

Homonyms in the Persian Poetry of Muhammad Iqbal

By

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Abstract

The article is devoted to the study of the linguistic features of the poetic heritage of the Persian-speaking poet Muhammad Iqbal, in particular, the lexical-semantic features and processes of positional use of homonyms in poetry. The article examines the lexical features of homonyms and homonymous words in the Persian poetry of Muhammad Iqbal. One of the topical aspects of studying the linguistic features of the poetic heritage of Iqbal is determining the place of the Persian language in his life, the reasons for its use in the poet's work, since Iqbal is one of the few poets for whom Persian is not the native language and the language he didn't speak. The material for the study was excerpts from the poet's work and his poem in Persian. It should be noted that Muhammad Iqbal, most of his poetry, reflecting his social, political and philosophical views, wrote in Persian. On the basis of examples from the poet's works, the role of homonyms in poetic images, expressions of thoughts, in the formation of metaphorical combinations is determined. When analyzing the words of the homonymous group, which are characterized by special morphological and syntactic characteristics, the authors took into account their distribution into homonymous groups.

Keywords: Muhammad Iqbal, Persian poetry, Persian language, homonyms and homonymic words, lexical features of homonyms, semantic meaning of words.

1. Introduction

The study of the language of the artistic heritage, its lexical and semantic features, the place and use of vocabulary in the work of poets and writers is one of the topical problems of linguistics.

Muhammad Iqbal Lakhuri (1877-1938) is one of the most prominent thinkers and great personalities of the Islamic world and Persian literature in the Indian peninsula at the beginning of the twentieth century, who is also very popular in the world as a philosopher of the East (Akhmedova et al., 2018).

His Persian poetry is full of deep concepts and meanings, which is a sign of the expansive thinking of Iqbal. He introduced new concepts and thoughts into the verse. His poetry and ideas became a beacon of culture and education in the awakening self-consciousness of the peoples of the East.

As it was noted, Muhammad Iqbal wrote most of his poetry in Persian. Referring to examples from the Persian poetry of Iqbal, we tried to determine the role of semantic groups, in particular homonyms in poetic images, expressions of thoughts, in the formation of metaphorical combinations.

The poet's effective use of the meaning of the semantic unit of the language and the words of the homonymous group, first of all, speaks of the poetic mastery and skill.

2. Methods

The material for the study was excerpts from the poet's works and Persian poems. It should be noted that Iqbal, most of his poetry, reflecting his social, political and philosophical views, wrote in Persian. These include the Masnavi "اسرار خودی" [Asrār-e xudi] ("Sacraments of a Personality"), "رموز بی خودی" [Romuz-e bi-xudi] ("Allegories of Self-denial"), a collection of poems "پیام مشرق" [Payām-e Mašriq] (Message from the East), collection زبور عجم [Zabur-e Ajam] (Persian Psalms), poem جاویدنامه [Jāvid-nāma] (Javid-name), Masnavi "مسافر" [Mosāfir] ("Traveler"), Masnavi "پس چه باید کرد ای اقوام شرق؟" [Pas če bāyad kard ey aqvām-e šharq] ("So what should you do, Oh peoples of the East?!"), a collection of poems "ارمغان حجاز" [Armaghān-e hejāz] ("Gift of Hijaz").

In the work we used the descriptive method, the method of contextual analysis by Prigarina N.I., as well as the works of researchers and lexicologists in the study of the poetic heritage of Muhammad Iqbal (Prigarina, 2011).

3. Results and Discussion

Semantic groups are one of the most important layers of the lexical composition of a language, as they are based on the meaning of the word itself. Homonyms stand out among semantic groups and are very often found in all languages and this group of words is associated with polysemy (Akhmedova et al., 2019).

It should be noted that in the knowledge of the boundaries of word homonymy: the difference between homonymy and polysemy, the relationship and commonality of these semantic groups, many researchers face different positions. When interpreting lexical polysemy, clarifying the conceptual and semantic range of a given lexical category, even within

the meaning of certain types of homonyms, scientists hold different opinions. Some researchers consider polysemy and homonymy as two lexical categories, independent of each other, while others stick to the point of view that homonyms are also polysemantic words. A. Muminov in his work emphasizes that “The interconnection of these two lexical categories lies in the fact that some homonyms, due to the distance of one of the meanings of polysemantic words, arise from the environment of the original meaning. Historically, the roots of such homonymy and polysemantic words are the same, however, today they express two concepts” (Muminov, 1975). To determine the difference between polysemantic words and homonyms, it is necessary to consider the features and circumstances of the appearance of homonyms from the linguistic point of view. The most characteristic features of polysemantic words and homonyms are specified in the context of their meaning and conditions of use.

According to the researcher S. Arzumanov, homonyms are formed by converting the original word into a homonym with a borrowed word and by means of a sound change in the composition of the word: the random occurrence of various polysemantic words of the same sound composition, which for the most part entered the vocabulary from adverbs and dialects of the language (Okilova, 2017).

Yu.A. Rubinchik considers the expansion of the original meaning of units to be the main reason for the emergence of homonyms, as a result of which, in his opinion, it receives a new, additional meaning (Rubinchik, 1983; Ghosh & Aithal, 2022; Gultom et al., 2021).

According to the researcher Kh. Majidov, the factors of the appearance of homonyms are not uniform, “the main reason for the appearance of such words is associated with the limited sound system of the language”. In other words, all the words of the language “occur as a result of the contact of an adequate number of sounds and as a result of which different words sometimes in the sound composition become completely and partially similar (Modern Tajik language. Vocabulary, 1981). For example, the existence of the homonymous words "bāz" - open, "bāz" - again, "bāz" - the name of a bird; "Shāna" - comb, "shāna" - scapula; “Shast” - sixty, “shast” - speed, “shast” - a fishing rod and many others are associated with this very phenomenon.

Muhammad Iqbal also skillfully used the meanings of homonymous words in his work (Bayzoev, 1999). Let’s consider a few examples from his poetry. One of such categories of words is the unit بار [bār], which has even seven homonymous meanings in modern Persian.

The lexical unit بار [bār] in the Persian dictionary is interpreted with the following homonymous meanings: I [bār] 1) load, burden; luggage; pack, bale; 2) the product; 3) burden, heaviness, burden; II time, III reception, IV stem of the present tense of the verb باریدن [bāridan] scattering, pouring out; VI bar, restaurant; VII also بارخداى Lord God! 2) *old mister*. [6, Vol. 1, p.162].

Iqbal used the following meanings of the word بار [bār] in his poetry:

a) times:

ای بلبل، از وفايش صد بار با تو گفتم،

تو در کنار گيری باز اين رمیده بورا.

/Ey bolbol, az vefāyash sad bār bā to goftam,

To *dar kenār giri baz in ramideburā*/ (Iqbal Muhammad, Complete Works of Persian Poems, 1990)

/ Oh, nightingale, a hundred times told you about her loyalty,

Take this frightened soul under your wing. / (Okilova, 2017) hereinafter, interlinear translation of verses from Persian of Okilova H.A.]

b) weight, load:

خرقه خود بار است بر دوش فقیر

چون صبا جز بوی گل سامان مگیر

*/Kherqe khod **bār** ast bar duše faqir,*

Čon sabo joz bu-ye gol sāmān magir/

/ Clothes already have a burden on the soul of a beggar

Like the wind, don't take your clothes except for the smell. / (Okilova, 2017)

c) fruit:

این شجر جنت ز عالم بوده است

تلخی بار پیکار آورده است

/In šajar jannat ze ālam budeast,

*Talkhi-ye peykār **bār** āvarde ast/*

This tree was heaven on earth

Those who brought the bitter fruits of the battle. / (Okilova, 2017)

The word بار [bāz] is one of the widely used homonymous units of the Persian language, which has the following meanings: I. 1) open, open, open; 2) again; II all over again; III hawk, falcon; IV stem of the present tense of the verb باختن [bāxtan] playing smth; V 1) *chem.* Base, reason; 2) base VI; 1) elbow 2) quarter, span; VII *old* preposition to, in the direction (Rubinchik, 1983)

Muhammad Iqbal, in his poems, skillfully used this word in several homonymous meanings:

a) снова:

بار می آئی سوی اقوام شرق

بسته ایام تو با ایام شرق

/Baz miyāyi su-ye aqvām-e šarq,

Baste ayām-e to ba ayām-e šarq/

/ You will come again to the peoples of the East,

Your days are connected with the everyday life of the East. / (Okilova, 2017)

b) again, all over again:

در فضائی صد سپهر نیلگون

غوطه پیهم خورده باز آید برون

/Dar fazāyi sad sepehr-e nilgun,

Ghute peyham khurde baz āyad borun/

/ In the space of a hundred blue spheres,

Floundering, it will float up all over again. / (Okilova, 2017)

c) back

زنده کن در سینه آن سوزی که رفت

در جهان باز آور آن روزی که رفت.

/Zende kon dar sine ān suzi ke raft,

Dar jahān baz āvar an ruzi ke raft/

/ Revive in your soul the ardor that has died down

Bring yesterday back to this world. / (Okilova, 2017)

d) falcon

صید مؤمن این جهان آب و گل

باز را گوئی که صید بهل؟ خود

/Seyd-e mo`men in jahān-e āb-o gel,

Bāz-rā guyi ke seyde khod behel/

/ The believer's extraction of this world from dust and water,

Will you tell the falcon to release its prey? / (Okilova, 2017)

e) open

به روی من در دل باز کردند،

ز خاک من جهانی ساز کردند.

/Be ru-ye man dar-e del bāz kardand,

Ze khāk-e man jahāni sāz kardand/

The doors of the soul were opened before me

The whole world was created from my dust. / (Okilova, 2017)

It is worth mentioning that in the component of verbs the unit "bāz" either gives the meaning of repetition of an action, or a reverse action, or is omitted when translated into another language. For example, in the following lines of poetry, when translating the verb باز گو "bāz

gu", you can indicate the repetition of the action ("say again"), or translate in the meaning of "say openly", "reveal the meaning", or you can simply translate as "say":

فطرت تو مستنیر از مصطفی است،
باز گو آخر مقام ما کجاست
/Fetrat-e to mostanir az Mostafāst,

*Bāz gu ākher maqām-e mā kojāst/
/Mustafa sends light to your soul,
Finally, tell me where our path is. / (Okilova, 2017)*

رازها با مرد مؤمن باز گوی
شرح رمز «کل یوم» باز گوی
*/Rāz-hā bā mard-e mo`men bāz guy,
Šarh-e ramz-e "kolli yavmin" bāz guy/
/Reveal secrets to a believing person,
Reveal the mystery of "every day". / (Okilova, 2017)*

The word **کی** "key" in the Persian dictionary is interpreted with the following homonymous meaning:

کی[key] I when? what time? How long? until what time? **کی[key] II** *hist.mult.* **کیان[keyān]** 1) padishah, king, lord; 2) Kiyamid (representative of the Kiyamid dynasty) ; 3) the 1st component of the proper names of the padishahs of the Kiyamid dynasty (for example: Keyhosrov, Khosrov Qiyamid) ; **کی[key] III** contraction from **که ای** (Rubinchik, 1983)

کی[key] I

زیستن تا کی به بحر اندر چو خس
سخت شو چون کوه از ضبط نفس.
*/Zistan tā key be bahr andar čo khas,
Sakht šow čon kuh az zabt-e nafas/
/ As long as you live in the river like litter,
With a sigh, become strong as a mountain. / (Okilova, 2017)*

Or, in another example, the poet uses this word in both homonymous and synonymous meanings:

دلا نارایی پروانه تا کی نگیری شیوه مردانه تا کی
یکی خود را به سوز خویشتن سوز طواف آتش بیگانه تا کی
*/Delā nārāyi-ye parvāne tā key, Nagiri šive-ye mardāne tā key,
Yeki khod-rā be suz-e khištan suz, Tavāfe āteše bigāne tā key/
/ Oh heart, as long as you are indecisive as a moth,
How long will you not accept the customs of the brave?!
Burn yourself down with your own fire
As long as circling around someone's fire / (Prigarina, 1981)*

کی[key] II

بگذر از کاوس و کی ای زنده مرد
طواف خود کن گرد ایوانی مگرد.
*/Begzār az Kāvooos-o Key ey zende mard,
Tavāf-e khod kon گرد-e eyvāni magard/
/ Oh man, leave Kovus and Kai,
Know yourself; do not circle around the palanquin. / (Okilova, 2017)*

Due to the distinctive features of the Arabic script in the Persian language, this lexical unit may have a homograph, which, for the same spelling, is pronounced as "ki" in the meaning

of the interrogative word “who”.

4. Summary

One of the topical aspects of studying the linguistic features of the poetic heritage of Iqbal is to determine the place of the Persian language in his life, the reasons for its use in the poet's work, since Iqbal is one of the few poets for whom Persian is not the native language and the language in which he even didn't speak. His rich artistic legacy, reflecting the highest humane values, has responded to world civilization and received a worthy evaluation (Akhmedova et al., 2018).

The relevance of the research is determined by the fact that the study of the work of Muhammad Iqbal, where various meanings of homonymous words and expressions are used, is an important aspect of the study of linguistic material in the Persian language.

The study of this lexicological aspect of the work contributes to a more thorough interpretation of the meanings of words in Persian classical poetry.

5. Conclusions

In the Persian language, in contexts of various levels, a large number of words of the homonymous group function, the words which are characterized by special morphological and syntactic features. Within the framework of this article, it is impossible to consider all the words of the homonymous group, including identifying the lexical and semantic features and processes of positional use of homonyms in various contextual levels and situations.

Along with other lexical groups, homonyms in the works of Iqbal are not limited to the examples we have given. In this regard, limiting ourselves to the examples given, it is necessary to highlight the fact that Muhammad Iqbal widely uses linguistic phenomena for a more accurate expression of thoughts, which once again proves his deep knowledge and his boundless love for the Persian language.

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