SOCIO-POLITICAL LEXEMES AND THEIR SEMANTIC FEATURES

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Annotation

In this article, socio-political lexemes denoting domination in Qutadgu bilig and their semantic features, the fact that in previous states, including Qutadgu bilig, the chief ruler of the state is represented by certain lexical units (or terms) and turkologists his thoughts are illuminated.

Keywords: Public administration, state relations, colonial policy, socio-political relations, lexical units, Turkic peoples, military campaigns, absolute ruler, valuable written monuments.

СОЦИАЛЬНО-ПОЛИТИЧЕСКИЕ ЛЕКСЕМЫ И ИХ СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ

Аннотация

В данной статье социально-политические лексемы, обозначающие доминирование в "Кутадгу билиг" и их семантические особенности, тот факт, что в предыдущих государствах, включая "Кутадгу билиг" главный правитель государства представлен определенными лексическими единицами (или терминами), а тюркологи его мысли освещены.

Ключевые слова: Государственное управление, государственные отношения, колониальная политика, социально-политические отношения, лексические единицы, тюркские народы, военные походы, абсолютный правитель, ценные письменные памятники.

Introduction

The vocabulary of "Kutadg'u bilig" is diverse, and lexemes specific to social lexicon play an important role. They have their own methodological and semantic features. One of them is the lexical units of public administration and the system of state relations.

At present, the concept of "public administration" is understood in the sense of the activities carried out by the executive authorities to manage certain areas and objects of

public life. However, in addition to the system of governing bodies and governing activities of any state, the sovereignty of the state (or the colonial policy pursued against it) plays an important role, as does the political system, administrative-territorial structure and documentation. Therefore, "public administration" has its own micro-areas. In particular, socio-political relations also have a number of lexical-semantic microfields. Socio-political relations are the sum of relations in the field of governing the state, the exercise of people's power.

It should be noted that in each period there were specific terms, lexical units of "public administration" and the socio-political relations associated with it. But every state is a social phenomenon. It relies on a special administrative apparatus of government at the national level. The management of the Uzbek statehood has a thousand-year history and has improved in the process of social development. There is a lot of information about this in the written monuments. For example, Qutadgu Bilig contains many lexical units related to public administration and the state system.

Although Qutadg'u Biliq was written by Yusuf Khas Hajib in the four hundred and sixty-second Hijri, it contains lexical-semantic units typical of the early (ancient) periods of the Turkic language, especially in connection with the long preservation of the Karakhanid state.

Relevance and Current Status of the Topic

Many scholars have conducted scientific research on this work. According to the Turkologist Dadaboev H. (Military construction in the Blue Turk dynasty.//Society and management, № 2.-T .: 2000, p. 29) used lexical-semantic units related to the issues. They explain a number of issues, such as the methods of governing the state, issues of state building, issues of relations between members of society, economic recovery, economic development, on the basis of that period. Yusuf Khas Hajib was able to create this work due to his excellent scientific power. The information in the work shows that Yusuf Khas Hajib was not only a great writer of his time, but also a noble man who was aware of the social knowledge of history, medicine, mathematics, and statehood. The play uses many lexemes specific to the lexical-semantic groups of the "public administration" microfield.

Part of the experiment. In ancient times, the supreme state office was headed by an absolute ruler (monarch). In states that have emerged in the past, including Qutadgu Bilig, the chief ruler of a state is represented by the following lexical units (or terms). اقان **-haqan** is the title of the rulers, the most ancient form of which is haqan. In China, the title shen-yu is used. Later, his followers used the word hakan ("kho khan" in Chinese) meaning emperor. In China, the emperor was elevated to the level of the

divine, and the ruler was called "tengri khakan." Later, the leaders of the Turkic peoples, including the rulers of Central Asia, adopted the title of Hakan for themselves. In Western countries, the word first appears in the sixth century. Muslim historians and poets also used the word Haqqan to describe Tatar rulers. This title was also used by the Uyghurs in 744 during the Tekyu Empire. During this period, the Uyghur rulers of Turkic descent, like the Chinese emperors, elevated themselves to a divine level, calling themselves "tengri khakan" ("divine hagan"). After that, the title of Hakan was used in the Chinese, Uyghur, Mongol and Manchu kingdoms. The word kaan (meaning hagan) is found in Mongolian coins.

In particular, this title was widely used during the Turkish Khanate. This can be seen from the data of the Orkhon-Enisey inscriptions (V-IX centuries). In the inscriptions, the title of qaqan is added to the names of rulers such as Kultigin, Buman, Istami, Eltaris, Bilga.

According to the scientist Malov S.E. In addition to governing the state, the Supreme Commander-in-Chief acted as a commander, in other words, "at the peak of military ranks and positions was the qaghan, the head of state, who acted as the supreme commander-in-chief. In most cases, the shagan of the qaghan himself was the commander of the su (army). Standing at the head of the army, he took part in military marches. There is a lot of information about this in ancient sources. For example, in the Orkhon-Enisey inscriptions there is information in the inscriptions.

Although the title Hakan has been used for a long time, we do not yet know its origin. حان - **han (khan).** Chinese historians associate the origin of the word with tabats. Lin-khan, who ruled in northern Mongolia in the 3rd century, was the 67 ruler of the tabats and called him khan. The word khan is used in the same sense as the word hagan. In the 11th century, the word khan was also used to mean gentleman.

Brokgauz F.A., Efron I.A .. Encyclopedic Dictionary, - M .: 1890, p.568

Although the title Hakan has been used for a long time, we do not yet know its origin. In general, it was later widely used in a number of eastern countries in medieval statehood as the title of absolute ruler of the country, and the head of state who received this title began to be called **a khan**. For example, during the reign of Genghis Khan (XII-XIII centuries), Dashtikipchak (rulers of the Golden Horde and nomadic Uzbeks (XIII-XVI centuries), Bukhara, Khiva, Kokand khanates (early XVII-XX centuries)) named after the khan.

In Qutadgu Bilig, the lexemes khan and hagan are used in relatively few places. But the semantic aspect of this lexeme is broad and is used mainly in the sense of absolute ruler:

Нэкү тэр эшитгил үч орду ханы

Ат эдгү тилэ эй өлүгли қаны

 (5452bytes)

Китабка битинди бу ҳақан ати

That is, the name of this khan was written in the book.

تادشه — **Padshah (King)** is a Persian word that means the supreme ruler, the emperor in the ancient East. This word is used equally with the lexemes khan, hagan. Turkish sultans also used this word to describe their titles. In recent times, and even now, this lexeme is applied to the rulers of all countries based on absolute sovereignty (monarchy).

The word king was first used semantically as a synonym for the word hagan in Yusuf Khas Hajib's work and means absolute ruler:

Ъадлқа Күнтуғди элиг ат бериб, падшаҳ ўрнига тутмыш

(48page)

That is, he named the adl Kuntugdi and made him king.

In 2003, G. Sapargaliev wrote "Tore bitigi" and expressed some thoughts about it. The DTS (Old Turkic Dictionary) has several meanings of the lexeme **Төр (төрд, төрủ tor- honorary place, honorary position (tor balˆï); type, type:** 1) order, law, rule; 2) custom, custom; 3) policy; 4) the statute and other meanings. The term is also used in Uyghur script to mean "order, rule, law": Mahmud Kashgari also used "Devonu lug'otit turk" in the sense of "rule, picture, custom": if power comes out of the net, that is, "if violence comes out of the door, enters the law." Or: "There will be no more species," that is, the country will be abandoned (changed), and customs will not be abandoned. It is also explained in the sense of house, or the verb to create: törd juqladíˆ¨, that is, to sit in a net (out); jalíˆ¨nuq törüdíˆ¨, that is, man was created. In general, Mahmud Kashgari in his work "Devonu lug'otit turk" is used in the forms tör, törd, törü, and it is said that it has several meanings, such as bek, housewife.

 The word **Төрү** was used by the Turkic peoples until the 16th century. For example, in order to establish order in a tired country, Amir Temur used the ancient-traditional system and created his own "Tuzukot" on the basis of modern laws for that period. In Tuzukot, he will gradually introduce new laws and regulations (toru and tuzukot). This network and regulations, ie laws and regulations are reflected in "Temur's regulations"). Thus, in the "Statutes of Timur" the word "toru" was used in parallel with the term "tuzukot" in the sense of a rule.

Analysis of the Obtained Results

Indeed, while Qutadg'u Bilig was revered as a very valuable work in its time, over time its value has increased and it has been studied as a rare monument and the subject of dozens of studies. In particular, Uzbek scientists have recently done a lot in this area. Nevertheless, the vocabulary of Qutadg'u Bilig, which is a true example of the literary language of the Karakhanid period, has not been studied in depth, except for some research. From this point of view, the study of the socio-political lexical field used in "Qutadg'u bilig" in a special monographic form is one of the most important issues for Uzbek linguistics today. The subject of this article is related to this topical issue and is currently being studied for the first time.

The etymological dictionaries of the indicated words are divided into three parts according to their analysis, although these words are numerically numerical, it is permissible to analyze them. The first group is not mentioned in the DTS (Old Turkic Dictionary) **Karqyshyğ Erej, Yiglik Isfahan**, the second group is poorly interpreted in the DTS, the deposit meaning of this lexeme **йувға** is not found in any etymological dictionary. In DTS and ESTYa (Etymological Dictionaries of Turkic Languages) the word "thin" is used.

The word specific to the crack-third group does not appear in any etymological dictionary; In general, the words **Toku, Yortug, Karkyshig** were explained.

In particular, this study is being carried out as one of them.

Conclusion

So, in the process of analyzing the socio-political lexical area of the article "Qutadg'u bilig", attention was paid to the following:

1. The level of study of the work "Qutadgu bilig" in Turkology and Uzbek linguistics was determined, supplemented with new information.

2. In particular, new ideas and information were presented on the issue of naming the work "Kutadg'u bilig".

3. In the study of the lexicon of "Qutadgu bilig" as a system, the term term used to divide words into certain groups and the ideas and concepts associated with it were briefly interpreted and comments were made.

4. Information on the concept of the term socio-political lexeme is also given in part.

5. The lexical units and lexical-semantic groups in the socio-political lexical field of the work "Qutadgu bilig" are fully analyzed.

6. From the lexical units in the socio-political lexical field of the work "Kutadg'u bilig" lexical and semantic features of the terms related to the state and statehood, as well as justice and injustice are highlighted.

7. An attempt was made to determine the process of their historical development on the basis of comparing all the lexical units in the socio-political lexical field of the work "Qutadgu bilig" with the linguistic material of the ancient and old Turkic written monuments.

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