

**REPUBLIC OF AZERBAIJAN**

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**ABSTRACT**

of the dissertation for the degree of Doctor of Philosophy

**LEXICAL-SEMANTIC ANALYSIS OF THE VOCABULARY  
OF NASIMI LANGUAGE**

Specialty: 5706.01 – The Azerbaijani language

Field of science: Philology – Linguistics

Applicant: **Shahnazkhanim Jumshud Shukurzada**

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The work was performed at the Department of history of the Azerbaijani language of Azerbaijan National Academy of Sciences, Institute of Linguistics named after Nasimi.

Scientific supervisor:                      Prof. Doctor of Philological Sciences  
**Sevil Haji Mehdiyeva**

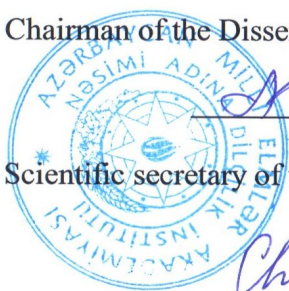
Official opponents:                      Prof. Doctor of Philological Sciences  
**Sanubar Alovzat Abdullayeva**

Doc. Doctor of Philological Sciences  
**Shaban Gulam oglu Huseynov**

Doctor of Philosophy in Philology  
**Gunel Bakhshyish Pashayeva**

Dissertation council – ED 1.06 of the Supreme Attestation Commission under the President of the Republic of Azerbaijan operating at the Institute of Linguistics named after Nasimi, Azerbaijan National Academy of Sciences.

Chairman of the Dissertation council:      Academician



**Mohsun Zellabdin Naghisoylu**

Scientific secretary of the Dissertation council:

Doctor of Philosophy Philology, assoc.prof.

**Sevinj Yusif Mammadova**

Chairman of the scientific seminar:

Doctor of Philology, professor  
**Nadir Baloglan Mammadli**

## INTRODUCTION

### **The actuality and the usage rate of the research work:**

Globalization (internationalism), one of the most actual problems of our time, today, more than ever, has created the need to identify and present to the world the material and spiritual and cultural riches of each nation. Azerbaijan, which has been a field of multiculturalism for centuries, still creates wide conditions for the mutual development of each small nation by preserving its national cultures. Today, multiculturalism is really included in our state policy, it is an integral part of it [Əliyev, İ. İtaliyada Azərbaycan mədəniyyəti sərgisində çıxışından. 8-9 iyun, 2015].

Tolerance, which is the best example of multiculturalism, polyglotism and bilingualism, which serve this purpose, have become a characteristic feature of the great poets of the Azerbaijani people. Along with their native languages - Azerbaijani, they also mastered Arabic and Persian, the main languages of the East, and expressed their tolerant attitude to the peoples of the world and their cultures, creating magnificent works in all three languages. Recent research shows that bilingualism, which is typical for "Medina poets" in classical Arabic literature in the VIII century [(Y.E.Bertels) – F.Əzizova. Klassik ərəb poeziyasında Azərbaycan şairləri: genesis, poetika. Bakı, "Elm", 2017, s. 158] G.Burhanuddin (XIII century and early XIV century), I.Nasimi (XIV century and early XV century), Sh.I.Khatai (XV century and early XVI century), in the Azerbaijan region of the Turkish-Muslim culture developing in the following centuries, Great Azerbaijani classics such as M.Fuzuli (XVI century), as well as writing in their native language, gained the level of trilingualism and introduced themselves as multilingual - polyglot poets among the first. In today's globalized world, the people of Azerbaijan, known for their tolerance, have inherited their multicultural attitudes towards other peoples living with them from their humanist ancestors and have had a chance to show their predecessors - the people of Azerbaijan today, as well as the globalized world (Bax: M.Nağısoylu. Multikulturalizm və klassik

Azərbaycan ədəbiyyatı. Elmin zirvəsində. Möhsün Nağısoylu – 70. Bakı, “Elm”, 2017, s. 135-136).

**Object and subject of the research:** Nasimi's "Divan" in the Azerbaijani language. The subject is the generalization and systematization of scientific results obtained from the study of diachronic-lexical-poetic, linguistic-poetic features of the vocabulary of the Nasimi language.

**The aim and tasks of the research:** The main purpose of the research is to determine the high position of Nasimi language in the development and stabilization of the Azerbaijani literary language on a national basis, linguistic analysis and determination on the basis of, to determine the role of Nasimi language in the nationalization of the Azerbaijani literary language. The following tasks arising from this purpose were fulfilled in the research:

1. To study the national features of the vocabulary of Nasimi language on the basis of the poet's language materials and to highlight the position of the units belonging to the Azerbaijani language that form the basis of the Nasimi language;

2. In addition to defining the main layer (layer) of the vocabulary of Nasimi language and highlighting the national layer, to highlight the position of words and expressions belonging to the Arabic and Persian languages, which are typical for the language of the poet;

3. To determine the scope of lexical units in the poet's language by groups, substantiating that the vocabulary of Nasimi language is mainly of Turkmen origin and words derived from Arabic and Persian languages, which have gained the right of utilization in our language, to demonstrate the development of Arabic and Persian words in this process;

4. To reveal the stylistic features of onomastic units in the Nasimi language, especially toponyms, hydronyms, phytonyms, zoonyms as the main poetic means in the formation of the poet's system of artistic images;

5. To carry out lexical-grammatical analysis of dialect words and archaisms in Nasimi language;

6. To analyze lexical-semantic word groups in Nasimi's language as a manifestation of the system of images in the poet's language and as a means of artistic description. To evaluate their position as a means of enriching the Azerbaijani literary language.

7. To note the fact that in Nasimi's "Divan" a group of borrowed words could not be translated into the vernacular, although they were developed in connection with Hurufism, and remained only in classical literature.

**The methods of the research:** The research was conducted diachronically, mainly on the basis of historical-comparative methods.

**The main arguments of the dissertation to be defended:**

1. Nasimi is a genius Azerbaijani poet who wrote in three languages of the East in the early XIV-XV centuries - Persian, Arabic and especially his mother tongue - Azerbaijani, and perfectly reflected the development of the Azerbaijani literary language in all directions in his literary works, also is one of the first polyglot poets in the history of Azerbaijani culture. Nasimi's poetic language is the most natural, poetic, fluent, rich Azerbaijani literary language;

2. Nasimi's language is the highest level, the peak of the Azerbaijani folk language, polished and fluent in the pen of the talented poet with its national basis, unique harmony, deep philosophical meaning and wisdom; The national richness of the Nasimi language is an example of a literary language based on the ancient oral traditions of the Azerbaijani people and benefiting from it in a broad sense;

3. The national color and folk nature of the Nasimi language is reflected in the vocabulary, lexical-semantic groups of the poet's works - in the selection and use of synonyms, homonyms, antonyms;

4. The vocabulary of the poet's language comes from two sources: 1) the national basis of the Azerbaijani language; 2) Arabic and Persian loanwords. These two sources provide the richness and high poetic color of the vocabulary of the Nasimi language.

5. Onomastic units in the vocabulary of Nasimi language are one of the main sources in enriching the system of images of the

poet's poetic language, gaining metaphorical meaning;

6. In Nasimi's language there are more poetic words and phrases that glorify the psychological state, expressive-emotional state of the lyrical hero (lover). Hurufi lexicon, which is typical for the poet's hurufi -philosophical poems and has a full terminological meaning, is a special feature of Nasimi's language; they could not enter the folk language ;

7. The vast majority of archaic words used in the language of Nasimi today remain in the dialects and accents of the Azerbaijani language, as well as in the phrases;

8. Nasimi is a great master of artistic expression in Azerbaijan, as well as in the Near East and Middle East; That is why he had a great influence on the development of the literature and poetry of the eastern peoples. But first of all, Nasimi is a poet of the Azerbaijani people. He had a great influence on the establishment of the written literary language of Azerbaijan on the basis of the folk language and the national orientation of the Azerbaijani poets who came after him, as well as the development of all-Oriental poetry.

**The scientific novelty of the research:** The dissertation examines in detail the research work of scholars who have previously studied the Nasimi language, classifies the vocabulary of the poet's "Divan" and is involved in research on lexical groups. As one of the main sources of historical lexicology of the Azerbaijani language in the dissertation, the stylistic features of the lexical units recorded in Nasimi's language, its connection with the vernacular, its role in the enrichment of the literary language on the basis of the vernacular are studied as a monograph.

**The theoretical and practical significance of the research.** The main theoretical provisions of the research can be used in the study of the historical lexicology of the Azerbaijani language, the history of Turkish literary languages, the history of the Azerbaijani literary language of the XIV-XV centuries. At the same time, the dissertation can be used in practice in the preparation of historical dictionaries, specialty courses on the history of literary language, historical lexicology, in practical courses on the historical style of the

Azerbaijani language in the philological faculties of universities.

**The approbation and the applying of the work:** The scientific foundations and results of the research are reflected in the articles published in the different scientific collections, in the materials and papers as well as in abroad (Ukraine), also reports were made in the scientific conferences.

**The name of the organization where the dissertation has been accomplished:** The dissertation was accomplished at the Department of history of the Azerbaijani language of Azerbaijan National Academy of Sciences, Institute of Linguistics named after Nasimi.

**The volume of the structural sections of dissertation separately and the general volume with the sign.** The introduction of dissertation consists of 5 pages, the first chapter is 52 pages, the second chapter is 52 pages, the third chapter is 60 pages, the conclusion is 2 pages, the literature section is 18 pages. The dissertation consists of a total of 193 pages, consists of – 292, 086 symbols.

## **THE MAIN CONTENT OF THE RESEARCH**

The actuality and the usage of content is based, the object, the subject of research is appointed, the aim and the tasks, the method and ways of the research are defined, the material is chosen, the hypotheses are given, the methodological bases of the research are shown, the scientific novelty, the theoretical and practical importance of the work is commented, the basic provisions giving to the defense are noted, the information about the approbation of the work, the structure of dissertation is given in the part of “**Introduction**” of the dissertation.

The dissertation entitled "Lexical-semantic analysis of the vocabulary of the Nasimi language" is devoted to the (thematic) sections of words in the Nasimi language, lexical-semantic word groups (synonyms, homonyms and antonyms), their linguistic, semantic analysis, as well as etymological research.

The dissertation consists of an introduction, three chapters, a conclusion, a list of used literature and Internet sources.

The first chapter of the dissertation is called "*Analysis of words in Nasimi language by thematic groups*". Here, in Nasimi's "Divan", the lexical units of different semantics, which attract attention with their richness and style, are divided into thematic groups on the topic and analyzed linguistically and poetically in five parts.

The first subchapter of the first chapter is devoted to the ancient words - "Somatic lexicon", where the most ancient words expressing the human body in the language of Nasimi's poetry - somatic lexicon finds its linguistic-stylistic interpretation. It is shown that the phonetic change in the words belonging to the somatic lexicon in Nasimi's language is not many: the phonetic change in the words belonging to this group became a tradition in the language of poets who wrote after Nasimi - repeated in the language of all masters of words: *it is noted that phonetic events such as becoming "y" at the beginning of the word (yüz يوز, yürək يورك), becoming "g" in the middle of the word (bögrək بورك, göğərçin گوغرچين), the absence of the sound "h" at the beginning of the word (örümçək اورمچک – hörümçək), are active in Azerbaijani-language manuscripts.*

The second subchapter of the first chapter is called "*Vocabulary of love*". Noting the widespread use of words and expressions related to love in the language of the poet, which is typical for the language of medieval Azerbaijan classical poetry, directed attention to the fact that words of both Turkish göz (گز), qaş (قاش), saç (صاج), kirpik (كركيك), yüz (يوز), yürək (يورك), boy (بوي), dodaq (دداق), diş (ديش) and Persian and Arabic lyrical-poetic lexicons (çəşm, rüxsar, mey, ney, qədd, ah, fəğan, eşq, sevda, məhəbbət, həsrət, hicran etc.), which became a tradition after Nasimi, as well as poetic language units of the type of colorful lexical izafat (*nərgisi-məstanə – sevgilinin gözləri*) formed with their participation were a successful step in the development and formation of Azerbaijani literary style in the early stages of Azerbaijani literary language, also attention is paid to the fact that they have a wider and richer shades of meaning in the language of the poet.



The third subchapter of the first chapter - in the section "*Vocabulary of nature (plant and animal names)*" - the transformation of words into a means of poetic expression in the pen of the poet is expressed, also it is substantiated that this process is one of the main means of expression in the description of the artistic portrait of the lyrical hero in Azerbaijan, as well as in Eastern poetry in general<sup>2</sup>, and this linguistic analysis is made on the basis of Nasimi's linguistic materials.

In this section, in Nasimi's Divan, the words denoting the names of objects, concepts and events related to nature are identified and analyzed in groups according to their meaning: 1) words denoting the names of plants, trees and flowers (*çiçək* (چچک), *reyhan* (ريحان), *sünbül* (سنبل), *gül* (گل), *süsən* (سوسن), *nəsrin* (نسرین), *bənövşə* (بنفشه), *nərgiz* (نرگس), *qönçə* (غنچه), *lalə* (لاله), *şükufə* (شکوفه), *gülnar* (گلنار), *yasəmən* (ياسمن) etc. flowers and *qamış* (قامش), *söyüd* (صیود), *çöp* (چوپ), *sərv* (سرو), *innab* (عناب), *tuba* (طوبی), *şümşad* (شمشاد), *çinar* (چنار), *sidrə* (سدره), *zəfəran* (زفران) etc. names of plants, trees); 2) words denoting the names of animals, birds, insects (*it* (ایت), *qaplan* (قاپلان), *şir* (شیر), *donuz* (دونکوز), *ayı* (آبی), *sığır* (سغر), *eşək* (eşşək) (عشک), *qurd* (قورد), *tülkü* (طولکو), *at* (آت), *oğlaq* (اوغلاق), *quş* (قوش), *çibin* (چیین), *qarğa* (قارغا), *gögərçin* (کوکرجن), *laçın* (لاچن), *bayquş* (بايقوش), *murçiy//mürçək* (مورچيي), *quzğun* (قوزغون), *örümçək* (اورمچک), *qarınca* (قارنجا), *çayan* (چيان) etc); 3) words denoting astronomical names (*ay* (آی), *gün* (گون), *günəş* (گونش), *yer* (یر//ییر), *göy* (کوک), *şam* (شام), *səhər* (سحر) etc.); 4) words denoting natural phenomena and geographical concepts (*yağış* (ياغش), *yağmur* (ياغمور), *yel* (يیل), *çay* (چاي), *yaz* (ياز), *qış* (قش), *tufan* (طوفان), *nəsim* (نسیم), *afaq* (أفاق), *ümman* (عمان), *dağ* (داغ) etc).

In the language of the poet, especially, names of plants and flowers as a symbol of the lyrical hero's height, figure (*tuba*

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<sup>2</sup> Бомбачи, А. Тюркские литературы. Введение в историю и стиль // Зарубежная тюркология, – Москва: Наука, – 1986. Выпуск I. – с. 121-122. Əfəndiyeva, T.Ə. Azərbaycan ədəbi dilinin üslubiyat problemləri / T.Əfəndiyeva. – Bakı: Elm, – 2004. – s. 168.

(*cənnətdə ağac adı*), *sərv*, *şümşad*), hair (*sünbül*), eyes (*nərgis*) are also emphasized as the main object of comparison in the formation of *izafat* (*sərvi-xuraman*, *nərgisi-məstanə*) made with their participation.

The fourth subchapter of the first chapter, entitled “*Household Vocabulary*”, notes the extensive use of house-related words included in the vocabulary of the Nasimi language and these words are grouped according to their content: 1) words denoting the names of food and drink (*su* (سو), *aş* (آش), *yağ* (yağ), *və bal* (بال), *qənd* (assimilated borrowed words) (قند)); 2) words denoting different concepts (*od* (اود), *yaş* (ياش), *ətək* (اتك), *qonşu* (قونکشی), *çin* (*büzmə*) (چين), *kənd* (کند), *kölgə* (کلکه), *al* (آل) (*hiylə*, *qırmızı*), *ağu* (آغو), *ad* (اد), *var* (وار), *bazar* (بازار), *pərdə* (پرده), *şəhər* (شهر), *saray* (سرای), *xırman* (خرمن), *qarı* (قاری), *yal* (يال), *yara* (ياره), *yol* (يل//يول), *ip* (ايب), *yay* (یای), *ox* (اوخ//اوق), *iş* (ایش) etc.); 3) words denoting various household items (*yastıq* (يصدوغ), *inci* (اينجی), *şal* (شال), *çıraq* (چیراغ), *ocaq* (اوجاغ), *daş* (داش) etc.); 4) words denoting concepts intended for planting (*bağ* (باغ), *bostan* (بستان), *gülşən* (کلشن), *gülüstan* (کلهستان), *gölzar* (کلزار), *laləzar* (لالهزار) etc. It is noted that the latter are also used in modern times as personal names - anthroponyms. All this is explained by the fact that Nasimi is a people's poet; for this reason, the poet's language shows that it is understandable to the masses in its time); 5) words denoting blood relationship (*ata* (آته), *ana* (آنکا) etc.) etc.

The fifth subchapter of the first chapter of the dissertation is called “*Onomastics*”. Rich in onomastic units, used in Nasimi's *Divan*, which are mostly borrowed from other languages, are loaded with special poetic functions in the poet's language, and for this reason it is noted to be more interesting. In the poetic language of the poet, it is noted that each onomastic unit has a special poetic meaning. In the dissertation, onomastic units are grouped as anthroponyms, toponyms, ethnonyms, hydronyms, ideonyms, cosmonyms, zoonyms, phytonyms, their transformation (especially toponyms, phytonyms, chrematonyms - precious metal or stone) into the most beautiful means of artistic expression in the poet's poetic

language in the comprehensive description of the lyrical hero is valued as the poet's talent for creating artistic words. It is shown that the anthroponyms used in Nasimi's poetic language are mainly anthroponyms related to religion: *the names of the prophets* (Adəm, Nuh, Məhəmməd (s.a.v.s), İsa (Məsih, Məsiha), Musa, Süleyman, Davud, Yusif, Yaqub, İsmayıl, İbrahim etc.), *the names of imam* (İmam Əli, İmam Həsən, İmam Hüseyn, İmam Rza, İmam Taqı, İmam Naqı), *the names of saint women in the history of religion* (Həvvə, Məryəm, Bilqəys), *the names of the angels of Allah* (Cəbrayıl, Mikayıl, İsrafil, Əzrail), *as well as legendary names* (Əhrimən, Loğman, Qarun, Cəmşid (Cəm)), *anthroponyms related to the social history of the people* - names of historical figures, rulers, famous commanders, philosophers, thinkers (*Hüseyn ibn Həllac Mənsur, Mani, Əristalis*), *names of heroes literature and epics popular in the East* (Məcnun, Leyli, Fərhad, Şirin) are covered.

The dissertation also analyzes the pseudonym used in Nasimi's language (Nəsimi نسیمی, Nəimi نیمی). The doctoral student, who agrees with one of the opinions in the scientific literature on the pseudonym Nasimi, substantiates her opinion as follows: The fact that the poet gave literary authority to the native language - the Azerbaijani language in the history of the Azerbaijani literary language, was a new, very great literary and cultural event in the literary language of the people, in the history of culture in general: the poet really opened a new page in the history of the Azerbaijani language, which conditioned the formation of the Azerbaijani language as a literary language, and brought a new impetus to the history of the Azerbaijani literary language. For this reason, the pseudonym Nasimi is considered more acceptable in the dissertation.

**Toponyms.** It is noted that Nasimi used toponyms both as a geographical term and as a means of artistic expression in order to strengthen the poetic meaning through metaphorical comparison.

The poet skillfully uses the toponym Chach (Çaç) as a stylistic tool, comparing the curve of the eyebrows of the lyrical image to the curve of the bow made by skilled bow masters in the ancient Turkish

settlement of *Çaç* (چاچ) (the oldest name of Tashkent)<sup>3</sup>. *Kirpigin nəvək oxudur, qaşların Çaçı kaman!* (II, 152) or *Kəbə yüzündür* (کبه يوزوندر), *ey sənəm, yüzünə səcdə eyləmə!* *Hacisiyəm bu Kəbəni* (کبهنيک), *mən bilirəm safasini!* (II, 265, 357) in couplets, the poet compares the face of his lover with the saint Kaaba and says that the face of the lyrical image is as clean, pure and holy as it is beautiful. All this is assessed in the dissertation as a manifestation of the poet Nasimi's phenomenal artistic imagination and poetic talent.

In the dissertation, in the description of female images - the external beauties of the lover, charming, the poet uses chrematonyms (*Ləli mərcandır dodağın, lölöyi-türdür dişin!* لهلو مرجاندر دوداغنک کؤکؤ (II, 153)), cosmonims (Gərçə ayi yüzünə bənzədənəm, Qaşların şəklinə hilal irəməm! Necə günəşin, ey qəmər ki saña, Ta əbəd zərrəcə zəval irişmiz! (I, 375)), zoonyms (*Tutidürür* طوطى bu şəkkərin dadini, ləzzətin bilən, *Qarğa* قارغا nədər bu gülşəni, zağə زاغه şəkkər nə faidə? (II, 122)) creating poetic images using the means of artistic expression of the Azerbaijani literary language, its contribution to the creation of a series of poetic metaphors, and all this are characterized as the services of the great poet in the initial enrichment of the Azerbaijani literary and artistic style.

Concluding the first chapter, it is noted that the vast majority of onomastic units in Nasimi's poetic language are loaded with poetic-stylistic shades, which strengthens the poetic-figurative power of the poet's poetic language. The dissertation based on the couplets of the poet, a result of the poet's extraordinary poetic talent, onomastic units, especially toponyms, phytonims, hydronyms (especially *Zəməzəm* – müqəddəs bulağın adı: *Bir nəzər qılqıl Nəsimi halına, gör kim necə, Sözləri fəryadü naliş, gözləri Zəməmdürür!* [I, 232, at the bottom of the page in the T copy of Nasimi's works]), were figuratively removed from their original meaning in the poet's pen and turned into a means of figurative-poetic expression which are aimed at enriching

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<sup>3</sup> İsmayıloğlu, C. XI yüzilliyin onomastik leksikası / C.İsmayıloğlu. – Bakı: Elm, – 2008. – s. 21-22; Əskər, R. Mahmud Kaşğari və onun “Divanü luğat-it-türk” əsəri / R.Əskər. – Bakı: MBM, – s. 145.

the Nasimi language and, consequently, the period, as well as the literary language of Azerbaijan in general, the poetic scope of the literary language.

The second chapter of the dissertation "*Semantic analysis of words in the language of Nasimi (synonyms, homonyms, antonyms and polysemy)*" - one of the means of visualizing the richness of the Nasimi language - synonyms, homonyms, antonyms and polysemy included in lexical-semantic word groups are studied, their lexical-grammatical and poetic analysis is given.

The first subchapter of this chapter "*Synonyms*" is divided into three groups: 1. Synonymous lines formed on the basis of words of ancient Azerbaijani language of Turkic origin **تەڭرى (تڭر)** – **tanrı – yaradan (پارادان)**; 2. Synonymous lines formed on the basis of Turkic and Arabic-Persian loanwords; 3. Synonyms derived from Arabic and Persian loanwords are defined in rows, their stylistic features are clarified. It is especially emphasized that the poetic language of Nasimi is rich in synonyms, and the position of words borrowed from Arabic and Persian is enough as one of the means to ensure this richness.

In this sense, the dissertation emphasizes the views of one of the first nasimilogist scientists, Professor J.Gahramanov, as a main source: "*From the first days of the formation of the Azerbaijani literary language to the beginning of the XX century, the language struggle was mainly between Azeri words (Azərbaycan – Sh.Sh.) and Arabic and Persian words. In the Azerbaijani monuments written in the XIII-XIV centuries, both Arabic, Persian and Azerbaijani expressions and words were used in parallel to express the same content, concept and meaning*"<sup>4</sup>. Nasimi also used this method as a means of style, for the sake of rhyme and metre. However, there is a *characteristic of Nasimi* in the emergence of this balance and synonyms (purpose - Sh.Sh.): he seems to use Arabic and Persian words together with Azeri words ... not only to create a variety of

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<sup>4</sup> Dəmirçizadə, Ə. Azərbaycan ədəbi dilinin inkişaf yolları / Ə.Dəmirçizadə. – Bakı: – 1958. – s. 36.

styles - a series of synonyms, but also perhaps he explained the meaning of , unknown foreign words to the reader, by explaining them in his native language. *Using this method, Nasimi tried to create a dictionary with a kind of poetry, to emphasize the existence of Azeri words in order to express the semantic features of Arabic and Persian words, to prove the vitality, power and textuality of the native language*<sup>5</sup>.

The verb, which is distinguished by its semantic and structural richness in the Turkic languages, as well as in the Azerbaijani language, has historically retained this richness and preserved the stability of the Turkic languages. The verb, which demonstrates the stability of Nasimi's poetic language in the early of XIV-XV centuries, also operates with various kinds of grammatical categories and shades of meaning. In this sense, the synonymy of verbs is studied in detail in the dissertation, divided into special groups and linguistically analyzed.

In the dissertation, synonymous lines consisting of verbs, synonymy of phraseological units with complex verb structure, synonymy between verb phraseological unit and verb, verb phraseological variants with the same part of the noun, verb phraseological variants with the same part of the verb are classified and linguistically analyzed.

*When talking about synonymous verbs observed in Nasimi language, it is shown that verbs such as aldamaq (to deceive in modern language- aldatmaq), idişmək (to argue- among young people, children in modern language- mübahisə etmək – gənclər, uşaqlar arasında) are used in a limited circle in literary language today, and the suffix -la, -lə which forms the verb actively in our language today, existed in the variants -da, -də, -ta, -tə in the ancient Turkic languages*<sup>6</sup> and the dissertation states that this suffix is still

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<sup>5</sup> Qəhrəmanov, C. Nəsimi "Divanı"nın leksikası / C.Qəhrəmanov. – Bakı: Elm, – 1970. – s. 16-17.

<sup>6</sup> Севортян, Э.В. Аффиксы глаголообразования в азербайджанском языке / Э.В.Севортян. – Москва: Изд-во восточной литературы, – 1962. – с. 69; Кононов, А.Н. Грамматика современного турецкого литературного языка /

observed in Nasimi's language in the ancient version: *Al ilə alə gözləri aldadı* (الدادى) *aldı köñlümü, Alini gör nə al edər, kimsə irişməz alinə!* In the dissertation is emphasized that the verb *aldamaq* is observed as an archaic verb in Nasimi's language, because its modern variant *aldatmaq* is more active in the poet's language than the verb *aldamaq*. In the ancient Turkic languages, the verb *aldamaq* is noted in the sense of to deceive, to make a mistake, to go astray and this is justified by sources (MK. I, 137, 139; Bud. I, 83; ДТС, 34; C.Qahr. 48).

Observed in the language of the poet in the dissertation *ilətmək* (ايلتمك) – *irişdürmək* (ايريشدرمك) – *irişmək* (ايريشمك) – *iltürmək* (ايلتورمك) – *irməq* (ايرمق) – *ulaşmaq* (اولشمق) – *uğraşmaq* (اوغرشدوغنطجه) – *gəlmək* (çatmaq, çatdırmaq, demək – aytmək) (آيتماق) – *aydırmaq* (آيدрмаق) – *söyləmək* (demək), *idişmək* (ايدشمك) – *savaşmaq* – *dalaşmaq* (savaşmaq), *talamaq* (تالامق) – *yağmalamaq* (ياغمالامق) – *qarət etmək*: *Gözü, qaşı, zülfü, xali ki cəhani taladılar!* (Lek. 117) və s. verb synonymous lines, as well as figurative phraseological units *mərcañ saçmaq* (مرجان ساچماق) – *gülab süzmək* (کلاب سوزمك) – *dürdanə axıtmaq* (دوردانه اغتماق) (ağlamaq), *ocağa atmaq* (اوجاغا اتماق) – *oda yandırmaq* (ودا ياندرماق) – *nara yaxmaq* (ناره ياخماق) (yandırmaq) etc. from its synonymy, as well as formed from the polisemy of the word *düşmək* *alə düşmək* (اله دوشمك) – *qovğayə düşmək* (قوغايه دوشمك), *ayə düşmək* (دوشمك ايه) – *sövdayə düşmək* (سودايه دوشمك) etc. in the poetic language of the poet their shades of meaning are defined.

In the dissertation, the author shows about the synonymous line *tütmək* (توتمك) // *tütüştək* (توتوشتمك) – *yaxmaq* (ياخماق) – *yanmaq* (يانماق) – *yandırmaq* (ياندرماق) which is often used in Nasimi's poetic language, the verb *tütüştək* which was also used in the language of Nasimi's successors in the following centuries (*Tütüştü qəm oduna*

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А.Н.Кононов. – Москва-Ленинград: Изд-во АН СССР, – 1956. – с. 260; Щербак, А.М. Сравнительная грамматика тюркских языков. – М-Л: – 1990, – с. 143; Севортян, Э.В. Этимологический словарь тюркских языков / Э.В.Севортян. – Москва: Наука, – 1974. – с. 122.

*şad gördüyün könlüm, Müqəyyəd oldu ol azad gördüyün könlüm - Füzuli*), expresses the semantics of *ürəkdən oxumaq, yanıqlı səslə oxumaq* (singing by heart, singing with a burning voice) in Nasimi's language, preserving both the meaning *yanmaq* (burn) and polisemy: *Xalü xətiñ Nəsimiyi oda buraxdı, yandırır, Gör necə xoş yanar, tütər (توتر) müşk ilə udü tar biki!* (II, 249); *Günəşindən uş yanıqıñ cigərim tütüşdü yandı* (I, 311). In this case, the dissertant expresses solidarity with the existing ideas in Turkology and notes *that in Nasimi's language, the consonant ş in the verb tütüşmək is not a suffix of the type, but means the intensity, infinite repetition, plurality of movement*<sup>7</sup>.

The second subchapter of II chapter deals with the polysemy words in the dictionary of Nasimi language. It is formed mainly on the basis of polysemy words in the poet's language and dozens of figurative-artistic means of expression as a means of artistic expression, as well as polysemy of verbs *olmaq, etmək, qılmaq* or some verbs that lost their independent meanings in the text (especially verb *düşmək* (to fall) synonymous verb phraseological units are involved in research, and the original meanings they acquired in the Nasimi language are clarified (*şan eyləmək* (شان ايلهک) – *şöhrət hissi yaşamaq, ayda düşmək* (ايه دوشمک) – *ayda əks olunmaq* etc.).

The dissertation also discusses the homogeneous textual and stylistic synonyms that the poet widely uses in his ghazals as a means of artistic expression, the latest are shown to serve to make the expressive-emotional features of the poet's literary language stronger and more visual and it is noted that the language of Nasimi is rich in synonyms, and the position of words derived from Arabic and Persian is high as one of the means to ensure this richness It is

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<sup>7</sup> Серебренников, Б. Сравнительно-историческая грамматика тюркских языков / Б.Серебренников, Н.Гаджиева, – Баку: Маариф, – 1979. – с. 202; Mehdiyeva, S.H. Folklor abidələrinin linqvo-poetik tədqiqi (Orta əsrlərdə yazıya alınmış Azərbaycan xalq dastanlarının əlyazmaları əsasında) / S.H.Mehdiyeva. – Bakı: Elm, – 2003. – s. 122-123.



believed that such textual and stylistic homogeneous synonyms increase the poetic value of the ghazal (poem):

*Nigarım, dilbərım, yarım, ənisim, munisim, canım!*  
*Rəfiqim, həmdəmim, ömrüm, rəvanım, dərdə dərmanım!*  
*Şahim, mahim, dilaramım, həyatım, dirliyim, ruhim,*  
*Rəvanım, məqsədim, meylim, muradım, sərvətim, xanım!*  
*Lətifim, nazigim, xubim, həbibim, türfə məhəbubim,*  
*Gülüm, reyhanım, əşcarım, əbirim, ənbərim, udum!*  
*Dürrüm, mirvaridim, kanım, əqiqim, ləli mərcanım,*  
*Diləfruzum, vəfadarım, cigərsuzum, cəfadarım!*  
*Xudavəndim, cahandarım, əmirim, şahü sultanım,*  
*Çırağım, şəmimü nurum, ziyam, yıldızım, şəmsim!*  
*Həzarım, bülbülüm, kəbkim, Nəsimiyi-xoşəlhanım!* (HA, 125).

From the beginning to the end, the ghazal consists of homogeneous textual and stylistic synonyms typical of Nasimi's poetic language. These are poetic stylistic metaphors with the poet's artistic imagination and poetic meaning - poetic definitions, metaphors. In the dissertation, such literary and artistic events are substantiated by an expert attitude: academician T.I.Hacıyev writes about this: *"...in the using of artistic definitions, the poet has the talent to feel the harmony of nature, internal and spiritual features between his attributes. In lines and couplets, more closely related epithets are lined up, which acquire the position of stylistic synonyms in the ghazal. This synonymy is revealed through the simile created by the poet"*<sup>8</sup>.

In the third subchapter of II chapter, "Homonyms" is analyzed linguistically and poetically. The homonyms used in Nasimi's language in the dissertation are divided into two groups: I. Absolute (original) homonyms formed on the basis of polysemy of the Azerbaijani language; II. Etymologically formed homonyms based on different words. Homonyms formed from the polysemy of the Azerbaijani language are also divided into two groups in the

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<sup>8</sup> Hacıyev, T.İ. Azərbaycan ədəbi dilinin tarixi / T.İ.Hacıyev. – Bakı: Elm, – 2012. – s. 211-214.

dissertation: 1) Original homonyms, i.e. lexical-semantic homonyms belonging to the same grammatically speaking parts of speech. They are also grammatically divided into nouns and verbs. 2) Lexical-grammatical homonyms belonging to different parts of speech, gaining homonymy in different grammatical form variants. In the dissertation, original, that is, included in the same part of speech **ayaq** (1. n. somatic word – term: *Məna sürmə kimi gözdə ayağın tozu* (آياغڭ توزی) *yaraşur, Ki yegrəngdür anın tozu həkimin tutiyasından* [III, 106]; 2. pıyalə, qədəh (cup, goblet)): **Ayağa** (اياغه) *əl uralım uş, bu dəm eyş sürəlim uş! Dəmimiz xoş görəlim uş, neçələr qaldı bu dəmdən!* [III, 110], **baş** (باش) (1. n. body part: *Ey Nəsimi xubların bir başı* (باشی) *vardır, min dili, Eşq ilə bel bağlama ol əhdi-peymansızlara*. 2. n. medical term, wound: *Yanaram eşqindən axar gözlərimdən yaşlar, Fırqətin dərdi çıxardı yürəgimdə başlar!*, **bazar** (بازار) 1. n. iqtisadiyyat termini, alqı-satqı meydanı, bazar (economic term, bazaar, market): *İlət bu dəftərini tez bazarda bir pula sat*; 2. n. sözbazlıq olan meydan, yer (square, place of rhetoric): *Dil bazarçisi yalandır, varmazam bazarına*; **yar** (يار) – 1. n. ağız suyu, tibbi termin, tüpürcək (saliva, medical term): *Ağzı yarı* (یاری) *qəndü abı-heyvan, Hər çeşmə suyu zülal olurmu?* 2. n. sevgili (beloved): *Ayrılıqdan yar mənim bağrımı büryan eylədi*, **dil** (دیل) (1. n. insanın bədən üzvü, danışq vasitəsi (human body part, means of speech): *Ey Nəsimi, xubların bir başı vardır, min dili* (دیلى); 2. n. language, speech: *Bu quş dilidir* (دیلیدر), *onu Süleyman bilür ancaq!*) such as homonymous words, as well as belonging to different parts of speech and etymologically different languages. (relating to different parts of speech **al** (آل) – 1. n. hiylə, məkr (cunning, deceit): *Al* (آل) *ilə ala gözləri aldadi aldı könlümü, Alini* (آلینی) *gör nə al* (آل) *edər, kimsə irişməz alinə* (آلینه) [II, 137]; 2. adj. qırmızı, parlaq qırmızı (red, light red): *Nuri-təcəlli şöləsi düşdü əzəldə alinə* (آلینه), *Gözlərimin bu rəng ilə yaşı boyandı alinə* (آلینه), *Yoxdur vəfası dünyanın, aldanma anın alinə, Rəngindən oldi münfəil kim ki, boyandı alinə!* [II, 140]; 3. n. parça növü (textile type): *Nə dəryadır irişdim uş əcayib ləşkəri-xamuş, Kimi al* (آل), *kimi atlaspuş, kiminiñ donu göğ gəmdən* [III, 108]; **çin** (چين) – 1. n. ölkə, toponim (country, toponyms): *Saçıbdır*

*daneyi-xaliñ köñüllər quşuna çinə, Xəbər düşdü bu mənidən Xətavü Rum ilə Çinə* (چینه) [III, 135]; 2. adj. doğru, düzgün (right, correct): *Dəhanindən xəbər verdi rəvanpərvər sözüñ, əmma, Bilinməz nəsnədən kimsə inanmaz kim, xəbər çindir* (چندر) [I, 228]; **yüz** – 1. n.sima, üz (face); 2. num. miqdar sayı (quantity number): **Danla** (دانلا) – 1. ad. sabah (tomorrow): 2. feilin əmr şəkli, (II şəxsin təki) imperative form of the verb (II person singular form) sabahı açmaq, yatmamaq (be awake, not to sleep): *Dün ki keçdi, danla* (دانلا) *qaib, bəs bu dəm xoşdəmdürür!* [I, 232] etc. homonymous lines are analyzed linguistically. Homonyms consisting of verbs in the dissertation (**sormaq** – 1. soruşmaq; 2. sümürmək, əmmək) (suck - 1. to ask; 2. to swallow, suck), **qapmaq** (1. almaq): to grab (1. to take): *Taki gəldi eşqiñ ol mənligi məndən qapdi!* (قاپدی) [II, 289]; 2. dişləmək (bite): *Əjdəha oldu əsası, əjdəhayı qapdi* (قاپدی) [II, 289]), **biçmək** – 1. taxıl biçmək (reap – to reap grain) *Çün hər nə kim əkərsən, anı biçərsən* [II, 75]; 2. paltar biçmək (make clothes): *Həq mənə bir xirqə biçdi* (بیچدی) *kəndözü* [III, 194, 610], as well as homographs (these are called morphological homonyms in the scientific literature<sup>9</sup>); **axır** – (اخر) 1. zərf. son, sonuncu (adverb. last, the latest): *Məgər axır* (اخر) *zaman oldı fitnə xabindən*. 2. **ax(ır)** – ax feilin indiki zamanda işlənməsi (ax (ır) - present tense of the verb ax): *Ləbindən axır* (اخر), *ey can, çeşməyi-abi-heyvan!* 3. **axır** (اخر) qüvvətləndirici ədat (forcing postposition): *Mənim yarı-vəfadarım, gəl axır* (اخر)! etc.

In the dissertation, It is noted that homophones and homographs are the main means of creating the artistic effect of the poems by the poet skillfully uses of the word *dilbər* (sevgili) (beloved) in Accusative case as “*dilbəri*” in *dil bəri*” ([*dilbəri* pronunciation), *büryan* ([*biryān*] phonetic form) and “*bir yan*” sound assimilation. *Eyləməyincə dil bəri* (دل بری), *bulmadı kimsə dilbəri* (دلبری)! [II, 228]; *Ayrılıqdan yar mənim bağırımı büryan* *eylədi* (بریان)

<sup>9</sup> Cəfərov, S. Müasir Azərbaycan dili (Leksika) / S.Cəfərov. – Bakı: Maarif, – 1978. – s. 28-30.

(ایلدی, *Özünü bir yanə* (بر يانه) *saldı, məni bir yan* (بر يان) *eylədi* [III, 338].

*Antonyms* used in Nasimi's "Divan" in the fourth subchapter of II chapter are studied in two large groups, consisting of grammatical (nouns and verbs), their stylistic functions are clarified in Nasimi's language: 1) absolute antonyms; 2) text-style antonyms

Based on the existing scientific literature, the investigation shows that antonyms, as they appear mainly in moments of comparison, are often developed within a text and serve to create its primary function - artistic effect and artistic contrasts; it is emphasized that they are widely used in the creation of antitheses and stylistic effects in the literary language (T.Afandiyeva)<sup>10</sup>, they are one of the most powerful means of expression in the literary language, play an important role in emotional, figurative expression<sup>11</sup>. From the archaic words used in the poet's language (*tamu* (طامو) (*cəhənnəm*) – *uçmaq* (اوچماق) (*cənnət*), *gerçək* (گرچک) – *yalan* (يالان), *yalan* (يالان) – *çin* (چين), *bu gün* (بو کون) – *yarın* (يارن), *bu gün* (بو کون) – *danla* (دانکلا) (*sabah*), *şimdi* (شمدی) – *danla* (دانکلا) and other antonyms of Turkic origin, as well as one of the part of Turkic origin (*damu* (دامو) – *çənnət* (جَنَّت) (ər.), *qaranqu* (قارانقو) – *nur* (نور) (fars), as well as both sides borrowed (*əlif* (الق) – *dal* (دال): *Əlif tək qəddimi ol saldı dalə!*) *ənvar* (انوار) – *zülmet* (رلمت), *cənnət* (جَنَّت) – *cəhənnəm* (جَهَنَّمَ) *və s.*), as well as verbs (*qararmaq* (قارارماق) – *ağarmaq* (آغارماق), *ölmək* (اولمک) – *dirilmək* (ديريلمک)) the contrasting moments created by the poet in the language of poetry are explained in terms of language, their stylistic points are revealed. In addition to grammatical absolute antonyms, the dissertation also deals with the text-stylistic antonyms observed in a wide range of the poet's language. Based on the scientific literature, the dissertation notes that

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<sup>10</sup> Виноградов, В.В. О языке художественной литературы / В.В.Виноградов. – Москва: Гослитиздат, – 1959. – с. 38; Məhərrəmov, R.C. Sabirin söz dünyası / R.C.Məhərrəmov. – Bakı: Nurlan, – 2006. – s. 209; Əfəndiyeva, T.Ə. Azərbaycan ədəbi dilinin üslubiyyat problemləri / T.Ə.Əfəndiyeva, – Bakı: Nurlan, – 2001. – s. 106-108.

<sup>11</sup> Məhərrəmov, R.C. Sabirin dili / R.C.Məhərrəmov. – Bakı: – 1987. – s. 79.

in addition to the absolute antonyms of the language, by using antonyms which are not separate antonyms, writers can create interesting scenes by expanding the possibilities of literature in order to create a special irony, ridicule, sharp contradictions within the text". In Nasimi's language in the text (couplets), the word *damu* (دامو) (*cəhənnəm*), " *qaru* (قارو) (*qoca*), and the words *Kəbə* - *bütxanə* are used in a contradictory manner within the text to create contrasting verses with the poet's strong poetic imagination. Also, in the poet's ghazal "*Sizlərə!*" comparing the ignorant people of his day with the prophet Solomon is the creation of a contrasting comparison is considered a success of the Azerbaijani ghazal genre: *Çün Süleyman mülkünü qoydivü getdi dünyadan! Qaldı andan sonra bu mülki-Süleyman sizlərə!* (II, 108, 20).

The III chapter of the dissertation is devoted to "*Analysis of the origin of words in the language of Nasimi*". The first subchapter of this chapter is called "*Words of Turkmen origin*". The first subchapter examines *the words that still used in the modern Azerbaijani language*. This subchapter discusses the poet's preference for native language words and expressions in his artistic work, and the fact that he was "the first great poet to raise the Turkic arud to the level of Arabic and Persian eruz"<sup>12</sup> using Turkic words in the formation of the arud. The words of Turkic origin, which are still used in Nasimi's language, are grammatically analyzed by *nouns and verbs*.

The words related to the part of **nouns** are explained in more detail in the I chapter of the dissertation, in the wide texts - verses, so here they are listed in the relevant groups: *somatic lexicon* (*yürək* (يورك) (*ürək*), *alın* (آلن), *ağız* (آغز), *yüz* (يوز) (*üz*), *ayaq* (آياق), *baş* (باش), *buxaq* (بوخاق), *qaş* (قاش//قش), *dil* (دل//دیل), *barmaq* (بارماق), *göz* (گز), *bəbək* (بيك), *bud* (بود) etc. ), *denoting the names of animals, birds and insects* (*it* (ايت), *qaplan* (قاپلان), *şir* (شير), *donuz* (دونكوز), *ayı* (آبی), *sığır* (سغیر), *eşək* (eşşək) (عشك), *qurd* (قورد), *tülkü* (طولكو), *at*

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<sup>12</sup> Aslanov, V. İ. Nəsimi dili haqqında bəzi qeydlər // İmadəddin Nəsimi. Məqalələr məcmuəsi. – Bakı: Elm, – 1973, – s. 166-184.

(آت), *oğlaq* (اوغلاق), *quş* (قوش), *çibin* (چیین), *qarğa* (قارغا), *gögərçin* (گورچین), *laçın* (لاچن), *bayquş* (بايقوش), *murçiy//mürçək* (مورچيي), *quzğun* (قوزغون), *örümçək* (اورمچك), *qarınca* (قارنجا) etc.), denoting astronomical names (*ay* (آی), *gün* (گون), *günəş* (گونش), *yer* (ير/ايير), *göy* (كوك) etc. denoting natural phenomena and geographical concepts (*yağmur* (ياغمور), *yel* (ييل), *çay* (چاي), *yaz* (ياز), *qış* (قش), *dağ* (داغ) etc.), denoting the names of food and drink (*su* (سو), *aş* (اش), *yağ* (milli) (national) (ياغ), *bal* (بال) etc.), denoting different concepts (*kölgə* (كلگه), *al* (hiylə, qırmızı) (أل), *ağu* (آغو), *ad* (آد), *var* (وار), *bazar* (بازار), *pərdə* (پرده), *şəhər* (شهر), *saray* (سرای), *xırman* (خرمن) etc.), denoting blood relationship (*ata* (آته), *ana* (آنكا)), denoting religious concepts (*tanrı* (تاتاری), *yaradan* (يارادان), *inam* (اينام), *inanc* (اينانچ)).

The vast majority of words that are still used in the Azerbaijani language today are verbs in "Divan": in this part, verbs are grouped in simple, derivative and compound structures. Simple verbs are divided into semantic meanings: action, work, thinking, speech, situational verbs are analyzed in groups, and it is noted that such verbs form are more used in the poet's language. Talking about derivative verbs in the dissertation, the fact that the verbs *dinləmək*, *anlamaq*, *diləmək*, which are no longer divided into parts, were historically derivative, and as result of the complete integration of the suffix into the root of the verb in the later stages, it is doubtful that today they are derivative verbs however, it is possible that traces of them can be found in the folk language, dialects and accents: the verb *dinləmək* and even the root *din* have historically had the structure *di + n*<sup>13</sup>.

The second subchapter of the third chapter of dissertation "*Words of Turkic origin*" is devoted to archaisms. In the dissertation archaisms are studied by grammatical groups: 1. *Archaic nouns* (nouns, adjectives, numbers and pronouns); 2. *Archaic verbs*.

Archaic nouns like phonetic (*tob* (طوب) – *top*, *uyxu* – *yuxu* (اويخو), *yüz* – *üz* (يوز)), lexical (*kəpənək* (کپنک) – *yapınçı*, *çuxa*, *baş*

<sup>13</sup> Севортян, Э.В. Аффиксы глаголообразования в азербайджанском языке / Э.Севортян. – Москва: Изд-во восточной литературы, – 1962. – с. 51.

(باش) – yara, çiban, ayaq (ایاق) – qədäh), today it is defined in the sections of dialect words (yemiş (یمیش) – meyvə, əppək (اپک) – çörək etc.). Their using in the Azerbaijan manuscripts, as well as in the ancient Turkic languages is confirmed by scientific literature, which shows that archaisms such as *biliş* (بیش), *ufa* (وفا) (*ufanmaq*), *ün* (اون), *şilə* (شيله) are historically noted in the manuscripts of the Azerbaijani language, in the epos "Book of Dede Korkut" (*Çalışanda qara polad uz qılıcın kütəlməsin! Dürtüşərkən ala göndərin ufanmasın, Xanım hey!*), and even in the satires of the great master of the XX century Sabir (*Nə ədəb vaxtıdır, qoy söysün, ufaqdır uşağım!* (Hop-hopname)); It is noted that these words are noted in the same sense in historical dictionaries (MK, I 49, Bud. I 617). According to the dissertation's special assumptions, at the root of those words used in our Azerbaijani-language monuments in the variants *uf*, *ufa*, *ufaq*, *ufanmaq* is the exclamatory *üf!* and the noun *ufa*, traces of this event are observed in the modern Azerbaijani language, especially in children's speech (*ufa – sulu uşaq yeməyi*). The word *ün* which is widely used in our monuments,<sup>14</sup> refers to the fact that the process of democratization in the socio-political situation over the past 20 years has gained special activity in modern times in connection with the assimilation in the language context and the poem "Ün" by the national poet Zəlimkhan Yagub refers to the using it in publicist writings in the press, as well as a grammatical term (*ünlü saitlər – səsli saitlər*)(vowels). Based on M.Kashgari, G.Voroshilov points out that historically the food "şülən" was "a table attribute of high-class Oghuz families and entered the life of other peoples of the South Caucasus - Georgians, Udins, Armenians"<sup>15</sup>. It is noted that the word *şilə*/*şıla* is used in the modern Azerbaijani word in the compound word **şılan-bılan** and in

<sup>14</sup> Mehdiyeva, S.H. Folklor abidələrinin linqvo-poetik tədqiqi (Orta əsrlərdə yazıya alınmış Azərbaycan xalq dastanlarının əlyazmaları əsasında) / S. H.Mehdiyeva. – Bakı: Elm, – 2003. – s. 87; Məhərrəmov, R. XV-XVI əsrlər Azərbaycan ədəbi dili: leksika; söz yaradıcılığı / R.Məhərrəmov. – Bakı: Elm və Təhsil, – 2012. – s. 95.

<sup>15</sup> Гукасян, В. Древние тюркизмы в удинском языке // Изв. АН Азерб. ССР, – 1978. № 2, – с. 15-22.

some dialects (Gazakh, Lankaran) in the sense of *şirin plov*, *südlü aş* wheat pilaf, milky pilaf (Karabakh).

The archaic adjectives used in the “Divan” are structurally simple (yavuz (ياوز) – pis, çin (چين) – doğru, eyi//eyü (ايو) – yaxşı, yeni (ينكى) – yeni, təzə etc.), derivative (yalınçıq (يالانچق) – çıpaq, paltarsız, Nəsiminin dilində *kasıb*) and compound (dürlü-dürlü etc.).

Noting about archaic derivative adjectives in the dissertation, constant clarifications are made on adjectives like as *ağulu*, *xumarlu*, *yazuqlu*, which are not observed in modern literary language today, but are found in the folk language, also it is shown that in modern literary language the suffix “-li, -li, -lu, -lu” is not added to the roots of adjectives, but in the folk language it is reflected in the phrase “*soyuqlu hava*” (cold weather). Naturally, *soyuqlu* means colder than *soyuq*. Such cases are assessed in the dissertation as the poet's close knowledge of the subtleties of the folk language, and the poet's use of the phrase *xumarlu gözlər* (خمارلو کوزلر) instead of *xumar gözlər* is seen as an attempt to express the subtle nuances hidden in the depths of the folk language and such cases in the dissertation are considered to be the poet's service to enrich the XIV century Azerbaijani literary language in general at the expense of the opportunities of the folk language. In the dissertation, the adjective formation suffix -li, -li, -lu, -lü is derived from the suffix -lıq, -lik, -luq, -lük is confirmed by the using of archaic adjectives *qutlu* (قوتلو) (*xoşbəxt*), *görklü* (کورکلو) (*gözəl*, *göyçək*) in the ancient Turkic languages in the form of *görklük*, *qutluq* (DTS, 473, MK I 82, 318): The archaic adjective *görklü* is used in Azerbaijani-language manuscripts <sup>16</sup>, as well as in Turkic languages (MK I 362) in the sense of *gözəl*, *gözəllik*, *gözəl sima* (beautiful, beautiful face). In he dissertation is shown there is the closeness of the meaning of the adjective *yeləkli* (يىلكلى) in the poet's language with the word *yelik* (يليك) of Mongolian origin <sup>17</sup> as well as the fact that the as well as the

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<sup>16</sup> Aslanov, V.İ. Azərbaycan dilinin tarixinə dair tədqiqlər: [2 cildə] / V.Aslanov. – Bakı: Elm, – c. 2. – 2003. – s.122.

<sup>17</sup> Севортян, Э.В. Этимологический словарь тюркских языков / Э.В.Севортян. – Москва: Наука, – т. 1. – 1974. – с. 265.



archaic adjective *görlü* historically formed in the direction *görlə* → *görləl* and today is noted in the form of *görləm* <sup>18</sup>. In the dissertation is provided information about archaic suffixes that form an active adjective, and highlighted their development. It is investigated about the suffixes -çin (چين) (sünbüləçin (سنبوله چين) – sünbül kimi, moğolçin (موغول چين) – moğol kimi), -çaq, -cək (yalınçaq (يانكچاق) – paltarsız, kasıb (poor)), (-an, -ən expressing the content participle) -ıcı, -ici, -ucu, -ücü, which are expressing the content of the postposition *kimi* used in Nasimi's language. In the dissertation the scientific opinions of prof. H.Mirzazade <sup>19</sup> and prof. V.Aslanov<sup>20</sup> is confirmed and it is stated that the suffix -ıcı, -ici, -ucu, -ücü is really one of the most active grammatical indicators in Nasimi's language: Xəlqin əməli azdır könül *yaxıcı* (ياخيجي) ögüş, Bir xəstə könül *yapıcı* (ياپيجي) (dildar) bulunmaz! (I 376). This suffix, which is also considered as an event of the folk language in the dissertation, is used in the language of our manuscripts, especially in qoshma of the great poet M.P.Vagif, who represents the style of the folk language in the XVIII century (*Sən qəddinə yaşıl atlas geyici, Vaqif dəxi sənə qəzəl deyici. Şükr Allaha, deyil adamyeyici, Nolur, gəlsən bizə, qurban olduğum!*), today in proverbs and parables (saying), also mentioned as economical term (*alıcı, satıcı*), as well as words such as *baxıcı* (falçı) (fortune teller).

Thus, archaic nouns used in the language of the poet such as *tanıq* (طانيق), *çəri* (چري), *çələb* (چلب), *çiy* (چيي) (şeh), *yağı* (ياغي), *yağma* (ياغما), *ətmək* (اتمك), *güz* (كوز), *suç* (سوچ) and others are investigated in linguistic research, focusing on their subsequent activity in the language: in the language of the poet: for example: It is noted that the word *yağı* (*düşmən*)(*enemy*) is historically more active in the combination of words formed from the repetition of the

<sup>18</sup> Севортян, Э.В. Этимологический словарь тюркских языков / Э.В.Севортян. – Москва: Наука, – т. 2. – 1978. – с. 82.

<sup>19</sup> Mirzəzadə, H. Azərbaycan dilinin tarixi qrammatikası / H.Mirzəzadə. – Bakı: Maarif, – 1990. – s. 84-85.

<sup>20</sup> Aslanov, V.İ. Azərbaycan dilinin tarixinə dair tədqiqlər: [2 cildə] / V.Aslanov. – Bakı, Elm, – c. 2. – 2003. – s. 124

same word as *yağı düşmən* in the modern Azerbaijani language, and the word *yağı* (enemy) participates in the formation of different words: *yağıcı* (*döyüşkən*), *yağılıq* (*düşmənlilik*), *yağılamaq* (*döyüşmək, vuruşmaq*), *yağıd* (*düşmən, düşmən olmaq*), *yağıq* (*düşməncilik etmək*)<sup>21</sup>.

In the "Numerals" subchapter of the III chapter deals with the number system observed in Nasimi's language. Here are spoken about the ancient numeral type (*üç otuz on yaşı olsun, on iki yaşındadır* [I, 192]), the relatively passive and mainly arranged with the suffix *-nci* (*İkinci* (ایکنجی) ), as well as about the ancient numerical words denoting quantity (*ögüş* (اوکش), *bəsa* (بسا), *vari* (واری))

The use moment of numbers with philosophical meaning, especially thirty-two (the number of letters in the Persian alphabet) and twenty-eight (the number of letters in the Arabic alphabet) is clarified. It is said that great love for all members of the hurufi sect unites all the heavenly bodies, angels and people to Adam: everything prostrates to man, because man is the sum of all beauties. These beauties are really expressed in 28 letters of the Arabic alphabet and 32 letters of the Persian alphabet. Love for man is in fact love for Allah, and therefore the numbers 28 and 32 are sacred. *According to the philosophy of the Hurufis, man combines both microcosm and macrocosm concepts in his existence, and there are 7 signs in the structure of the human body, especially the face: 2 eyes, 2 eyebrows, the division of hair into 2 parts, 1 forehead are parts of nature - earth and sky, and they are reflected in the face of man. In the philosophical sense, the number 7 indicates both the seven heavens and the number of verse in the Qur'an*<sup>22</sup>. *In the poet's language, the phonetic form of the philosophically significant numbers 7, 8, 9 is touched upon and it is shown that in "Divan" these numbers are mainly with one consonant, ie yedi* (یدی), *səkir* (سکز), *doquz/toquz* (توقوز//دوقوز) According to the scientific results of the

<sup>21</sup> Древнетюркский словарь / – Ленинград: Наука, – 1969. – с.224-225.

<sup>22</sup> Кулизаде, З. Хуруфизм и его представители в Азербайджане / З.Кулизаде. – Баку: ЭЛМ, – 1970. – с. 99.

Turkologist A.M.Sherbak, in the dissertation is noted the existence of this event in Turkology and *shows that the expression of numbers 2, 7, 8, 9 with one or two consonants in Turkic languages sometimes affects the meaning of numbers: in Chuvash language one-consonant numbers are concrete, two-consonant numbers represents the total amount*<sup>23</sup>.

The last subchapter "Archaic nouns" of the third chapter of the dissertation is devoted to archaic pronouns widely used in the poet's language. It is shown that the pronouns in the poet's language, which have assimilated phonetic changes and are now completely archaic, are more active: archaic personal pronouns (*bən* (بن) // *mən* (من), *səŋa* (سنا) (*sənə*)); archaic demonstrative pronouns (*ol* (اول), *şol* (شول), *şu* (شو), *uşbu* (وشبو)); archaic interrogative pronouns (*nişə?* (نیشه) *nəçiün?* (نه چون) *netəkim?* (نتکیم) (*necə?*), *qaçan* (قاچان) // *xaçan* (خاچان) // *xansı* (خانسی), *qandə* (قاندە) // *xandə* (خاندە), *qani* (قانی), *qançəru* (قانچرو), *qənqi* (قانقی) etc); archaic Reflexive pronouns (*kəndi* (کندی), *kəndözü* (کنداوی)). Attitudes are expressed as to which of the personal pronouns *bən* (بن) and *mən* (من) is ancient, Based on M.Kashgari and M.Islamova, the idea that both of them are ancient is supported, which is explained by the fact that the Oghuzs use the more *bən* and the Kipchaks prefer the more *mən*. In the poet's language, the activity of the formation of the pronouns *bən* // *mən*, *sən*, *ol* in dative case of the noun with the *sağır-nunla* (η) - deaf (η) is noted: *maŋa* (مانکا), *saŋa* (سانکا). Phonetic change occurs in the third personal pronoun *ol* in singular: **o**→**a**, **l**→**n**, in the result **an**, in dative case become as *aŋa* (انکا). It is noted that this is the most widespread phonetic event in the ancient Turkic languages, as well as in the written monuments of the Azerbaijani language. The dissertation based on the Turkological literature shows that at the root of these pronouns are the pronouns "man, san" which existed in the Turkic languages in ancient times<sup>24</sup>. In the third personal pronoun

<sup>23</sup> Щербак, А.М. Очерки по сравнительной морфологии тюркских языков. Имя / А.М.Щербак. – Ленинград: Наука, – 1977. – с. 140-145

<sup>24</sup> Паранджи, Ф.Л. Местоимения в письменных памятниках азербайджанского языка (XIV-XIX вв): / Автореферат диссертации ...

in plural, there is a parallel between *olar* (اولار), *alar* (آلار) and *anlar* (آنلار) which is the ancient and most active form in the folk language. A.M.Sherbak notes that the ancient form *alar* is used today in Bashkir, Kyrgyz, Shor, Khakas, Karaim, Tatar languages<sup>25</sup>. In the dissertation is emphasized that in connection with the poet's poetic style, language units often have expressive-emotional meaning in addition to their main meaning: with a complex structure *uşbu//oşbu* (*oş//uş+bu*), *şol* (*şu+ol*), *üştə* (*uş//üş+tə*) and other pronouns are considered to have an emotional meaning in the ghazals of the poet: *Ey zahid, işbu* (ایشبو) *meydən faş oldu sirri vəhdər, Tərk et ikiligi kim, gerçək imiş liqası!; Öldü eşqindən Nəsimi, üştə* (اوشته) *dünyadan gedər! Sən murad ilə sür cahanda, şahim, çox yaşlar!* etc. In Nasimi language archaic interrogative pronouns that are begin with *nişə?* (نیشه) *nəçün?* (نه چون) *netəkim?* (نتکیم) *q//x qaçan* (قاچان) *//xaçan* (خاچان) *//xansı* (خانسی), *qandə* (قاندە) *//xandə* (خاندە), *qani* (قانی), *qançəru* (قانچرو), *qənqi* (قنقى) *//qəysi* (قيس) and etc. are widespread. H.Mirzazade notes that pronoun *neçin?* in the result of *ç→ş* assimilation formed interrogative pronoun *nişə?* and its traces in various dialects of Azerbaijan can be found in phonetic variants like *nişə?* *neşə?* (Shirvan), *nöşün?* (Absheron, Mugan), *nöhün?* (Salyan)<sup>26</sup>. From the interrogative pronouns beginning with the sounds *q//x qəndəsən?* is more active: *Canimi yandirdi şövqin, ey nigarım, qəndəsən* (قندە سن)? *Gözlərim nuri, iki aləmdə varım, qəndəsən* (قندە سن)? [II, 36]. Very rarely *qənqi?* (قنقى) phonetic variants are found:: *Gör ki bu rəsmə padişah qənqi sipah içindədir?* Nasimologist prof. J.Gahramanov, taking into account such phonetic differences, writes: “*Nasimi's works were copied in Uzbekistan -*

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кандидата филологических наук / – Баку, 1978. – с. 18; Исламов, М. Древние формы личных местоимений в диалектах и говорах азербайджанского языка // – Баку: Советская тюркология, – 1972. №3, – с. 23.

<sup>25</sup> Щербак, А.М. Грамматический очерк языка тюркских текстов X-XII вв. из восточного Туркестана / А.Щербак. – Москва-Ленинград: Изд-во АН СССР, – 1964. – с. 137.

<sup>26</sup> Mirzəzadə, H. Azərbaycan dilinin tarixi qrammatikası / H.Mirzəzadə. – Bakı: Maarif, – 1990. – s. 114, 119.

*Bukhara (conditional“ T ”copy variant) and were completely Uzbekized*<sup>27</sup>. In the dissertation, based on the existing opinions of Turkologists about the consonants x // q in the interrogative pronouns, it is shown that *since about the XV century these consonants are replaced by the sound "h" and I.Aslanov considers this event as the influence of the Mongolian language* <sup>28</sup>. F.D.Ashnin considers the morpheme ha to be a polysemy word and shows that one of its meanings is to indicate<sup>29</sup>.. It is said that this idea of the scientist is supported by the demonstrative pronouns *habu, hablə* which are being used in the Sheki dialect<sup>30</sup>.. T.I.Hajiyevev considers the beginning of "h" in pronouns as an element of the folk language and a more ancient and national event<sup>31</sup>. In the dissertation also is discussed the pronouns *kəndi* (کندی), *kəndözü* (کنداوزی) as archaic indefinite pronouns. Based on the research on folklore manuscripts, H.Mirzazade's opinion that the pronoun *kəndi* could not be included in the genres of folk art by historically used only in literary monuments is rejected, *and noted that the pronoun kəndi is actively reflected in the language of folk epics written in the XVI, XVII, XVIII centuries, which form a large branch of Azerbaijani classical literature* <sup>32</sup>..

In the dissertation, archaic verbs are analyzed on relative archaic verbs and absolute archaic verbs. When speaking of

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<sup>27</sup> Qəhrəmanov, C. Nəsimi əsərlərinin tənqidi mətninin tərtibi // İ.Nəsimi. Əsərləri, I c. – Bakı: Elm, – 1973 – s. 42.

<sup>28</sup> Асланов, В.И. Из этюдов по исторической фонетике азербайджанского языка (о фонеме h) // Azərbaycan SSR EA Xəbərləri. Ədəbiyyat, Dil və İncəsənət seriyası, – 1966. № 2, – s. 59.

<sup>29</sup> Ашнин, Ф.Д. Принципы дифференциации турецких указательных местоимений // – Москва-Ленинград: Вопросы языкознания, – 1958. №2, – с. 71-76.

<sup>30</sup> İslamov, M.S. Azərbaycan dilinin Nuxa dialekti / M.S.İslamov.– Bakı: Elm, – 1968. – s. 109.

<sup>31</sup> Hacıyev, T.İ. Azərbaycan ədəbi dilinin tarixi: [2 hissəli] / T.Hacıyev. – Bakı: Elm, – h. 1. – 2012. – s. 201-202.

<sup>32</sup> Mehdiyeva, S.H. Folklor abidələrinin linqvo-poetik tədqiqi (Orta əsrlərdə yazıya alınmış Azərbaycan xalq dastanlarının əlyazmaları əsasında) / S.H.Mehdiyeva. – Bakı: Elm, – 2003. – s. 160.

relatively archaic verbs, the dissertant refers to archaisms that are not used independently in the literary language today, but are relatively incomprehensible to the modern reader, observed in dialects and accents in the language of literature, within certain expressions in the folk language. In the dissertation the following are: 1. Relative archaic verbs that have changed phonetically but kept their content (*toymaq* (طويماق) – *doymaq*, *yudmaq* (يودماق) – *udmaq*, *sararmaq* (سارارماق) – *saralmaq*, *qararmaq* (قارارماق) – *qaralmaq* etc.); 2. 2. Archaic verbs that have changed their content and retained (kept) their form (*qandırmaq* (قاندیرماق) – *doydurmaq*, *çağırmaq* (چاگیرماق) – *oxumaq*, *daqlamaq* (دانکلاماق) – *səhərə qədər yatmamaq*, *ulaşmaq* (اولاشماق) – *çatmaq* etc.) divided into groups, which are shown in the written manuscripts of the Azerbaijani language<sup>33</sup> and in the Turkic language (Bud. II 28, DTS, 417. C.Qəhr.404). In the section on full archaic verbs are examined archaic verbs that are not used in the modern Azerbaijani language, but are observed in the language of the classics, as well as Nasimi language, also it is reported that they were used in the ancient Turkic languages: *ağmaq* (آغماق) – *qalxmaq*, *yüksəlmək* (MK. I 173, Bud. I 63, DTS 16, C.Qəhr. 44), *aytmaq/aydmaq/aydırmaq* (آیتماق//آیدماق//آیدیرماق) – *demək*, *söyləmək* (MK. I 268, Bud. I 178, DTS 29, C.Qəhr. 55), *tütmək/tütəşmək* – *tüstüləmək* (DTS 601), *yastənmək* (یاستنمک) – *söykənmək*, *rahatlanmaq* (C.Qəhr. 552), *yasımaq* (یاسماق) – *qurmaq*, *düzəltmək*, *sahmana salmaq*, as well as their use on Azerbaijani written manuscripts is justified. (Aslanov V. p. 164, 165, 174, 175, 219, 223, 258). In the dissertation, some compound verbs only specific to Nasimi's language and style are included in the group of archaic compound verbs, and an attempt has been made to explain their types belonging to the Nasimi language (i.e., mainly used in the Nasimi language): *alə düşmək* (اله دوشمک) – *əsasən inkar formada* (*Alinə vermişəm könül, ali çox alə düşməsün!* (اله دوشمسون)), *divanə düşmək* (دیوانه دوشمک) – *vurulmaq*, *qovğayə düşmək* (قوغایه دوشمک) –

<sup>33</sup> Aslanov, V.İ. Azərbaycan dilinin tarixinə dair tədqiqlər: [2 cildə] / V.Aslanov . – Bakı: Elm, – c. 2. – 2003. – s. 168, 191, 220.

şərə düşmək, eləcə də Məcnun olmaq/Fərhad olmaq – vurulmaq, çin-çin olmaq (چینه چین اولماق) – yığılmaq, üst-üstə yığılmaq, cuşə gəlmə (جوشه كلك), xüruşə gəlmək (خروشه كلك) – ekstremal vəziyyət yaşamaq etc. and effort has been shown to reveal the stylistic richness of verbs in Nasimi language. The poet's presentation of the three-component verb phraseological units like as nəfsini oda atmaq (نفسینی اودا اتماق), nəfsini yük etmək (نفسینی يوك اتمك), nəfsin çərisin basmaq (نفسین چریسین باسماق), nəfsin atını binməmək (نفسین اتنی بینمە) (minməmək) created by retaining (keeping) the meaning from the folk language as compound metaphorical verbs is confirmed by the opinions of some linguists about the compound verb, because a group of scholars, especially Z.Budagov and G.Kazimov, believe that *verbs are mostly metaphorical and combined with other words (nouns) and form phraseological units. Such verbs can also be considered compound (verbs)*<sup>34</sup>.

The scientific literature confirms that the tradition of including such phraseological units, which are formed by metaphor in the dissertation, into structurally compound verbs is an accepted idea in Azerbaijani linguistics<sup>35</sup>.

In the subchapter "*Words used in the modern time, mainly at the level of dialect*" of the III chapter the words used in the language of the poet, like as özünü göstərən arıtmaq (اریتماق) (təmizləmək), çaxmaq (چاخماق) (vurmaq), gilləmək (گىلمەك) (tullamaq, atmaq), varmaq (وارماق) (getmək), əsrinəmək (اسرمنەك) (sərxoş olmaq), üşənmək (اوشنمەك) (qorxmaq), tayınmaq (طاینماق) (azmaq, yolunu çaşmaq), çözmək (چوزمەك) (açmaq) etc. verbs are confirmed by modern dialect materials.

In the subchapter "Loanwords" of the III chapter, words derived from Arabic and Persian used in Nasimi's language are divided into two groups: 1. Used in the Azerbaijani language for

<sup>34</sup> Kazimov, Q. Müasir Azərbaycan dili / Q.Kazimov. – Bakı: Elm və Təhsil, – 2010. – s. 175.

<sup>35</sup> Müasir Azərbaycan dili: [3 cildə] / red. Z.Budaqova. – Bakı, Elm, – c. 2. – 1980. – s. 223; Mirzəliyeva, M. Türk dillərinin frazeologiyası / M.Mirzəliyeva. – Bakı: Nurlan, – 2009. – s. 25.

centuries, and still maintains its function, which become part of the general folk language, is also used in the folk language, and is often synonymous with the words of the folk language and thus, the words "acquired the right of utilization in the Azerbaijani language" in the Azerbaijani linguistic literature, which play a certain role in the enrichment of the vocabulary of the Azerbaijani language.

*One of the historical realities of the Azerbaijani literary language is that words derived from Arabic and Persian (words of Arabic and Persian origin) historically enrich the vocabulary of modern Azerbaijani literary language lexically and affect its semantic developmen<sup>36</sup>.*

In the dissertation is emphasized that the borrowed words included in this group are one of the sources that form the basis of the vocabulary of the Nasimi language, and they are analyzed by the relevant semantic-stylistic and semantic-grammatical groups and it is believed that Nasimi in his ghazals enriched the Azerbaijani literary language of the XIV – XV centuries by using words and expressions that the people understood, digested (accepted) and the subtle shades of meaning they acquired in folk language.

2. The second group of borrowed words are Arabic and Persian words and terms related to the socio-philosophical worldview and ideology of the poet. From the etymological point of view, these types of derivations belong mainly to the Arabic language, and it can be assumed that they are not included in the vernacular, but as a means of expression of the full scientific-philosophical, philosophical current of hurufism the poet used the latter in his more complex philosophical works and ghazals. This, as an independent, separate theme subject, will probably be involved in future research.

In the "**Conclusion**" of the dissertation, the scientific conclusions obtained in the results of the research are summarized in separate points.

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<sup>36</sup> Məmmədli, N. Azərbaycan dilində alınma terminlər / N.Məmmədli. – Bakı: Elm və Təhsil, – 2017. – s. 103 (488 s.)



1. Imadaddin Nasimi Azerbaijani culture: developing Azerbaijani literature, native language at a high level in the early period, competing with Arabic and Persian languages, creating the first perfect examples of Azerbaijani classical poetry - Turkic poetry, he is a great and powerful Azerbaijani poet, who confirms the fact that his mother tongue is the highest poetic language with his personal creativity.

2. Although I.Nasimi's native-language works show that the intensity of the using of Turkic origin words is more than loanwords, the borrowed words are also reflected quite intensively. The combination of lexical units of the Azerbaijani language and Arabic and Persian borrowed words as words with the same rights, underlies the poetic richness of the Nasimi language.

3. Nasimi's language has rich word groups covering all spheres of Azerbaijani people's life; Although Turkic words predominate in their formation, the using of derivative words also play an important role. In Nasimi's language (thematic) word groups are - the ancient words - names of human body parts (somatic lexicon), love lexicon, nature vocabulary words (plant and animal names), astronomical names, words expressing natural phenomena and geographical concepts, daily vocabulary words, onomastic vocabulary, religious vocabulary, as well as relative and absolute archaisms. Such facts, analyzed by linguistic research in the dissertation, are important issues not only for the lexical composition and historical lexicology of the Azerbaijani language, but also for the Turkic languages in general.

4. In the formation of lexical-semantic word groups in the vocabulary of the Nasimi language, the poet uses not only words of Turkic origin, but also borrowed words. In this case, the poet creates rich lexical-semantic word groups using the vocabulary of the folk language, the existing shades of meaning and polysemy of expressions in folk language, as well as Arabic and Persian borrowing words that have already taken place in folk language.

5. The vocabulary of Nasimi language is especially rich in synonyms; borrowed words are active in the formation of this

semantic word group. The synonymous richness of Nasimi's language stems from the poet's ability of skillfully use of the coincidences of meanings, along with the Arabic and Persian borrowing words to the Azerbaijani Turkic words. Thus, the two great treasures combine to provide the artistic and aesthetic richness and freshness of Nasimi's poetic language.

6. The polysemy of words, especially verbs, are observed in the dictionary of Nasimi language and that in general, provides the richness of the poet's poetic language and its national basis. In Nasimi's language, verb phrases are distinguished by rich shades of semantic meaning. Verb phrases with special dynamics in the poet's language increase the expressive-emotional power of the literary text: phrases of this type as *cuşə gəlmək*, *fəğanə gəlmək*, *xüruşə gəlmək* can be considered as special features of Nasimi language.

7. The most active poetic event in the Nasimi language is the transformation of words into metaphorical words - a means of poetic expression. The use of the poet's language in vocabulary, especially as a metaphorical defining function of onomastic units, is especially active as a source of enrichment of the poet's poetic language.

8. The richness of the vocabulary of the Nasimi language also served the richness of the Azerbaijani literary language at the beginning of the XIV-XV centuries, when the poet lived. In this sense, Nasimi took a high place in the history of the Azerbaijani literary language, not only for the sake of his profession, but also as a consistent mujahid in the formation of his native language on a national basis.

9. Although in the dictionary of the Nasimi language the poet belongs to philosophical ideology – certain terminological words related to Hurufism are used, as well as a number of archaic lexical units today in our language, in general, the overwhelming majority of words characteristic of the poet's language are used today as the most active lexical units in the modern Azerbaijani language.

**The main content of the dissertation is reflected in the following theses and articles:**

1. Nəsimi dilinin lüğət tərkibində arxaik adlar // – Bakı: Filologiya məsələləri, – 2014. №3, – s. 8-21.
2. Nəsimi dilinin lüğət tərkibində isimlər // – Bakı: Dilçilik İnstitutunun Əsərləri, – 2015. №2, – s. 55-62.
3. Nəsiminin dilində sinonimlər // – Bakı: Filologiya məsələləri, – 2015. №3, – s. 15-25
4. Nəsiminin dili. Sələfləri və xələfləri // – Bakı: Filologiya məsələləri, – 2015. №5, – s. 214-218.
5. Заимствованные слова в языке Насими // – Киев: Язык и культура, – 2015. Выпуск 18, Том III (178), – с. 355-360.
6. Nəsiminin dilində omonimlər və antonimlər // – Bakı: Dil və ədəbiyyat, – 2016. №1(97), – s. 59-64.
7. Заимствованные слова в языке Насими. (II статья) // Вісник днепропетровського університету імені Альфреда Нобеля. Серія «Філологічні науки», 2016. № 1 (11) – с. 246-250.
8. Nəsiminin dilində onomastik vahidlərin üslubi-poetik özəllikləri // “Türkoloji elmi mədəni hərəkətdə ortaq dəyərlər və yeni çağırışlar”. I Türkoloji Qurultayın 90 illiyinə həsr olunmuş beynəlxalq konfransın materialları (I hissə). – Bakı: – 14-15 noyabr, – 2016. – s. 353-357.
9. Азербайджанские слова общетюркского происхождения в языке Насими // Науквий вісник міжнародного гуманітарного університету. Серія філологія, – 2017. Випуск 31, – с. 138-140.
10. Nəsiminin dili akademik Ağamusa Axundovun tədqiqatlarında // “Ağamusa Axundov və Azərbaycan Filologiyası”. Akademik Ağamusa Axundovun 85 illiyinə həsr olunmuş beynəlxalq elmi konfransın materialları. – Bakı: – 2017. – s. 460-463.
11. Бытовая лексика в «Диван»е Насими // “Advances in science and technology”. Международная научно-практическая конференция, – Москва: – 2019. – II часть, – с. 76-78
12. Nəsiminin “Divan”ında təbiət leksikası. // “İmaməddin Nəsiminin poetic dili və Azərbaycan ədəbi dilinin tarixi məsələləri”. Respublika elmi konfransının materialları, – Bakı: 29 noyabr – 2019. – s. 32-34









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**Address:** Baku, AZ 1143, The avenue H.Javid 115, V floor, ANAS, The Institute of Linguistics named after Nasimi.

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