



SOME PERSIAN ORIGINAL ADJECTIVES USED IN THE LANGUAGE OF THE WORK "BABURNAMA" AND THEIR LEXICAL-SEMANTIC AND GRAMMATICAL ANALYSIS

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Annotatsiya: Ushbu maqolada “Boburnoma” asari tilida qoʻllanilgan ayrim forscha asliy sifatning leksik-semantik hamda grammatik nuqtai nazardan ilmiy-qiyosiy tahlili amalga oshirilgan, shuningdek, ular xususida ilmiy-nazariy xulosalar chiqarilgan.

Kalit soʻzlar: adabiy, tilshunoslik, asar, lugʻat, grammatika, leksika, ilmiy, asos, zamon, qiyosiy, sifat, ot.

Аннотация: В данной статье проведен научно-сравнительный анализ некоторых персидских исконных прилагательных, используемых в языке произведения "Бабурнома," с лексико-семантической и грамматической точек зрения, а также сделаны научно-теоретические выводы относительно них.

Ключевые слова: литературный, языкознание, произведение, словарь, грамматика, лексика, научный, основа, время, сравнительный, прилагательное, существительное.

Abstract: This article presents a scientific comparative analysis of certain native Persian adjectives used in the language of "Baburnama" from lexical-semantic and grammatical perspectives. Additionally, scientific and theoretical conclusions are drawn regarding these adjectives.

Keywords: literary, linguistics, work, dictionary, grammar, lexicon, scientific, basis, time, comparative, adjective, noun.

The study of the rich literary and scientific sources inherited from our ancestors and the identification of the linguistic relations of the peoples communicating in this language with other peoples are becoming one of the urgent problems of our linguistics today.

Since the lexicon quickly reflects various internal and external influences on other areas of the language, it can be understood that it serves as a basis for determining changes and growth in the cultural, political, and economic life of the people. Therefore, “The correct determination of the current state of each literary language, the identification of its development paths, the thorough study of the methods of language history, the comparison of certain grammatical categories in them with elements of the current language are one of the important issues of Uzbek linguistics and Turkology” [8;6].

Also, Zahiriddin Muhammad Babur, one of the Timurids, was a great statesman and military leader of his time, as well as a sensitive poet, writer, translator and accomplished scientist. He left behind a rich literary and scientific heritage[1;18]. When we study the language of the most valuable of Babur's legacies, "Boburnama", from a linguistic point of view, there are a group of Persian borrowings used in his language, which are third-order words in the written sources of the old Uzbek literary language or in some Turkic languages. A certain part of this group of words consists of verbs, nouns, adjectives and their various forms. In general, Babur is one of the great thinkers who, as a bilingual poet, created great works and thus became known to the whole world [1;2]. While writing his works, Babur appropriately used Arabic, Persian, Mongolian,

Uyghur, Hindi and Chinese loanwords that were in circulation in the vernacular of that time, which made the language of his works simple, fluent, beautiful, colorful, attractive, impressive and close to the vernacular of that time.

In the late 15th and early 16th centuries, Persian literature and language developed greatly in Transoxiana and had a significant impact on the languages of the Central Asian peoples of that time. Therefore, the Uzbek literary language, like other languages, enriched its vocabulary with Persian words, phrases and lexical units.

In the language of Babur's work "Boburnoma", created at that time, there are also many Persian borrowings. For this reason, we have devoted this article to the lexical-semantic and grammatical analysis of Persian proper adjectives used in the work "Boburnoma" according to their place of use.

Also, in the Uzbek literary language, adjectives are divided into types such as proper and relative [6;280]. Relative adjectives, in turn, are divided into types such as artificial, compound and complex according to their structure [7;253]. Taking into account the above, we analyzed the language of this work from a linguistic point of view. According to it, it was found that the author used the Persian proper adjective "xob" more than 30 times in the work. As we noted above, we cite some sentences in the work where the Persian proper adjective "xob" is used as a quote for a scientific analysis from a linguistic point of view.

For example: "Another one is the town of Osh, east of Andijan, on the southern side, inclined to the east. Andijan is a four-way junction, its air is good and its running water is abundant" [2;6]. "He knew the science of Siyok very well" [2;26]. "There were four villages around it" [2;11].

All the sentences quoted from this work use the word "xob". This word is a Persian proper adjective and lexically translates to the Uzbek word "yakhshi". The word "yakhshi" is one of the proper adjectives in the Uzbek literary language that express the nature of a thing [5;387]. In Persian, the word "xob" is also a proper adjective with the same property.

In the first of the sentences quoted as a quotation, although the word "xob" is a proper adjective in terms of word class, it functions as a preposition in terms of a part of speech. Let us pay attention to the meaning of the translation of this sentence: Another one is the Osh fortress, which is located southeast of Andijan, 40 kilometers from Andijan, has good air and plenty of running water.

If we pay attention to the word "kho'b" in the following quote, it appears in the sentence as a part of speech in the function of the verb. We can understand that it appears in the function of the case from the content of this sentence given as an example.

Quote: "He knew the science of Siyaq." The content of the quote: He knew the art of calligraphy well." Based on the content of this sentence, the sentence "kho'b knew" in this sentence should be answered with the question "in what way?" we can ask questions like [6;280].

In the next quote, sentences like "xob o'lang waqe bo'lubdur" are used. "xob o'lang" in this sentence is an adjective-determining word combination, and "xob" expresses the property of the word "o'lang-o'tlaq" in this word combination. So, we see that the word "xob" in this sentence has its place and function both in terms of word class (adjective) and in terms of part of speech (determining).

In addition, the Persian word "garm" expressing the property of a thing (hot, cold) is also used several times in the language of the work. For example: "When the two domes moved and the garm fountain fell, the great men of Kokioni, Pyxikim, knew the caravan, and brought it" [2;32]. "When he came to this house, the conversation was very heated" [2;171]. "The conversation was very heated until yesterday, the meeting was dispersed" [2;172].

In all three sentences, the word "garm", which is a Persian original adjective, is used [5;412]. This word is translated into Uzbek as "issiq" in the sense of "hot". Therefore, in the first of the following quotes from the work, the word "garm" acts as a determiner in terms of the part of speech and is used in the form of the phrase "garm chashma". In this phrase, the Persian word "garm" is used instead of the Uzbek word "issiq", and the Persian word "chashma" is used instead of the word "buloq" [4;258]. Both words are combined to form a phrase with an adjective

determiner and they are used in the same sense. The meaning of this sentence is a complete basis for our opinion. The meaning of the sentence: When the Kush moved from the Double Dome, they called Pixi, one of the great men of Kokioni, with his caravan.

The second of the excerpts from the work as an example is the sentence “the conversation was very hot”. The word “garm” in this sentence is preceded by the Persian word “khayli”, which in Persian is a superlative adjective formed from the original adjectives, and is translated into Uzbek in the lexical sense of adverbs expressing meanings such as “very, very”. Therefore, the Persian superlative adjective “khayli garm-jada isysab” used in this sentence is connected with the verb “to be” in the sentence and acts as a modal verb in terms of the subject of the sentence. This word combination We can also understand from the content of the sentence that it is used to express exactly such a meaning. Content of the sentence: When we came to this house, the conversation was very heated.

Therefore, the word “garm-issiq” in this phrase is used in this sentence not in its lexical meaning, but in a figurative meaning, and it is not used in the Uzbek language as issiq, but in the lexical meaning expressed by the words “qizg’in” or “qiziq”. In the next sentence, the word “garm” (the main adjective) also acts as a verbal case from the point of view of the part of speech, as in the previous sentence. The translated content of this sentence is the basis for our opinion. Content of the sentence: There was a heated conversation until the evening and finally our meeting ended.

Also, the word "clear", which is one of the original Persian adjectives, is often found in the language of the "Baburnama". This word is also used by its author in the work, like other Persian adjectives, which, as we have noted above, make the language of the work colorful, beautiful, attractive, and also close to the vernacular of that time.

For example: "But if a person is clear in front of a person and honesty is clear in front of the people, there is a lot of difference between this work and growth" [2;76] . “The color of the leaf is even clearer[2;262] .

In both sentences cited as examples from the work, the word “ravshan” is used, and this word is lexically translated into Uzbek as “bright”[4;264]. In the first quote, this word is used in the phrase “ravshan and honest people”. Therefore, if we pay attention to the meaning expressed by this word in the sentence, we see that this word is used not in its lexical meaning, but in a figurative sense. To substantiate this, we will cite the content of the sentence: But there is a big difference between telling the truth to the honest people and achieving greatness. It is clear from this that the Persian word “ravshan” is translated into Uzbek as the lexical word “yorug”” When translated in the meaning of "white", this word is used in the lexical meaning expressed by the Uzbek word "oq" in this quote from the work.

In the next sentence, the word "ravshan" is used in its lexical meaning, that is, by taking the suffix -roq, which forms a comparative degree of adjectives from the main adjectives in the Uzbek language, and in the sentence, it is used not in the place of "yorug", but in the place of a word (primary adjective) expressing a lexical meaning, such as "yorkynroq", which is formed by adding the suffix -roq to the word "yorqyn" formed using this word stem. We can cite the translated meaning of this sentence as a basis. The meaning of the sentence: The color of the leaf is also brighter. From the translated meaning of this sentence, we can also understand that the word "ravshan", which is the main adjective in the sentence, acts as a participle in terms of the part of speech.

For example, In the Uzbek literary language, there are several original adjectives that express the taste of an object, such as the word “shirin” [3;57]. If we pay attention to the word “shirin”, it is originally Persian and is currently used in the same lexical meaning in Uzbek and Persian.

Babur also used the Persian original adjective “shirin” several times in his literary language, which, as we mentioned above, ensured that the language of his literary language was close to the vernacular of that time.

For example: “Sayid Badr was a man of great strength and great sweetness of action” (2;156). “Gholib was a conqueror, a man of great charm and charm of speech” [2;158]. “He had great generosity, was a man of great contentment and kindness, was a man of wit and "He was a man

of charm, a man of gentleness, a man of gentleness and a man of pleasant speech and a man of pleasant humor" [2;173].

In all three sentences quoted from the Baburnama, the Persian word "shirin" is used, and in these sentences it is an adjective in terms of word class, and an adjectival determiner in terms of part of speech. Therefore, in the first sentence quoted from the work, this word is used in word combinations such as "shirin harakat", in the second "shirin kalom", and in the next "shirin kishi", and in all three cases it is used in its lexical and grammatical meaning and function (an adjective in terms of word class, an adjectival determiner in terms of part of speech). In fact, in the Persian literary language, the word "shirin" is considered a real adjective, and in terms of meaning it is translated into Uzbek in the lexical meaning expressing relative adjectives such as delicious, sweet, and pleasant, and in the language of the work, the author of this word [5;401] used to express exactly this meaning. To substantiate our opinion on this matter, we present the translated meaning of these sentences.

The content of the sentences: "His name was Sayid Badr, he was a very good and sweet-spoken person." "He was very knowledgeable, very well-mannered, and also a good-natured and sweet-spoken person." "He was a very generous, mature and sociable person, well-mannered and polite, sweet-spoken, good-natured, a master of speech, and a joker."

In conclusion, we can say that from all the quotes from Babur's "Boburnama" it is clear that in the language of his work, along with the original Uzbek adjectives, Babur also used many of the original Persian adjectives that were synonymous with them, and through them he ensured that the language of his work was beautiful, colorful, impressive, and close to the vernacular of that time. By doing this, Babur enriched the expressive potential of the Turkic literary language and ensured its musicality, raising it to the level of the Persian language of that time. As a result, not only in the Baburnama, but also in other works of this great thinker, the Turkic literary language was manifested in all its charm and expressive potential. We were also convinced of the fact that the author used 65 types of original Persian adjectives in this work. We have quoted only some of them from the work and analyzed them from a lexical-semantic and grammatical point of view.

Thus, the Uzbek people have their own very ancient history and a number of great personalities. For example, Mahmud Kashgari, Yusuf Khos Hajib, Alisher Navoi, Babur are among them. For many centuries, we have been studying the language of the rich scientific and literary heritage left to us by these scientists. No matter how deeply their works are studied, they will continue to serve as a whole new source for Uzbek linguistics and other fields.

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