

USE OF MODERN PERSIAN VERB BASE IN ALISHER NAVOI'S EPIC "FARHOD AND SHIRIN"

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In modern Uzbek, as in lexemes and words, affixes have the phenomenon of homonymy. "Affixal homonymy is the formal identification of different affixes that have different semantically unrelated meanings. : in the words bed, sickle, coward, spike - the white affix is phonetically the same, but these are four different affixes with a similar exterior.

As mentioned above, such homonymous cases can be seen in the words and affixes used in the Persian homonymous meaning used in Alisher Navoi's epic "Farhod and Shirin". In the play, Persian words and suffixes also mean homonym. This situation is slightly different from homonymous words and homonymous suffixes in Uzbek language. , can also be used as an independent word. Most of such words consist of words belonging to the Persian verb family.

The words and suffixes in Alisher Navoi's epic "Farhod and Shirin" are divided into two groups: low and productive. The following words and suffixes can be added to the words meaningful. Words and suffixes in such homonymous words are used in the following senses. For example: the word or suffix "bar" used in the play in Uzbek and Persian dictionaries. We see that it is used in the following senses.

In Uzbek textbooks, "bar -" is given as follows. " "Bar -" occurs only in three or four words as an adjective: early, mature, enduring.

Annotated dictionary of the Uzbek language about "bar" edge; Information about the addition of the prefix "bar -" to the Arabic and Persian-Tajik words and the possession of an adjective - li, ie synonymous with the Persian suffix "-ba" spa: sofa, stable etc.

a + f → bar - avj, f + f → barbod (164 - b), barvasta (165 - b), barvaqt (165 - b), bardavam, bardam, bardor (167 - b), bardor - bardor, beard, durable, intolerant and so on. It should be concluded that the suffix "bar -" given in the dictionary is in some words - adjective or "bar" - the suffix of the direction -ga (- ka, - qa) and the Persian prefix For example, the Persian word "endurance" - lifted, endured - in

the form of endurance, "tolerant" - ko can occur in the form of words with prefixes. 'tar, chida -bardor-bardor - lift - in the sense of lift, in the word barbad to the wind, in the word stable to the decision, the word barpo to the foot; The suffix "bar-" can come in the form of a suffix - bardavam - continuous, barvaqt - in time. Words such as "tolerant, tolerant" are independent words. is added to itself, and the suffix "bar" does not fall. "Bar" may appear as a noun in some verb words. The word "kash" - the word "kashidan" - is the modern basis of the verb to draw, smoke, draw, with the addition of the prefix bar - barkash - brass or copper tray (p. 169). "bar" in the word "barkash" - used in the sense of cargo. Barkash means a container for cargo.

In the above cases, "bar" can be used not only as an adjective, but also as a Persian verb, in addition to coming from verbs in the sense of a noun or a prefix verb and a conjugation of direction. "burdan" is the present participle of the verb to lead, and "-bar" means to lead. For example, a leader leads on a journey, a mobilizer leads on a journey, dilbar (614) - used in the sense of a tongue-pulling, attractive, beautiful companion.

Alisher Navoi also used the suffix "bar" in the following senses:

1. means to fail: barbad - to the wind, in the conjugation of verbs means finished, means finished.

"Barbad" (71, 131, 256, 294, 317, 346, 394), dosh - bardosh (shoulder - shoulder - 333,334), kuch -barkoch (334), dast - bardast (352 - hand - hand, hand to hand). "There will be a hundred thousand ruins in the desert," he said. (Page 70) or "The shadow of hardship is low," he said. (352) There is no information in Uzbek dictionaries about the suffix "bar" in the repetition of words. In Persian dictionaries the following information is given: "dosh" - kift, shona; The upper part is wooden. (P. 410) Translation: The shoulder is the shoulder, the upper part of the human shoulder, that is, the back. In Persian dictionaries, dosh ba dosh and doshodosh (411) have the same meaning. 2. bar - the modern form of the Persian verb "burdan" - to carry is used in the sense of "bar" - to carry in the following synonymous words. For example, prophet (p. 7,108), nomabar (287), the words payom and noma are used in the form of a letter, a letter, and "bar" is used as a message, payom, noma + bar means "courier". For example: - Hulla ahzar, who is a poet, is not a parrot, but a prophet Hizri. (Page 7)

"He ran to get the letter," he said, "and he put himself in the castle whenever he died." (Page 278)

In the work, the word "bar" means "bar" (pp. 15-222), "sumanbar" (pp. 172, 197, 206, 278), "leader" (pp. 88), "dilbar" (pp. 183, 246) and others. with the suffixes of the bar mentioned above, meaning 'take away'. - Debon Shopur is a new style, - Sumanbar aylabon ashkin ravona.

Charming - captivating, attractive, charming, beautiful, polite and gentle.

The word "hambar" is used only in one place in the play. In the words "hambar" and "kambar" the word "edge" is used as a measure of the circumference, ie the size of the hem or the size of the sky.

The tree is blue in the sky, - The water of this animal is the Prophet Hizri. (Page 187)

Thus, in the play, the word "bar" is used as an adjunct and is used interchangeably.

One of the most meaningful words used in the play is the Persian word "bastan" → the modern form of the verb to close, to close. Although there is a word in Persian, in Uzbek it can have both a word and an additional meaning. This affix is added to nouns and means that it has the meaning of a subject understood from the root. It is also a poetic piece, a verse, a link again, interconnected in terms of chapter, section, rhyme, rhythm, and content; imprisonment; ip, arqon; barrier, dam, cave, captivity, captivity, barricaded, closed, occupied, not empty; used as a bunch of a fruit.

We see that the word "band" (vand) in the explanatory dictionary of the Uzbek language, with all of the above meanings, is also used in the work of Alisher Navoi as a productive affixoid. Jealousy is busy. (P. 109) In this verse, the word "busy" is used in two words: "jealous band" and "rasadband".

The poet uses the word "busy" in the word "jealous band" in this verse. Used in the sense of "tie the envy, cover the envy."

In Persian and Uzbek dictionaries, the word "band" has the following meanings: "band" - 1. the place where the connection is made of two parts of the body, for example, bandi dast, bandi poy. (Translation: where two things or two limbs are connected to each other, where the arm or leg is connected); 2. Vositai and bastani gureh; bond

If we pay attention to the words with the word "busy" in Persian and Uzbek dictionaries, they are similar in meaning. However, in some words, especially in the words of Alisher Navoi "The words in the epic "Farhod and Shirin" are slightly different from the modern Uzbek language. In the

play, the word "band" itself appears as an independent word (pages 48, 61, 77, 131, 282, 291). For example, –

Korub prince is busy with his heart, –Bolub is a choreographer. (P. 48) In these verses, the words "busy" and "patterned" are used, and although the word vand in the word weld is given in the sense of "busy", the meaning is slightly different. It can also mean pattern + pay + vand - to tie a pattern to the foot or to draw a pattern on the walls. The word "band" means to be busy with something. The word "band" is used in both languages, both in the singular and in the compound words, but because it is used as an equivalent of the word "band" in dictionaries and epics. only involved in compound words.

In the play, the word "graft" is used in these senses to refer to pages 39, 43, 54, 62, 108, 69, 85, 93, 109, 113, 203, 282, 283, 296, 307, 331. also used in the sense of decorating or decorating walls and houses, a painter, a painter, a melon, and a binding band of fruits.

The word "band" used in such bytes is used in the sense of tying. In the phrase "band tied" it means "tie the string". used in the sense.

"How many of you are in the band," "How many of you are in the band?" (Page 274)

In the compound "bastayi bandu balosen" we see that the word "band" is used as an adjective or adverb in the form basta - (bound, bound).

Thus, the word "band" in the play is a modern form of the verb "bastan" - to bind. i.e., tying a rope or rope, in the sense of a rope, dor, a ring tied (164, 198), korband (43, 76), band-band (126), barrier, barrier ma ' nasida, used in the sense of captivity, captivity, in the sense of amonim. We even add the affix "-a" to the word "band" and see that banda is used in the sense of slave, obedient, fireplace, servant of God. The "band" of fruits is also a word in the sense of a horse. The word "band" in the form "vand" also has the above meanings. Some words also have words with the Persian plural suffix - an: zulf bandon (166), qala bandon, pain bandon (320) - zulf binders, pain binders or preventive binders, used in the sense of preventing disease. For example, "Come, this city has become a fortress,"

"Come into the castle with a petal." (231) or

"It was a time of stagnation," Falakdin told us. (321)

The word "band" in the words Qal'abandon, darbandon, means to close, to close, to close, to block, that is, to close the fort, to block the fort, to close the fort, or, used in the sense of shutters, doorknobs, and shutters.

Formal or unofficial pre-occupancy in the combinations of busy (page 247), sar ba sar band (page 246), ahliki band (page 244), rich band (248–249), opening band (261), other band We see that in the compound (which binds to the foot) the thread is also used in the sense of the thread that binds.

Thus, the word "band" and in some cases the word "vand" We can see that the word amonim, which has many meanings in its structure, is used in these meanings in the language of modern and Alisher Navoi's works.

One of the most widely used words in the play is the word "gard". In the Uzbek dictionary, the word "gard" is Persian - dust, dust, powder; 2.dog, defect; 3. It is said to be used in the sense of a moving particle, a symbol, a work, a target.

In Persian dictionaries, the word "gard" is derived from the present tense gard; gashtan (translation: modern form of the verb to walk, walk, walk around); 1. turn, movement (rotation, movement); 2.majordi gardun, wheel. "Gard" II. 1) chokreza, dust (soil, dust, dust). We see that it is used in the sense of rescuing someone from grief, of trampling, of killing, of washing one's feet.

–Na z - in domgah band bar gardanash, –Na z - in khokdon gard bar domanash. (Page 254)

We see that the word "gard" is used in many dictionaries in Persian dictionaries. Alisher Navoi's epic "Farhod and Shirin" also contains words used in Persian dictionaries, because in Uzbek

"gard" is used only in the sense of dust. , we can see that the words used in the function of the horse are to go around, take the universe and some additions. In the play, the word "gard" is used in the following senses: a) The word "gard", which means to walk, walk around, walk, is given in the following verses.

For example: - Like you, the wheel is happy, - Who is one? Your child is also busy. (Page 26) or

"The corpse of the dead man is a warrior." (Page 302)

The words "charkhi kuhangard", "jahongard" in this verse, or the words "osmongard" (p. 353), "gard"(p. 353) and gard in the sun in the work mean walking, circling, moving. In words such as olamgardidin (121), gardi- gardun (174), garduni gardon (230), it has two meanings, namely, walking, as well as dust, soil. Gard (35, 38, 39), gard (94), gardidin (98), gardi sipohin (100), gardi zohir (169), sipahgardi (215), tufrogdin gard (285, 298), topmagay gardin We see that in words and compounds such as (288), dust is mainly involved in the sense of soil. It should be noted that in the play, Alisher Navoi was able to demonstrate his mastery of the word. He used the word "gard" in Persian words in the same sense, but in his work he did not survive. explained as zero words. For example, it is used as a separate word meaning "dust": "If it works, it will be covered with soil",

"Khasu khoshok will die, no vegetables" - it is there. (P. 353) or

- The wind blew for a while. - The sky of Bukhara is a new sky. (Page 353)

It is possible to know that the word "gard" used in the above verses in the phrases "gard with soil", "jahongard", "osmongard" is also used in the sense of walking and dust, depending on the meaning.

zini can be distinguished according to the meanings indicated in the byte. In the play, the word "gard" is supplemented with suffixes such as "-an", "-un", "-on", "-ish", gardan - neck (horse), gardun - universe (horse), gardon Words meaning - rotating (adjective), flange - action (action name) are also widely used. Alisher Navoi used the word "gard" in various senses in his works, which indicates that

Alisher Navoi was fluent in Persian.

The play also provides information on the use of words in two or three languages in homonymous meanings. Such homonymous words can also be seen in the play. The word "chin" in many places in the play is homonymous. used in the sense, for example, chin - true, truth; chin - wrinkle; Chin -Chinese, Chin - Persian as the modern basis of the verb "chindan" (termoq). In the sense of the state, the word "Chin" is used in the following bytes: His zeal is palpable.

The words chin (26, 625, 222, 225, 267), which are used in the true sense, are given in the following verses: -Fusungar aytipon lie chindur, -Chekar afini afsun birin indi . (222) or "I'm not mistaken," he said. (225) In these verses, we see that the word chin is used as an antonym with the words lie and error. The word "chin" on a person's forehead or forehead is also used as a verb "really". The modern form of the line is also used in a number of verses in homonymous senses. For example: - Hututi makrdin has a hundred faces, - The word is true for the rest of his life. (293) or

"Come in and be sad in the midst of the oppressed," said Hilali, frowning. (157)

The word chin in these bytes is also present in the sense of amonim with the above words. In the play, chin is true, in words such as chinu is true, chinin (30), chini (59) and other such words are amonim in the play. involved in the sense.

One of the most productive words of the verb sokhtan - (to make, to build) is the word "soz" - yasa, kur. This word, like other words, has some meanings. such words are used in the sense of verb, noun, suffix, adjective. -Soz (Persian - Tajik) - false, that is, the modern form of the verb "to build, to fix, to make". This affix is added to the words in the category of nouns to "make, construct," creates (personal) qualities in the sense of correcting ”.

In modern Uzbek, this suffix can be added to Uzbek, Persian, Arabic and even Russian words. f -uysoz, etc. But in the works of Alisher Navoi, it is more common, mainly in the form f + f, a + f. (6), magician (12), trickster (54), trickster (233), trickster (293), trickster (6,136) and others. For example,

"Mushabid is a magician between the wheels," who is a magician. (12) In the modern Uzbek language, the word "-soz" mainly means to join a horse and join a technique or object to make, correct, build, and in the play, wisdom, magic, remedy, nigin, trick, navo, fusun, khiylat is added to Arabic and Persian words such as navha and used as a word meaning the above. For example, "Seven fetuses agree to the dream," and there are a hundred kinds of beauty in their hearts. (208)

In the play, the word - yasadi, kurdi is given in a few bytes without division. In this case, the suffix no is added to the word itself as an independent word: (294) In this verse, the word "faulty" is used interchangeably with the word "faulty."

The word is used not only as an adjunct, but also as an independent word, ie in the sense of a musical instrument. It is used as a tool of a musician. For example: - He said: - "Bas turfadur bu sanatu

- Soz, - Denizkim, what's going on in this curtain. (Page 75) or

-Debon figs in the territory, -Symbols of fire on the head. (Page 249)

The art of this byte is the word "soz", which is used as a musical instrument in the sense of "word". The word "soz" can also be used in Uzbek to mean good in a sense it is also used in several places in the poet's epic. If it means "very good" in poetry, it is possible to use the phrase "very good" instead. In the play, we can see the meaning in the following bytes:

"If you're at the moon party, you're a nagmapardoz." (P. 258) or

"It's a trick of a fuss," he said softly in his hand. (Page 293)

Thus, the word and suffix "soz" in the play are used in more than twenty-five words in the play, meaning "live", "correct", "good", "musical instrument". It differs from the word in the modern Uzbek literary language only in the absence of Russian words.

In Alisher Navoi's work, the words with the meaning of amonim are used both as words and in addition. In the work, each word with the meaning of amonim is used in one or two senses as a Persian verb or we see that attachments are used.

Persian dictionaries give the following information about the word "soz": 1. The base tense of the word "soz" is from the present tense (false - the modern form of the verb to build, to make); 2. "soz" - 1) tool and tool: chikor, straw (tool - u tool, chikor, thing); 2) order, weight; 3) ready, prepared, (to prepare, to provide); 4) compromise, agreement, agreement (agreement, conformity, communication); 3. "soz" - 1) a small musical instrument, such as a tanbur, chang, tor (one of the musical instruments, chang, tor, similar to a tanbur); 2) melody music (musical melody); 3) jor, according to, sozgor kardan (jor, to coordinate). Or from the word "sozi" from ready snow, from pleasant ovar, from fake (to prepare, to bring, to set).

The word "soz" is used in Persian dictionaries in a much broader sense. In Navoi's work, too, most of the meanings of the word "soz", which has a Persian meaning, are used. "- wisdom, the creator of knowledge," cunning "- cunning, deceitful, cunning - cunning, deceitful." The Persian synonym of "cunning" is "trickster" (36). For example,

Chunin guft devil trickster Ki jovid zi, king gardanfaroz. (Firdausi) "trickster" - magician - used to mean

a magician, sorcerer, magician, sorcerer, deceiver, deceiver.

Niginsoz - the word "soz" in the word yasa, kur, which in Persian means nigin - (angushtarin, the seal of the angushtori, the king, the ring, the seal of the kings) We have seen that in many places in the play the word "soz" is used in the sense of "yasa" and "kur" in the sense of "amonim". In some

Persian words, "soz" changes the meaning of the word. For example, dom + soz = domsoz - deceiver, provocateur.

One of the polysemous words is "guftan" - the modern form of the verb to speak, to speak is "goy" - say, speak, along with the meanings of words, there are several other meanings in the play. The Uzbek and Persian dictionaries provide the following information on the use of the word "goy" in the Uzbek and Persian dictionaries. There is no information about "y", because the word belongs to the pure Persian language, and is not given separately because it is used only as a compound word. The word "goy" in Persian dictionaries Most of his poems are also used in the epic "Farhod and Shirin".

The Persian dictionary gives the following information about the word go '(goy): 1) go' (goy) - the present tense of the present tense of the verb guftan (guftan - to speak, to speak, to say) negizi); 2) go'(goy) - 1. each line is round, rough, each line is shaped like a kulola azlabta, resmon, chob soztashuda, ki bo on bozi mikunand; toppi chavgon, tope ki bo on chavgonbozi miko'nand. (round thing, round, made of cloth, made of thread and wood, and played in it; ball; chavgon ball, chavgon game ball); 2. Kinoya az chavgonbozi, goybozi, topbozi (playing ball, goy game, after chavgon game); 3. button (tagma) goyi giribon (collar button), goyi gardon (world, world), goyi zamin kinoya az kurrayi zamin (yer, zaminig kurrasi) and others.

All the meanings of the word "goy" used in Persian dictionaries are used in the words of Alisher Navoi's epic "Farhod and Shirin". This word is used separately and in most cases in combination.

These words are used in the meanings indicated in Persian dictionaries in the sense of amonim. 72), guftugo '(82, 122, 319, 340,345). Khushomadgo '(y) is a person who has another tamaluk migoyyad, tamaluqdar, laganbardor (laganbardor, one who praises one person, one who praises another).

Compliment is a made spirit (Don't bring compliment closer to you) In the work of Navoi:

"Great Ummid, the wisdom of your mother," What wisdom, the flattery of your mother. (Page 21)

"There's a color in each of them," he said, "but there's no color." (Page 345)

Or dot - in the sense of a pure speaker, a person who speaks in delicate sentences: - This word is a dotted letter, - This is a new word. (Page 72)

Goy is also used in the sense of the world, the earth, the ball, the small ball made of cloth or thread in the game of chavgon:

"When they get there, it's like a dragon," said Death's son. (Page 93)

In this verse, the word "goy" is used in the sense of the world, the world, in the sense of death in the world, in the sense of the word "amonim". In the following verse, "goy" is used 'p is used in the sense of a ball that plays in the game of chavgon. In both Saadi Sherozi's ghazal and Alisher Navoi's epic it is used in the sense of a ball in the game of chavgon:

"Let's go for a walk," said Diloar's grandfather. (S. Sheroziy. P. 302) or

Zual andoqki gypsy is black, - Yasar is always in the desert. (Page 351)

We can see that in the epic "Farhod and Shirin" the word "goy" is also used in the sense of "precious dur", meaning "round dur". "It's like a dead coffin," he said. (Page 351)

From the above verses it can be seen that the word "goy" itself is used in several Persian words in homonymous meanings. The words used in the work are navogo' - the word -go (y) and navo. the word itself also means amonim. For example, navo - I. 1) nagma, melody, echo, sound; 2) name yake az duvozdah status; name status yakom az "Shash maqom" (1. nagma, melody, voice, echo; 2. one of the twelve maqoms, the first maqom of the Shashmaqom);

II. 1) food, snacks, bedding, kut, food; 2) sarvat, doroi, boigori; 3) discipline, order, prosperity (eating, sleeping, blessing, wealth, wealth, existence); III. Eggs, dates, done dates (palm kernels, palm eggs) In Alisher Navoi's epic there are words used in the following senses: - Sleep with the eyes of the eye, -Navogo 'to bring him sleep. (Page 31)

It is known that in Persian, by adding the suffix "o" to the bases of modern verbs, a modern adjective is formed. For example, raso - mature, mature; building - visible, visible; chorus - eater; wise - knowing, knowing, etc. "With the addition of the suffix "o" to the word goy, it is as if - in the sense of speaking, speaking, walking or connecting, in the sense of amonim. For example: "Salib Haq Hamdiga Filhal Tili" (P. 112) or -As if they were not, -Amul marz ahlidin bexonumone. (P. 315) In these verses, "as if" was used in the sense of a conjunction, but in the following verse it means a preposition: nightingale (Page 352)

The word "grain" or the suffix "grain" is also used in the play as a word meaning "productive". This word is used in several senses. Dictionaries contain various information about this word and suffix, in particular, Persian-Tajik dictionaries contain information about the word or suffix "don" as follows:

-Don - the present tense of the verb to know, to understand; -Don is a Sufi noun meaning space and adverb. For example, "flower", "uterus", "novakdon" (salt), ash. -Don - abbreviated grain (grain -abbreviated form of the word)

In the explanatory dictionary of the Uzbek language - grain (f) - seed, egg, grain, 1) one product of cereals and legumes; wheat grain. 2) a set of such a product. All the Persian meanings mentioned in the above Persian dictionaries are also present in Alisher Navoi's epic "Farhod and Shirin". For example, the modern basis of the word "donistan" is to know in the following verses of the epic: -Keturdilar hakimi nuktdone , - Knowledge is the world within the world. (P. 32) or - Degach find the word personal sukhandon -Uzoftilar ani gamginu khandon.

It is known that the suffix "-don" is used as a modern form of the verb "donistan". Nuktdon (Arabic + Persian) - nukta - pure word, latif word + don - know, clean, pure words, a person who understands, a person who can distinguish good from evil. Sukhandon - suxanfahm in Persian dictionaries, suxanjanj; speaker, poet, writer. All Persian words are also used in Uzbek. However, the word sukhandon is understood as sukhan + don (f + f) - word + bil = word bilarmon, sozamol. "Personal Sukhandon" is a Persian suffix that means a person who knows the word, a person who knows the word. The play uses words such as wise (76, 107, 89, 92, 123, 124, 126, 206, 207), bisyordon (207), ignorant (242), and donovash (124) to convey this meaning. Cord (43, 46, 209, 207) - used in the business sense. Words that mean a vessel are also used in many places in the work: tobadon (5), zanaxdon (272), hardadon, and a suitcase. For example, "The flower is a window, and the door is a flower, but also the threshold." (P. 51) The word "tobadon" is also used to mean "tavadon" a frying pan. The words that mean grain, seed, are present in the following bytes: - Kokartib shulalik otdin sipandon, -Osib orgamchi tori birla sandon. (P. 38) In this verse, the words "sipandon" and "sandon" mean seed, egg, grain. "In Persian dictionaries - 1) to the plant khudro, which has a fine-grained seed (a wild plant with small black grains); sandon (sindon) - 1) a melody of an instrument, a coppersmith and a jeweler, whose face is an ahanro monda bo xoisku kuba mezanand kinoya az sandon (a tool of blacksmithing, coppersmithing and jewelry, in which iron is placed on it).

In his work, Navoi also used the word "khordadon" - a person who knows all the intricacies of the work. For example, "What's the point of paying attention?" (P. 345) Thus, the suffix "-don" in the work is used in all senses of Persian and Uzbek dictionaries, and in both languages it is both an adjective and an adjective. used in the nose.

The word "tob" is one of the most common words in the play. The word is used in both synonyms and antonyms. In Persian dictionaries, the word "tob" is used in the following senses: I. 1) from the present tense toft (to wrap, to wrap, to wrap around, to suffer); 2) chin, ojing; 3) rebellion - refusal, disobedience - disobedience to the order, opposition - resistance; II. 1) light - light, light - light, 2) temperature, heat - temperature, heat; 3) figurative anger, rage, fire - anger, frown, rage, 4) pain, anguish, grief; III. Endurance - strength.

Most of the word "tob" in the above Persian dictionaries is used in Alisher Navoi's epic "Farhod and Shirin". For example, to wrap, to wrap, in the sense of both transitive and intransitive verbs, is used in the following byte: - The torment of the stove in the mountain of sorrow - The pain of hitting the ground. (P. 255) or -When you take the light from the sun, -If you put my name on the spoon. (P. 257)

In this verse, "pechu tobi" means both to wrap and to wrap, to suffer, to suffer; "Solar tobidin" is used in the sense of light, light, temperature, heat. In the play "Musk Siyahtob (166) - black light-emitting musk; the word tobi (271) is the modern basis of the verb soz (sokhtan - to burn, to burn) and is used in the sense of burning, overheating. For example, 834 51 93 90 88 S70Rwp In the following verse, the poet informs us that the word tob means several of the above meanings. - Both the pain of the first particle and the pain of the last word. (P. 271) In this verse, the words "suffering", "mercy", "light", "suffering", "pure love", "burning" and "burning" are used. In the poem, "mohitobon" (186), oh tobi, tobi (197, 204), inontob (208), tob kibi tob (256), sun tobidin (257), tobidin otashpasti (315), jahantob (323), nihon tob (323), including words and phrases that contain all the meanings given in the above dictionaries, are used in homonymous meanings, and this meaning is also reflected in the epic. we can see. In this article, we have tried to give information only about some of the words used in the play.

The words productive and inefficient used in such meanings are used a lot in the play. In all of them the bases of modern Persian verbs were also involved.

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