

Linguistic Features of Toponyms in Z.M.Babur Poems

Feruz Rajabov Umarkulovich,
QarDU independent-researcher
E-mail: rajabovferuz5@gmail.com

Annotation: This article discusses the linguistic features of toponyms in the poems of Zahiriddin Muhammad Babur. Based on his philological data and written sources, the researcher clarified the problem on the basis of available scientific and artistic literature. Zahiriddin Muhammad Babur made a comparative analysis of the existing approaches and theories on the linguistic features of toponyms in his poems.

Keywords: Bobur, pseudonym, analysis, toponyms, linguistics, poems.

Introduction:

Uzbek toponymy has achieved a number of successes in recent years. However, there are still many issues to be addressed in toponymy. There is no spelling dictionary of toponyms in Uzbekistan. With the exception of the scientific research of the scientist D. Andaniyozova, the semantic aspects, methodological and semantic features, poetic features of toponyms in the language of works of art have not been specially studied. Historical toponyms, especially toponyms in Babur's poetry, have not been studied. Babur also mentions the places where he lived and visited, as well as the places of his life. The study of these can, of course, be an important source for toponymic research and scientific approaches. The following toponyms are found in Babur's poetry: Andarob, Andijan, Bajavr, Bera, Boron yazisi, Tigris, Darayi nur, Jayhun, Iraq, Persia, Kishm and Ishkamish, Jamrayi Aqaba, Kawsar, Langar, Kaaba, Kabul, Madina, Mecca , Miyqat, Kunduz, Khorasan, China, Roy, Sanbal Tatyir, Sind, Uqba (mosque), Khushab, Khotan, Zamzam, Ghazni, Chin, etc.

Main part:

In research, toponyms are: 1) depending on the size of the object: macrotoponym or microtoponym; 2) according to the nature of the object: oykonim, polisonim, oronim, agroonim, dromonim.

Macrotoponyms are place names that represent large administrative-territorial divisions. In Babur's poems, the toponyms that represent the largest area are Kabul and Khorasan. Macrotoponyms are as follows: 1) country names: Khorasan, Iraq, China, China; 2) regional names: Andijan, Kabul, Persia (ancient region); 3) City names: Roy, Madina, Makkah Ghazni, Khotan, Darayi Nur, Kishm, Ishkamish.

The microtoponyms in Babur's poems are divided into three: 1. Names denoting the concept of geographical area and place. Geographical area is grouped according to the nature of the object represented by microtoponyms denoting the concept of location: 1) oronyms: Andarob. 2) hydronyms: a) river names: Tigris, Jayhun, Sind; b) pool or spring names (mifohydronyms): Kavsar, Zamzam 3) summer "pasture" name: Boron summer. Summer was used in the form of summer in ancient Turkic language sources. Fourteenth-century written sources refer to it as "desert, desert" [4.99]; 2. Names of objects created by the person. Microtoponyms representing the names of objects created by a person are as follows: 1) names of mosques: Uqba. 2) Name of the town: Langar. 3) Garden names: World Garden; 3. Religious-legendary place names: Jamrayi Aqaba, Miqyot.

Toponyms are grouped according to the nature of the appeal (or what words they are made of) as follows:

Toponyms for the divine name: Kaaba.

Anthropotoponyms: Uqba, Langar.

Toponyms based on appellate names indicating the location and characteristics of the object: Andarob ("underwater"), Boron yazi.

According to their structural and morphological features, toponyms are divided into: 1. Simple toponyms: Tul, Kunir, Gur. 2. Component toponyms: Boron yazisi, Darayi nur, Jamrayi Aqaba, Sanbal Tatyir. 3. Toponyms with compound words: Garden of the World

Many toponyms are used in Babur's poems. These toponyms tell about the events and processes that were important for Bobur's life. The toponyms in the poems also have their own linguopoetic features. For example, one of the most important events in Babur's life is related to Andarob. He stopped here when he left Movarounnahr for Kabul. Khusravshah Shaibanikhan, the governor of Gissar, Kunduz and Andarob, came to Andarob in fear of attack and met Babur in his district called Dushi. After the meeting, Khusravshah's troops sided with Babur, paving the way for Babur's conquest of Kabul. On this continent of Babur, Andarob came as an allusive name for a real toponym.

Bobur niyozu madhini yetkurgil, ey sabo,

Ul shahzoda Nosir olijanobqa.

Bo'l oyu yil farog'atu xushboshlig' bila

Bo'lguncha mohu sol oyu oftobqa.

Hijron cho'lida jahd bila po'yalar urub,
Istab ziloli vasl, yetishtim sarobqa.
Chun xost mundoq erdiki, hajringni chekkamen,
Bexost raj'at aylamisham Andarobqa.

Qaroru ahd muhiblarga mundoq ermasdi,
Firoq tanladi, oldim yening qarorimni.
Zamona ishvalarigan ne chora qilsun xalq,
Bajavr qildi judo oqibat nigorimni. (Mazmuni) [1.48]

Here, Babur used a word game and mentioned one of the cities of Afghanistan (Bajur or Bojavur). Both (with javr) (Bajavur city) are imaginary. Or in these verses, he mentions Kabul and its surroundings.

Sabzayu gullar bila jannat bo'lur Kobul bahor,
Xosa bu mavsumda Boron yoziysiyu Gulbahor.[1.39]

The Boron inscription on the byte is the name of a steppe near Kabul. Gulbahor is the name of a popular place north of Kabul. Bobur mentions in the Boburnoma that he visited these places and got acquainted with their nature. In another byte:

«Darrai nur» mayin no'sh etsak,
G'ami hijronni faromush etsak.

Darrai Nur is the name of one of the cities of Afghanistan. After Babur's conquest of Kabul, Darayi handed over Nur to his brother Nasir Mirza along with Ningnahor, Mandrovar, Kunar and Nurgil. Due to the disobedience of the people of Darii Nur, Nasir Mirza sent an army to punish them. Fazli, who was appointed commander, carelessly dispersed the army. When they began to plunder Darayi Nur, the locals attacked and inflicted heavy casualties on Nasir Mirza's army. No wonder he wrote this byte in reference to this event. [2.67]

Kishim yo'qturki, borsam Ishkamishka,
Kishim yo'qturki, borsam ishka mishka [1.41]

Kishm and Ishkamish mentioned in these verses are two cities in Afghanistan. Babur played on these toponyms and created wonderful examples of art such as talmeh, lutf, tajnis.

Bobur mutavajjih o'lsa Langar sorig'a,
Qilmas nazari Bixishtu Kavsar sorig'a...

Kavsar is a pool in paradise, a spring. According to legend, his water is sweeter than honey, whiter than milk, and he will never be thirsty. Langar (Langari Mirgiyos) is a town in the Badghis district, east of Herat. In "Boburnoma" it is called Langar for short. Alisher Navoi's Nasoyimul Muhabbat states that the place was named after a sheikh named

Mirgiyos. Babur also stated: "The death of the sheikh (religion) later came to Mir (Giyas) Bodgis and is the holo anchor here. And it has become a great city of blessings. " On his way back to Kabul from Herat, Babur visited the tomb of Shaysh in Langari Mirgiyos. It is clear from these verses that Langar is superior to the legendary Kavsar pool.

Bu zamon qil azimati Zamzam,
Ko'p-ko'p ich, andin ichmagil kam-kam.

Results and Discussions:

According to Zamzam sources, it is a sacred spring on the stage of the Holy Mosque in Mecca. Zamzam has a long history. According to legend, the appearance of the spring is associated with the birth of Ishmael, the son of Abraham (pbuh): when the baby Aunt Hajar (Ishmael) was born in the desert, she sought water to wash and quench her thirst. it runs seven times between the nearby hills of Safa and Marwa. Exhausted, the mother returned to her baby and saw that water was coming out from under his feet. Unsure of what to do, Bibi Hajar says "zam, zam" (meaning "stop, stop!"). According to another narration, Gabriel (pbuh), aware of his mother's plight, brought water from the ground. In his poem, Babur seldom uses the rhyme Zamzam as a rhyme, and through Zamzam he refers to the events connected with it.

Ey ko'ngul, Qunduzg'a, Bag'lon, Ishkamishka bormag'il,
Xost chun mundoqgur andin Norini axtarmag'il [1.41]

In this verse, Babur describes Kunduz, Baghlan, Ishkamish, Afghanistan; He skillfully hid the cities of Khost and Naryn (Nakhrin) between words. It provides additional information using toponyms as threat (Kunduz, Baghlan, Ishkamish), lutf (Khost, Norin), as an allusive name.

The Kaaba is the holiest place of worship for Muslims and is called the House of Allah. In this rubai, Babur continued to compare the traditional image of the Ka'bah to the heart and referred to the event related to the place.

Hijron aro yod etib meni shod etti,
Mahjur ko'ngulni g'amdin ozod etti,
Ne lutf edi ul huri parizod etti,
Go'yoki buzuq Ka'bani obod etti. [3.80]

Kabul is now the capital of the Islamic Republic of Afghanistan. An ancient city at the crossroads of the Great Silk Road. Of the Yama monuments of the Timurid period, only the Boburnoma describes the region perfectly. The play details the nature of Kabul. In Bobur's lyrical genres, this toponym is also mentioned, and as an allusive name, it reflects various linguopoetic features.

Ey alarkim, bu Hind kishvaridin

138	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 4 in April-2022 https://grnjournals.us/index.php/AJSHR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY).To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

Bordingiz anglab o‘zga ranju alam.

Kobulu xush havosini sog‘inib,

Hinddin garm bordingiz ul dam. (Qit’a)[3.107]

Kobul-u G‘azni eliga aytingiz:

Bizga yer emdi Xushobu Beradur.

Qay sorig‘a borg‘asizkim, mulku mol

Bizga munda Haq taolo beradur. (tuyuq) [1.23]

Xurosong‘a o‘n oy tortib cherik, Kobul sori yonduk,

Qish ichra Chixchiron birlakim, ul yo‘l vahmi jon oldi. (Qit’a)[1.11]

Beqaydmenu harobi siym ermasmen,

Ham mol yig‘ishtirur laim ermasmen.

Kobulda iqomat etti Bobur dersiz,

Andoq demangizlarki, muqim ermasmen.(ruboiy) [3.87]

Meni behol aylagan yor oydurur—

Kim, oning vasli menga yoroydurur.

Gar visoli bo‘lmasa, ketar yerim

YO Xuroson, yo Xitoy, yo Roydurur. [5.117]

The Khorasan, Chinese, and Roy toponyms used in the verses have linguo-poetic features such as threat, allusive name, and the Roy toponym has also been used to form rhyme.

Sanbal (Sambal) is a city on the Ganges River. Now in Uttar Pradesh, India. During the reign of Babur, he looked after the Sultanate of Delhi. He traveled for two days with Sambal and his entourage.

Taqdirdur ul yonu bu yon solg‘uchi, yo‘qsa,

Kinga havasi Sanbalu Tatyir qilibtur. [3.29]

Sanbal Tatyir is the name of a place in India that provides information about the events of Babur's life.

In Chinese fiction, especially in fairy tales, we come across phrases like Chin-Mochin, Chinu Mochin. Sometimes we use it in conversation. It is well known that China is China. The name of this country is also called China in English. So where is Mochin? Mochin from the Hindi words Moho - big and Chinese,

It means Big Chin. According to the National Encyclopedia, Mochin is the name of a place that originated in ancient times from the names of peoples living in northern and northwestern China. Mochin's role has changed as a result of the socio-political situation and the migration of peoples. Mahmud Kashgari says in the *Devonu lug'otit turk* that the

Tabgachs who lived in Upper China were later called mochin. "Even though the Mochins and the Chinese have separate languages, the townspeople know Turkish well, and their

correspondence with us is Turkish," the great linguist wrote. In his book Chin and Mochin, Abdurasul Abdukhalik's son argues that the place that Mahmud Kashgari drew Mochin on his world map should be the Korean Peninsula, and that it corresponds to what is now Manchuria. The words Chin and Mochin were used in ancient times to refer to areas inhabited by Turkic peoples. Later, their meaning changed. In Babur's poems, too, the Chinese toponym has created rhetoric and artistic imagery. For example, chin-chin; error-hito; Like Chin-Hito.

Tobe'ing mulki Xuroson bo'lmoq,
Hindu Chin olmog'ing oson bo'lmoq.[5.137]
Gar chin desangiz, ko'zi oning ohui Chindur,
Xattini, xato qilmasangiz, mushki Xitodur. [5.64]

In the first verse, the word chin, meaning truth, and the name Chin are mutually compatible, which is the basis of the art of tajnis. In the second verse, the words error and Hito are paronyms. In these verses one can see the poetic toponyms that give rise to linguopoetic features. The Chinese toponym used in this sense of Bobur is a masterpiece of the arts, such as tajnis and talmeh.

Ulki, har ko'zi g'azoli Chindurur,
Qoshida payvayeta oning chindurur.
Chunki ko'p yolg'on aytti ul manga,
Gar desam yolg'onchi oni chindurur. [5.117]

The language of the rubai is simple and clear. In these verses, the Indian toponym uses artistic means such as talmeh, iyhom, lutf.

Tole' yo'qi jonimg'a balolig' bo'ldi,
Har ishniki ayladim, xatolig' bo'ldi.
O'z yerni qo'yib, Hind sori yuzlandim,
YO Rab, netayin, ne yuz qarolig' bo'ldi. [5.115]

Line 3: Leaving his land, he turned to India. Line 4: God, what can I do, how dark my face is. A person who commits a grave sin and does not justify the trust of the people is called a "black face." So he considers it a great sin to go to India. The word "face" is used in the third line. It intensifies the "darkness of the face" in the fourth line, which means that my face is black. The implication is that the word "Hind" has two meanings: 1) India. 2) black. The word also helps to reinforce the "face darkness". YA: My face turned black because I turned it black. In addition, the Indian toponym is repeated many times in Babur's poems, and it can be said that the life of the artist is connected with India. Most of Babur's rubai are

about the homeland. They represent the pain of losing the Motherland, the pain of not being able to reach it. The Indian topoobject serves as an allusive title in the poems and provides a variety of information:

140	ISSN 2690-9626 (online), Published by "Global Research Network LLC" under Volume: 3 Issue: 4 in April-2022 https://grnjournals.us/index.php/AJSHR
	Copyright (c) 2022 Author (s). This is an open-access article distributed under the terms of Creative Commons Attribution License (CC BY).To view a copy of this license, visit https://creativecommons.org/licenses/by/4.0/

Bu Hind yeri hosilidin ko‘p ko‘ngul oldim,
Ne sudki, bu yer meni dilgir qilibtur. [5.67]
Tobe'ing mulki Xuroson bo'lmoq,
Hindu Chin olmog'ing oson bo'lmoq.[5.137]
Ey olorkim, bu Hind kishvaridin
Bordingiz anglab o'zga ranju alam. [5.120]

Kobulu xush havosini sog'inib,
Hinddin garm bordingiz ul dam. [5.41]
Qish garchi zamoni manqalu otashtur,
Lekin bu shito Hindta ko'p diltashtur.
Hangomi nishotu bodai beg'ashtur,
May bo'lmasa, ma'jun dog'i bo'lsa xushtur.[5.81]

Conclusion:

In short, the linguistic, poetic, linguopoetic analysis of toponyms in Babur's poems is the basis for knowing the historical facts, the secrets of our classical literature, through which we can witness the life and experiences of the king and poet Babur.

References:

1. Bobur devoni. - Tashkent: Sharq, 2004. 112 p
2. Bobur's encyclopedia. - Tashkent: Sharq, 2017. - 688 p.
3. Zahiriddin Muhammad Bobur Devon. - Tashkent: «FAN», 1994. - 144 p.
4. Translator - a written monument of the XIV century.-Tashkent: Science, 1980.
5. King and poet Zahiriddin Muhammad Babur. Masterpieces of poetry. - Tashkent: «Sharq», 1996. - 201 p