Structural Analysis of Words Specific to the Arabic Lexical Layer in Agahi's Historical Works

Khalliev Jasurbek Iskandarovich
English Teacher, Urgench branch of Tashkent Medical Academy
jester8305@gmail.com

ANNOTATION

The article talks about educational and philosophical terms in the lexicon of the historical works of the historian, poet and translator of the XIX century Khiva Khanate Muhammad Reza Agahi (1809 – 1874). The author analyzes some units borrowed from the Arabic language within the terms of this system. Along with this, the article reveals the historian's skill in using terms.

KEYWORDS: historical work, old Uzbek language, educational-philosophical revolutions, Arabic layer, historical lexicon.

INTRODUCTION

It is natural that the words belonging to the Arabic vocabulary form the majority in the historical works of Agahi. The main part of the educational-philosophical reforms in the annals are units related to religious and mystical life. The analysis of words belonging to the Arabic lexical layer used in the historical works of Agahi, firstly, not only these records, but also the use of some Arabic units in the old Uzbek language, gives some ideas about the changes in their semantics, and secondly, the formation process of some words belonging to this layer and the words based on them gives conclusions about the derivational possibilities of the old Uzbek language.

LITERATURE REVIEW AND METHOD

Historically, the words belonging to the Arabic lexical layer are structurally divided into basic words and artificial words.

Root words are characterized by the fact that they consist of only one component with a lexical meaning and do not contain a formative affix. For example, books, love, enlightenment. At this point, it should be noted that most of the units considered as simple words both for the old Uzbek language and for the modern Uzbek language are in fact artificial and formed based on the internal inflection rules of the Arabic language[1]. They are accepted as ready-made lexemes for our language, and since the Turkic language formation system did not play a role in their formation, it is correct to evaluate them as simple words.

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[1] بدان. Manuscript. In our personal library. - S. 107.

As a result of the structural analysis, it becomes clear that most of them are fake. The structural analysis of Arabic acquisitions cannot be carried out without being based on the inflectional laws of the Arabic language. This kind of analysis of Arabic borrowings in old Uzbek sources serves to shed light on aspects such as the author's reason for using borrowings and the skill of using synonyms. In particular, structural analysis has a great role in showing that Muhammad Reza Agahi, who widely used Arabic allusions in his works, uses all the intellectual-philosophical allotments for a reason, that they play an important role in expressing a certain idea and carry a poetic load.

It is important to consider the character of the stem in Arabic words (for example, the number of consonants, whether they are repeated or not). This analysis is called aqsom in our classical philology.

One of them is solim (words with different consonant stems) words. In Arabic studies, it is noted that verbs without the presence of hamza or the same consonant are not repeated twice are considered authentic verbs[2]. They are expressed in Arabic grammar manuals with the terms sahih verb[3], correct verb[4]. In the work, most of the words formed on the basis of authentic stems are the types of three-consonant verb infinitives formed in different weights, therefore, there are also units belonging to some other chapters formed on the basis of sulosi (three-consonant) stems.

DISCUSSION

It is known that most of the verbs in the Arabic language have three consonants[5]. The infinitives of such verbs do not obey a certain weight (pattern). Here are some examples from the vocabulary of the work:

Fu'ul fuʿulu^n template. For example, in Alisher Navoi's works, the word bud, formed in this form, means "distance", "prone to separation[6] ". This word was formed as an infinitive of the verb bauda[7], whose main meaning is "to be far away, to stay behind". We know that its meaning of "distance" was assimilated into the old Uzbek language before Navoi from its presence in Atoyi's lyrics:

Sizing, bizing aromizda azaldan qurbi jonidur[8],

Falak bizni judo qilmas bukun *bu'di makon* birla"[9].

In the historical works of Agahi, the combination budu qurb (far-near) is used in two ways: lexical and idiom. Since the content of the following stanza is expressed in the form of "guests from far and wide enjoyed the blessings from the abundance of food and drink", we believe that budu qurb in it is used in the literal sense:

Nihoyatdin afzun boʻlub, aklu shurb,

Topib iltizozi naʼm *bu'd-u qurb*. (FI, 273)

But in the following couplet, it is appropriate to interpret it as an educational-philosophical term, since it means spiritual distance and closeness and carries an educational-philosophical meaning:

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[2] بدان. Manuscript. In our personal library. - S. 107.
[3] Ibrohimov N., Yusupov M. Arabic grammar. 1997. – B.426.
[4] Talabov E. Arabic language. - Tashkent: Teacher, 1993
[5] Talabov E. Arabic language. - Tashkent: Teacher, 1993. - P.34.
[6] Explanatory dictionary of the language of Alisher Navoi's works. The first roof. - Tashkent: Science, 1983. - B. 342.
[7] Nosirov O., Yusupov M. An-na'im. - Tashkent: Publishing House of People's Heritage named after Abdulla Qadiri, 2003. - B. 69.
[8] In our opinion, this connection is closeness of life, closeness of soul.
[9] Devoni Sheikhzade Atoyi. Sayfiddin Sayfullah, author of the preface, glossary and annotations. – Tashkent: Science, 2008. – B. 21.

Kimki, bedavlatdur andin bo'l yiroq,

Qurbidin bu'didur aning yaxshiroq. (FI,)

From the cited examples, it can be seen that bu'd and its antonym qurb (which is also a word formed in this pattern) acquired a mystical meaning in the works of classical writers. Another clear example of this can be seen in the works of Alisher Navoi[10]. As a result of their conversation and training, many students have reached the level of perfection. The content of the following excerpt taken from the work also clarifies our opinion[11]: "The purpose of the dissident kasrat and the work of the mutabina are the means of bud and hijran and heedlessness and pindar and enthusiasm." 715th Sheikh.

We can see in Alisher Navoi's lyrics that the assimilation of Bud and Kurbat and its original Turkish equivalent are used in the same place because of the emphasis on the meaning of the words "far" and "yawuk" and the existence of a subtle difference between them. For example,

Kimki, vosil bo'ldi, raf' o'ldi arobin *qurbu bu'd*,

Ka'ba sukkonig'a yo'l xohi yiroq, xohi yovuq[12].

The arts of *tazad* and *tarodif* were created through the words qurb and bud, as well as yavuk (near) and far, used in the verse[13]. It is known that the qurb, which is the opposite of the bud in this verse, is an educational and philosophical istilah. The word qurb was formed in exactly the same way as bud, and it is the infinitive of the verb qaruba or qariba meaning "to approach, to be close". In the works of Alisher Navoi, the external closeness of people to each other is expressed through the combination of zahir kurbi: "It needs a week of zahir kurbi"[14].

In the old Uzbek language, the compound words qurb ul-qulub (closeness of hearts) and qurb ul-abdon (closeness of bodies, that is, apparent closeness) were also used. It is appropriate to include these compounds in the section "Explanation and interpretation of Arabic compounds and expressions" in the next editions of "Annotated Dictionary of the Language of Alisher Navoi's Works": "Kulub Qurb ul-Abdan, he also fulfills his requirements." (Sheikh 378).

"Closeness, Being close" in the works of Kurb Alisher Navoi; "ability"; gives dictionary meanings such as "worthiness[15]". In the following verse from Navoi's ghazal, the word qurb appears as a mystical term:

Ey hamd o'lub mahol fasohat bilan sanga,

Andoqki, *qurb* taqvovu toat bilan sanga[16].

RESULTS

In the same way, if we look at the structural analysis of the word bahr with a valid root, although it is considered a root word both for the old Uzbek language and for the modern Uzbek literary language, it is considered mushtaq, i.e., artificial, because it is the basis for the internal inflectional rules of the Arabic language. If we take into account the lifestyle of the Arab people and the geography of the area where the Sami peoples live, we can see that this word has some logical connection with its root "to be surprised, to be frightened[17], to be surprised".

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[10] Alisher Navoi. A perfect collection of works. Volume 17. – Tashkent: Science, 2001. – B. 265.

[11] Alisher Navoi. A perfect collection of works. Volume 17. – Tashkent: Science, 2001. – B. 461.

[12] Alisher Navoi. A perfect collection of works. The fourth roof. - Tashkent: Science, 1989. - B. 233.

[13] Nosirov O., Yusupov M. An-na'im. - Tashkent: Public heritage publishing house named after Abdulla Qadiri, 2003. - B. 656.

[14] Alisher Navoi. A perfect collection of works. Volume 17. – Tashkent: Science, 2001. – B. 215.

[15] Explanatory dictionary of the language of Alisher Navoi's works. The fourth roof. - Tashkent: Science, 1985. - P.79.

[16] Alisher Navoi. A perfect collection of works. The third roof. - Tashkent: Science, 1988. - B. 27.

[17] Nosirov O., Yusupov M. An-na'im. - Tashkent: Publishing House of People's Heritage named after Abdulla Qadiri, 2003.

The word "river", "big river", "sea" has been assimilated into the old Uzbek language, and in the Arabic language, we can see that it acquired the meanings of freedom and breadth in the Arabic language. . Its meaning "ocean", borrowed from the Arabic language, is used even in poetic speech in the modern Uzbek language: "Bir yanda lojuvard Bahri Muhit bor". (A. Aripov).

> Barr-u bahr shohi Sikandarhasham,
>
> Sulaymonshukuhu Faridunshiam. (FI, 81)

The double word barru bahr in the example means "land and sea", meaning "whole world" due to the expansion and generalization of the meaning in the double words. This pair of words is often used in the form of bahru bar(r): Shahekim, bolub bahru bar shahi ul,. (FI,) It should be noted that in addition to the term aruz in the old Uzbek language (bahr in aruz comes from the word meaning "sea"), there is another word of the same form, which is genetically related to the Persian language. "Bahra"; "contribution, share[18]"; This word meaning "for" is in the form of bhadrá in Sanskrit and is cognate with barkh meaning "contribution, share". In the old Persian language, bakhstra was used in "Avesta" as bakhadhra, and in Pahlavi it took the forms bahr, bahrak[19].

As we noted above, the absolute majority of Arabic words that have been assimilated into the old Uzbek language are structurally artificial in accordance with the rules of the Arabic language. For example, the word ishtihar: "fame, glory"; The word ishtihar meaning "fame" is actually the verb shahara or shahura meaning "to inform", "to inform the people", "to announce" Chapter VIII ishtahara - "to spread"; formed as a synonym for "to be famous[20]". Because the infinitive of three-consonant valid verbs is formed in the form of ifti'al ifti'al in the eighth chapter. Therefore, this chapter is also called the chapter of Iftiol in Arabic studies. One of the meanings of the verbs in this chapter is that the verb in the first chapter becomes intransitive.

In the old Uzbek language, the verb to find ishtihor was formed based on this word: Va holotu karomoti found interest among the people. (340). Words cognate with this word such as famous and fame are widely used in the modern Uzbek literary language, while in the old Uzbek language there is also the cognate word shahr meaning "month" (unit of time). Taking into account that the month means a certain time unit, it is likely that it appeared on the basis of this verb. This word should be distinguished from the Persian word "city" which means a territorial-administrative unit. The word shahr, borrowed from the Arabic language, was not widely used in the old Uzbek language itself.

One of the words formed in this pattern, inkisor, actually means "break, fracture, fracture; means humility, weakness[21]" and is considered an educational-philosophical term as an expression of one of the spiritual and spiritual conditions of a person. For example, in the description of the Eid prayer performed by Agahi Khan in Pahlavon Mahmud mosque, he says:

> Podshohimki, Tengri toatida
>
> Chun sujudu ruku' fosh etti.
>
> Mahv etib o'zni inkisor ichra
>
> Yuz xuzu'u xushu' fosh etti. (RD, 255a)

  - B. 46.

[18] Burhoni kote'. - C. 364.

[19]

[20] Nosirov O., Yusupov M. An-na'im. - Tashkent: Public heritage publishing house named after Abdulla Qadiri, 2003. - B. 438.

[21] Ibrohimov S., Shamsiev P. Dictionary of Navoi's works. – Tashkent: Publishing House of Literature and Art named after G'. Ghulom, 1972. – B. 275.

Also, a person's sense of helplessness in front of another person is also expressed through this term: "...by expressing the ceremony of atababoslig with a thousand different denials,..."(RD, 275b)

Similarly, one of the MFIs, which refers to human mental states and statuses, is irtifa. The dictionary meaning of irtifa is rise, elevation, elevation, height, and as an educational and philosophical term, it means the rise of a person's spiritual and social status: "I have reached the height[22] of my dignity by giving him joy" (ZT, 428a) or, ." (RD, 356a)

Among the words borrowed from the Arabic language in Agahi's historical works, one group is rich and poor; it forms educational-philosophical terms that mean the concepts of wealth and poverty. For example, the concept of rich is given by the words ghani, tavongar, state mand, moldar, mutayn, mutamawvil, mutamakkin, sahibnisab.

Some of these words mean both material and spiritual wealth, while some mean only material possessions. For example, the term "ghani" is used in most cases with reference to material wealth: "...with his generous giving, the ghani and the worldly man became independent." (RD, 268b). Here, the verb ghani is formed on the basis of this meaning of istilah. In Agahi's historical works, as above, the verbs ghani kil- and mustaghni kil- (to need) come together in the form of sajj, as in other places: "...by giving a generous gift, he made everyone rich and deprived of the needs of the world.." (RD, 315a)

The word mustaghni is cognate with the word istighna and means a person who does not need anything. In some cases, ghani is also used in relation to abstract concepts: "...When I had a little chance, I was able to build a house, I became rich in description, and in love, I was free from description." (these words are separate from the roots, here their pronunciation is meant) we observed in many places that sajj is formed: ".. due to the prosperous endowment of his wealth, he became independent of his neighbor, the rich and the worldly" (ZT, 421a)

Also used Persian alternatives to the rich concept of Agahi's historical works. Including:

> G'ani-yu **tavongar** adadin fuzun
>
> Masokinu fuqaro ahli haddin fuzun. (FI,)

Moldor: "...Moldor Tajiks killed in Qarokol and Eljik (RD. 301a)

Sohibnisab: "...if the owner is found in the property of Shaykh Shobdin,... (RD, 262a). It can be seen that in this example, an internal rhyme is formed from the harmony of the words shaykh shab (young-old) and sahibnisab. In Agahi's historical works, the term "bay" is used very rarely: "(the letter) was handed over to Khalmuhammadbay, left by Khalnazarbekkim, abo an jadd, the servant of Azimu-sh-shan, the servant of this family, added the rich to this, and sent it to Abbas Mirzag for the embassy." (RD, 323b)

In some places, the cognates of words whose meanings are close to each other are usefully used: "...the wealth of the state became farid and muzaaf day by day..." (ZT, 389a)

> Mulku umrini mustadom ayla,
>
> Davlatu johini mudom ayla. (RD, 279a)

Rich and poor at a glance; the concepts of rich and wealth seem to be outside the scope of educational and philosophical terms. As a matter of fact, the ideas about this, the criteria of rich and poor, wealth and poverty are directly related to the educational-philosophical world of a person, and since these arise from the level of human education, it was found appropriate to analyze them within the framework of the educational-philosophical term. These are reflected in extremely beautiful artistic images, especially in Agahi's lyrics:

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[22] – B. 273.

> Qasri rafʼimiz buzuq kulbai koʻhnamiz boʻlub,
>
> Goʻshai ajzu maskanat tufrogʻi taxtu johimiz[1].

So, if a person wants, a broken hut will turn into a high gabled castle, and the corner of poverty and weakness will turn into taktu joh (wealth).

There is another satisfaction from the educational-philosophical reforms adopted from the Arabic language, and attention is paid to this issue with different attitudes in the historical works of Agahi. In particular, a person who is not satisfied with all the property (in the sense of the country, the territory given to the ruler) will eventually have to settle for a piece of land (grave):

> Ulki, mulkiga *qanoat* qilmadi,
>
> Shoʻrish afzun qildi, rohat qilmadi.
>
> Qoldi chekkan ranji zoe' oqibat,
>
> Boʻldi bir gaz yerga *qone'* oqibat. (FI,)
>
> *Qanoat* sohibi *qone'*dir. Tome' – tamagir.
>
> Koʻngul gar istasang izzat na maqsum oʻlsa *qone' boʻl* -
>
> Ki, olam ahli ichra xor oʻlur har kim esa tome

In "Akhlaqi Muhsiniyn" translated by Aghahi, we read the following words: "Satisfaction is an inexhaustible treasure, greed is a gratuitous pain."

> Bayt:
>
> Mardi qone' buzurgvor boʻlur,
>
> Tome', albatta, xoru zor boʻlur"[1].

In the historical works of Aghai, these ideas have their very deep educational sources. For example, these words in Abdurrahman Jami:

> Tamaʼ az xalq gadoiy boshad,
>
> Gar hama Hotami Toiy boshad, –

"Even if everyone is a Hotami Tayy, it is gadolik to take something from people," Sheikh Saadi said in this regard.

that is, those who said, "Give up greed and become a king, you will always be praised." The same idea is expressed by Imam Ghazali in "Kimyoi Saadat" in the form of "Greed is the blade of lust and humiliation[23] is the result of greed".

Alisher Nawai's ghazal of the hadith of the Prophet Muhammad, peace and blessings be upon him, "Azza man kana'" - "Whoever is satisfied, becomes a saint"

> Haqdin azizliq tilasang, eldin uz tamaʼ,
>
> Kim Haqning oʻzi dedi: "Azza man qana'"[1]

if he gave it in the style of "Hayrat ul-Abror".

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[23] Ali Akbar Dekhudo. Proverbs and wisdom, volume 3. - S. 1086.

Iz (z) tilasang ayla qanoat tama',

Masnadi izzat uzadur "man qana'" – deydi.

Alisher Navoi's poem in "Badoe' ul-wasat" has a special artistic value in this regard:

Ey Navoiy, olam ahlida tama'siz yo'q kishi,

Har kishida bu sifat yo'qtur, anga bo'lg'ay sharaf.

Sen agar tarki tama' qilsang, ulug' ishdur bukim,

Olam ahli barcha bo'lg'ay bir taraf, sen bir taraf[1].

CONCLUSION

The analysis of educational-philosophical terms adopted from the Arabic language in Agahi's historical works has a great value in the analysis of the acquisitions of the Uzbek historical lexicon. These analyzes are important in studying the progress of educational-philosophical terms from the traditional meaning to the terminological meaning.

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