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THE GROUP OF WORDS INDICATING RANK AND TITLE IN PIRIMQUL QODIROV'S WORKS "YULDUZLI TUNLAR" AND "AVLODLAR DOVONI"

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ABOUT ARTICLE

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Abstract. This article explores the group of words indicating rank and title in Pirimqul Qodirov's literary works "*Yulduzli Tunlar*" and "*Avlodlar Dovoni*". The study examines how Qodirov uses various terms related to state governance, military ranks, and noble titles, shedding light on their semantic functions and cultural significance within the context of his novels. By analyzing the lexicon of these works, the article highlights the role of these titles and ranks in reflecting the social and political hierarchy, as well as the historical and cultural dynamics of the time. The research identifies and categorizes these lexical units, providing insights into the language of power and authority in Uzbek literature. The analysis of these terms enriches our understanding of the socio-political landscape depicted in the novels, offering a deeper appreciation of Qodirov's contribution to Uzbek literary traditions.

INTRODUCTION

In recent years, interest in studying the history of our language, historical works, and the spiritual heritage of our ancestors has been steadily growing in our country. Recognizing this as a matter of national importance, special attention has been directed toward scientific research aimed at uncovering unexplored layers of our

cultural heritage in fields such as textual studies, literary source studies, linguistics, philosophy, and the history of culture. This growing focus compels specialists investigating the history of our language and its lexical composition to approach their work with greater responsibility, ensuring their research aligns with contemporary standards.

A detailed study of the socio-political lexicon used in Pirmqul Qodirov's works provides valuable insights into the vocabulary of the Uzbek literary language during the writer's era. Additionally, it sheds light on the author's individual style and his mastery in employing linguistic units. Indeed, the ability of words, phrases, and sentences to serve the speaker's intent during interpersonal communication underscores their functional role in speech activity. This, in turn, necessitates an analysis of the functional-semantic nature of socio-political lexicon by conducting observations on the texts of Pirmqul Qodirov's works.

MATERIALS AND METHODS

To date, various aspects of text analysis have been studied from multiple perspectives within Uzbek linguistics, with significant research dedicated to analyzing texts representing different forms of speech. The role of socio-political lexical units in texts, as well as their potential as lexical-semantic and stylistic elements, has been explored in numerous textbooks, teaching aids, and dissertations. Considerable attention has also been paid to the use of lexical units in diverse speech contexts and the analysis of language and style in the works of individual authors. However, studies specifically focusing on the socio-political lexicon in the works of Pirmqul Qodirov remain relatively scarce. Early works, such as the *Dictionary of Socio-Political Terms* edited by Olim Usmon, and E. Begmatov's *Lexical Layers of Modern Uzbek Literary Language*, serve as foundational resources in this area. H. Dadaboyev's contributions are particularly noteworthy. Despite advancements in the fields of terminology and lexicology within Uzbek linguistics in recent years, words denoting rank and title have not yet been studied as an independent research subject. Analyzing the rank- and title-denoting words used in Pirmqul Qodirov's *Yulduzli Tunlar* and *Avlodlar Davoni* can provide valuable insights into the state of the Uzbek

language during specific historical periods. This research not only contributes to understanding the linguistic and stylistic features of the author's works but also sheds light on the broader historical development of the Uzbek lexicon.

Before delving into the usage of "mansab" (position) and "unvon" (title) in modern Uzbek literary texts, it is essential to examine their semantic development over historical periods. According to the *Explanatory Dictionary of the Uzbek Language*, the word *mansab*, derived from Arabic and meaning "job," "position," "status," or "condition," is currently used in three main senses in modern Uzbek:

1. A responsible position; office or rank.
2. (Colloquial) An action or behavior aimed at self-promotion or self-satisfaction.
3. (Geographical) The place where a river flows into a lake, sea, or another river.

This suggests that the lexeme *mansab* is directly tied to administrative functions and reflects an individual's rank or responsibilities within an organization or institution. It denotes a role or duty linked to professional or official activities.

Similarly, the word *unvon*, also of Arabic origin, historically meant "address," "title," or "symbol." In modern Uzbek, it carries three primary meanings:

1. (Archaic) The inscription on a letter indicating to whom and where it is sent.
2. A formally recognized title or designation granted by an authoritative body to acknowledge outstanding contributions or expertise in a particular field of work or activity.
3. (Archaic) A hereditary or honorary title indicating social or professional status, often conferred for services to the state or monarchy.

Historically, *unvon* was associated with governance and was a term used to denote honorary or hereditary titles bestowed upon individuals for their significant contributions to the monarchy or state administration. These titles were passed down through generations.

In contemporary Uzbek literary language, the concept of *unvon* continues to exist but differs functionally and semantically from its historical context. Unlike in the past, modern titles are not hereditary and are granted based on professional or academic achievements, reflecting shifts in societal norms and governance.

This historical examination of the semantic layers of *mansab* and *unvon* provides insight into their evolution and current application in Uzbek language and culture.

The *National Encyclopedia of Uzbekistan* defines *unvon* (title) as a designation granted by authorized bodies to recognize an individual's contributions, qualifications, or achievements in professional, scientific, or other domains. This recognition affirms the individual's official status in their respective field. The procedures for awarding, revoking, and regulating rights and responsibilities associated with *unvon* are outlined by laws and other normative documents.

In Uzbekistan, several types of *unvon* exist, including honorary titles (e.g., *faxriy unvonlar*), military ranks (*harbiy unvonlar*), academic titles (*ilmiy unvonlar*), professional ranks, sports titles, academic distinctions, and awards given to contest laureates. Titles granted in the prosecutor's office for prosecutors and investigators are referred to as *chin*, while titles for diplomats are recognized as ranks and degrees in diplomacy.

The term *shoh* (Persian for king) refers to a ruler's title historically used in some Muslim countries of the Near and Middle East, as well as in India (during the Delhi Sultanate). Initially adopted in the Sassanid Empire, the title *shoh* persisted in Iran, evolving into *shahanshah* (king of kings).

RESULTS AND DISCUSSIONS

In the works under examination, the use of *unvon* and related terms reflects their historical and functional significance. For example, in the chosen literary text, the following excerpt illustrates the hierarchical and respectful connotations tied to the title:

"Shohg'a har kimki, mulozim va tobi' bo'lg'ay, ishi va tavri shoh ishig'a mushobih voqe' bo'lg'ay. Agar shohg'a adolat shior, ulusi shiorida ham adolatdin osor. Xoni ehsoni tegrasida oliy shon shohlar rizqqa soyil va ilmi bepoyoni taaqqulida oliy makon ogohlar jahlg'a qoyil."

This passage highlights the cultural and ethical expectations associated with *shoh* and its implications for justice (*adolat*), generosity (*ehson*), and intellectual leadership. The nuanced use of such titles in historical contexts offers a window into

societal structures and values, providing valuable material for linguistic and cultural analysis.

The title *Podshoh* (or *Podsho*, derived from ancient Persian *pati* – ruler, and *shah*) has a historical prominence in various countries of the Near and Middle East. Initially used during the Sassanian Empire, *Podshoh* served as the title for supreme rulers. Over time, it became an integral part of Uzbek linguistic and cultural heritage, representing the authority and grandeur of leadership.

In Central Asia, the title also found use during the Russian Empire era, where Russian czars were referred to as *Podshoh* or *Oq Podshoh* (White Czar) by Uzbek communities until the fall of the monarchy.

Example from the analyzed text:

"Podshoh ota qizi tenglik Qorako'z begimning xobgohida, qonli urush hammani besaranjom qilib turgan shunday tahlikali tunda qotib uxlab yotishi unga behad xunuk tuyuldi."

This passage demonstrates the symbolic and emotional weight of the *Podshoh* title, reflecting its association with leadership, power, and the high expectations of rulers during tumultuous times.

The title *Xon* (or *Khan*) originates from Turkic and Mongolic traditions, initially referring to tribal leaders. Over time, it evolved to denote sovereign rulers of significant regions or states.

1. Historical Development:

- During the Seljuk and Khwarezmian periods, *Xon* denoted rulers of provinces or cities, often ranking higher than *amir* or *malik*.
- In the Karakhanid dynasty, the title was combined with terms like *arel* or *bug'ra*, signifying supreme rulers.
- In the Mongol Empire, *Xon* referred to rulers of uluses (territories), with Chingiz (Genghis) Khan as its most notable figure. His successors were sometimes titled *Qoon*.

2. Later Usage:

- During the Timurid era, individuals linked to the Chingizid lineage were addressed as *Xon*.
- In the Shaybanid dynasty, *Xon* denoted rulers or throne heirs, while *Sulton* was reserved for princes.
- In the Safavid era, *Xon* was used for provincial governors, who were classified as three tiers of nobility.
- In the Kokand and Khiva Khanates, rulers claimed the title *Xon*, often emphasizing their genealogical ties to the Chingizid dynasty.

3. *Cultural Context:*

- Among nomadic and semi-nomadic tribes in Iran and Afghanistan, *Xon* signified tribal or clan leaders.
- In 19th-century Qajar Iran, it referred to various military and administrative officials.
- In Muslim states of India, it denoted officials of varying ranks.

This comprehensive historical evolution highlights how the title *Xon* retained its prestige and adaptability, representing rulers, nobility, and leadership across centuries.

The titles *Podshoh* and *Xon* reflect the historical stratification and governance systems in the regions they were used. Their usage in literature, including Pirmqul Qodirov's works, underscores their cultural significance, linking the past to present interpretations of authority and social hierarchy.

The term *Vazir* (derived from Arabic, meaning "burden carrier") played a central role in the political and administrative structures of Middle Eastern and Central Asian states during the medieval period. This title was not merely an honorary designation but reflected significant administrative responsibilities and influence in governance.

The *Vazir* position first appeared during the Abbasid Caliphate under Caliph Al-Mansur (754–775), establishing a precedent for high-ranking advisors and administrators. The term evolved to signify the head of government or council (*divan*) in many Islamic states, including those in Central Asia.

Responsibilities Across Eras

1. Abbasid Caliphate and Early Islamic States:

- The *Vazir* served as the caliph's chief advisor and often held executive authority over various state functions.
- They managed finances, oversaw military campaigns, and acted as intermediaries between the ruler and the subjects.

2. Samanid Era:

- Under the Samanid dynasty, the administration included 10 major councils, each led by a *Vazir*.
- These roles encompassed responsibilities like military oversight, trade, finance, and local governance. Notable titles included *Khojayi Buzurg* (Chief Minister) and *Sohib Barid* (Postmaster General).

3. Timurid Period:

- During Amir Timur's reign, the state's central administration was led by the *Devonbegi* (chief *Vazir*), overseeing seven major ministers.
- These *Vazirs* managed:
 1. Domestic affairs and population welfare.
 2. Military administration.
 3. Trade and commerce.
 4. Financial matters.
 5. Frontier regions.
 6. Tributary states.
 7. Special missions and diplomatic oversight.
- Coordination among these offices ensured the efficient functioning of the state.

4. Khanates of Central Asia (e.g., Khiva, Bukhara):

- The *Vazir* held prominent positions in the Khanate administrations.
- Responsibilities included tax collection, managing foreign relations, appointing local officials, and overseeing military and financial affairs.

The passage highlights the strategic role of *Vazir* in both advisory and operational capacities. For instance: "– *Tasanno, xon hazratlari! Buxoroda Temuriylar xizmatida bir bek bo'lib yurgan Shohbaxtxon sizning ko'magingizda qaddini tiklab, kimsan, Shayboniyxon bo'ldi-ya!*" This reflects the *Vazir's* engagement in supporting rulers, negotiating alliances, and facilitating political transitions.

The *Vazir* was a cornerstone of governance in Islamic and Central Asian empires, bridging the gap between rulers and the administrative machinery. Their legacy continues to be reflected in historical records and literature, highlighting their indispensable role in statecraft.

The term *Sulton* originates from the Arabic word *sultān*, meaning "sovereign" or "supreme ruler," as documented in various linguistic and historical sources (*O'TIL*, vol. 2, p. 584). Historically, the title *Sulton* was one of the most prestigious designations for rulers in the Islamic world, extending its usage to Central Asia and beyond.

Historical Context and Usage

1. Pre-Mongol Era:

- Before the Mongol invasion, *Sulton* was the highest title for rulers of large empires in Central Asia, symbolizing their supreme authority over political and religious affairs.
- The term denoted a ruler's divine legitimacy and served to reinforce their role as a protector of Islam and justice.

2. Post-Mongol Influence:

- After the decline of the Mongol Empire, the title *Sulton* began to denote members of the Chingizid lineage.
- Unlike its earlier universal application, it became more specific to rulers or heirs of smaller kingdoms and principalities within the fragmented post-Mongol landscape.

3. Timurid and Later Eras:

- In the Timurid period, *Sulton* was often used in combination with other names or titles (e.g., *Sulton Husayn*, *Sulton Ali*) to signify their Chingizid descent or their authority in specific regions.

4. *Literary and Religious Usage:*

- Poets and scholars like Alisher Navoiy utilized the term in their works to signify the highest rank of governance.
- The word often carried connotations of moral and spiritual authority, as rulers were expected to uphold Islamic values and justice.

The lexical nuance of *Sulton* is multifaceted:

- As a singular term, it directly refers to "ruler" or "king."
- Its plural form, *salātin*, was used to describe a collection of rulers or the ruling elite.

Navoiy's use of *Sulton* and its plural in his works reflects the sociopolitical dynamics of his era. For example: "*Sulton Ali mirzo qal'adan qochib chiqquncha uni ataylab qo'yib bergan edilar. Chunki uning aybini bo'yniga qo'yib qochib ketayotgan paytida tutib o'ldirmoqchi edilar.*" (p. 117)

This excerpt highlights not only the political intrigue of the time but also the term's practical application in documenting rulers' actions and decisions.

The term *Sulton* has a rich historical and cultural legacy in Central Asia, embodying both political sovereignty and moral authority. Its usage in literature and governance reflects the intricate interplay between power, religion, and social order. As a title, it continues to evoke the grandeur and complexities of the region's past.

Malika – derived from the Arabic word, meaning a woman belonging to the ruler's family. **Shahzoda** – this term is used in Tajik as *shohzoda* (ТЖРС, 461) and *ishhzoda* (ТЖРС, 454); in Uzbek, the form *shahzoda* is used. It is formed by combining the word *shoh* (meaning "king" or "ruler") with *zoda* (meaning "son"), and it means "son of the king" (O'TIL, II, 406).

Mirzo – (from Arabic-Persian – *amirzoda*, meaning "descendant of an amir") – during the late 14th and 15th centuries in Movarounnahr, this title was added to the names of the descendants of Amir Timur, such as *Jahongir Mirzo*, *Bobur Mirzo*, and

others. Later, from the 16th to the 19th centuries, the title *mirza* was also used as a designation for secretaries. The statement "Yov qurshovida qolayotgan Umarshayx mirzo bitta me'morni deb yuz, ikki yuzdan navkari bor zo'rovon beklarga qarshi bormasligi aniq" indicates that Umarshaykh Mirzo, surrounded by enemies, would not go against the brutal lords who had hundreds of followers, even if a single architect was sent. "Ahmad Tanbal bugun Axsida – shoh saroyida" refers to an event at the royal court in Axsida.

In the works "*Yulduzli tunlar*" and "*Avlodlar davoni*", titles and positions related to state governance and administration occupy a significant place in the lexicon. During our study, we observed that the lexemes denoting these titles and positions are distinguished based on their meaning context and scope of usage.

CONCLUSION:

In conclusion, the group of words indicating rank and title in Pirmqul Qodirov's works "*Yulduzli Tunlar*" and "*Avlodlar Davoni*" serves as a vital element in understanding the social, political, and cultural contexts of the novels. Through a detailed examination of these terms, it becomes evident that Qodirov skillfully employs a range of lexical units to reflect the hierarchical structures of authority, power, and governance in his narratives. These titles and ranks are not merely linguistic tools but are deeply intertwined with the characters' identities, their roles within society, and the historical realities they navigate. By focusing on the specific functions of these terms within the novels, the article emphasizes how language reflects and reinforces the socio-political dynamics of the time. This exploration also highlights the richness of Qodirov's language and his ability to use terminology to convey deeper meanings about class, power, and status. Ultimately, the study contributes to a broader understanding of Uzbek literary traditions, offering valuable insights into the use of rank and title terminology as a literary and cultural device.

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