In his publicistic texts N. S. Leskov employs a wide range of stems in the variety of their structural and semantic relations as motivating ones, which is especially evident in the word formation of compound adjectives. The writers’ frequent derivation of occasional compounds may be explained mainly by the capacity of composition as a productive word-building technique for adjectival formation. This technique contributes to the word-building of concise and emotionally saturated images due to the possibility of expressing a complex trait containing various shades of meaning by one word. The trends to use laconic and expressive speech are found in the word-building of compound adjectives. Compounds can act as an economical means of creating metaphors, personifications, hyperboles, making them an important tool for publicism with its dominant function of influencing the reader. For example, the adjectives безмолвно-покорный/silently submissive, скучно-глупый/boringly dull, плаксиво-смешной/deplorably funny with the coordinative type of relations are of great interest due to the semantic valence of the component composition.

So, the derivation base for forming the occasional compound adjective плаксиво-смешной/deplorably funny includes the language antonyms плакать – кричать, тоскливый – радостный, жалобный – веселый, покорный – бунтарский, смешной – веселый – вызывающий смех, веселый [MAS: 4, 151] / funny is “causing laughter, mirth”:


Schwab played a deplorably funny role.

Having the unity expressed in the meaning of the common generic sem, components of the compound adjective are differentiated by aspect semes that bear the meaning of different conditions. Meanwhile, they build the opposition at the emotional-connative level, expressing the manifestation of the unexpected, confusing feelings. In the semantics of the first component возбужденн/ excited is the sign of «ultimacy» referring to the semantics of the second component of the compound. At the associative level the semantic content of the writer’s occasional unit is explicated by the structural components of the set expression to laugh to tears. The occasionalism deplorably funny is employed as a necessary complication of the descriptive predicate занимать роль to play the role that already implies the connotational interpretation of its semantics. In the text of the occasional word is used to show a complex psychological and mental state of the character.

Differences in expressing non-trivial content that are not fulfilled by units of the language system, are often overcome by the formation of new words created by the writer through the “returning” the primary motivation to the lexeme. It is achieved by introducing the words genetically related to the derivative by means of the derivational productivity into the context. For example, the system knows the compound-suffixal formation тайнообряд – способ размножения, свойственный споровым растениям, не имеющим цветков [ТСУ: 4, 636], Известия и тайнообрядный – по-так, что споровый (ibid., стр. 634). N. S. Leskov adds the primary meaning to this lexeme and its interior: тайнообряд – “тайное совершение бракосочетания лиц, не имеющих права вступать в брак/secret wedding – the secret marriage of persons who had no right to marry committed by the priest”.

Etymology is used to revitalize the imagery of a compound word, so that each root morpheme is comprehended in the result of this technique:

All his days to posting the newspaper «Kolokol» – going from house to house – so he received the nickname “Andrew Udobonositel’/wearing good news”.

Derivatives made according to the pattern of formation may be treated as the writer’s occasional words as well. For example, adjectives, which due to a number of reasons normally do not have degrees of comparison, produce such forms in works by N.S. Leskov: Глупее этой поэзии я знаю только поэзии двух русских прозаических лириков// Назды поэзии и лебедение с ними … становились все пощел и пощелее, все непосвящен и непотешив// Они в этом раз были озабочени, чем когда-либо More disgusting in this debate 1 know only the polemics of two Russian pavement sheets// Brazen actions of the poles and ingratiations, with them – kept getting sluttier and sluttier, more hated and hated// He was more concerned than ever.

The writer’s word by N.S. Leskov is semantically and connotatively sharper than usual one, it expands the range of expressive units in the arsenal of the writer and becomes a means of expressing the writer’s assessment that can be vividly illustrated by occasional words in the early texts of the writer.

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Alizade Aigun
Institut Vostokovedenia im. akad. Z.M.Bunyadova

ПРОТИВОПОСТАВЛЕНИЕ РАЗУМА И ЛЮБВИ В ПРОИЗВЕДЕНИИ САНАН "ХАДИКАТ-УЛЬ-ХАКАИКА"

Annotation
В суфийской литературе, особенно, в поэтических произведениях идёт постоянная борьба разума с чувствами, с любовью и, в основном, несомненное преимущество поэзии отдается любви. Одним из таких поэтов является Санаан Газневи. Рассматриваемое нами произведение Санаан Газневи "Хадикат-уль-хаакка", посвящено множеству религиозных и общественных тем, начиная с темы единства Аллаха (таухид), темы человека и связанных с ним проблем и, заканчивая темой справедливости правящих султанов. Одной из выделявшихся тем в анализируемом произведении является противопоставление разума (акл) и любви // В акл и любви // Однако мы видим в произведении "Хадикат-уль-хаакка" ещё одно понятие, которым является значение (тапа). В статье, на основе приведённых в произведении отрывков, рассмотрены взгляда Санаана на проблему соотношения разума, любви и знания.

Ключевые слова: Санаан Газневи, разум, любовь, знание, ирфан, поэт.

Alizade Aigun
Institute for Oriental Studies named after Academician Z.M. Bunyadov

COMPARISON OF MIND AND LOVE IN THE WORK “HADIGATUL-HAGIGA” BY SANAYI

Abstract
In Sufi literature, especially in the works of poetry there is a constant struggle between love and mind and poets give the main advantage to the love. One of such poets is Sanayi Ghaznavi. The work “Hadigatul-Hagiga” by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and
S anyazi Ghaznavi is the author of “Hadigatul-Hagiga” which is considered to be the first masterpiece of mature literature. By means of this work he prepared a perfect project for his some kind of following wise content thinking. The thoughts set forth in his this work, the ideas suggested, afterwards being more improved in the work “Masneviye-menevi” by Jalaladdin Rumi and various wise works of Faridaddin Attar, appeared as bright examples of mankind mentality. The work “Hadigatul-Hagiga” by Sanayi which we have today was devoted to issues beginning from Tawhid of Allah up to human and issues related to humanity, justice of sultans, various religious and social themes. One of the issues that Sanayi puts in the forefront in this work is the comparison of mind and love. After Sanayi many works were devoted to the debate of mind and love. However, in the work “Hadigatul-Hagiga” we see a different meaning between mind and love, which is knowledge (wisdom).

We come to the following conclusion after reading “Hadigatul-Hagiga” by Sanayi and other sufi works. A mind is a blessing sent from Allah to a human. A human may find the truth only by means of mind. Knowledge is a power that perfects mind even more. However either mind or knowledge is imperfect in finding out the truth. Therefore, if to say in words of various gnostics we need love to reach the truth. After justifying the above mentioned ideas on the basis of various examples, we’d like to give some samples from Sanayi Ghaznavi’s work. In our opinion in Sufi literature there is not shown dispute between mind and love, but the advantage of love. Because in none of works the mind is humiliated, on the contrary, its imperfection is pointed out. Indeed, though the human mind demonstrates great power in the world with the help of knowledge, it is still helpless in front of various events. If a human mind cannot help them, it could be predicted that the phenomenon and could save people’s lives from danger. As we noted in the knowledge came to mind as a help. Each person has a mind, but the power that brings this mind to perfection is the knowledge. After gaining various scientific knowledge the mind of a human gets more polished, it sees good and bad more quickly, allows to think of human salvation. But still, there is an issue here. It may become apparent from the question we are going to ask. We wonder if the knowledge brings a human to the search of the truth, or there can be an obstacle in front of a human. Again, we can give examples from our modern life. Science intervenes in the lives of people so much that even the mind digresses from perceiving the truth. Although the mind knows that love by love it could be predicted that the phenomenon and could save people’s lives from danger. As we noted in the knowledge came to mind as a help. Each person has a mind, but the power that brings this mind to perfection is the knowledge.

It would be appropriate to give information about the most common spirit, heart, passion, mind, love in order to clarify what knowledge brings a human to the search of the truth, or there can be an obstacle in front of a human. According to the majority of scientists love is the personification of servants’ love towards Allah. Thus, we’d like to say that though the word love is used as a simple word in Qurani-Karim, let’s accept adopting reveal and the revealed as the perturbation of love.

Before the 13th century sufis used the word affection (mahabbat) more. Even according to the view of the majority sufis affection was one of the 10 highlights of Sufism. After the 13th century the word love started to flow into mature works. Among them works by Khaja Abdullah Ansari and poems by Sheikh Abu Said should be particularly noted.

But the word love was mostly provided as a metaphor, universal love in the literature of prior periods. However beginning from the time of Sanayi Ghaznavi the word love had a divine meaning and later was used more widely.

In the Sufis literature love and mind are constantly compared and the issue of preference of love to mind is put forward. One part (bab) of the work by Sanayi Ghaznavi is devoted to the description of mind. However the issues talked about love show that in the opinion of Sanayi too, Love prevails over mind. Therefore, mind and love are not concepts that may fit together. When mind is active, love disappears. The mind is significant to certain extent. The sage tries to use any means in order to get the truth he is seeking. But there are certain things that mind is not able to explain. When people who are in search fro the truth cannot find answers to some question with the help of mind, they refer to love. In their opinion, love may answer to most questions that mind is not able to answer. Therefore, Saluk finds him another way, which is the way of enamourment.

In the view of Quran the mind is a divine blessing which guides a human to the justice.

The fifth part of “Hadigatul-hagiga” by Sanayi is called “About the virtue of knowledge, about its being more useful and virtuous” adiuran. This part was devoted to the love poems in 8 places. The parts about love are the following: “Chapter about love, its virtue, described” and this should be the work of the spirit, not the eye. If it wouldn’t be this way, he could see things or people while being lost in thoughts. When a human dies, the material side of his body is taken away, his moral and spiritual world is transmitted to the life hereafter. The mind is developed through knowledge and practical experience. The heart being cleared from base features develops through reaching the virtues. The spirit related to movement, joy, strengthening of human life. The development of passion is the balancing of lust, sexual drive and the drive hidden in it. Quranic verses and hadiths show that the best and the healthiest methods of the development of the passion, are to strengthen the will, and keep the rein of passion in control.

Love is the basis of wisdom, especially brilliant wisdom. Ideas of some of the minds about the issue how the love is almost identical. Sohravardi writes in his work “Risaleiy fi hagigat-ul-esgh” or “Munisul-ushshag” : “Affection that reaches the threshold is called love... Love is taken from ashaga and ashaga is such a plant that appears at the bottom of the tree in the garden, firstly strengethens roots, raises its head and binds itself to the tree, and surrounds the whole tree. It gives the tree such a torture that there remains no humidity between tree veins. Any nutrient accessing the tree through water and air goes away, and finally the tree dies”.

The work “Bakhtiyarname” says: “They asked one philosopher, where love was taken from. He answered: Love was made of ashaga and ashaga is such a plant that wraps around the tree and does not give up until dying it.”

The word love is not come across in Qurani-Karim. But the words “محبة” and “حب” are come across often.

We’d like to share our opinion on this too. Many things happen in the life of people, that is it impossible to express it even in the language that has the richest vocabulary. Though the words mind, heart, spirit are used in Qurani-Karim, we don’t come across with the word love. But the reason for revelation of Quran itself is to give people salvation. Allah who revealed such a treasure of wisdom through thinking of the benefits of His servants declared His love for them. Obeying Quran which is the material manifestation of love is the personification of servants’ love towards Allah. Thus, we’d like to say that though the word love is used as a simple word in Qurani-Karim, let’s accept adopting reveal and the revealed as the perturbation of love.

Keywords: Sanayi Ghaznavi, mind, love, science, poet, wisdom.
and prove of love eqsin”. The forthcoming chapters are written “Hadigatul-hagiga” are the followings:

First couplets written about love in the work about heart.. First couplets written about love in the work

The charming beauty Love came
Merciless Love came,
Love reveals secret to the beheaded,
Because it know that head is a messenger.

Let’s have a look at couplets about the advantage of love over mind in “Hadigatul-hagiga”:

Enamourments is not the business of scientist
The mind is enamoured of the love.

Love is greater than mind and soul
“My time with Allah found out what is fortune”.
The mind is the virility teaching khaja
Love is the grief burning kingdom.
Love burden makes a child old,
Love can turn a mosquito to falcon.

According to Sanayi, love was the reason why a human was moved down.

Enamourment is losing oneself
Enamourments is not related with mind,
The reason of love is neither good or bad,
Enamourment wasn’t in the created,
Adam came from love to ihbitu minha,
Came to the world of body souls.

Sanayi gave the description of love in a very beautiful way:

The speed of love and mind is the speech
The meaning is its cornerstone and criteria.
Enamourment is losing oneself
Love is skipping forward in turning away from the place
If his love is your fortune,
Put aside whatever you have
If love shines to you like dawn,
Neither you, nor anyone can find you.
If you are afraid of your death,
Fall in love, not to die.
Death takes the lives of the living,
Those who revive due to love, won’t die
Love sheds fire everywhere
Love would be the death of malikul-mout
Those who have love,
They have careless grief.
If everyone will be in their own point,
Then when would love worship the whole.
According to the belief of Sanayi and some sages not everyone is granted with love. Therefore the poet writes:

Enamourment wasn’t in the created,
Enamourment was only in the echievers.

Love and beloved aren’t arbitrary
Love is not the way you consider.

Sanayi calls people not to be domestic birds, and say that those who choose the way of love they will gain freedom.

The soul that is far from solitairesness,
Know that will be a domestic bird.
Because it doesn’t fly high,
It has wings, but wings don’t have height.
It’s only effort is to eat grain,
It’s power allows to fly around the house,
Be the servant of love to save yourself,
From disasters, ugliness and spoiling.
The soul of love servant is free,
How can a ship man be the man of pearl.

Sanayi gave different definitions to the mind. However while beginning each part (bab) he kept the tradition of giving hadith from the Prophet and wrote about what the prophet had said about the mind:

“The Prophet (s) said: “The first thing created by Allah is the mind”.
The only evidence in the truth way is your mind
The mind is your friend everywhere

1) The evidence of truth way is the mind.
   Grip the mind, to be saved,
   Otherwise you can be a passenger in any way.

2) The mind saves people.
   It accepts do-not do from its decree
   Says do this don’t do from its spirit

3) The mind is a power identifying the good and the evil.
   Because of the value arabic true speakers
   His excellency was called the closest measure taker.

4) The mind is the best measure taker.
   He named it an active mind,
   Made five feelings its servants

5) Human sense organs obey the mind.
   Feeling and nature called it emir,
   Nafsi-kulli is like its wazir.

6) The mind is emir of feelings, nafsi-kulli is the wazir of the mind.
   A jewel like the mind is needed
   To sight less behind passion.

7) The mind protects a human from passion.
   The mind will save you from ignorance,
   Only mind can lead you to the truth

8) The mind saves a human from ignorance and leads him to the truth.
   The mind is a powerful, good-natured sultan
   It is the one called the shadow of Allah

9) The mind is the shadow of Allah on Earth
   The mind knows the name of everything.
   It can distinguish the good from the evil.

10) The mind is a power that knows the name of objects.
    Features of wise people:
    The mind, the owner of human soul
    Is aware of all the minds.

Clean and dirty are at the same table,
How to know that without mind.

Who gets acquainted with the mind,
Will be away from all disgraces.
Various interesting fables about mind and love were given in the work “Hadigatul-hagiga” by Sanayi. The most interesting story about their comparison is the following.

One of the interesting fables was the love matter of one man in Baghdad. And this was given in the chapter called “fi ishragi-eshg”. The summary of this story is the following. “The poet says that he has read that there was a man who had lost his heart in Baghdad. This man fell in love with one woman. The man was so much in love with the woman that he crossed Dijla River every night in order to see her. The love goblet charmed him so much that he wasn’t even ashamed to swim. After a while, the fire of his love began to decline. Meanwhile, he saw himself, and began to follow him. For instance, in the above mentioned story the love of the man he was in love with. When the man saw that birthmark, he said: Hello moonfaced, what is this birthmark, tell me the story of it. The woman answered him; don’t swim tonight, and save your life. This birthmark is on my face since I was born, the fire of your love sparked. As you saw the birthmark on my face, you saw my beautiful face. The man didn’t listen and entered in Dijla and poured his own blood without fear. He drowned and breathed his last in the water his soul and body perished in the water. Since the man was enchanted, he was unharmed. As soon as he woke up from the drunkenness of love, he launched his dear life. Since there was a part of fire in his heart the man was unaware of the consequences. As soon as the spark decreased, passing Dijla wasn’t so easy for him and he drowned in the river. Through this story Sanayi wants to show that while the mind is busy with finding answers to why? wherefore? questions, the love can pass any barrier. Enamourment is such a power which is inexplicable, and the author reprimands those who have such a claim.

The claim that love prevails over mind in the work “Hadigatul-hagiga” by Sanayi Ghaznavi was not ineffective in the following works either. So, the first part (bab) of “Kansuz-salikin” letter by Haja Abdullah, letter “Mind and love” by Najmaddin Razi, individual stories of couplets by Faraddinn Attar and Jaladaladin Rumi can be provided as examples. Besides these, there are couplets by Sanayi called “Eshghname” and “Aghname”, where in each of them virtues of love and mind are recited. Based on the foregoing, we can say that the work “Hadigatul-hagiga” by Sanayi was one of the first works that brought the struggle of love and mind to the Irfan literature. Therefore, this work by Sanayi is rightly called “The encyclopedia of Irfan”.

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