

## THE HORSE PARTS AND THEIR LEXICAL-SEMANTIC PROPERTIES THAT FORMED THE BASIS OF COMPOUND VERBS IN THE HISTORICAL WORKS OF OGAPIY

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### ABSTRACT:

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Mazkur maqolada Ogapiy tarixiy asarlari leksik tahlilga tortilgan. Xususan, faol leksik birliklarning tarkibi hamda o'z va o'zlashma qatlamga mansubligi haqida mulohazalar yuritilgan.

#### KEY WORDS

eroniy qatlam, leksika, tarixiy-etimologik tavsif, qo'shimcha, sheva, "Ravzatu-s-safo", Muhammad Rizo Ogapiy.

**INTRODUCTION.** In oghahian historical works, the horse part of compound verbs is largely formed from introspection. Accordingly, they can be divided into two large groups, the noun part with the Turkic word and the noun part with the possessive word. In this article, we will briefly talk about compound verbs, which consist mainly of nouns-part pronouns.

Compound verbs formed on the basis of words characteristic of the Iranian layer. In the old Uzbek language, the dictionary contains the Arabic+Persian compound *khairbod* word "farewell", giving the meaning "farewell", and the *bod* in it is not related to the word "wind". Here he is the Persian *boshad* (let it be!) is a contracted form of the verb. Thus *khairbod* is the author of exactly "good be!" means. In this way, the verb to say goodbye in old Uzbek gives the meaning of "Goodbye", "Goodbye". There is also a greeting from Uzbek (Arabic+Persian content), this of "bod" in the words. The Blessed One is exactly "blessed!" means that although *mabodo* now often remains a taskmaster to the "if" binder, lexiconically "never mind!" he said. In *it-ma na* is a classical form of the negation load and represents a strong negation. For example, *Nakhon-okhima*, *Mahon-aslo okhima!* like . " o

“is the” exclamation letter " acquired to enhance the meaning. In this way bodo is said with a strong desire “let it be!” provides content. For example, "gar ishq nabuvad har chi bodo bodo “ –” if ishq is not everything, let it be!”. (Sheikh Abu Sa'id Abulkhair). Therefore, in fact, let's say that it is correct to say “we do not see” with the desire to see, and it would be wrong to say “we see”: “...sleep humbled, and from humility the horses swarmed, and the cuffs swarmed, " (RD, 263a”)

Some of the words belonging to the Iranian stratum in the lexicon of old Uzbek are perceived as a simple root in Uzbek, even though they are considered a compound word for Persian. Because one of their two or three components, in some cases, not all components have an independent meaning in Uzbek. The most important thing is that even if some of the dictionary units that made up the composition of such words had a special meaning in the old Uzbek language, the reason for this rule constant is that they are perceived as a ready-made lexeme for our language, not made with the capabilities of the Uzbek language, it is clear that the Persian language. For example, both the gum word and the roh word in gumroh have an independent meaning in old Uzbek. But since this word is formed in the Persian language itself and entered the old Uzbek language in the form of a ready-made lexeme, it will be correct for us to evaluate it as a root word. Only if we know the need for etymological description or structural analysis do we divide this type of word into meaningful parts.

The first part of the composition of the word Gumroh, gom, means “to disappear”, “to lose”. In Uzbek, the word has a somewhat negative connotation. The reason is to disappear and disappear in Persian! both of their contents are represented by” gum shav “(”gum shudan “ – the command form of”to disappear”). In Uzbek, gum waq has an additional meaning ottenka as a synonym for the original Turkic verbs “to disappear” and “to disappear”, formed with the help of the Arabic word, let's say “disappear” represents the commandment to temporarily disappear, “gum waq” to disappear altogether, not to return until this time. Therefore, in dialects, gym boldo gives the meaning of joy that something or an individual has disappeared. But this additional meaning ottenka was formed later in Uzbek, and in old Uzbek, “gum beq” served as a synonym for verbs such as “to disappear”, “to disappear”, “to eat”, “to disappear”. We see this, in particular, in the language of “Nasoyim”: first, the sin of ahirinu is anda gum. (197). Or let's turn to other works of Alisher Navoi at this place. For example, “Wonder ul-abror ” has such bytes:

Kahfi baqo ichra alar *bo'lsa gum*,

Men ham o'lay "rob'ihum kalbuhum"<sup>12</sup>.

Content: if they (Nizami Ganjavi, Khusrav Dehlavi and Abdurahman Jami) disappeared in the cave of baqo, I will also be "the Fourth of them – their dogs". Considering that the content of "gum beq" in Bayt belongs to Alisher Navoi's deeply respected persons on the one hand, and to ashobi Kahf by quoting the "Kahf" Surah of "Koran Karim" on the other, our thoughts on the initial SEMAS of this verb in old Uzbek do not require any other explanation.

The second part of the word, *rāh*, however, means "road", and this word, which is in the forms *rāh* and *rās* in Pahlavi, was used in the style of *rāthya* in ancient Iran. In the historical development of the Persian language, there is a phonetic phenomenon of *g* – *S*. For example, as in the present-day *gāh* Pahlavi language in the form of *gās*. The meaning of the word *Rāh*, "DAF'a", "Yola", corresponds to the said meaning of the Uzbek word for road. For example, from Alisher Navoi Ghazali: one way to save Ulus ' mojorosidin me.

It is likely that there is a certain degree of influence of this word SEMA in the later derivation of the negative meaning *ottenka* of *Gum* in Uzbek. On the basis of *Gumroh*, the compound verb *gumrohliq aylamak* // *qilmaq* was formed: "the ancestor *rusumi bila gumroh* became,..." (RD, 262a)

In old Uzbek, there are again the following words with the component *da roh*:

Companion in accordance with the Uzbek "-dosh" also found in the old suffix and the words *roh*, in old Uzbek at 1) Satellite; 2) companion, supporter (companion of strangers, 30) 3) interlocutor; *safarder* (will he accompany you? 93) in meaning. The compound verb to accompany // to say is formed on the basis of this word. On this basis, the compound verb "accompany- // make a companion- // companion *yibor* "is derived:" *aning bila* accompanied by *Oxalga yibordi*." (RD, 293A); "ambassadors *bila companion yibordi*..." (RD, 311a)

*Rahnamo* so'zi *rohning rah* varianti va forsiy *namudan* – "ko'rsatmoq" fe'lining hozirgi zamon negizi *namo* birikuvidan tashkil topgan bo'lib, aynan "yo'l ko'rsatish" degan mazmunni anglatadi. Ushbu fe'l asosida esa *rahnamo bo'lmoq* // *aylamak* fe'li shakllangan: "" (RD, 331<sup>b</sup>)

Compound verbs formed on the basis of words characteristic of the Arabic layer. In the lexicon of the old Uzbek language, it is natural that words belonging to the Arabic vocabulary layer form the majority. For example, *qurb* gives lexical meanings in old Uzbek,

<sup>12</sup> Алишер Навоий. Мукаммал асарлар тўплами. 20 томлик. 7-том. – Тошкент: Фан, 1991. – Б. 56.



such as “closeness, being close”; “ability”; “futility”. The following verse in Navoi ghazaliyot also shows the word *qurb* as an Iranian occupation:

Ey hamd o‘lub mahol fasohat bilan sanga,  
Andoqi, *qurb* taqvovu toat bilan sanga<sup>13</sup>.

On the basis of this word, the compound verb to form a *qurbat* is formed.

The absolute majority of Arabic words assimilated into the old Uzbek language are structurally *yasama* according to the *ishtiqq* rules of Arabic. For example, the word *ishtihâr* in the sense of “Fame, oshn-fame”; celebrity “is actually formed as a Masdar of the verb *shahara* or *shahura* VIII bobi of the meaning of “to communicate”, “to express to the people”, “to proclaim “appetitara – ” to spread”, “to become famous”. Because, the Masdar of three-consonant solim verbs is formed in the *ifte'ol* mold in the eighth chapter. Therefore, this chapter is also called the chapter of pride in Arabic studies. One of the contents of the verbs that this chapter means, the verb in the first chapter becomes impenetrable. In the old Uzbek language, the verb to find *ishtihar* is formed on the basis of this word. With this word, the Uzbek is famous, words like fame are in wide consumption in the current Uzbek literary language, while in old Uzbek there is also the word *shahr* in the sense of the Uzbek word “moon” (unity of time). Considering that the moon means a certain unit of time, makes it known, it is quite likely that it appeared on the basis of this verb. It should be distinguished from the word *shahr* in the sense of a territorial-administrative unit belonging to the Persian language. In the vast old Uzbek language itself, the word *shahr*, borrowed from Arabic, was also in low consumption: “*baghayat khushguvar and azubatda ishtiharmish erdi*,” (RD, 341b)

Azim-at-a. 1. Walk. 2. Trip. 3. Goal. 4. Departure, fluency. 5. Go, go:

Xullas ulkim dahrg‘a silkib etak,

Qil fano sori *azimat*, ey ko‘ngul.

Jodai tariqatg‘a sidq ila qo‘yub koming,

Berk tutub *azimatni*, azmi tarki ruxsat qil.

“shabgir bila *azimat ko‘rguzub*,..” (RD, 343<sup>a</sup>); “Hirot ustiga *azimat etmakni* jazm qildi...” (RD, 343<sup>b</sup>)

*Azm* – arabcha – biror ishni boshlashga qaror qilish; safarga otlanish; *azm qilmoq* – qaror qilmoq:

Jonlari boricha yo‘l *azm* aylabon,

<sup>13</sup> Алишер Навоий. Мукаммал асарлар тўплами. Учинчи том. – Тошкент: Фан, 1988. – Б. 27.

Azm qilmoq rasmini jazm aylabon. (RD, 314<sup>a</sup>)

*Azm-jazm* – a. – ahd. ~ qilmoq – ahd qilmoq:

Gar solik ersang, zohido, kiygil fano sholinikim,

Qilg'ong'a ka'ba *azmini* bor jomai ihrom shart.

*Vajh I* – a. – sabab:

Butun bo'ston ichra gul, navolar soz etib bulbul,

Ko'nguldin qilg'usi har *vajh* birla g'am sahro.

*Vajh II* – arabcha yuz, chehra.

Ilgiga ilgim uzotsam, do'stlar, *bevajh* emas,

Topshirurman ixtiyorim ul vafodor ilgiga.

From the meaning of the word *bz*, a word is formed in the sense of *taurjuh* – facing, that is, return. From this core, the word *mutavajjih* is also formed again. In the historical works of the *ogahi*, the verbs *tavajjuh ayla*–//*mutavajjih ol* - come to represent the meaning of returning as a synonym for each other: "wishing for water *Gar tavajjuh* does express, the future River *padidor* in the grass" (RD, 270B); (RD, 326A)

Anguish - Arabic torture: "Chun mundoq conversation *firdavs nuzhatgah doxil*, I suspect myself *zarrai*, *sargashtai air* in the presence of the sun is anguished, and *qatrai* is close to knowing, *adam* in the jungle of the environment and seeing the unique. *Mastlardekkim*, *kuchluk boda hiddatidin bexud*. I fell into the midst of *ubudiat* and kissed the flesh of the bell-bearer."

*Inoyat* – arabcha *shafqat*. *Inoyat ayla*- – saxovat qilmoq, hurmat ko'rsatmoq: "Fuzalog'a *inoyat aylar erdi*,.." (RD, 251<sup>b</sup>)

*Itob* – arabcha *jahl*. *Itob ayla*- – g'azab qilmoq: "Lekin *ummid ulki*, ko'rguzmay *itob*, *Afvu ehson birla qilsang komyob*" (RD, 205<sup>a</sup>)

Goh *itob* etib, gahi noz qilib qachongacha,

Xasta ko'ngulg'a qilg'usi javr bila jafo ko'zing.

Bu fe'lni shoir lirikasida ham uchratamiz:

Ko'ngluma ortib farah, jonim dog'i quvvat topar,

Chun *itob aylab*, boqib yuzimga dashnom aylagach.

*Ikhlos-a.* - fandom: "Ul asnoda *Khoja eli bihidin Hazrat Qutb ulawliya* and *Fakhr ulatqiyo*, *Sayid ularofin murshid ussolikin shamsulmillat* and before *Said Tursun Khoja* *eshon maddallohi zalola irshada ali Ru'us uttolibin's child arjumandi Muhammadsharif Khoja mokhulot* and *mashrubot* and *peshk* and *tansukat bila came*, and declared and declared the devotees and beliefs of *Khoja Eli's application dosht*.

It seems that interpretation of verbs in connection with the horse parts in the historical works of Oga presents interesting facts about the historical lexicon of the Uzbek language.

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