poetic significance. Some of the Persian-origin loanwords used in the language of the monument

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<sup>24</sup> Dəmirçizadə, Ə.M. Azərbaycan ədəbi dilinin inkişaf yolları / Ə.M. Dəmirçizadə, – Bakı: Qızıl Şərq, – 1958. – s. 35.

(such as *agah*, *ahəŋ*, *axır*, *avaz*, *azad*, *bağ*, *baha*, *bəxş*, *bəxt*, *bənd*, *betər*, *can*, *çarə*, *çəməŋ*, *çeşmə*, *çinar*, *çətir* “tent, shade”, *dost*, *düşməŋ*, *gül*, *həmişə*, *xoş*, *keşiş*, *meydan*, *nazik*, *pak*, *pərişan*) have gained citizenship in Turkic languages and have become commonly used words. Some of these words (such as *əxtər* “star”, *afərinış* “creation, all creatures”, *afitab* “sun”, *asuman* “sky”, *bad* “wind”, *berg* “leaf”, *cavidan* “literary, eternal”, *çeng* “hand, paw, a musical instrument played with the hand held upright”, *fərhang* “knowledge, skill, wisdom”, *giryān* “crying, weeping”, *xak* “earth, ground, soil”, *xakisar* “distressed”, *xursənd* “content, satisfied with one’s fate”, *keşti* “ship”, *ləb* “lip”, *madər* “mother”, *mah* “moon”, *manənd* “similar, like, comparable”, *mar* “snake”, *mey* “foot”, *pay* “foot”, *pənd* “advice, counsel”) gradually fell out of use in later stages and disappeared from the language.

The III Chapter of the dissertation is titled **“Lexical-Semantic Features of the Jamshid and Khurshid Monument”**. The chapter consists of two paragraphs: 1. **“Thematic Word Groups”**; **“Lexical-Semantic Word Groups”**.

In the first paragraph of Chapter III, titled **“Thematic Word Groups”**, the lexical base of the *Jamshid and Khurshid* masnavi is divided into thematic groups and analyzed in comparison with Turkic monuments and several modern Turkic languages.

The lexical composition of *Jamshid and Khurshid*, a 15th-century Oghuz monument, is an important source due to its richness in words that cover a wide range of meanings. In addition to reflecting the linguistic features of its time, the work also presents a lexicon that encapsulates the political, social, cultural, and religious worldviews-essentially, all aspects of life. These words can be grouped as follows:

Words denoting animal and bird names: *Qoyun* “sheep”, *at* “horse”, *tavar* “herd”, *estər* “mule”, *naqa* “female camel”, *it* “dog”, *çətük* “cat”, *balıq* “fish”, *tazı* “hound”, *arslan* “lion”, *geyik* “deer”, *fil* “elephant”, *qurd* “wolf”, *gürg* “wolf, beast”, *rubəh* “fox”, *bəbr* “beaver”, *şir* “lion”, *pələŋ* “tiger”, *yılan* “snake”, *vaşaq* “lynx”, *bülbül* “nightingale”, *əndəlib* “nightingale”, *çəkavək* “lark”, *xüffəş*

“bat”, *bum* “owl”, *tuti* “parrot”, *tavus* “peacock”, *dürrac* “francolinus” and so on; Words denoting plant names: *bənəfsə* “violet”, *gül* “rose”, *lalə* “tulip”, *süsən* “iris”, *sünbül* “hyacinth”, *nilufər* “water lily”, *nərgis* “narcissus”, *nəsrin* “wild rose”, *yasəmən* “jasmine”, *qərənfil* “carnation”, *ərgəvan* “fuchsia”, *reyhan* “basil”, *qamış* “reed”, *sərv* “cedar”, *tubi* “cypress”, *çənar* “plane tree”, *söğüd* “willow”, *şam* “pine”, *alma* “apple”, *amrud* “pear”, *əncir* “fig”, *pistə* “pistachio”, *xurma* “date” and so on; **Somatic lexicon:** *əl* “hand”, *baş* “head”, *yüz* “face”, *göz* “eye”, *alın* “forehead”, *yürək* “heart”, *bağır* “belly”, *boyun* “neck”, *bud* “thigh”, *dil* “tongue”, *diş* “tooth”, *diz* “knee”, *tudaq* “lip”, *didar* “face, visage”, *zülfi* “hair”, *cığər* “lung”, *rüxsar* “cheek, chin area”, *zənəxdan* “chin”, *sər* “head”, *leb* “lip” and so on; Religious concept word groups: *İlahi* “Divine”, *hicab* “hijab”, *tövhid* “monotheism”, *uçmaq* “paradise”, *hidayət* “guidance”, *fəzl* “grace”, *Xüda* “God”, *mücahid* “fighter in the name of Islam”, *cənnət* “paradise”, *məscid* “mosque”, *sücut* “prostration”, *rəhmət* “mercy”, *afərinış* “creation”, *övliya* “saints”, *ənbiya* “prophets”, *xüdəvənd* “Lord”, *haqq* “truth, righteousness”, *nəbi* “prophet”, *ümmət* “community”; Military terms and weapon names: *gürz* “mace”, *qılıç* “sword”, *şəmşir* “scimitar”, *tig* “sword”, *miğfər* “helmet”, *nizə* “spear”, *xançər* “dagger”, *sünjü* “spear, pike”, *oq* “arrow”, *dəmrən* “iron tip of an arrow”; Words denoting musical instruments: *saz* “saz”, *ərqanun*, *ud* “oud”, *çəng* “cheng”, *zurna*, *dəf*, *ney*, *tanbur*, *rəbab* “rabab”, *nəva* “tone, melody, harmony”, *nəğmə* “melody”; Words denoting professions and occupations: *təbib* “doctor”, *müğənni* “singer”, *nəvəgər* “singer”, *muabbir* “one who interprets dreams”, *mütrib* “singer”, *nəqqaş* “painter”, *saqi* “cupbearer”, *nəvasaz* “musician”, *qəssab* “butcher”, *tacir* “merchant”, *bağban* “gardener”, *bazərgan* “merchant”, *pasuban* “guard”, *pərəstar* “servant”; Words related to the socio-political structure: *padşah* “king”, *şah* “king”, *sultan*, *xaqun* “khan”, *şəhriyar* “ruler, king”, *məlik* “prince”, *taxt* “throne”, *bəy* “lord”, *məlikzadə* “prince”, *şahzadə* “prince”, *xan* “khan”, *vəzir* “vizier”, *kəndxuda* “landlord”, *xalq* “people”, *xidmətkar* “servant”, *qul-qaravaş* “slave”, *qulam* “slave”, *kənizək* “maidservant”; Words denoting mythical

beings: *əjdaha* “dragon”, *div* “giant”, *pəri* “fairy”, *huri* “hourī”, *dahhak*, *simurq*; Words denoting household items: *başmaq* “slippers”, *börk* “cap”, *tas* “metal bowl”, *taxta* “wood”, *həvdəc* “basket placed on the back of a camel, used by women”, *dulab* “spinning wheel”, *sikkə* “coin”; Words denoting spatial concepts: *içəri* “inside”, *ıraq* / *ırax* “outside, distant”, *şəhr* “city”, *köy* “village”, *il* “region, country, homeland”, *Qudiüs* “Jerusalem”, *Bağdat* “Baghdad”, *Mısır* “Egypt”, *Şam* “Syria”, *Çin* “China”, *İraq* “Iraq”, *İsfahan* “Isfahan”, *Hindustan* “India”, *Bərbər* “Berber”, *Xita* “Khita”, *Xoten* “Khotan”; Words denoting direction and orientation: *ğərb* “west”, *şərq* “east”, *məğarib* “the direction of sunset, west”, *məşariq* “the direction of sunrise, east”; Words denoting personal names: *Cəmşid* “Jamshid (son of the Chinese emperor)”, *Xurşid* “Khurshid (daughter of the Roman emperor)”, *Fağfur* “Faghfur (Chinese emperor / Jamshid's father)”, *Hümayin* “Humayin (Jamshid's mother)”, *Qeysər* “Kayser (emperor of the Roman Empire / Khurshid's father)”, *Əfsər* – “Afser (Khurshid's mother)”, *Mihrab*, *Şadi* “Shadi (prince of the city of Syria)”, *Mihrac* (king of Syria)”, *Kətayun* “Khetayun (Khurshid's wet nurse)”, *Banu*, *Temur* “Tamerlane”, *Çingiz xan* “Genghis Khan”, *Arqun*, *Qazan* “Kazan”, *Hallac* “Mansur Hallaj”, *İskəndər* “Alexander”, *Əyyub* “Ayyub”, *Musi* “Moses”, *İsa* “Jesus” and so on.

In the language of *Jamshid and Khurshid*, personal names and place names are utilized as stylistic and poetic figures in the depiction of various vivid scenes, aiming to enhance the ideological and artistic power of the work and to express the ideas more effectively.

In the second subsection of Chapter III, titled “**Lexical-Semantic Word Groups**”, words are classified according to their lexical-semantic features and analyzed under the categories of synonyms, homonyms, and antonyms.

Ahmadi extensively employed synonyms composed of nouns and verbs to depict various emotions and events more intensively, avoid repetition, make the language of the work more vibrant, and enhance expressiveness. In the language of the monument, the

synonymous nouns are classified into the following groups: those consisting of words of Turkic origin on both sides (yığid/ər, sağ/diri, eyü/yig), those composed of both Turkish and borrowed words (ayaq / badə / piyalə / qədəh / cam / sağar, ay / mah / qəmər, baş / sər / qafa, dəniz / dərya / bəhr, dodaq / ləb, gəmi / kəşt, ərmağan / hədiyyə), and those entirely made up of borrowed words (aləm / dünya / cahan, əğyar / düşmən, qəm / qüssə, tər / təzə, mey / şərab, saray / qəsr / imarət).

Ərmağan // gift. *İlətdi ərmağanu Şah Qeysər* [CX, 2012].

M. Kaşğari writes that this word, which he records in the form of *armagan* and meaning “a share given to relatives”, is of Oghuz origin<sup>25</sup>. Furthermore, as the equivalent of this lexical unit encountered in the *yarmakan* phonovariant, the meanings *amuç* (share given from the spoils)<sup>26</sup> and *belek* (gift brought by a guest to relatives, or a gift sent from one place to another) are noted<sup>27</sup>. G. Clauson notes that in the *armağan/yarmağan* phonovariants, the word exists in Persian and was borrowed into Old Oghuz Turkish from Persian<sup>28</sup>. G. Dörfer states that this word has passed from Turkish into Balkan languages such as Bulgarian and Serbian, as well as into Arabic<sup>29</sup>. It is worth noting that in Old Turkic, the word *yarmak* was used to mean “money”<sup>30</sup>, and in medieval Kipchak texts, the words *yarmak/yarmuk* were used to denote “dirham, silver coin”<sup>31</sup>. In the DLT, *yarmak* is noted to mean “money”, and the word

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<sup>25</sup> Kaşgarlı, M. *Divanü Lügat-it-Türk*” Tercümesi: [4 cildə] / tərc. ed. və nəşrə haz. B.Atalay. – Ankara: Türk Tarih Kurumu, – c. 4. – 1986, – s. 36.

<sup>26</sup> Again there, – p. 23.

<sup>27</sup> Again there, – p. 81.

<sup>28</sup> Clauson, G. *An Etymological Dictionary of Pre-thirteenth-Century Turkish* / G. Clauson. – Oxford: Clarendon Press, – 1972. – p. 232.

<sup>29</sup> Doerfer, G. *Türkische und Mongolische Elemente im Neupersischen: Türkische Elemente im Neupersischen (alif bis tā) [in 4 Bänden]* / G. Doerfer. – Wiesbaden: Franz Steiner Verlag GMBH, – Band II. – 1965, – p. 45-46.

<sup>30</sup> Caferoğlu, A. *Eski Uygur Türkçesi sözlüğü* / A. Caferoğlu. – İstanbul: Edebiyat Fakültesi Matbaası, – 1968, – s.288.

<sup>31</sup> Toparlı, R. *Kıpçak Türkçesi Sözlüğü* / R.Toparlı, H.Vural, R.Karaatlı. – Ankara: Türk Dil Kurumu. 2.Baskı. – 2007. – s.313.

*yarmaklan* (to possess money) derived from it is also mentioned<sup>32</sup>. From this point of view, we can say that the word “gift” is a combination of the Turkish word “yarmak” with the suffix -an<sup>33</sup>, which means “strengthening” or “plural”, and that it passed into Persian directly from Turkish.

This lexeme, which retains its usage in the form *ərmağan*<sup>34</sup> in Azerbaijani literary language, is used in the *armağan*<sup>35</sup> phonovariant in Modern Turkish literary language and in the *armuğan*<sup>36</sup> phonovariant in modern Uzbek.

It is worth noting that when we examine the lexical composition of the *Jamshid and Khurshid* masnavi, we observe that synonymic chains predominantly consist of names of both Turkic and borrowed origin.

Homonyms have been classified and studied as lexical-semantic and lexical-grammatical homonyms. For example, the word *ayaq* in the monument is used with both the semantics of “body part” and “cup”, while the word *bən* is used both to mean “a small dark spot or bump on the skin” and, in the singular form, “I” (the first person singular), and so on.

In the language of *Jamshid and Khurshid*, antonyms are skillfully used to add vivid nuances to the artistic depiction, enhance the emotional intensity of expression, and enrich the meaning with depth. When we look at the antonyms in the language of the monument, we see that, like synonyms and homonyms, antonyms are

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<sup>32</sup> Kaşgarlı, M. *Divanü Lügat-it-Türk*” Tercümesi: [4 cildde] / tərc. ed. və nəşrə haz. B.Atalay. – Ankara: Türk Tarih Kurumu, – c. 4. – 1986, – s.751.

<sup>33</sup> Erdal, M. *Old Turkic World Formation* [in 2 volumes] / M.Erdal. Wiesbaden: Otto Harrassowitz, – vol 1. – 1991. – p.91.

<sup>34</sup> Azərbaycan dilinin orfoqrafiya lüğəti / elmi red. M.Nağısoylu. – Bakı: Elm, 7-ci nəşr, – 2021, – s.211.

<sup>35</sup> *Türkçe sözlük* // Hzl.: Ş.H.Akalın ve başk. – Ankara: Türk Dil Kurumu, – 10. Baskı. – 2009. – s.122.

<sup>36</sup> *Русско-узбекский словарь* / под редакцией Р. Абдуррахманова. – Москва: Государственное издательство иностранных и национальных словар, – 1954. – с. 570.

expressed through both indigenous words and words borrowed from Arabic and Persian. The antonyms in the language of the work have been classified as absolute and relative antonyms and subjected to analysis. a) Absolute antonyms consisting of indigenous words: *artuq / az, kiçi / ulu, yoxsul / bay, eyü / yavuz*; Absolute antonyms consisting of Arabic and Persian origin words: *asan / müşköl, firaq / vüslat, dost / düşmən, zülmət / nur* and so on. Absolute antonyms consisting of both borrowed and indigenous words: *assı / ziyan, əvvəl / sonra, gicə / sabah*; Relative-context antonyms. Along with absolute antonyms, Ahmedi, in the language of the monument, has created relative antonyms by using words in various functions within the context to express opposing meanings, thereby adding stylistic diversity to the work: “*Gəhi dəryada iş itdün nihəngi / Gəhi səhrada yar itdün pələngi* [CX, 2861]; “*Haqq nicə kim qışı gidərüp nevbahar idə*” [CX, 324].

Ahmedi created contrasts by forming antonyms related to different semantic categories such as attributes, qualities, place, time, natural phenomena, and states, using both purely Turkic words and a combination of borrowed and Turkic words. In doing so, he ensured that the poetic language of the work became more impactful.

In the **Conclusion** section of the dissertation, the scientific findings obtained during the research process are summarized as follows:

1. The masnavi *Jemshid and Khurshid*, which holds great significance in the historical study of Oghuz Turkish, reflects the linguistic features of the 14th and 15th centuries. This work, written during the period when Oghuz Turkish developed as a literary language in the Anatolian region, played a crucial role in the formation of classical Turkish literature. This monument, a product of the national language, provides valuable and significant information for studying the development process of the Turkish language during that period.

2. The examination of the manuscript of the monument reveals that the only surviving manuscript of *Jemshid and Khurshid*



preserves the historical phonetic-orthographic norm. The phonetic equivalence observed in many words within the language of *Jemshid and Khurshid* indicates that numerous substitutions were already present in the dialects of that period. In the literary language of the 15th century, we witness parallelism across all levels of the language. The emergence of parallels related to morphological features and vocabulary reflects the transitional processes in the stage of language development.

3. The use of a precise and well-formed Naskh script, complete with vowel diacritics, in the manuscript ensures correct and accurate reading of the text. This contributes to the precise determination of the phonetic structure of the lexical units in the work's vocabulary and emphasizes the importance of lexical-semantic research. A comparison of the work with other Turkish-language works from the same period reveals similarities in graphic and orthographic features. At the same time, the instability in spelling and orthography, typical of other Turkish-language works from the medieval period, is also characteristic of the language of *Jemshid and Khurshid*.

4. The Azerbaijani-Turkic words that make up the main part of the Turkic-origin lexical composition of the monument can be considered ancient linguistic facts. Some of these lexical units, which have a general usage characteristic, are actively used in modern Turkic languages without undergoing any changes, while others are used with certain phonetic modifications.

5. The richness and diversity of the archaisms used in the language of the monument indicate that it is essential to study a range of ancient and modern literary language elements that have become archaic based on written sources. Clarifying the functional degree of these words across different periods and examining their directions of change reveal their traces in dialects and vernaculars, as well as their functional aspects. The proportion of archaisms recorded in the language of *Jemshid and Khurshid* shows that, compared to semantic archaisms, lexical archaisms predominate.

6. In the lexical composition of the *Jamshid and Khurshid* masnavi, a significant number of words of Arabic and Persian origin,

which entered the Turkic languages as a result of historical relations and connections, are used. The frequent use of Arabic and Persian loanwords in the language of the monument is greatly influenced by the genre and meter of the work, as well as its nature as a translation. Some of the loanwords used in the language of the monument have penetrated the common language and are now part of the core vocabulary of the Turkish language, easily understood by the general public and having gained citizenship in the linguistic corpus.

7. The language of the monument incorporates terms that encompass all aspects of life, which are categorized into various thematic groups. Some of these lexical units (military terminology, weapon names, and words related to social-political structures) have become outdated and transformed into historical terms, while others have retained their functionality in modern Turkic languages. Although these words, which express various names, attributes, and relationships, show similarities with modern Turkic languages in terms of their nominative and semantic properties, they also exhibit differences in phonetic structure and semantic scope.

8. In the language of the monument, in order to avoid repetition and to depict events in a more emotional and powerful manner, both the intrinsic resources of the Turkish language and loanwords were employed, resulting in the creation of rich lexical-semantic word groups. These lexical-semantic groups were categorized as synonyms, homonyms, and antonyms based on their semantic proximity, the absence of general meaning nuances, and the contrast of meanings, and were consequently included in the analysis.

9. Along with preventing unnecessary repetitions, synonyms that further enhance the expressive power of the idea have been grouped and analyzed in connection with both the socio-historical context of the period and the linguistic environment. These synonyms are categorized as Turkish, Arabic, and Persian-origin words denoting names and actions. It has been established that the majority of Arabic and Persian-origin synonyms have become archaic, unable to resist against native words.

10. The homonyms in the language of the work were divided into two groups: lexical-semantic and lexical-grammatical, and were included in the study. At the same time, artistic puns created through homophones, homoforms, and homographs, which are used to enhance the expressive power of poetic language, were identified.

11. The antonyms in the work were divided into two groups: absolute and relative, and were also categorized according to their origin. It has been determined that the native-origin antonyms in the language of the monument prevail over the synonyms, while the loanword-origin antonyms, having acquired "citizenship rights," are still actively used in modern times.

12. The monument of *Jamshid and Khurshid*, when compared to ancient Turkic monuments such as the Orkhon-Yenisey inscriptions, as well as medieval Turkic works like *Kutadgu Bilik*, *Dīwān Lughāt al-Turk*, *Kitabi Dede Korkut*, *Codex Cumanicus* and *Dastani Ahmad Harami* and the languages of classical poets such as Nasimi, Fuzuli, Qovsi Tabrizi and Kadi Ahmad Burhan al-Din, and others, allows for the identification of internal and external linguistic factors that have caused historical changes in Turkic languages. This comparison also facilitates the uncovering of lexical-semantic shifts related to the development of Turkic languages. As an example of 15th-century Oghuz Turkish, the monument of *Jamshid and Khurshid* is an invaluable literary source for studying the historical development and lexicon of Turkic languages.

**In the following articles, the main content of the dissertation is reflected:**

1. “Cəmşid və Xurşid” motivli farsdilli və türkdilli qaynaqlar // – Bakı: “Dilçilik araştırmaları”, – 2021. № 1, – s. 111-116.

2. Əhmədi və onun “Cəmşid və Xurşid” məsnəvisi: Quruluşu və nüsxələri // – Bakı: “Əlyazmalar yanmır”, – 2021. № 2, – s. 95-102.

3. Əhmədi və XV əsr oğuz abidəsi “Cəmşid və Xurşid” // Türk dillərinin və ədəbiyyatının tədqiqi və tədrisinin aktual problemləri

mövzusunda Beynəlxalq konfransın materialları, – Sumqayıt: – 20-21 may, – 2021, – s. 381-385.

4. Ahmedi'nin "Cəmşid ü Hurşid" Mesnevisinin Dilinde Kullanılan Somatik Terimler ve Somatik Deyimler // Uluslararası Türk Dünyası Yunus Emre Sempozyumu, Altay Toplulukları Dil ve Kùltürleri Uygulama ve Araştırma Merkezi Bildiri Özeti, – Denizli: – 24-27 Mayıs, – 2021, – s. 63.

5. Ahmedi'nin "Cəmşid ü Hurşid" Mesnevisinin Dilinde Kullanılan Somatik Terimler ve Somatik Deyimler // Uluslararası Türk Dünyası Yunus Emre Sempozyumu, Altay Toplulukları Dil ve Kùltürleri Uygulama ve Araştırma Merkezi, – Denizli: – 24-27 Mayıs, – 2021, – s. 471-478.

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7. Lexion of Turkic origin in "Jamshid and Khurshid" masnavi's language // – Toshkent: "Sharq Mash'ali", – 2022. № 2, – p. 53-62.

8. "Cəmşid və Xurşid" məsnəvisinin dilindəki sinonimlərdə leksik paralellik // – Bakı: Terminologiya məsələləri, – 2022. № 2, – s. 90-96.

9. "Cəmşid və Xurşid" abidəsinin tədqiqi tarixi // "IX Respublika elmi qaynaqlar" mövzusunda Respublika elmi konfransın materialları, – Bakı: – 28 sentyabr, – 2022, – p. 10-11.

10. Historical Development Stages of Anatolian Turkish // – Dedicated to the 100th Anniversary of the National leader of Azerbaijan, Heydar Aliyev, – Bakı: – 28-29 April, – 2023, – p. 1670-1672.

11. Tajaddin Ahmadi - turkish poet of the middle age // Heydər Əliyev və Türk dünyası: ictimai, iqtisadi və mədəni əlaqələr mövzusunda Beynəlxalq konfransın materialları, – Sumqayıt: – 04-05 may, – 2023, № 3, – s. 455-456.

12. Türk dilinin Anadolu da ədəbi dil kimi təşəkkülü // "Heydər Əliyevin dil siyasəti və ana dilinin müasir problemləri" mövzusunda Respublika elmi konfransın materialları, – Bakı: – 12

iyul, – 2023, – s. 417-422.

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21. Mahmud Kaşğarının “Divanü-Lügət-it Türk” əsəri və Tacəddin İbrahim Əhmədinin “Cəmşid və Xurşid” mətnləri // – Bakı: Əlyazmalar yanmır, – 2024. № 2, – s. 171-177.

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24. The Role of Loanwords in the Turkish Language in the 15th Century: a Study of Tajaddin Ahmadi's Jamshid and Khurshid Masnavi // – München: Zeitschrift für die Welt der Türken, – 2025. Vol.17, № 1, – s. 45-58.

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