

Linguo-Pragmatic Analysis Of Historical Terms In Amir Temur's Speech

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Abstract: This article presents a linguo-pragmatic analysis of the historical speech of Amir Temur as depicted in Muhammad Ali's novel *Buyuk Saltanat*. Through the historical vocabulary, military terminology, and religious-philosophical concepts used in the character's speech, the study reveals aspects of medieval military strategy, psychological influence, social stratification, and communicative intentions. The research identifies underlying meanings and presuppositions, and compares the semantics of historical terms. The analysis highlights the semantic load, illocutionary force, and cultural relevance of speech units within their historical context. The study contributes to illustrating the relationship between language and thought through the examination of historical texts.

Keywords: Amir Temur, historical vocabulary, linguo-pragmatics, military speech, *Buyuk Saltanat*, cultural context.

Introduction: The portrayal of historical figures in literary works serves not only aesthetic purposes but also reflects deeper communicative and socio-ideological intentions. In Muhammad Ali's novel *Buyuk Saltanat*, the historical speeches of Amir Temur function as a key narrative device through which the author advances his pragmatic objectives. Specifically, the integration of historical lexical units, military terminology, and religious-philosophical concepts into Temur's speech illustrates the author's intent to convey the values, worldview, and strategic thinking of the medieval era to a contemporary readership.

The author's pragmatic orientation is manifested in two principal dimensions: first, to harmonize historical authenticity with artistic expressiveness in constructing a vivid and influential national hero; and second, to foster a sense of historical consciousness and cultural pride through the strategic use of language. The lexemes selected by the author—particularly those carrying military, political, and spiritual connotations—are designed to activate presuppositions and evoke emotional resonance in the reader's perception.

Therefore, this study aims to analyze the speech episodes attributed to Amir Temur in the novel through a linguo-pragmatic lens. Particular emphasis is placed on the communicative goals embedded in the author's

language choices, the illocutionary force of speech acts, and their functional significance within the broader cultural and historical context. This approach facilitates an understanding of the mechanisms of literary communication between author and reader in historical fiction.

The portrayal of historical figures in literary texts reflects not only their political or military activity but also plays a significant role in shaping the author's worldview, the ideological stance of the era, and the construction of national memory. In particular, the depiction of Amir Temur in Muhammad Ali's novel *Buyuk Saltanat* serves as a vivid literary manifestation of Uzbek historical consciousness. The novel presents Temur's political leadership, military genius, state-building strategies, and moral-ethical character from the perspective of national pride and cultural values.

MAIN PART

In constructing Temur's image, the author aims to reveal not only the historical figure's external actions but also his internal psychological state through the expressive power of language. Notably, the use of speech portraits, character-specific linguistic features, historical terms and expressions, phraseological units, and stylistic devices all contribute to the artistic and aesthetic elevation of Amir Temur's persona. The

linguistic representation of Amir Temur in Buyuk Saltanat demonstrates the author's mastery of language and his ability to convey historical thinking.

In particular, the speeches delivered by Amir Temur before battles encapsulate a significant linguo-pragmatic load, reflecting the socio-political context of the medieval era and embodying the cultural mindset of the time. The following speech excerpt from the novel serves as a clear example of this phenomenon:

Oliy shon amirlarim(Commander or noble; high-ranking military or administrative leader), burgutday olg'ir bahodirlarim(Brave warrior; often used to praise courage and valor)! Janoblar! Ting'chilarim(Informant or scout; responsible for gathering intelligence) xabar berdilarki, Tarak daryosi u tomonini To'xtamishxonning lak-lak cherigi tutib ketibdur, bamisoli olam lashkardan iboratday ermish. Biznikidan bisyor ko'p... Cherig(Troops; military units)imizda esa ozuq tugab qahatchilik xavfi paydo bo'ldi. Amir Shohmalik tarxon(Elite noble title in Turkic-Mongol traditions, similar to a general) o'z lashkari birlan atrofga qishloqlarga borsun, shikorga chiqsun("Let him go hunting" – metaphorically refers to foraging or resource raids), ozuq topib farog'at ila qaytsun!"[1-483]

This excerpt represents a direct speech attributed to Amir Temur in Buyuk Saltanat. The rhetorical structure of the address ("Oliy shon amirlarim, burgutday olg'ir bahodirlarim") demonstrates formal elevation, heroic metaphors, and military hierarchy. The expression "burgutday olg'ir" (as swift as a falcon) serves as a traditional Turkic symbol of martial courage and vigilance.

The passage reflects three key pragmatic dimensions:

1. Commanding strategy: Temur addresses his commanders about enemy occupation (To'xtamishxonning lak-lak cherigi – Tokhtamysh's countless troops), instilling urgency.
2. Realistic assessment: He openly mentions the threat of famine within his own army (ozuq tugab, qahatchilik xavfi), indicating transparency in leadership.
3. Delegated action: The order to Amir Shohmalik Tarxon to go "shikorga chiqsun" (literally: go hunting) implies a strategic foraging expedition, blending literal and pragmatic meaning.

The lexical items present in this excerpt—such as amir, bahodir, ting'chi, janob, lak-lak, cherik, lashkar, tarxon, shikor, ozuq, qishloq, and farog'at—are considered expressive markers of the historical period's language. Their usage serves not only a semantic function but also reveals the communicative and functional capacities of the language in the given historical context. Each term

carries cultural and pragmatic weight, reflecting the author's intention to construct a linguistically and historically authentic narrative voice.

The passage under analysis depicts a pre-battle situation, where the accumulation of military and socio-political vocabulary underscores the martial atmosphere surrounding Amir Temur's leadership. The prevalence of military terminology is directly linked to the biographical background of the protagonist, who spent much of his life engaged in warfare and strategic campaigns. As such, the lexical selection in the speech corresponds to the context of military urgency and pragmatic decision-making.

Terms such as amir, bahodir, and tarxon represent historical military ranks, each reflecting the hierarchical structure of Turkic-Mongol governance. These titles, often conferred by rulers, indicate positions of honor, leadership, and command. In parallel, terms like cherik, lashkar, and lak-lak relate to military forces, with lak-lak emphasizing the vast quantity of enemy troops, thereby enhancing the rhetorical tension.

Moreover, ting'chi denotes a scout or intelligence gatherer, a vital role in pre-modern warfare. The word shikor carries dual meaning—literally "hunting," but pragmatically, in this context, implying a foraging expedition to secure military supplies. Similarly, ozuq (provisions), qishloq (village), and farog'at (comfort or relief) extend the speech's semantic scope to the logistical and social dimensions of war preparation.

Altogether, these lexemes are not employed arbitrarily but selected deliberately to reflect the character's communicative intent and the historical authenticity of the moment. The author's linguistic choices illustrate a high degree of contextual awareness, aligning the speech with the realities of medieval warfare while also revealing the deeper interrelation between language, historical narrative, and pragmatic function in literary discourse.

In the course of the pragmalinguistic analysis of the text, it becomes evident that each sentence carries a distinct meaning and communicative function. For instance, the expression "Oliy shon amirlarim" ("My glorious commanders") serves not only to honor Temur's military leaders but also to emphasize the socio-hierarchical structure of the army. This phrase functions as more than a form of address; it operates as a rhetorical strategy aimed at elevating the morale of the audience and reinforcing their sense of loyalty and duty.

Likewise, the metaphorical description "burgutday olg'ir bahodirlarim" ("my falcon-like valiant warriors") amplifies the combat readiness and superiority of Temur's troops by invoking imagery associated with

speed, precision, and predatory strength. Such metaphor serves to symbolically position his warriors as being not only courageous but also tactically dominant over the enemy.

RESULTS AND DISCUSSIONS

From a pragmatic perspective, the utterance contains both presupposition and implicature. The presupposition embedded in the initial sentence is that Temur's amirs and warriors are individuals of the highest rank ("oliy shon"), embodying the traits of sharp-sightedness, agility, decisiveness, and battlefield prowess—qualities metaphorically associated with a falcon. The implicature, on the other hand, subtly conveys that these military leaders are expected to act in a manner worthy of their titles and reputations. Thus, Temur's speech not only praises but also implicitly demands valor and responsibility, anchoring the entire message in both motivational and disciplinary dimensions.

Many of the historical words used in the text originate from Arabic and Persian-Tajik, and most of them are no longer in common usage today. Some, however, are of purely Turkic origin. For instance, the term *amir* (from Arabic) traditionally denotes "ruler," "leader," or "commander." In regions such as Bukhara and several other Muslim lands, it was used as a royal or princely title. During the Timurid period and later in the khanates of Turkestan, *amir* referred to the highest military rank and was broadly used to denote a commander-in-chief or military leader. This definition is confirmed across several lexicographic sources, including the Explanatory Dictionary of Navoiy's Works, Boburnoma Glossary, and the Dictionary of Historical Terms, which all associate the term with meanings such as "governor," "sovereign," or "chief of army."

In historical-literary sources from the 14th to 17th centuries, *amir*—including its shortened form *mir* and plural *umaro*—is frequently encountered in the sense of "army leader" or "general," particularly within Arabic-influenced discourse. As a military-administrative term, *amir* was widely used in both the Golden Horde and the region of *Mā Warā' al-Nahr* (Transoxiana). Initially, this title was exclusively assigned to members of the military elite, though over time, *amirs* began to hold civil positions as well. For example, during the Ghaznavid dynasty, the head of state was formally titled *amir*.

From a socio-historical perspective, the *amirs*, much like *beks* and *bahodirs*, represented the hereditary military aristocracy, although they typically had no direct familial ties to Mongol khans. In modern Uzbek language usage, the term *amir* has largely been replaced by the title "army general," which refers to a

high-ranking officer within the armed forces. From the 20th century onward, the scope of the term's meaning has narrowed significantly. Today, *amir* continues to be used primarily in monarchical Arab states—such as Saudi Arabia—where it designates royal family members or crown princes.

The word *bahodir*, on the other hand, is believed to originate from Mongolic roots. During the period of Mongol rule, this term was used to refer to members of the khan's elite guard. In other sources, it is defined as a title bestowed upon individuals from Turkic and Mongolic peoples during the medieval era in recognition of outstanding bravery demonstrated in battle.

Throughout the speech, historical toponyms and anthroponyms such as Tarak River and Tokhtamysh Khan establish a distinctly military and historical context, grounding the events in a specific geopolitical and temporal reality. These names contribute to the authenticity of the narrative and indicate that the described events are rooted in real historical circumstances. The lexemes *cherik* and *lashkar* represent military terminology specific to the era. The phrase "*lak-lak cherik*" (an exaggerated expression meaning "countless troops") functions as a pragmatic threat, emphasizing the overwhelming number of enemy forces. Through this rhetorical strategy, Amir Temur urges his commanders to remain alert and ready for mobilization.

The word *lashkar*, derived from Persian, historically referred to an army, armed forces, or military contingent of the state. During the feudal period, the *lashkar* referred to troops gathered for a military campaign from territories under a ruler's control. Each soldier called to serve was required to arrive with his own horse, weapons, and provisions. This definition is supported by various historical and terminological dictionaries.

Conversely, *cherik* is of Mongolic origin and is considered a military term synonymous with *lashkar*. According to historical lexicographic sources, *cherik* appears frequently in early Turkic texts and is usually defined as "troops" or "soldiers." Some dictionaries also note alternate spellings such as *cherig*. While both terms—*lashkar* and *cherik*—convey similar meanings, their etymological roots and nuanced usage reflect different socio-political layers of military discourse.

The word *lak* (from Arabic) denotes an extremely large numerical value, generally interpreted as "hundreds of thousands," "innumerable," or "countless." In dictionaries of classical Uzbek literature—such as the Explanatory Dictionary of Navoi's Works and the glossary for the Baburnama—the term *lak* is defined

similarly, often used in reference to immense army sizes. In contemporary Uzbek, this lexical item has been largely replaced by the numerical expression *yuz ming* (one hundred thousand), although the original meaning remains intact.

The sentence “*Tarak daryosi u tomonini To‘xtamishxonning lak-lak cherigi tutib ketibdur*” presupposes that Tokhtamysh Khan is recognized as the enemy and that his forces have already occupied the far side of the Tarak River. This is presented as a given fact within the discourse. The following statement, “*bamisoli olam lashkardan iboratday ermish. Biznikidan bisyor ko‘p...*” carries an implicature suggesting that the enemy's army appears overwhelmingly large and threatening. This implicit meaning is intended to heighten the sense of danger and thereby reinforce the urgency and motivation among Amir Temur's own troops. Through such discourse strategies, the speaker manipulates presuppositions and connotations to influence the audience's psychological readiness and reinforce group solidarity.

Moreover, expressions such as “*ozuq tugab*” (“provisions have run out”) and “*qahatchilik xavfi*” (“danger of famine”) reflect the dire conditions during a military campaign. These utterances function as warning pragmemes, which aim to capture the audience's attention and underscore the urgency of addressing a practical crisis. They contribute to a realistic portrayal of the military setting and serve to motivate immediate action.

The lexeme *ozuq* appears in Mahmud al-Kashgari's *Dīwān Lughāt al-Turk*, recorded in the form *azuq*, where it is defined as “foodstuff” or “something edible” [15-97]. A similar definition is provided in modern etymological works, such as Sevortyan's *Etymological Dictionary of Turkic Languages*, where *ozuq* is one of the few terms from this passage that is attested. Other historical terms from the same excerpt are notably absent from that lexicon.

The phrase “*Amir Shohmalik tarxon*” illustrates the use of a specific historical title. The term *tarxon* referred to an individual who held a privileged status, often exempt from taxes and entrusted with significant military or administrative authority [3- 224]. Its inclusion in the speech highlights the importance of the task assigned and underscores the high level of trust in the addressee. The term *tarxon* also appears in *Dīwān Lughāt al-Turk*, written as *tarxan*, and additionally denotes one of the Uzbek tribal lineages [15-409; 13-193].

The statement “*Cherigimizda ozuq tugab...*” explicitly indicates that Temur's army is facing severe logistical

challenges, particularly a critical shortage of food supplies. Assigning the responsibility to Amir Shohmalik *tarxon* implies his status as a reliable and competent military commander.

From a pragmatic standpoint, the sentence presupposes a deteriorating material condition within the army. The subsequent directive—“*shikorga chiqsun, ozuq topib, farog‘at ila qaytsun*”—represents a complex linguo-pragmatic unit, combining a command, a wish, and a blessing. It instructs action (go hunting), expresses the desired outcome (find provisions), and invokes a positive return (with peace and relief).

The historical term *shikor* is derived from Persian and denotes “hunting” or “to hunt,” and is also used to refer to the product of the hunt [9-41; 13-525; 14-203]. Meanwhile, the term *farog‘at*, of Arabic origin, means “rest,” “tranquility,” or “peace of mind” [8-16; 12-327; 14-183]. In the context of the speech, however, *farog‘at ila qaytsun* is pragmatically interpreted as “may he return with success, peace, and abundance”—an expression that combines the elements of imperative force, benevolent intent, and strategic optimism.

At first glance, the final sentence—“*Amir Shohmalik tarxon... shikorga chiqsun, ozuq topib farog‘at ila qaytsun*”—appears to be a straightforward command. However, a deeper interpretation reveals that the term *shikor* may extend beyond its conventional meaning of “hunting” to imply the forced procurement of provisions from nearby villages—potentially even military looting. The phrase “*farog‘at ila qaytsun*” (may he return in peace) underscores the danger of the task and the expectation that it be completed without violence or confrontation. This reflects Temur's attempt to maintain his army's morale and prevent starvation, while at the same time discouraging unnecessary aggression or pillaging.

This intention becomes clearer in the next sentence, where the implicature affirms Temur's ethical stance: “*In truth, all people in the world are like one body; all are servants of God.*” Here, the underlying message is that war and destruction are not ideal paths, and that all humans share a common essence—thus, military necessity must be guided by moral restraint.

CONCLUSION

In conclusion, among the terms analyzed, only *ozuq* is of pure Turkic origin, while the rest derive from Persian, Mongolic, or Arabic. The historical speeches of Amir Temur in *Buyuk Saltanat* reveal significant linguo-pragmatic characteristics of the Uzbek historical-literary language. Each historical word functions not merely as a lexical item, but as a communicative tool

that reflects societal thought and fulfills specific pragmatic intentions. In the novel, war is framed as strategy, deception as intellect, noise as threat, and clothing as psychological pressure. These associations serve as crucial analytical markers at the intersection of linguistics and cultural studies.

The speech analyzed here encapsulates a range of historical lexemes, military-political terminology, and cultural imagery unique to the Timurid era. These words perform more than nominal functions; they carry communicative intent, emotive force, psychological pressure, and strategic motivation. Historical words thus serve not only to anchor the narrative in a specific time and place but also to express the speaker's status, rhetorical goals, and situational strategies. Therefore, such units hold special value in linguo-pragmatic analysis.

Delivered in a military context, the speech contains multiple semantic layers. It serves to motivate the army, inform them about the enemy's position, acknowledge the severity of the current situation, and issue decisive instructions. This illustrates the pragmatic power of the utterance, its contextual relevance, and its psychological impact—key aspects that underpin its rhetorical effectiveness.

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