

Analysis of Some Socio-Political Lexemes in “Mahbub Ul-Kulub”

MUMINOVA UMIDA KARSHIEVNA
Termiz State Pedagogical Institute, Uzbekistan

ABSTRACT

In this article, lexical units related to the socio-political lexicon have a significant place in the language of the work, and they reflect the lifestyle, social-political, and spiritual development of the people of that time. In addition, special attention is paid to the development of events, era, political processes, changes in cultural and household life, as well as the foundations of statehood and historical sources, the meanings of words in the context.

Keywords: Socio-political lexicon, stylistic sign, ethnic stratum, social stratum, nations, peoples, states, structure of society, religious and national values, sema, istila, era of Karakhanids, synonymous series, lexical units.

INTRODUCTION

Socio-political terminology is one of the actively used layers of the lexicon, which is formed and developed under the influence of the main factors such as historical-social, economic-political, cultural, religious, which determine a certain historical formation.

Socio-political lexicon is a variable group of vocabulary, whose various aspects, such as the field of application, stylistic sign, and origin, reflect the realities of a socio-political character. It is the diverse relations that have arisen between social groups, ethnic and social strata, classes, nations, peoples, states, countries in the course of economic, political, legal, moral, religious,

spiritual-educational and ideological activities in society and composed of a set of lexical units representing relations. Socio-political lexicon is formed in the work process of society members, in their relations with each other, in their active involvement in society affairs, in international relations. The social system, the change of ideology, the development of society play an important role in the development of the socio-political lexicon.

ANALYSIS AND RESULTS

In the work “Mahbub ul-Kulub” the main features of the structure of the society are interpreted. Hazrat Nawai’s views on righteous and oppressive kings, ideological sources are shown based on the analysis of the Holy Qur’an, hadiths and historical works. In the regulation of human relations and social life, religious and national values were widely referred to, and they were called to ensure the common interest and commonality of thoughts in state administration. From this point of view, it can be said that in the work, it is possible to observe many revolutions related to the socio-political lexicon. In particular, the meaning of “country, land, country” yurt lexeme means: *Išäläri talay algänni talamaq, yat yurtda čügürtkädek sabza va yaфраğini yalamaq* (Navoi 1998: 15).

This term originally appeared in Tonyuquq inscription in the meaning of “dwelling place, land”: *Usin buntatu yurtda yatu qalur erdi – Usin used to lie (live) in the land of buntatu*. In the epic “Oguznoma” it means “country”: *Bedük bir yurt el kün erdi - a great country and a great nation* (DTS,282). “Baburnoma” “place, place,” “country,” “military camp,” “address” (Kholmanova 2021: 225-226-B) expressed the themes. This name means “moving from one place to another” in the old Turkish language *yоғы* of the verb *yur-* from the form *-t* made through the suffix (O‘TEL,I,188). At the same time, the word studied in the work is Arabic *davlar*, *mamālik*, *mulk*, Persian-Tajik *kišvar* synonyms are also visible: *Muvāfiq tüšsä kadbānu, davlat va jamiyatğa bolmaqdurur hamzānu* (MQ,33);

...mamālikka mujibi amniyat va rafāhiyat (MQ,10); mulk ahli bašīğa altun bilā durlār saçar (MQ,10); Endikim, ul kišvarni tasxir qildi (MQ,50).

The term “city” in the researched source kent loaded with conquest: Jām vilāyatida mazkur bolgan kentda bolur erdi (MQ,39). The word “city” was first mentioned in Turfon texts känd (DTS,290) känd and kent phonetic variants of the lexeme “Qisasi Rabguzi” are noticeable: Yolda kelürdä Aynuš-šams atliğ bir känd bar erdi (96r7); Meni bu siğirğa mindürgil seniñ birlä kentgä barayin (128v8). It is also possible to observe the case where the term is part of a compound word: Bağdādğa keldilär xalifağa ayttılar: yana qayturda Semüzkent (Samarqand)gä säkiz yiğaçliq yerdin keçib keldük tedilär (176r7).

Mahmud Koshgari says the following about the lexeme under study: Känd – a village in the language of the Oghuz and their close relatives. To most Turks, it is a province. That’s why Fergana Özkänd – they say it is our city. Because of its size, Samarkand is called Semizkand - a fat city. The Persians use it in the Samarkand style (MK,I,330). Tärkän – The name of Shosh (Tashkent). Uning asli Tash kand is a city built of stone (MK,I,414). It is known that during the Karakhanid era, the term meant “village,” “province,” “city” (Abdushukurov 2022: 141-B). This word in “Boburnoma” mainly means “territorial unit larger than a city”: ...bir yig‘och yo‘l yo‘qturkim, kent va ma‘mura bo‘lmag‘ay.

Kent the term can also be found in the toponym in the form of känd (Kholmanova 2021: 225-B). Professor B. Abdushukurov thinks about which language this word belongs to and cites the following information of Mahmud Koshgari: Butun Movarounnahr, Yankanddan Sharqqacha bo‘lgan o‘lkalarni turk shaharlaridan deb hisoblashning asosi shuki, Samarqand, Semizkänd, Taškänd – Šaš, Özkänd, Tünkänd nomlarining hammasi turkchadir. Känd turkcha shahar demakdir. They built this city and gave it that name. It has been like this until now. After the Persians increased in these places, they became like the cities of Ajam (MK,III,164). The mentioned information indicates that the mentioned lands of Movarounnahr were built by the Turks, later the influence of Persian speakers increased in

these places, and the place names were given Persian names (Abdushukurov 2022: 141-B). At the same time, in “Mahbub ul-Kulub” this lexeme is Persian-Tajik *šahar*, *šahristān* there are also synonyms: *Mutakabbir kezibān šaharda xāru mardud* (MQ,45); *...yoqluq zindānidin barliḡ šahristāniḡa yetkürmäsün* (MQ,13).

In the work, the term *bek/beg* means “ruler, official”: *Šāh ešigi mundŋq bekdin xāli bolmasun* (MQ,11). In most of the Turkish sources on the history of Amir Temur’s reign, the term *beg* is actively used, and in the monuments written in the Persian-Tajik language, the term *amir* is actively used. It is well known from history that in the 18th and 19th centuries, the title of *amir* was used for the rulers of the Mangit dynasty. In the state of Amir Temur, Timurids and Uzbek khans, the term “*bey*” which was actively used in the military-administrative construction of the Blue Turkic Khanate meant “ruler, official, noble, gentleman”.

In the Golden Horde: 1) *ulus*, country, region *begs*; 2) *begs* with titles and titles; 3) military (*Tumanbegi*, *Thousandbegi*, *Hunbegi*, *Onbegi*); 4) there was a category of non-military (urban) *begs*. In the Uzbek khanates, the *beg* dealt with the military and civil affairs of a particular territorial unit (Dadaboyev & Yodgorov 2021: 23-B). In the work “*Boburnoma*” he represented the “provincial ruler, governor”: ... the khan was a great obedient *beg*. This word was used in the ancient Turkic language in the form of *beg*, meaning “big,” “big”; as a result of the development of meaning, the adjective became a noun; The consonant *g* changed to *k* (O’TEL, I, 43). At the same time, in the work, the acquisition of Arabic *hakim* formed a synonymous line with the mentioned term: *Hākimekim, siyāsati bar, aniḡ qašida mundaq kišigā qačan erīnlār siyāsati bor*(MQ,32).

The origin *Šāh* is used in the sense of “ruler, khan”: *Šāhḡa dunyāda čin soz degüvči and aniḡ āxirati ḡamin eater güvči* (MQ,11). The work also uses Persian *pādšāh* and Arabic *sultān* synonyms of this term: *Ki, pādšāh anī öz mulkīdin qīlur ikhrāj* (MQ,84); *Basā yagānai mufliski mulk sultāni* (MQ,83). There is an opinion that the lexeme *Pādšāh* is derived from the adjective

pod meaning “great” and the adjective pod meaning “great” (O’TEL,III,192). Sultan has the form sultān (un), and it is the first infinitive of the verb saltana, which means “declared to be the ruler” (O’TEL, II, 395). This lexeme is the title of a king used in some Muslim countries since the 8th century: in the 11th century, the title of kings in many feudal states of Central Asia; The title of governors of some principalities in India and Indonesia. Also, the word sultan in the meaning of “ruler, sultan” is widely used in the monuments of Khorezm. Professor H. Dadaboev noted in his scientific research that this word was first researched by A.K. Borovkov. Before the Mongol invasion, the term sultan was used to refer to the ruler of an independent state in Eastern and Central Asia established by Takash, and after the collapse of the Mongol Empire, it was used to refer to the rulers of Genghis Khan’s descendants in Central Asia (Isakov 2010: 10-B).

In “Mahbub ul-Kulub” “big position, position” is given by the word sadr, and “chiefs, leaders, sadrs” is given by sudur assimilation: Sadr kerāk ulamāga dastyār bolsa va mašāyikhqa kārguzār va šeldkār va sādātğa in the service of mumid and fuqar Mujiid (MQ,14-15); Bediyānat sudur bid’atī sayyiadur bilā-zurur (MQ,15). Sadr came in the meanings of “faithful,” “great place” in the texts of the XIV century. Sadr expressed the concepts of “great position,” “chief judge,” “minister,” “high rank of Muslim spirituality.” The term sadr, meaning great rank, was formed as a result of the transfer of the quality of sadr (great) to the noun. In “Boburnoma” it is used in the sense of “minister”: ...the nose was a cedar, then it became an inner and inevitable bek. Sudur is the plural form of cedar (Kholmanova 2021: 217-B). Kezi kelganda aytish joizki, asarda tekshirilayotgan atamaning arabcha vazir sinonimi ham kuzatiladi: Bu yaman pādšāhki, bolğay vaziri ham yaman (MQ,12). Hazrat Navoiy vazir leksemasining yasalishi haqida mulohaza bildirib, uning vizr – gunoh so‘zidan kelib chiqqani, bu fe’l so‘zning tabiatiga juda mos va loyiq eknini ta’kidlaydi: Vazir vizrdin muštaqdur va bu fe’l anij zātiğa ahaq va alyaqdur (MQ,13).

In the research source, we saw the use of the word amr in relation to the decree: ...šayātiniñ barča buyruğın bajā kelturudin

toymğay (MQ,55). The lexeme was recorded for the first time in Kultegin's inscription: alp qağan ermiş order yemä bilgä ermish erinč - he is a brave farmer, and his order is noble (wise) (DTS, 121). This term is formed from the affix q/-uq with the verb bidur- "to command" (Abdushukurov 2022: 60-B). On the other hand, in the work, the synonyms of the term such as Persian-Tajik farmān, Arabic hukm, amr are also reflected: ...my administrator's decree, ilgidä quš kečä-kündüz ranj va mašaqatğa tuš (MQ, 31); Ulki hukimi el mäli and jāniğa jāriy bolğay; The truth does not obey any commandment (MQ, 17). Farmān is formed by adding the suffix -n to the present tense base of the Tajik verb farmu, which means "order-" (O'TEL, III, 232).

Fitna the word "Qisasi Rabguzi" expressed the meaning of "hidden action to achieve a malicious goal": Khabarda adağ kelmiş: qačan yalawačlarni öltürsälär fitna bolur erdi (168v12). This term appears for the first time in the work "Kutadgu bilig": Küdäzsü uğan täri imānimiz/kötürsü bu fitna balā esiz iz - May the Almighty God protect our faith/Let him eliminate fitna, calamity and bad behavior (DTS, 194). The lexeme is observed in its original meaning in the monuments of Khorezm of the 14th century: One day the Prophet, peace be upon him, said: mendin soñ üküš fitnalar bolghay (NF, 67a15). In "Mahbub ul-Kulub" the appropriation continued its original theme: Kišigä bolmasun bu fitna dučär (MQ,25). Fitna→fitna is the infinitive of the plural verb fatana with the meaning "spread incitement" and means "organizing incitement" (O'TEL, II, 468) . In addition, the Arabic synonym of fasād is also used in the work:...Köz ham açmay ul tarafkim, ālami kavnu fasād (MQ,89). This acquisition is considered to be the infinitive of the polysemous verb fasada in the sense of "became useless, rotten" and has five meanings in Arabic, including the meaning of "decay" (O'TEL, II, 463). In the studied work, the Arabic term fisq is also used as a synonym for the mentioned term:... fisq anıñ hātirigä mahbub (MQ, 12).

In the memoir "Qisasi Rabguzi" "prison, prison" is called zindān: Yusuf kördikim Zulayhā zindānga salurmen teyrir (86v17). It was first mentioned in Yusuf Khos Hajib's epic

“Kutadgu Bilig”: The best punishment for a fool is a stick and a prison (DTS, 639). The lexeme is also used in the sema mentioned in “Khusrav and Shirin”: Ul qarši bolup Širingä zindän (59b16). Alisher Navoi also used the root meaning of this word: “Zindän čähidin oğrilar kojli tyiraligi is known” (MQ, 28).

In the work “Mahbub ul-Kulub” the meaning of “correctness, justice” is revealed by means of Arabic adālat and adāl acquisitions: Agar šohğa adālat šiār, ulusī šiārıda also adālatdīn āsār (MQ,16); ...property is abād and xarābliği šāh adl and zulmīğa rāje’ (MQ,65). The lexeme 'adl has the form 'adl (un); It is the first infinitive of the verb 'adala, which means "became straight" and is derived from the transitive meaning of the same verb done (OTEL, II, 14-15).

Muhr the word embodies the meaning of “a printed form with a bubble or concave image of a text with a person's name written on it”: Ağizğa sawm muhridur nedinki, nafs tamannāsi bolğay (MQ,7). Muhr → muhr is an infinitive of the polysemous verb mahara with the meaning of “printed a stamp.” began to mean (OTEL, II, 309).

CONCLUSION

The thinker also mentions representatives of the ordinary class, in particular, we find the following meanings of the word fakir in the work: 1) “poor, helpless”: Gar muaddiy, ğaniy yoq ersä faqir (MQ, 28); 2) “fireplace”: He (may Allah have mercy on him) defined this poor man (MQ, 28). And the term faqr is “poverty”: Aņa šāhliqdīn kelim faqr khaš (MQ,11); “kamina”: After some time, this poverty also became the service of the Maulana... (MQ, 39); means “the path of the sect, Sufism”: ...khiradmandi shariatshiar and faqrğa are happy and tariqat āsār (MQ, 17). It seems that the lexical units faqr and faqir are used in a different form and meaning, and the appearance of phonetic forms is related to the representation of short vowels. In the 18th-19th centuries, in the Emirate of Bukhara and Afghanistan, fakir began to acquire the meaning of “grajdan,” which meant farmers. In addition, a number of synonyms of “poor, helpless” fakir are

found in the work selected as the object of research: 1) in gada: Gadā andīn toq, kadhudā toqluġi ham andīn aq (MQ,29); 2) gadai: in the side of Beniyāzliġi there is a gadai in the east (MQ,6); 3) poor: poor because of Gadāliġ boryāsi (MQ,84); 4) bečāra: Bečāra ul mazlumkim, bu zulmkešlarġa giriftār (MQ,58); 5) the oppressed: ... this poor oppressed person has been subjected to unworthy things (MQ, 56); 6) beggar: beggar and bridge beggar and danger (MQ, 31); 7) ġarib: I joined the ġarib people and became friends (MQ,7).

In the language of the work, lexical units related to the socio-political lexicon have a significant place, and they reflect the lifestyle, socio-political, and spiritual development of the people of that time. In addition, it is important to pay special attention to the development of events, era, political processes, changes in cultural and household life, as well as the foundations of statehood and historical sources, the meanings of words in the context, in determining the scope of the lexicon of this field. At the same time, lexemes from other languages have gained great importance in the formation of this thematic group.

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MUMINOVA UMIDA KARSHIEVNA

LECTURER, DEPARTMENT OF

THEORY OF PRIMARY EDUCATION,

TERMIZ STATE PEDAGOGICAL INSTITUTE,

UZBEKISTAN.

E-MAIL: <AVAZBERDIYEVISMOIL@GMAIL.COM>