

MEANING PHENOMENA IN TURKISH WISHES / GREETINGS / PRAYERS

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**Abstract:** We all know that one of the most controversial topics in modern linguistics is still the issue of language and thought and the study of phenomena related to it. Linguists are well aware that the number of studies related to the literary text and its essence, stylistic, linguopoetic, pragmatic, linguocultural features of linguistics is increasing day by day, that the work carried out in the field of linguopoetics is expanding and acquiring a new essence, and how effective the scope of work is in revealing the unique capabilities of our language. One of the important issues in philological research is the study of language units using the scientific methods of linguistics and literary studies. Attention is paid to such important issues as language units and the relationships between these units, how the content-spiritual harmony between the main idea and the language unit expressing it is manifested.

**Keywords:** synonyms, lexeme, sememe, antonym, antisemy, enantiosemy.

**Introduction:** In the Turkish language, special attention is paid to the phenomenon of word synonymy. Words with similar meanings are widely used in the lexical composition of wishes, praises, and prayers. It should be emphasized that “synonyms are a unique means of indicating the level of lexical richness of the language. The abundance of synonyms in the language facilitates the more complete fulfillment of the aesthetic function of the language.”

Based on the existence of this phenomenon at the linguistic levels, Sh. Rahmatullaev first divides them into lexical and grammatical synonymy. In turn, lexical synonymy is divided into lexical, phraseological, and lexical-phraseological types. According to the difference in the meaning, he distinguishes such types as semantic synonyms (ideographic synonyms), stylistic synonyms, and speech synonyms. In the book “The Modern Uzbek Literary Language” co-authored by Tursunov and others, synonymy is defined as follows: “The grouping of linguistic units on the basis of their meaning is called synonymy (from the Greek synonymon - common noun). Synonyms arise on the basis of the mutual semantic relationship of two or more linguistic units. The number of units participating in such a relationship cannot be limited. Secondly, these linguistic units form a systematic system within themselves. Taking into account these features, linguistic units that form a synonymy relationship are called synonyms in relation to each other, and synonyms, when grouped together, are called a synonymy series. Synonyms exist in both lexical units and grammatical units. Accordingly, synonymy is of two types:

I. Lexical synonymy - the mutual synonymy of lexical units: sun, day; sky, sky; running, running, etc.

II. Grammatical synonymy is the mutual synonymy of grammatical units: like –ing, (I'm reading, I'm reading).

The textbook “The Modern Uzbek Literary Language” prepared by a group of linguists led by R. Saifullayeva explains this phenomenon as follows: “Lexemes that are different in form but express the same concept with different colors and shades are called synonyms. The relationship between synonymous lexemes is called synonymy or a synonymous relationship. The naming and functional semes in the semes of synonymous lexemes are exactly the same, but the expressive semes differ. As an example, it is appropriate to give the series [face]-[page]. In all of these lexemes in the series of synonyms, the naming semes are the same: “humans' head”. However, the expressive semes are unique in each lexeme. More precisely, the “personal relationship” is

manifested differently in each lexeme. In the [face] lexeme, it is in the form of “personal neutral attitude”, while in the [turkish] lexeme, it is in the form of “very strong personal negative attitude”.

**Main part:** In the study and easy understanding of synonyms, I. Golub’s classification is worthy of attention. According to him, synonyms that differ in shades of meaning are semantic synonyms, and synonyms that have the same meaning and are distinguished by their stylistic coloring are stylistic synonyms. Stylistic synonyms belong to different or the same functional style and differ from each other in different emotional-expressive shades. Synonyms that differ in both meaning and stylistic coloring are semantic-stylistic synonyms.

Z. Khovanskaya writes the following about the classification of synonyms: “linguistic synonyms are linguistic units that belong to the same word family, retain gender and species characteristics in their meaning, relate to the same level of conceptuality and differ in denotative or stylistic components of meaning.” Allah suçumuzu-günahımızı affede. (L.A.S.30.) “May Allah forgive our sins.” The word suç is explained in the portal of Turkish electronic dictionaries as:

- 1) acting contrary to moral rules;
- 2) acting against the laws. In this dictionary, the word sin is given the following meanings:
  - doing something that is considered wrong in religion, a punishment;
  - a regrettable act, a regrettable act.
- 3) responsibility, liability;
- 4) a crime, a serious crime. The explanations show that the similarity of the words "crime" and "sin" is based on the meanings of "prohibition" and "inevitable punishment if committed." The first word is often found in official sources, while the second is a unit specific to the religious context. The use of these words as a synonymous pair in the text of the prayer expands the meaning of these words. That is, the meaning "may Allah forgive us if we have committed forbidden acts for which a certain punishment is inevitable" is realized.

Synonymy is one of the ways in which a person conceptually knows the world, through which various aspects of an object are perceived and understood. Sometimes the use of two or more synonyms in the context is a powerful methodological tool for revealing the concept being expressed.

Allah yavuz dilden, kem nazran saklasın (L.A.S.327.). – “May Allah protect you from evil speech, evil eye.” In this case, the meaning of protection from evil speech, evil eye and evil eye formed the content of the wish. The words Yavuz kem are explained in Turkish dictionaries as follows: Yavuz. 1) evil, bad; 2) strong, strong; 3) good, handsome, beautiful; It should be noted that the 2nd and 3rd explanations are also used in a positive sense in Turkish speech. However, in the analyzed wish, this word is used in a bad sense. The word kem means 1) defect, deficiency; 2) bad. Thus, in the text of this wish, two words together form a synonymous series and are used to effectively express one meaning (“bad”).

Allah arsız-yüzsüze düşürmesin (L.A.S.376.). – “May Allah not make you need the shameless and the shameless”, the words Arsız and yüzsüz form a synonymous series in the text of the wish. The lexical meanings of these words are as follows: arsız 1) shameless, never embarrassed, hard-faced; 2) hungry eye; 3) plant name, ajar. Yüzsüz 1) faceless; 2) not ashamed, not shy, faceless, shameless. The purpose of using synonymous words in this way is to increase the emotional-expressive power of speech and ensure the variety of expression. It also served to create intonational unity. If this prayer had been formulated as "May Allah not cast you into hell", even if the content and essence remained the same, the intonation would have been compromised. The effectiveness would not have been as noticeable.

In the text of the wishes / praises / prayers, meronymic units related to human body parts are also often used. This mainly involves the head, body, waist, hand, foot, eye and others: Ayagina taş

değmesin – “May your work go well”, Başına bela gelmeye – “May your head be safe”, Dilini şerden saklayasın – “Keep your tongue from evil words”, Belin arsızın-yüzsüzün önde ekilmeye – “May your waist not bend in front of unkind people” and others.

Kimseye el-avuç açmayasın (L.A.S.416.). – “Do not open your hand-palm to anyone”. Through the meronyms el-avuç in this wish, a synonymous relationship has been established in the text. In Turkish, the word el has about ten meanings. As a body part, it means “the part of the hand from the wrist to the fingertips”. The word avuç means “the inner side of the hand from the wrist to the fingertips, the palm”, “handful”. In this context, the word avuç is a meronym of the passive lexical layer, formed with the verb açık (avuç açık). In modern Turkish, elini aç is used as “open your hand”, elini göster, elinin içini göster “show your hand, show the inside of your hand”. The word avuç is an ancient Turkic word, and in the Nişanyan dictionary it is expressed as “ayaça aş bérmiş avutça suv tutmış” [el dolusu aş vermiş, avuç dolusu su tutmuş] – “he gave food to the palm, he took water to the palm”.

Meronyms expressing the whole-part relationship are also often found in the text of wishes and prayers. Allah eline koluna dert vermeye (L.A.S.423.). – “May Allah not cause pain to your hands and wrists.” The words el-kol are not synonymous words, but are correlative words that require each other, just like the pair el-avuç. This refers to the health of an important body part in the meanings of “working”, “a means of helping others”.

The role of synonyms in ensuring speech diversity is very important, they help to prevent repetition, allow for a clear conveyance of thought, and express the internal differences of a certain thing-event, feature-characteristics.

Allah seni fesattan-fitneden koruya (L.A.S.468.). – “May Allah protect you from tribulation-corruption.” In this prayer, the words fesat-fitne form a mutually synonymous series in Turkish. These words are summarized by the meanings of “corruption” and “instilling coldness.” In the prayer, these two words are used to express the meaning of “every kind of corruption” in detail and expanded.

**Conclusion:** The literature pays special attention to the phenomenon of contextual synonymy. “The paradigm of synonymy is always open. Society, based on the needs of the times, discards unnecessary ones and enriches it with new ones. In speech, the semantic series is filled with nominal units of speech, phrases, types of independent lexeme sememes, coined words, word combinations, and speech loanwords. These are considered a means of ensuring the beauty and richness of speech as contextual synonyms.” Indeed, contextual synonymy has various forms. “Such a synonymous relationship always occurs within the speech itself, and disappears outside this specific speech. Such synonymy appears, for example, between a pronoun and a lexeme of another category, between a pronoun and a conjunction, between a sentence, even a paragraph, between the name of a person, object, or concept and its figurative opposite.”

Contextual synonymy is also often used in praise and prayers. May Allah grant complete healing to our patients. May He grant them the reward for their suffering. – “May Allah grant complete healing to our patients. May He grant them the reward for the suffering they have suffered.” The word patients in the first sentence of this prayer is expressed by the pronoun they in the second sentence. This type of speech pattern is often observed in wishes and prayers. It makes prayers and praises more emotionally expressive.

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**SJIF 2019: 5.222 2020: 5.552 2021: 5.637 2022:5.479 2023:6.563 2024: 7,805**

**eISSN :2394-6334 <https://www.ijmrd.in/index.php/imjrd> Volume 11, issue 12 (2024)**

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