



## INDICATORS OF SOCIAL STATUS OF THE PERSON

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### ABSTRACT

*The study of a person's social status is also a significant area today. When considering as an object of research the social status of an individual, first of all, his behavior, social motives, his directions, norms of behavior, various social roles of the individual in society, status, factors of social integration-socialization; Self-esteem, attitudes, self-esteem and the influence of social, historical and cultural conditions on the consciousness of an individual, personality types are studied.*

*The article scientifically examines the indicators of a person's social status.*

**KEYWORDS:** *person, social status of the person, indicator, personality types, component.*

### INTRODUCTION

It is well known that the person - the main reason why it is called a product of social relations - means that it is always in the circle of people, in the sphere of interaction with them. This indicates that one of the most leading and influential activities of an individual is communication.

Human relationships are processes of interaction in which interpersonal relationships are formed and manifested. This process involves the exchange of thoughts, feelings, worries and joys that initially take place between people.

### MAIN PART

It is known that as a person is the founder of a human society, he also has a place and position in this society, this social status of which is directly transferred to the famous horses - human names. The following are some of the anthroponymic indicators that represent and point to the social status of people:

*Abdi / Abdu* - slave; occurs in nouns expressing the meanings of worship, obedience. "In the Dictionary of Navoi's Works, too, the plural of this word, which is interpreted as *qul, banda*, occurs as *abid, ibad*[1, 21].

*Begin* - 1) son of a prince, belonging to the generation of princes, prince; the prince; governor, ruler;

2) wife or daughter of the king; princess, prince; lady, mistress, mother; high-ranking, noble. The name means respect.

*Boy* - In our language, this word has several meanings. In particular, in the "Explanatory

Dictionary of the Uzbek language" the following meanings of this word are given [2]:

1. Wealth, state, wealth abound; rich, wealthy. Rich man.

2. Economically sound, lacking in nothing, no need; shed, rich. *Yurt boy bo'lsa, uning bozori ham to'kin bo'ladi.*

When a country is rich, its market is also full

3. It contains a lot of necessary and useful things. *Temirga boy ruda. Yeri boyning eli boy.*

Iron-rich ore. The husband is rich and the people are rich. Proverbs.

4. Something, aspect, feature is enough, full, fluffy bones. *Rich language. Rich library.*

5. (usually with ownership attachments). Husband; spouse. *Och kishi moy tanlamas, qari qiz boy tanlamas.*

*The hungry man does not choose oil, the old girl does not choose the rich.* Proverbs.

6. When referring to the rich or talking about them, their name is used in place or in addition to the name. *Boy ota! Bu gapni bir aytdingiz, yana qaytib gapirmang.*

*Boy ota! You said that once, don't say it again.* Hamza, servant with Boy.

7. It becomes an integral part of a person's name: *Boltaboy, Teshaboy, Juraboy.*

*Beck* - originally existed in the language as a lexeme denoting a social position, title, rank, etc., and later became a grammatical indicator expressing the social status of a person in anthroponyms. It is directly related to the lifestyle, aspirations and aspirations of the people. Because even though he is not a descendant of the beys, in good faith, in the



choice of names for his child with the participation of this component, the parents also assumed that there would be some kind of balance between the name and the body.

In the lexicon of folk epics, too, there are many names made with this component: *Ahmadbek, Alibek, Ashurbek, Go'ro'g'libek, Bolibek, Bobobek, Vafobek, Ganjumbek, Balliboy, Yortiboy, Yo'limboy, Oylabiy, ermonbiy, Sharmonbiy, Tolliboy, Tulumbiy, O'tagan biy, Qo'ng'irboy, Yusufbek* and others.

The position of the Bek and boy components in the title structure is not constant. This component is not always added to the end of the title, and is used before the title in some places in epics. For example, *Bek Go'ro'g'li, Bek Ravshan, Bekpo'lat, Bektosh, Boybo'ri, Boysari* and others.

This means that the word *bek* exists in our language both as a word and as a suffix, i.e. as an affixoid. Based on the content of our work, we will study the second meaning of this word from the above meanings given in the "Explanatory Dictionary of the Uzbek language". In our work, the word *bek* reflects the anthroponymic indicator feature as an integral part of the male name.

According to Professor Sh. Rakhmatullaev, the word originally meant "big", "large", and later changed from adjective to noun. By the way, the original meaning of the word *beg // bek* is still preserved in Khorezm Oghuz dialect. The term "bek" (*bey*) was added to nouns in Turkic languages and became their first or second component" [3, 106]. For example: *Bekchan, Beknazar, Bekturdi, Bekposhsha; Umrbek, Otabek, Norbek, elbek, Nurbek*. When the "Bek" component is the second part of the names, it means glorification, respect, and serves as an anthroponymic formant.

*Beka / bika* – "Explanatory dictionary of the Uzbek language" states that it has the following meanings:

1. Beck and the wives of the rulers, the boyans in general. *Cho'ri qiz Bo'ston .. bekasining hozirgina saroydan kanizak kelib.. ziyofatga olib ketganligini bildirdi*. The maid said that Boston .. her mistress had just come from the palace and taken her to the banquet. *Oybek, Navoiy*.

2. A woman who heads a family, an apartment, or a household; *Bekasiz uy – suvsiz tegirmon, A house without women is a waterless mill*, Winged words

3. Manager, captain, possessor, owner. *Uch oy yo'lingizda yotdim ko'z tikib, ey, bahor bekasi – may chechaklari, I lay on your way for three months, staring, O spring lady - may flowers*. A.Oripov.

In the Khorezm Oghuz dialect the word is used in the sense of irony, sarcasm, pitching: *Yes bika, what are you doing*.

It is also observed that the word *Bika* appears as the first and second part in women's common

names [2, 257]: *Bikabuvi, Bikajon; Oybika, Xolbika, Suyumbika*.

*Mirza* is an abbreviated form of *amirzoda* and has the following meanings [2, 599]:

1. An official who has done writing in the past.

2. Literally literate, educated man.

3. A person belonging to the upper classes.

4. *Mirza* is a male name.

The *mirzo* form of this word means *mirzoda, amirzoda, amir oglu*, and this word comes before or after the corresponding nickname: *Ulug'bek mirzo, Ibrohim mirzo; Mirzo Anvar, Mirzo Bedil*. In both cases, the word is spelled according to certain spelling rules. In particular, if the indicator comes before the nickname, ie anthroponym, it is written in capital letters, if it comes after anthroponym, it is written in lower case.

*Poshsha* - there are several variants of this indicator in our language: *podshoh, podsho, poshsho* and so on. 1. Represents respect or affection in addressing women. 2. *Poshsha* (female name). The word *Podshoh* belongs to the Iranian language. Abdulla Urozbaev in his dissertation on "Socio-political lexicon in Ogahi's work" "Riyaz ud-davla" in the section "Words denoting career and title" also drew attention to the following aspects of the meaning of the word *king*:

1. As a general expression of the concept of *monarch*: "no other king".

2. In relation to Khiva and Kokand khans: ... *hazrati podshohi*.

3. In relation to the Emir of Bukhara: ... *amir Haydar podshoh*.

4. In relation to the king of Iran: All the wishes of this king (Fathalikhon Qochor).

5. As the meaning of the *emperor: Tsar* of Russia.

The word *Qul* has many meanings in our vocabulary [2, 367-368]:

1. In the early days of the exploitative society, private property was a servant whose property was traded, who was completely dependent on his master, who had no rights and no property.

2. In general, a oppressed person deprived of any rights as a result of exploitation and political and economic dependence in a class society. *Yigitlar xo'r, gado, qul edi*. E. Rahim.

3. To serve someone blindly, to be submissive; obedient, Malay, servant.

4. A person who is devoted to someone or something, who is in pain, who has a dream at that time, is his sacrifice.

5. *Banda*.

*Sultan* is the Arabic supreme ruler, meaning king.

For example: *Temurxon naslidin sulton Ulug'bek*

*Ki, olam ko'rmadi sulton aningdek* [4, 463].



Sultan Ulugbek, a descendant of Temurkhan  
The world has never seen a sultan like him

In Ogahi's "Riyaz ud-Dawla", the sultan's Arabic plural form of salotin is used: In particular, the talent of the owner of the salad is, perhaps, alzam.

In our language it has the following meanings.

1. The title of amir, khan, kings in Muslim countries. *Kishi yurtida sulton bo'lguncha, o'z yurtida ulton bo'l.* Be a sultan in your own country until you become a sultan in another country. Proverbs.

2. In a figurative sense, yellow is the foremost among others; king. *Sabo, arzinni yetkur, mohi tobon bir kelib ketsun, Tamomi husn elining shohi – sulton bir kelib ketsun.* Hamza.

3. Sultan is the name of men and women.

*Tora* - This word also has many subtleties of meaning. It has several meanings, which we will discuss below [2, 244]:

1. A person belonging to the upper class; aristocratic. *Azlarhon tora*

2. During the reign of the khans and during the reign of Tsarist Russia, he was a senior official and governor of Turkestan. ... *Nima qilaylik bo'lmasa, to'ram? What can we do, toram?* M. Ismaili, until dawn in Fergana.

3. A word used in honor of or in honor of a person's name, title, or position, as well as in a figurative sense. *Ha-ha-ha, balli, Mutal to'ram!*

**A.Qodiriy, Gone by days.**

4. Formalist, bureaucrat. *the headlessness of two or three selfish tora*

5. *Tora* (male name).

*Xon* is present in our language as a synonym for the word king, and represents the highest position in terms of socio-political significance. *Asadalixon, Alixon, Arazxon, Ziyodxon, Kunxon, La'lixon, Muloyim xon, Orolxon, Orazxon, Sayodxon, Ro'zaxon, Tallixon, Tarlixon* and others.

Although *Khotin* is not a socio-political word in "Riyaz ud-Dawla", the toponyms Doya Khotun Raboti and Puli Khotun mentioned in the play are as follows: *Puli xotun xisht va qiyr va gachdin ta'mir topg'on bir purmatin va mustahkam ko'prukdururkim, Tajan daryosining tor orasidin chiqib dasht fazosig'a joriy bo'lg'on yerda voqe'durur* (272p); ...shanba kuni Doyaxotun rabotidin o'tub... (277p).

*Shah f. (sho)* component is one of the most common indicators in anthroponyms. This component is sometimes added to the title: *Shohi Mardon (king of the brave), Shoqalandar, Shovali, Shohjahon, Shohdarxon, Shozargar, Shohabbos* and others.

In Khorezm folk epics, the royal component is added to the names of women: *Shomomo, Shomisqol (Misqol pari), Shohsanam, Shohsulton.*

This word exists in our language as a synonym for khan, king, ruler, and has the following meanings [2, 599]:

1. King, ruler. *Shoh bolasiga – yurt va sipoh, darvesh bolasiga masjid-u xonaqoh kerak,* The son of a king needs a land and an army, and the son of a dervish needs a mosque and a khanaqah. Oybek, Navoi.

2. The most basic figure in the game of chess. *Attacking the opponent's king and one of the pieces at the same time is the most common type of double-edged sword.* M. Muhiddinov, Chess.

3. In a game of chess: a direct opponent's attack on the king with a piece; kisht. *To give the king a mat.*

4. In a card game: a card depicting a crowned old man, standing after salt in terms of power.

5. Portable. The best of things or people, yellow. *Among hundreds of dishes, pilav is the king dish of national cuisine*

*K. Mahmudov, Uzbek delicacies.*

6. Some phrases mean "head", "main", "big" (some of these phrases have become and are becoming a compound word). *Shoh ko'cha. Shoh bekat (King Street. King stops).*

## CONCLUSION

In general, indicators that indicate a person's social status or represent related characters make up a significant portion of anthroponyms. Compare: – *xo'ja* (*Buzrukxo'ja, Hasanxo'ja, Xotamxo'ja, Burhonxo'ja, Bo'rixo'ja*), – *eshon*, – *xudot* (*Buxorxudot*), – *poshsho* (*Bekposhsha, Qurbonposhsha, Durdiposhsha, Xolposhsha*), – *mirza/-mirzo* (*Buvamirza, Boqimirza, Mohmirza, Horinmirza, Yahyomirzo*), – *shoh/-sho* (*Bo'risho, Qizlarsho, Gulshoh, G'anisho, Qanoatsho*), – *sulton* (*Oysulton, Nursulton, Norsulton, Momosulton, Beksulton, Mirsulton*), – *oxun* (*To'xta oxun, Saidoxun, Ro'zi oxun, Rahimoxun, Piroxun*), – *mulla* (*Oqmulla*), – *qul* (*Bo'stonqul, Vaysqul, Humoqul, G'iyosqul, Boyqul*), – *qori* (*G'ulomqori, Saidqori*), – *shayx* (*Tillashayx*), – *g'oz* (*Saidg'oz, Nurg'oz*) and others. In our view, the process of formation of these indicators is associated with a certain period of development of society. Therefore, the study of them in the historical-linguistic aspect will undoubtedly be the basis for important theoretical conclusions.

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