



Antonyms in The Work “Tazkirayi Shuaro”

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Abstract: This article provides information about the work Tazkirayi Shuaro and the use of antonyms within it. It also draws scholarly conclusions based on the antonyms found in the text.

Keywords: Tazkira, source, scribe, manuscript, inventory, archive, work, letter, page, antonym, synonym, homonym, author.

Introduction: Hasanmurod Laffasiy is a poet and writer who holds a significant place in Uzbek literature. Manuscript copies of his work Tazkirayi Shuaro are preserved in various manuscript collections across the country. The work contains information about 58 poets and samples of their poetry.

In Tazkirayi Shuaro, along with homonyms and synonyms, a considerable number of antonyms can be found. “Antonyms play a significant role in speech by helping to compare objects, phenomena, and their characteristics, highlighting contrasts, and expressing our thoughts and emotions clearly and effectively.” Antonymy (from the Greek *antonymo* – “opposite name”) refers to a relationship of opposition between lexemes: big – small, young – old, tiny – huge, and so on. Antonym lexemes must share a general semantic category as well as opposing features. For example, the lexemes big and small both belong to the categories “adjective” and “scale,” while also opposing in meaning — “relatively greater” (big) and “relatively lesser” (small). Not every word has an antonym. For example: store, book, institute, river, mountain — these words do not have antonyms. Antonyms are more commonly found in adjectives that describe characteristics of objects.

“Bo’lib sun’iy nasimidin azal birla abad paydo,
Xirad zoting bilgali yorabni had paydo”

In this couplet from Tazkirayi Shuaro, the antonyms azal and abad are used. According to the explanatory

dictionary:

Azal – the time with no beginning, an eternal past.

Abad – eternity, infinite future; antonym of azal.

“Ey ko’ngil, daxr ichra tuzgil shevaiy xushyorlig’,

Tashlabon g’aflatni, tun-kun aylagil bedorlig’”

In this couplet, the antonyms tun (night) and kun (day) are used. In the dictionary of Navoi’s works:

Tun – 1. The part of the day from sunset to sunrise. 2. Darkness, absence of light.

Kun – 1. Sun. 2. The daytime from sunrise to sunset. 3. A 24-hour period. 4. A calendar date. 5. A time or era.

“Hijri shomida qorong’u kecha birlan kunduzim,

Ishq aro tushdim, qo’lim tut, yo Ali duldulsuvor”

Here, kecha (night) and kunduz (daytime) are antonyms:

Kecha – the part of the day from nightfall to dawn.

Kunduz – the part of the day from sunrise to sunset.

“Firoqida qorong’u ko’zlarimni ravshan etmoqqa,

Niqobin tashlabon kelgach yana xurshida sonimmu”

The antonyms qorong’i (dark) and ravshan (bright) are used in this couplet:

Qorong’i – 1. Darkened, lacking light; antonym: light.

Ravshan – [Persian: bright, luminous, clear]; shining, light-filled, bright, visible.

“Bir gul g’amida shom-sahar aylaram fig’on,

Yo’qtur vafo gulidin asar onda bir nishon”

The antonyms sahar (dawn) and shom (evening) are defined in the explanatory dictionary as follows:

Sahar – [Arabic: early dawn]; the moment of first light.

Shom – [Persian: evening]; the time after sunset when darkness begins.

CONCLUSION

Antonyms are widely used in the Uzbek language and particularly in the language of Laffasiy’s Tazkirayi Shuaro. Since the beginning of the world, everything has had its opposite: evil and good, virtue and sin. For instance, when we say white, we immediately think of black; when we say long, we think of short; young – old; good – bad. These contrasts are reflected in both our language and our consciousness. Antonyms enhance vocabulary and linguistic richness. Therefore, effective use of antonyms helps the writer stand out, and this is evident in Laffasiy’s tazkira. Studying Hasanmurod Laffasiy’s Tazkirayi Shuaro from a linguistic perspective remains an important subject in contemporary research.

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