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ANALYSIS OF TURKIC WORDS IN THE “TA’VIZ UL-OSHIQIN” DIVAN OF OGAHI

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ABSTRACT

This article provides information on the Turkic words used in the “Ta’viz ul-oshiqin” devotional of Ogahi and draws conclusions.

KEYWORDS

Lexicon, linguistics, dictionary, Turkic, language, nationality, word, meaning.

INTRODUCTION

As we know, the vocabulary content of each language is enriched in two different ways, namely on the basis of internal and external sources. Vocabulary from dialects forms the bulk of internal sources. Outsourced enrichment, on the other hand, implies the acquisition of words from foreign languages. There is not a single language in the world that is not rich through external sources. In addition, foreign vocabulary means not only the enrichment of our language, but also the growth, development of our nation. "The

development of the universal language will continue all the time depending on the expansion of its interaction with other languages. It is worth noting at this point that the penetration and establishment of other foreign elements is a historical and legal phenomenon. As a result of the improvement of socio-political, economic-cultural relations between countries and peoples, especially the interaction of neighboring peoples, new ideas, ideas, concepts are adopted. This historical process leads to the specific progress of a

particular people or language, the enrichment of the linguistic vocabulary”.

"Uzbek and all-Russian words make up the main part of the vocabulary of the Uzbek language. The condition that the word in the main dictionary fund should be understandable and saristic for many is that a number of Arabic and Tajik words are also the basis for inclusion in the main dictionary fund. The condition that the word in the main dictionary fund should be stagnant and in wide consumption in a certain form for many periods of time also gives the basis for the inclusion of a number of compound words in the Uzbek language in this core". Therefore, the composition of the dictionary will be unique in each period. Looking at the time when the ogahi lived, we see that the main focus is mainly on Persian. Persian was considered the language of poetry at the time. It was in this language that many poets created. For this reason, Persian-based words form the majority of Oghahi's work as well. Since ogahi was a Turkic poet, Turkic-based words were also much used. In addition, Arabic-based words were also used for his work in the direction of mysticism.

Of course, for the formation and development of each language, its own layer is important. In this cause, Turkic words are considered the main factor for the development of our language. "In linguistics, the following phenomena are considered the main factor in the development of the lexicon using internal

capabilities: 1) the enrichment of the lexicon with the making of words through internal sources; 2) the enrichment of the lexicon based on lexical units, which are in outdated, historical and generally old sources; 3) the enrichment of the literary language lexicon at the expense of dialectical words”.

"Proper layering refers to the lexemes and those based on which aslan is the language, as well as the lexemes formed from other language words with their own affix". From this point of view, one can group the words of one's own stratum as applied in the Oghahian "Devonian": (a) indigenous Turkic words; (b) words made using the addition of verbal affixes to Turkic words; (c) words made using the addition of Turkic word-making affixes to consonants.

"Uzbek is part of the Turkic language family, and the basic lexicon of Turkic languages is the ancient basis for this language. For this reason, the ancient core of Uzbek vocabulary is in fact Indigenous Turkic words, which are theirs of Turkic languages. It seems that the main criterion that defines the root word is, firstly, that the word is genetically that language, and secondly, that it belongs to ancient times." It is known that in Devon, Turkic words are reflected in a way typical of that time. We see this case using the example of the radifli Ghazali "Aysh-u tarab paydo".

Edi ishqingg'a jonlar muftalo ul chog'dakim erdi,

Ne tan, ne tanda bosh, ne boshda yuz, ne yuzda lab paydo [51].

In this verse, how many souls were affected by your love at that time. At that time, there was no body, no head in the body, no face in the head, and no lips in the face.

Chog I. "time", "time", "time". This name, which had the same meaning in the old Turkish language, was originally pronounced in the Chak style (DS, 139); later the q consonant changed to the g' consonant (KRS, 835: chag'; SSTN, I, 458: chaq, chag'); In Uzbek, the vowel a has changed to the vowel â: qar>çar>çar I qar' II "target", "size". It is derived from the word chag I, which originally means time, as a result of the development of meaning: "the size of a moment" ? "the size of a thing". Chog III is "slightly undersized." As a result of the development of meaning, this adjective grew from the noun Chag II: "size" ? "small size". Chog IV "happy", "happy". This modal word originally means "goal", "prediction" and is a form of the second noun "chag'" with the third person possessive suffix. modal meaning has arisen; after that, the possessive suffix became an invariable, permanent component of this word.

Head - "an organ located in the upper (front) part of the body from the neck." This noun, which had this meaning and several other meanings in the ancient Turkic language, was originally pronounced in the form

of ba:sh (ESTYa, II, 86), and later the lengthening sign of the vowel a: was lost (PDP, 369; Devon, III, 165; DS, 86); In Uzbek, the vowel a has changed to the vowel â: ba:sh>bash>bash.

Chu mazhar aylading olamni husni bemisolingga,

Bu ko'zgu ishra bo'ldi necha naqshi bul'ajab paydo [51].

This stanza is a consistent continuation of the ideas of the stanza above. You have made the world a success with your unparalleled beauty. What a wonderful pattern appeared in this mirror.

Words of the Turkish Ko'zgu and Necha in the verse are given in the "Etymological dictionary of the Uzbek language" as follows:

Ko'zgu is a "mirror that reflects what is opposite". This noun originally exists in the ancient Turkic language and is derived from the verb koz meaning "black" (ESTYa, III,

(PDP, 369; Devon, II, 184; DS, 321) - made with the suffix; at first the consonants ng merged into one consonant ŋ (DS, 321), then the short vowel in the second syllable was not pronounced (Devon, II, 389); later in Uzbek, the ŋ consonant changed to the g consonant, and the softening sign of the vowels ö, o' was lost:

(köz - +o'n = közo'n-) +go' = közŋgo'> közo'o'> közŋo'>kozgu .

Necha – “qancha”. This pronoun, which has the same meaning in the old Turkic language, is formed from the interrogative pronoun ne with the suffix cha, which means chama (Devon, III, 239; DS, 356): Ne+cha=necha.

Birov husn ichra topti sarvdek oroyishi qomat,

Birov ishq ichra qildi qumri oso larz-u tab paydo [51].

This stanza also expresses the logical continuation of the thought. Someone found a beautiful, erect figure in the house. Someone has developed a fever that shakes like a love fever.

The Turkish words biruv, top and kir in the verse are given in the "Etymological dictionary of the Uzbek language" as follows:

Someone - t.l "one". This word is formed by adding the suffix -âv, which means "one" to a number (often used in counting: birâv, ikkâv, uchâv, tortâv).

Burov II "somebody, allakim", "stranger". This presumptive pronoun grew out of the count number birâv as a result of the development of meaning: "one person" - "unknown person".

Qil - "identify the thing or person you are looking for." This verb, which had the same meaning in the ancient Yurki language, was originally pronounced tap- (PDP, 426; Devon, II, 9; DS, 533); In Uzbek, the vowel a has changed to the vowel e: tap - > tap-.

Qil - "a long fiber of an animal's tail, track", "hair fiber".

This name, which had the same meaning in the ancient Turkic language, was originally pronounced qyl (Devon, I, 324; DS, 442); Later, in Uzbek, the sign of hardness of the vowel y was lost: qyl > qil.

Qil - "perform an activity". This verb, which had this meaning and several other meanings in the ancient Turkic language, was originally pronounced қыл (Devon, I, 324; DS, 442); Later, in Uzbek, the sign of hardness of the vowel y was lost: қыл > қил.

Birovg'a gul misllik orazi gulgun bo'lub hosil,

Birovda bulbul oso bo'ldi yuz sho'r-u shaab paydo [51].

A blush appeared on someone's face like a flower. There was an uproar in someone's face like a nightingale. The natural process of blushing, which occurs in man as a result of embarrassment or excitement, is beautifully expressed in the stanza.

The Turkic words bo'l and yuz in the verse are given in the "Etymological dictionary of the Uzbek language" as follows:

Bo'l - "split into pieces". This verb, which also had the same meaning in the old Turkic language, was pronounced bö:l-, later the longing sign of the vowel ö: was lost, and in the Uzbek language the sign of softness was lost: bö:l- > bö'l- > bol

Yuz – I: yuz qo‘ymoq – 1. Kelmoq; 2. Kirmoq; 3. Bormoq; 4. Yuzlanmoq; paydo bo‘lmoq; kelib kirmoq, kirishmoq, boshlamoq. II: Yuz oncha – Yuz shuncha, yuzlarcha; Yuz boshlig‘ – Yuz kishilik, yuz kishiga mo‘ljallangan; Yuz sori – Yuz chog‘li.

CONCLUSION

In conclusion, it can be said that besides being a Turkic poet, Ogahi is also considered a Zullisanayn poet. The reason is that the era in which Ogahi lived and created demanded exactly that. Therefore, he, like the poets of that time, wrote in two languages. Despite this, Turkic words occupy an important place in Divan.

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