

LEXICOLOGY OF THE EPICS IN «KHAMSA»

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Annotation. This study employs a corpus-based approach to investigate the lexical richness and complexity of the epic poems in the "Khamsa". By analyzing a large corpus of textual data, the research identifies the most frequent lexical items, explores patterns of word usage, and examines the semantic fields associated with key concepts such as love, heroism, and nature. The study also investigates the influence of Persian and Arabic on the lexical composition of the epic language, paying particular attention to the process of lexicalization of loanwords. The findings of this study contribute to a deeper understanding of the linguistic dynamics of epic poetry and the role of language in shaping cultural identity.

Keywords: Khamsa, epic poetry, Uzbek language, Arabic loanwords, lexical analysis, language contact, linguistic borrowing, language change, historical linguistics, literary analysis.

INTRODUCTION

The Khamsa, a collection of epic poems, offers a rich tapestry of linguistic and cultural elements. This paper delves into the lexicon of these epics, focusing on the specific characteristics and functions of the language used. By examining the word choice, figurative language, and stylistic devices employed in the Khamsa, this study aims to shed light on the linguistic nuances of the period and the cultural context in which these works were created.

This study employs a corpus-based approach to analyze the lexicon of the Khamsa epics. By examining a large dataset of textual examples, we aim to identify patterns in word usage, explore the semantic fields, and uncover the underlying linguistic structures. The findings of this research contribute to a deeper understanding of the linguistic resources and stylistic choices available to the authors of the Khamsa.

The Khamsa epics continue to captivate readers and scholars alike. This paper contributes to the ongoing scholarly discussion by examining the lexical features of these

works. Through a detailed analysis of the vocabulary, we aim to illuminate the linguistic richness and complexity of the Khamsa and to provide new insights into the cultural and historical context in which these poems were produced.

MAIN PART

In the middle of the last century, the researches about the characteristics of Arabic adaptations in the Uzbek lexicon can be seen in the work of F. Abdullaev. In this work, the acquisition of Arabic lexemes into the Uzbek language, the aspects of dependence on extralinguistic factors are justified. Abdullaev's research provides valuable insights into the historical and cultural factors that influenced the adoption of Arabic words into the Uzbek language¹. It is written as follows: "While thinking about the words that are etymologically related to the Arabic root, we must first of all look at the fate of such words in our language, the degree of assimilation, semantic evolution, and lexical grouping"². At the same time, the author mentions that the fate of the words that came from the Arabic language from history is different, and some of them are not noticeable in the context of the current language. Hundreds of words such as pen, book, world, and homeland have become an integral part of our vocabulary³.

Continuing his thoughts, F.Abdullaev gives sufficient evidence that the Arabic acquisitions "undergoed great changes phonetically, were morphologically re-formed under the laws of the Uzbek language". The word Sufi is derived from the word suf (wool), and the exact translation is: "clothed with wool." But this word has become a term for people who are tired of the world, who express pious meanings, and who belong to different streams of Sufism (mysticism). After the spread of Islam to Iran and Central Asia, this word collided with the word dervish, and the meaning of the two words became different. Earlier, this word meant a muezzin who calls people to prayer in a mosque. In the modern era, the word Sufi in the form of Sufi means simple, left behind⁴. Since the examples in this article are about the place of Arabisms in the Uzbek language, they will be treated later in the study. Literary scholar A.J. Hayitov wrote a dissertation entitled "Proseization of Alisher Navoi's

¹ Абдуллаев Ф. Ўзбек тили билими; Ўзбек тилининг лексикасининг баъзи бир масалаларига доир // А.С.Пушкин номидаги Тил ва адабиёт институти асарлари. Биринчи китоб; Ўзбек тили грамматикасидан материаллар. – Тошкент: ЎзССР Фанлар академияси, 1949. – Б.5-14 ва – Б. 87-102.

² Абдуллаев Ф. Ўзбек тили билими; Ўзбек тилининг лексикасининг баъзи бир масалаларига доир // А.С.Пушкин номидаги Тил ва адабиёт институти асарлари. Биринчи китоб; Ўзбек тили грамматикасидан материаллар. – Тошкент: ЎзССР Фанлар академияси, 1949.– Б.88

³ Ўша манба. – Б.89

⁴ Абдуллаев Ф. Ўзбек тили билими; Ўзбек тилининг лексикасининг баъзи бир масалаларига доир // А.С.Пушкин номидаги Тил ва адабиёт институти асарлари. Биринчи китоб; Ўзбек тили грамматикасидан материаллар. – Тошкент: ЎзССР Фанлар академияси, 1949.– Б.94.

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"Khamsa": tradition, transformation and interpretation". In this work, Alisher Navoi studied the prose adaptation of "Khamsa" to the modern Uzbek language, the analysis of problems, the shortcomings of tradition, translation and interpretation⁵. He clearly pointed out the logical fallacies and observations and explained the reasons scientifically.

S. Khasanov's thesis on the topic "Comparative-typological analysis of Alisher Navoi's epic "Sabai Sayyor"" compares Alisher Navoi's epic "Sab'i Sayyor" with epics dedicated to the adventures of Bahrom Gor by great writers Nizami Ganjavi, Khusrav Dehlavi and Ashraf Maroghi. Also, specific aspects of the Dilorom icon, number symbolism, artistic means of expression, weight and rhyme are explored. 200 bytes were analyzed and found to use seven variations of hafif bahr.

About Arabisms, A.H. Nishonov's dissertation work on the topic "Phonetic-morphological and lexical-semantic analysis of Arabicisms in the Navoi language" is available. It is analyzed that the introduction of Islam to Movaraunnahr led to its theoretical wide spread in the literary and scientific environment. The sources reflecting the main fundamental ideas of this religious teaching - the Qur'an and the hadith - are in Arabic, and due to the fact that great attention is paid to the education of the Arabic language in our region, the main part of the works of great scientists in various fields of science were written in this language. On this basis, it is natural that Arabisms have become an integral part of the Turkish language. That is why most of the words in Navoi's works consist of Arabic words. Taking into account this situation in the works, the author classified Arabicisms in the poet's language into topics.

In our research work, the basis for studying the hermeneutics of Arabic words in the epic "Sabai Sayyor" is the ability of the poet to skillfully use the Arabic language, to study the art of using it in his work. Alisher Navoi, like his contemporaries and teachers, used Persian words as well as Arabic words effectively, according to the traditions of that time. It is known that words from other languages in the vocabulary of each language have their own characteristics. Because as the historical development continues, the interaction between society and other society is created through language. In this case, language is the main tool for establishing a relationship⁶. After the Arab conquest, Arabs and the Arabic language dominated Central Asia for 150 years⁷. During these times, Arabic language was used as a literary language in state affairs and science. In the 10th and 11th centuries, the works of philosophy, history, catastrophe, medicine and other sciences were written in Arabic by the authors of any nationality. For example, Beruni's "Al-jamohir fi-l-jawahir",

⁵ Алишер Навоий, Қомусий луғат, II том. -Тошкент: АКАДЕМ нашр, 2019й.-Б.433

⁶ Якубовский А.Ю. Избранные труды. -М: Наука, 1957. – С. 7-6.

⁷ Ўзбек тили лексикологияси. – Тошкент: Фан, 1981. –Б. 14

Ibn Sina's "Al-qanunu fi-t-tib", Khorezmi's "Al-jabr wa-l-muqabala" and other works on the history and culture of India can be cited as examples.

Abu Mansur Salabi's book "Yatimat ad-Dahr" shows that 124 poets wrote in Arabic in Movarunnahr, Khorasan and Khorezm⁸. The Arabic language has a rich vocabulary, is distinguished by a wide variety of scientific terms, poetic style lexicon, and is well-known as a literary language. For this reason, it is more convenient to write using the Arabic language when writing scientific works, which led to the introduction of many Arabic scientific terms into the Uzbek language⁹. It is also noted that the amount of Arabic words in Yusuf Khos Hajib's work "Kutadgu Bilig" is 5-7 percent, and 15-20 percent in the epic "Hibat ul-haqaiq" by Ahmad Yugnaki¹⁰.

The study of the history of each scientific heritage, conveying the classic examples of literature to the youth of today in the correct interpretation, the style of the writer's language, the skill of expressing words in the works, the specific aspects of the lexical system, and at the same time researching the methods of using Islamic terms remain a problem in national linguistics.

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⁸ Абдуллаев И. Поэзия на арабском языке в Бухаре при Саманидах X-XI вв. Канд. дисс. – Ташкент, 1963. – С. 21-22.

⁹ Раҳмонов Т.И. Ҳозирги ўзбек тилидаги арабча ўзлашма сўзлар семантик тузилишидаги ўзгаришлар. Канд. дисс. Наманган, 1994.- Б.18.

¹⁰ Тўхлиев Б. Адабиёт. Академик лицей ва коллеж талабалари учун. – Т.: Ўқитувчи, 2003. – Б.154.

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