ТЮРКСЬКІ МОВИ

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LEXICAL-SEMANTIC MODEL OF OPPOSITE ANTONYMS IN THE AZERBAIJANI VERSION OF "DIVAN" BY SH.I. GULSHANI: A MODERN SEMANTIC APPROACH

The article examines the lexical-semantic model of opposite antonyms in the Azerbaijani version of the Divan. It is noted that the existence of antonymy in the language is due to the presence of contradictory aspects of objects and events in the reality surrounding a person. The article analyzes the relationship of antonymy in the linguistic material of the Azerbaijani "Divan" of Sh. I. Gulshani based on structural-semantic typology (K. Lionts, D. A. Cruz), cognitive semantics and the use of fuzzy concepts (L. Zade, S. Abdullayev) in linguistics. It is established that the logical division of antonyms is determined based on the essence of the semantic conflict. Within the framework of the theory of fuzzy expressions, variable, graded and conceptually dependent semantic boundaries of opposite antonyms, organized along different semantic axes, are more fully explained. According to the modern semantic approach, the poles of antonymous words are assessed as dynamic systems connected by varying degrees of semantic transitions, not isolated from one another by clear boundaries. It has been demonstrated that since complementary antonyms are organized according to the binary principle of opposition, there is no graded affiliation between the two poles. Depending on the context, the conflict between opposing antonymous poles weakens, and as a result of semantic convergence or semantic neutralization, the fuzzy, variable semantic nature of antonyms is revealed. It is noted that in the linguistic material of "Divan", antonymy is of particular importance not only as a lexical-semantic phenomenon but also as a cognitive mechanism that ensures the organization of a conceptual model of thought. An analysis of examples selected from the source material and supporting theoretical concepts demonstrates that antonyms not only create lexical conflict in a poetic context but also shape conceptual semantic relationships such as integrity, intensity, and continuity. Thus, modern semantic approaches allow us to identify the hidden semantic potential of antonyms in classical texts at a new theoretical level.

Keywords: *Divan literature, opposing antonyms, lexical semantics, logical semantics, fuzzy semantics, cognitive linguistics, conceptualization.*

Introduction. Antonyms act as an important cognitive tool in human perception of reality, comparison, evaluation and categorization of phenomena and concepts. From this point of view, antonymy is not only an element of vocabulary, but also a semantic phenomenon related to the conceptualization of reality in human thinking.

In the lexicon of Sh.I. Gulshani's Azerbaijani "Divan", which has been analyzed from various aspects, antonymous words directly participate in the organization of the meaning structure of the literary text, performing various functions within the context. Taking into account these features, antonymy in the language material is systematically analyzed for the first time on the basis of dynamic-functional, logical-semantic typology, and fuzzy theoretical models.

The linguistic structure of "Divan" reflects the author's thought's structuring of the world as a binary, complex, and multifaceted system of contradictions. For this reason, antonymy, which we analyze within the framework of modern semantic approaches, is evaluated not as a simple set of "antonymous words",

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but as a fundamental cognitive model of the author's thought expressing the opposite sides of the world, reality, and the human soul. The system of antonyms in the language material of "Divan" is analyzed on the basis of modern typology on the basis of four divisions – complementary (binary), contrar (gradable, fuzzy model), conversive (mutual relationship), and vector.

Task statement. The purpose of the study is to bring the antonym system of Sh.I. Gulshani's Azerbaijani "Divan" from the framework of the classical logic model to the level of dynamic semantic categories and analyze the variable, fuzzy semantic nature of antonym pairs based on examples.

Analysis of recent research and publications. In the studies of linguists such as H. Hasanov, S. Jafarov, N. Mammadov, Z. Verdiyeva in Azerbaijani linguistics, the phenomenon of antonymy was mainly explained on the basis of the classical binary relationship, that is, as a sharply demarcated category, and the intermediate position of the contradiction and, as a whole, the phenomenon of antonymy was not involved in systematic analysis on the basis of modern semantic theories.

In world linguistics, studies conducted by J. Lyons, D.A.Cruse and other linguists expand the traditional approach to antonyms standing at opposite poles within the lexical paradigm and present a new theoretical framework. The modern approach puts forward the classification of antonymy in paradigmatic relations based on a logical model. As a result, modern theory considers not only the absolute opposite relationship of antonyms, but also the semantic intensification of meaning between two poles, the expression of processes directed oppositely in language, contrasting antonymy or complementary aspects of the same situation. In modern world linguistics, antonymy is analyzed as a semantic linguistic phenomenon that models various opposite relationships. J. Lyons, examining the semantic opposite relationship in a broad framework, analyzes antonyms as a type of this system. In this case, three types of oppositeness are distinguished – antonymy, conversion and complementarity [3, p. 460]. J. Lyons refers the term "antonym" only to gradable contrar antonyms [3, pp. 460–462].

One of the widely accepted classifications of antonyms in world linguistics was presented by D.A. Cruse. According to this classification, antonyms are divided into complementary, contrar, reversive and conversive types [1, pp. 198–213].

The application of modern theoretical approaches to specific language material is of particular importance in terms of determining the functional characteristics of the antonymic relationship.

Results and discussion. Contrarian (gradual) antonyms. Contrarian antonyms are the most discussed and observed type of oppositional relationship in linguistic literature. The semantic structure of gradational or contrarian antonyms, which oppose the binary foundations of the classical antonymy theory, is distinguished by its dynamism, fuzziness, and intensification of meaning. Unlike binary antonyms, in a contrarian opposition, the negation of one side is not considered an absolute affirmation of the other. Depending on the poetic context and metaphorical projections, contrarian antonyms reflect their fuzzy semantic nature more sharply. Because the semantics of contrarian lexical units is not strictly bounded, but is associated with transition zones of various degrees. It is this point that makes the analysis of contrarian antonyms relevant from the perspective of cognitive-semantic approach and fuzzy logic.

As J. Lyons noted, the relationship between contrarian pairs is not based on a binary opposition, but on the principle of comparative degree [2, p. 271]. According to the concept of contrast by J. Lyons and D.A. Cruse, antonymy, as only one type of semantic opposition phenomenon, mainly covers semantic relations between gradable adjectives (hot-cold, big-small) with intermediate (transitional) meanings [2, p. 279; 1, p. 204]. This feature of contrarian antonyms, on the other hand, naturally connects these language units with the theory of fuzzy sets developed by Lutfi Zade.

According to the theory of fuzzy sets put forward by L. Zade in 1965, many categories of the real world are considered not as sets with sharp boundaries, but as fuzzy sets, each element of which has a certain degree of membership (in the interval from 0 to 1) [4, p. 338]. According to the theory of fuzzy sets applied to linguistics in later periods, the semantic relationship between many units existing in natural language does not have sharp boundaries, but "transitional and intermediate meanings". Commenting on the theoretical foundations of fuzzy logic and fuzzy linguistics in Azerbaijani linguistics, S. Abdullayev also emphasized in his work that semantic boundaries are relative [6, p. 53].

This theoretical framework provides a basis for a more complete explanation of the graded, dynamic and transitional nature of the cognitive-semantic structure of contrar antonyms developed in the Azerbaijani "Divan" by Sh.I. Gulshani as an example of a classical poetic text. The analysis of the linguistic material of the source shows that contrar antonyms are

manifested in various conceptual areas – time (temporal), space, emotional-psychological and others.

As a structural element of the macro-area of time, the temporal lexicon "is structured in the form of systematically interconnected groups" [8, p. 28]. G. Jafarov, in his ideas on the systemic relationship of the temporal lexicon, considered the semantic system of temporal names in terms of relevant subgroups (names of time units, names of days, names of years, names of months, names of seasons) [5, p. 249]. In the lexical system of "Divan", the concept of time is also organized at three different levels: micro-temporal (day names) – *səhər-gecə, leyli-nəhar, gecə-gündüz, sübh-şam, dün-gün, sabah- şam, şam-səhər, gün-gecə;* macro-temporal (season names) – *yaz-güz, yaz-qış*; expressing the concept of relative time – *əvvəl-axır*.

Temporal units such as *gecə-gündüz, leylü nəhar, şamü səhər, sübhü şam* that enter the micro-temporal field appear as two poles with intermediate transitions, "middle positions". Antonym pairs that form a closed system and are distinguished by their semantics of contradiction at first glance create a different semantic landscape in the text. For example: *Şəm'ə dönüb dilərəm başdan – ayağə yanam, Anun içün tutuşub şamü səhər yanarəm* (I wish to burn from head to toe like a lamp, Therefore, I cling to the lamp until morning) [7, p. 239]; *Yeddi gün cizginübən yer yüzünə leylü nəhar, Nə dilər seyr edübən gərdişi-təkrar nədür?* (Night and day revolve around the earth for seven days, What does it mean by the circle?) [7, p. 99]; *Ayü gün vəchün görəli gecə-gündüz dövr edər, Sübhü şamın vəchün istər zuziya ilə nədim* (The moon and the sun circle day and night to see your beloved's face, the dawn and the evening want to see your face with the stars) [7, p. 245].

As can be seen, the selected antonyms, moving away from the content of "direct confrontation" within the context, combine the beginning and end boundaries and express a complete and continuous semantics of time. It is precisely the length of this time period that denies the direct connection and gap between the two poles and confirms the existence of gradual meaning transitions. This is explained by the principle of graded membership from the point of view of L. Zadeh's theory of fuzzy sets [4, p. 338].

In this case, the "integrated time" between the two poles expresses the inexhaustibility of the time spent by the lover in longing and separation, the fact that the suffering he endures in the path of love continues despite the passage of a long time, as well as the continuous circulation of the world in this time period.

In the text, the author forms a different semantic confrontation in the contextual framework without changing the lexical status of the antonyms night and day, yesterday and day. For example: Ey *gecədə gündüzüm*, həm eyd ilə novruzum, Ey rövşən edən gözüm, didarünə müştaqəm (Oh, my day and night, my holiday and Novruz, my beloved who brightens my eyes, I long for your face) [7, p. 213]; Bəni bir Leyli Məcnun qılaldan eşidün buni, Seçəməzəm *düni güni*, nedim den, bilməzəm nedim (Know this from the one who made me crazy over Leyli, I can't distinguish between night and day, tell me what to do, I don't know what to do) [7, p. 252].

At this point, the author introduces the contradictory nature of the main attributes of night (dün) and day (gün) into the text as a sharp contrast relationship. For the author's consciousness, the temporal opposition of night and day, yesterday and day, is perceived as an absolute truth. If in the previous verses, the continuity and integrity content connecting the beginning, middle and end boundaries is brought to the fore rather than the mutually negating essence of the contra antonyms, in these examples we are considering, the darkness of night (dün) is contrasted with the light of day (gün) based on the distinguishing feature of the antonym pairs. As a result, the conceptual semantics of the antonyms reflect the lover's state of mind and emotional state. In another verse, Gulshani neutralizes the contrast semantics of temporal lexical units within the context and includes them in the same semantic field, and as a result, antonymic neutralization is replaced by semantic parallelism. For example: Gözün yaşı rəvan olmuş *səhərlər, Gecələr* varmadun bir ləhzə xabə (In the mornings, tears flowed like a flood, At nights you could not sleep for a moment) [7, p. 346]; Hicriyilə gün kimi yanıyıram *gündüzin*, Vəslin umub *gecə* həm, dəxi betər yanarəm (In your separation, I burn like the day during the day, And at nights, I burn even worse to be reunited with you) [7, p. 238].

It is known that in the human mind, day and morning are always perceived as a mechanism that involuntarily associates positive (light, new day, happiness, peace, etc.), and negative (darkness, pain, illness, suffering, etc.) night. However, the text has managed to include these types of antonyms in the same conceptual field (the description of a suffering lover) through semantic neutralization. As a result, for a suffering lover, day is as painful as night.

A similar semantic neutralization, projected on the level of consciousness and into the language, is also observed in the words spring and autumn. Although, in complete contrast to spring, autumn's "spo-

ilage" of the spring landscape of nature conditions the antonymy of these two poles, the context neutralizes this conflict and unites the antonymous words in the same semantic field. For example: Əqlüm başa gəlməz bənim, ta kim, seçəm dünü günüm, Bir oluban *yazü güzüm*, bilsəm nədəndür, bilməzəm? (It doesn't occur to me that night and day are the same, summer and autumn, and even if I knew why, I don't know?) [7, p. 251].

Thus, the author indicates that the lover has become crazy with love and is even unable to choose between two completely different concepts.

In general, the semantic opposition of the names of the seasons included in the macro-temporal field in the text of "Divan" expresses various conceptual circles of the concept of time. It is known that the seasons of the year form a closed system that is continuous and replaces each other according to the objective laws of nature. The picture of the seasons of the world is named through the national linguistic consciousness and is determined subjectively by dividing it into the beginning, middle (transition) and end elements. In Gulshani's mental consciousness, the beginning of the year is associated with spring, which is a symbol of the awakening and revival of nature, and winter, when nature comes to a frozen, static state, is conceptualized as the end. For example: Yaslu kimi göz yaşın tökənə *yazü qışın,* Dərd ilə derəm, bilür sur ilə matəm nədür (To him who sheds tears in spring and winter, Because I am in trouble, he knows what joy and mourning are) [7, p. 75].

In the example, the author presents the time axis of spring and winter on two different semantic levels. First of all, the author emphasizes the continuous and repetitive cycle of time, taking into account the two poles of the time axis and the transitional stages on the axis. On the other hand, based on the associative semantics of spring and winter structured in consciousness, he appeals to the nature of sharp antitheses. As a result, it is impossible for a person who cries continuously from spring to winter not to notice joy and mourning (consciousness conceptualizes winter as darkness, mourning, and spring as light, joy).

The concept of time also manifests itself in the age category, which reflects the stages of human life in the system of contra antonyms of "Divan".

G. Jafarov, explaining the age category as a system element in his research work, writes: "The category "age" does not create large lexical classes in the Azerbaijani language: the category "gender" allows dividing the corresponding lexemes into two large classes" [5, p. 217]. Let us consider the contextual-semantic function of the antonym pairs *pir – cavan, yigit – pir* based on the age difference between individuals of the same sex (male), based on the concept of "gender" as a classification criterion.

For example*: Yigitdir,* eşq ilə *pirə* qocaldı deməgüz, billah, Görübən Gülşəni nisbət neçə *pirü cəvan* idi (He is young, don't say he has grown old from love, by God, how old he was when he saw Gulshani) [7, p. 362].

Since life is not sharply defined, but consists of gradual transition stages, the examples we have analyzed theoretically are characterized as contrarian antonyms. However, the fuzzy boundaries of meaning can change based on contextual and mental criteria. The author points out that *yigit//cəvan* reaches the level of *pir (qocalıq)* due to love. In this case, the contrast between pir and young man can be measured in context not only by biological age, but also by moral and spiritual experience. n this case, the word "pir" is characterized as an image of an "elder" or "world-experienced old man" who represents the social status and status of a person and guides the young. The word pair "*kiçi-ulu*", which is considered contrarian antonyms, does not express a physical age conflict, but rather a semantic generalization and integration. For example: Səni istər könüldən can verübən, Məhəbbətdən yenən dəm "*kiçi-ulu"* [7, p. 309]. As can be seen, the "intermediate, "transitional" semantic structure of contra antonymy, combining the "first (small)" and "last (great), provides the basis for creating a complete, generalized semantic model. As a result, consciousness structures all age groups of society at the linguistic level through these two poles. In the source language, contra antonymy is clearly observed in words that express the psychological and intellectual state of a person.

For example: Eşqə münkir *aqilə dəli* derəm, bixəbər, Gövdanü qulu səfih, ana ne desəm yarar (I call the intelligent person who denies love crazy, I call him stupid, whatever I call him is fine) [7, p. 172]; Haləti-eşqi görüb qal ilə tən eyləyən, *Alim* isə *cahilin* yolun urar bixəbər (He who sees the state of a lover and criticizes him, even if he is a scholar, unknowingly follows the path of an ignorant person) [7, p. 166].

The contrar antonyms *aqil* and *dəlü* express the extreme points of the transition process "aqil-orta hal (bilməzlik)-dəli / wise-middle state (ignorance)-mad". From a linguistic point of view, this semantic line, formed on the basis of the principle of gradation, intensifies from positive to negative – from intelligent to insane. However, since the philosophy of Sufism goes beyond the boundaries of reason and logic, in this context, reason remains helpless in the face of madness. In the last verse, the author points out that

there is no fuzzy boundary between the scholar and the ignorant in the spiritual world. In Sufism, a scholar who does not understand the essence of love can be considered ignorant in the spiritual world.

According to the modern theory of antonymy, the word pair "uslu" and "deli" are considered antonyms with intermediate meaning transitions. However, Gulshani, by using two opposite poles together in the text, attributes the two sharpest, mutually exclusive signs of the semantic axis to one subject. For example: Cəhanda *uslu-dəlüyəm*, eşidilmiş degil inan, Bana bənsüz bu söyləyən nədəndir, bilməzəm, bilsəm? (I am a wise fool in the world, such a thing has not been heard, I do not know, if I knew) ?) [7, p. 253].

As can be seen, the maximally distant pair of words exists in the language to the same extent and at the same time. As a result of the joint processing of opposite-meaning components, an oxymoron arises in the artistic language. This reveals a more complex cognitive mechanism of fuzzy semantics based on the principle of gradation. Within the framework of the fuzzy approach, as a result of the interaction of opposite-meaning units, a new and indefinite semantics is formed. This situation, which the author perceives as unusual and cannot name in the language, indicates that Sufism has a fuzzy modeling and that love is not subject to human cognitive categories.

The in-contextual analysis of the contradiction based on the principle of gradation and intensification reveals the dynamic semantic nature of the antonym. The fuzzy semantic transitions of the words *dəli* and *uslu* are clearly revealed precisely in different contexts. For example: Nə *dəlüyəm*, nə *usluyam* eşidilmiş degil inan, Sayuqlar kimi sözlüyəm, nədəndir bilməzəm, bilsəm? (I am neither crazy nor wise, believe me, it is something unheard of, I speak words like a delirious person, I do not know why?) [7, p. 253].

Fuzzy thinking, which provides orientation to new choices among the existing possibilities of reality, is reflected at the linguistic level in the *nə – nə də* linguistic structure. At this time, the "undefined" essence that the author's consciousness cannot determine and does not correspond to the degrees of meaning of the existing semantic axis is revealed. In this example, the author refers to the existence of a state of consciousness that he cannot name due to the influence of love.

As can be seen, in contra antonyms with a fuzzy semantic structure, the context is variable, the meanings are graded, and the boundaries are imprecise. Therefore, by integrating the principles of fuzzy logic theory into the linguistic framework, it is possible to more clearly define the semantic boundaries, graded nature, and meaning transitions of antonymy.

Conclusion. The results of the study show that the system of contrarian antonyms of Sh.I. Gulshani's Azerbaijani "Divan" is a complex semantic phenomenon formed as a result of the interaction of structural, graded and contextual factors. The semantic capacity of contrarian antonyms expresses more complex semantic relations such as meaning actualization in speech conditions, continuity, integrity and intensity as a result of semantic neutralization. As a result of modern semantic approaches and the application of fuzzy logic theory in linguistics, the dynamic semantic nature of contrarian antonyms is revealed more clearly. Because fuzzy logic evaluates antonymy not as a sharp lexical conflict, but as a set of "graded memberships and meaning transitions" in a single semantic field.

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Халілова З. Х. ЛЕКСИКО-СЕМАНТИЧНА МОДЕЛЬ ПРОТИЛЕЖНИХ АНТОНІМІВ В АЗЕРБАЙДЖАНСЬКОМУ ВАРІАНТІ «ДИВАНА» Ш.І. ГУЛЬШАНІ: СУЧАСНИЙ СЕМАНТИЧНИЙ ПІДХІД

У статті розглядається лексико-семантична модель протилежних антонімів в азербайджанському варіанті «Дивана». Зазначається, що існування антонімії в мові зумовлене наявністю суперечливих аспектів об'єктів та подій у реальності, що оточує людину. У статті аналізується взаємозв'язок

антонімії в лінгвістичному матеріалі азербайджанського «Дивана» Ш.І. Гульшані на основі структурно-семантичної типології (К. Ліонц, Д. А. Круз), когнітивної семантики та використання нечітких понять (Л. Заде, С. Абдуллаєв) у лінгвістиці. Встановлено, що логічний поділ антонімів визначається виходячи з сутності семантичного конфлікту. У рамках теорії нечітких виразів більш повно пояснюються змінні, градуйовані та концептуально залежні семантичні межі протилежних антонімів, організовані вздовж різних семантичних осей. Згідно з сучасним семантичним підходом, полюси антонімічних слів оцінюються як динамічні системи, пов'язані різним ступенем семантичних переходів, не ізольовані один від одного чіткими межами. Було продемонстровано, що оскільки комплементарні антоніми організовані за бінарним принципом опозиції, між двома полюсами немає ступеневої належності. Залежно від контексту конфлікт між протилежними антонімічними полюсами послаблюється, і в результаті семантичної конвергенції або семантичної нейтралізації виявляється нечітка, змінна семантична природа антонімів.

Зазначається, що в лінгвістичному матеріалі «Диван» антонімія має особливе значення не лише як лексико-семантичне явище, а й як когнітивний механізм, що забезпечує організацію концептуальної моделі мислення. Аналіз прикладів, відібраних з вихідного матеріалу та підтверджуючих теоретичних концепцій, демонструє, що антоніми не лише створюють лексичний конфлікт у поетичному контексті, але й формують концептуальні семантичні зв'язки, такі як цілісність, інтенсивність та безперервність. Таким чином, сучасні семантичні підходи дозволяють виявити прихований семантичний потенціал антонімів у класичних текстах на новому теоретичному рівні.

Ключові слова: *диванна література, протиставлення антонімів, лексична семантика, логічна семантика, нечітка семантика, когнітивна лінгвістика, концептуалізація.*

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