



# NAMES OF RELIGIOUS RANKS AND POSITIONS FOUND IN ABULGHAZI'S WORKS

**Boymuratova Nazokat Kamiljonovna**

*Independent Researcher of UrSU, Khorezm, Uzbekistan*

## ABSTRACT

*This article highlights the topic of Abulghazi Bahadirkhan's works and the issues covered in them are discussed in more detail. Positions and religious terms were selected as such subject groups. The number of words denoting religious concepts in the lexicon of Abulghazi's works is also large. Some of them are widely used today, while others have become archaisms.*

**KEY WORDS:** *religious rank, positions, mujahid, shahadat, shahid, ghazat and ghazi, yuzbashi.*

The number of words denoting religious concepts in the lexicon of Abulghazi's works is also large. Some of them are widely used today, while others have become archaisms.

For example, the words “*ghazat*” and “*ghazi*” have a narrow meaning compared to their synonyms “*jihad*” and “*mujahid*”. If “*ghazat*” means war in the path of religion, “*jihad*” represents a common effort and aspiration in this direction. That is why these two words cannot be absolute synonyms. For example, the concept of “*jihad against the nafs*” cannot be expressed in the form of “*ghazat against the nafs*”.

The term “*mujahid*” also has a wider meaning than “*ghazi*”, it is also applied to a person who fights for the cause of religion by means other than military means, including enlightenment.

The words “*shahadat*” and “*shahid*” are related, “*shahid*” means “a person who died in the path of religion or sect [14]”, and “*shahadat*” means to die as a martyr.

In Islamic jurisprudence, the term “*shahid*” has a wider meaning than explained above. According to the Sharia, “a *shahid*” is a Muslim [7] who has been killed by oppression while being free from decency and nifas. Also, if a fighter dies before being taken out of the battlefield, he is considered a “*shahid*”.

“*Voliy*” is also used in the sense of ruler, king.

The above terms belong to the Arabic vocabulary, and together with the Iranian words “*shah shah, king*”, the following words are used to express this concept:

“*Shahanshah*” was officially applied to the kings of Iran. It is known from historical and artistic works, as well as examples of folklore that the title of Khans of Khiva was officially and popularly called Khan. But in Khorezm's historiography, in the works created in the later periods, according to its own style, we observe that this term is rarely used compared to other words expressing the concept of monarch.

“*Khan*” was a monarch, a head of state with khanate government. Sh.Rahmatullaev gives detailed information about the etymology of the words “*khan*” and “*khoqon*”. Without repeating this information, we would like to emphasize that in the historical works of Abulghazi Bahadirkhan, *khan* (absolute ruler of a smaller state, shah) and *khoqon* (the absolute ruler of a large country, great khan) were used differently [11].

“*Bek*” بېك is a term used in Abulghazi's works to refer to the head of a number of soldiers; means the head of the people. This word originally meant “big”, “large”, and later, as a result of the development of meaning, it became a noun. (This meaning of the word *beg/bek* is preserved in the Khorezm Oghuz dialect today.)

“*Beklarbegi*” بېكلربېگى - head of the beks, a high-ranking position in the palace.



“Yuzboshi” is the head of a hundred soldiers [17]. Yuzboshi was the head of ten groups, in which 10 soldiers serve [3]. Amir Temur writes the following about this in his “Tuzuk”: “If there are ten *o’nboshi* in total, the one who has done the most work, who has gained experience on the battlefield, and who has gained a name in the valor, will be appointed as the head, and call him *yuzboshi*”. In the army of Amir Temur, the monthly salary of a yuzoshi was twice as much as that of a *o’nboshi*, i.e. the price of twenty horses [3].

Historically and etymologically, this term is formed from the lexical-syntactic combination of the words “yuz” (100) and “bosh” (head). “Yuz” is the amount equal to one hundred... This word, which had the same meaning in the ancient Turkish language, was originally pronounced in the form of “yo’z” [11].

The term “yuzboshi” also exists in the historical lexicon of the Persian language. In “Ghiyosul-lugot” this term is explained as “head of a hundred (warriors), a Turkic word” [5].

“*O’nbegi*” اونبېگى – *o’nboshi*, leader of ten soldiers. It is a combination of the words “*o’n*” (10) and “*bek*” (head). The terms *o’nbegi* and *o’nboshi* are used in parallel in Uzbek historical works.

“*Otaliq*” اتالېق is the tutor of an underage ruler (note by N.Norkulov.) This term was created by adding the suffix “- liq” to the Turkish word “*ota*” (father). The word “*ota*”, which is the basis of the term, is used in almost all modern Turkic languages. In particular, the form of *ota* in Azerbaijani, Bashkir, Kazakh, Karakalpak, Kyrgyz, Tatar, Turkish, Turkmen, and Uighur languages corresponds to its form in ancient Turkic records. “*Ota*” in Uzbek, “*atte*” in the Chuvash literary language, “*ati*” in the upper dialect of the Chuvash language; “*ada*” in Altai, Tuva, and Khakas languages [10].

The naming of clan chiefs as “*otaliq*” is related to the reforms of Abulghazi. In the works of Abulghazi, the following terms representing positions of different position are found:

“*Vazir*” is a high-ranking official in charge of a particular field.

“*Mushir*” is the state adviser of the ruler.

“*Devonbegi*” is the head of the registry office, an official responsible for keeping political and departmental documents.

“*Mahram*” is a consultant, an official who performs special tasks.

“*Sipohsolar*” - this compound word belonging to the Iranian stratum is the name of a high military position.

“*Sarhang*” is the head of a “*hanch*” (regiment), a military position equivalent to a colonel.

“*Sarkhayl*” is the head of a “*khayl*” (small military unit).

“*Mulozim*” is an official who manages various affairs of the state.

Below is a brief explanation of these terms and their examples:

“*Sultan*” as a term has acquired different meanings in different periods of our history:

1. In the 10th century, the ruler of Muslim countries was called a sultan. Starting with the Seljuks in the 11th century, this title was taken by the rulers of states independent of the Arab caliphate. Currently, the state administration is preserved only in some Islamic countries with a monarchy. For example, the Sultan of Brunei [13].

2. After the collapse of the Mongol feudal empire, the Genghis Khans, who did not reign, were considered sultans [13].

The root of the word “sultan” is سلط, which means to rule, to own. The term is the noun form of the action of this root in fulan weight فعلان. The word “sultan” is based on the verb of Chapter I. The formation of action name forms of this chapter is quite complicated. It is formed in more than 40 weights and “even from some verbs the infinitive is formed in two different weights [6]”. Fulan is considered one of these weights, and there are dozens of words in the Uzbek language, such as “urfon” and “kurf”, which are formed in this way. In the historical lexicon of the Uzbek language and in the Persian language, there are words cognate with the word sultan. In Persian, “solte” سلطه means power, ownership [9]. The word salita سلطه, found in the language of Navoi’s works, means shameless [16]. This word is in the form of “muannas” (feminine) and means “ruling woman”. It seems that this word acquired such a meaning because it was used in relation to women who act according to their own will.

“*Saltanat*” as a term has two meanings in historical works:

1. Kingdom, sultanate;

2. Territory, country ruled by sultan, king (monarch). In “Ghiyosul-lugot” this word means dominion, length of hand; heroism; it is noted that there are meanings of victory [5]. The term “*sultan*” was used not only for men, but also as the second component of noble women’s names. (For example, in the line “Shukrkim, xomiyi din Komila sulton o’ldi” about Nadira’s description, the names of Timurid ladies Ruqiya Sultanbegim and Poyanda Sultanbegim).

“*Hokin*”- 1. Governor of the province, administrative area.

2. This term is also used to refer to the ruler of the country.

“*Amir*” is an emir, the head of a state with an emirate (amorat).



“*Voliy*” - ruler, king. This meaning of the term is based on the meaning of the verb *waliya* ولي to possess. “*Voliy*” is the relative adjective of this verb. In historical works, we see that the term “*voliy*” is used in the following meanings:

1. Provincial governor.
2. The ruler of the country.
3. In Persian sources created after the second half of the 19th century, it means governor-general. The broken plural form of “*voliy*” is “*vullot*” ولايات or ولاية [9].

“*Shah*” شاه Pahlavi shâh [12]. In ancient Persian, it was in the form of *xhayathiga*. According to Dr. Muhammad Mu'in, this word is cognate with the word “*shathr*” (city) belonging to the south-western group of Iranian languages [15]. Indeed, there is a logical connection between the words “*shah*” and “*shahar*” (city). This is shown by ancient sources, the development of the form and meaning of the Persian language in the historical periods, and the comparison of this word with different Iranian languages.

Although the word “*shah*” is clearly visible in the term “*padshah*”, this word is considered root in the synchronic aspect. In “*Ghiyosul-lugot*” it is shown that the king is formed from the combination of the words “*pod*” (throne) and “*shah*” (king) [5].

Even though “*shah, shahanshah*” represents the title of the kings of Iran from long periods of Eastern history to the recent past, in many historical and artistic works, we do not see a definite ideological difference between the terms *shah, khan, sultan, emir* (these terms are relatively different). For example, in “*Riyaz ud-Dawla*” the term “*shahanshah*” was used as an expression of respect and praise for Khan of Khiva. For example, ...*hazrati shahanshoi jannat joygoh... har guruhi qalaning bir tarifiq'a buyurdi, tokim xar guruh qala yovuqiga borub, bir sarkub bino qilg'aylar.* (p. 120)

In addition, the word “*khusrav*” can be found in the Ogahi's lexicon as a synonym for the above. (Let's remember the verse “*Ayo, Khusravi*”). Also, for the Ogahi's lexicon, the adjectives related to it, “*khusravona, khusravoni*”, are also active. The word “*khusrav*” was in the form of *husrüv* (a good name, there is also a form of *khusrav*) in Pahlavi, *khusravah* in “*Avesta*”, “*sushravas*” in Sanskrit, “*khosrau*” in Middle Persian [4]. According to Abu Abdullah Khorezmi, the Arabicized (Murrab) form of *khusraw* is “*kisra*”. That is why our prophet is said to have sent a letter to the Iranian king *Kisro* at the beginning of his prophethood.

So, in the Ogahi's lexicon, there are words *padshah, shah, shahanshah, shahriyor, khusrav* belonging to one universal level to express the meaning of king. In addition, in the language of our classical writers, there is also the word “*khudovand*”, which expresses the concept of king with one of its meanings. According to written sources, the word “*khudo(y)*”, which is the first part of this word, was in the form of “*khvatay*” in Pahlavi, “*khvatadh*” in Pahlavi of the Ashkanite period, and “*khvadai*” in medieval Persian. The original meaning of this word is survived in the words *khudo, dekhudo, khonakhudo, katkhudo, Turonkhudo*. In addition, “*khudovand*” initially meant king, chief, leader, and later acquired the meaning of god [8]. It is also known from history that before Islam, the kings of Bukhara were called *Bukhorkhudot* (King of Bukhara). Summarizing the above points, we think it would be good to draw the following conclusion: the word “*khudo*”, meaning owner, master, leader, manager, belongs to the Pahlavi language, and later acquired the meaning king, and in the further development of meaning, became the name of a god. We can compare this situation with the Turkish word “*tangri*” meaning the sky. (“*Bilga hokan*” solid stone, first line). Also, the use of the word “*egam*” today also sheds light on this idea.

In classical Persian, we often find that the word “*khudovand*” is used in the sense of a king: For example, in “*Saddi Iskandariy*”:

*Xudoyo, musallam xudoliq sanga,  
Birov shahki, da'bi gadoliq sanga.  
Xudovandi bemislu monandsen,  
Xudovandlarg'a xudovandsen* [2].

## REFERENCES

1. *Abu Abdullah Muhammad Ahmed bin Yusuf Khorazmi. Dear brother. Published by Kamoliddin al-Adhami. 1st edition. Egypt. 1349 AD p. 77.*
2. *Alisher Navoi. A perfect collection of works. Twenty roofs. Volume 11. Preparers for publication: M.Hamidova, T.Ahmedov. - T.: Science. 1996. p. 7.*
3. *Amir Temur. Temur's rules. Translated from Persian by Alikhontora Soguni and Habibullo Karomatov. T.: 1996, p. 88.*
4. *Burhoni kote'. Volume 2. 748 pages.*
5. *Ghiyasul-lugot. Lucknow, 1886, p. 569.*
6. *Ibrohimov N.Yusupov M. Grammar of the Arabic language. - T.: 1997. p. 143.*
7. *Brief. T.: Cholpon. 1993. Page 56.*
8. *Nomai boston. Firdausi "Comments on the Shahnama". The author is Dr.Mir Jalaluddin Kazzazi. Volume I. - Tehran: SAMT. S.118.*
9. *Persian-Russian dictionary. - M.: Russian language. 1983. Article 54.*



10. Pokrovskaya A.A. Kinship terms in Turkic languages ee History of the development of vocabulary of Turkic languages. Publishing house of the ANSSSR. Moscow: 1967. p. 25. Rahmatullayev Sh. Etymological dictionary of the Uzbek language.-T.: University, 2000., pp. 401-402.
11. Tabrizi Muhammad Hussein bin Khalaf. Burkhani kote'. Dr. Muhammed Mu'in, author of etymological comments and preparation for the publication. - Tehran. Amiri Kabir. 1997. Volume 3. 1231 p.
12. Uz E., volume 10. 406 p.
13. Dictionary of Arabic and Persian words in the Uzbek language T. "Teacher" 1996, p. 106.
14. Orozboyev A. Terms expressing the concept of Shah. // Philological studies. Tashkent. 2005.
15. Hasanov B. A brief dictionary of Navoi's works. - T.: Science. 1993. 241-p.
16. Choriev Z. Brief explanatory dictionary of historical terms, T.: 1999, p. 125.
17. Olloyorov, Q. M. (2018). Onomastics of Khorezm epics (based on the series of epics "Gorogly" and "Oshiqnoma"). Author's abstract of the dissertation of Doctor of Philosophy (PhD) in philological sciences. Samarkand, 46.
18. Qizi Madiyoro'va, Valida Quvondiq. "REPRESENTATION OF ARCHAISMS IN ARTISTIC TRANSLATION" Builders Of The Future 1.01 (2023): 66-69.
19. Madiyoro'va V. Q. Analysis of archaic words in the structure of english and uzbek proverbs //EPRA International Journal of Research and Development (IJRD). - 2021. - №. 6. - C. 360-362.
20. Madiyoro'va V. Q., Djumabaeva J. SPECIFIC FEATURES OF UZBEK AND ENGLISH FOLKLORE GENRES //Велес. - 2020. - s№. 1-1. - C. 160-164. Khadzhieva M., Saurov R., Madiyoro'va V. Role and dastan value in education of youth of Uzbekistan //SCOPE ACADEMIC HOUSE B&M PUBLISHING. - 2017. - C. 42.
21. Madiyoro'va V. Q. Analysis of archaic words in the structure of english and uzbek proverbs //EPRA International Journal of Research and Development (IJRD). - 2021. - №. 6. - C. 360-362.
22. Khajieva M. S. et al. The Role of the Tolerance in Society and its Philosophical Interpretation //Young Scientist USA. - 2015. - C. 163-165.
23. Khajiyeva M. S. et al. OPINIONS REGARDING THE FORMATION OF FAMILY INSTITUTION AND CHILD UPBRINGING IN" AVESTO" //INTERNATIONAL SCIENTIFIC REVIEW OF THE PROBLEMS OF PHILISOPHY, PSYCHOLOGY AND PEDAGOGY. - 2019. - C. 5-9.
24. Khajieva M. S., Urazmetov M. T., Akmanova S. A. The Specific Features of Uzbek People's Ethnoculture //Young Scientist USA. - 2014. - C. 159-161.
25. Sultanovna K. M. THE CONCEPT OF GLOBALIZATION AND ITS PHILOSOPHICAL INTERPRETATION //EPRA International Journal of Multidisciplinary Research (IJMR). -2022. - T. 8. - №. 3. - C. 134-138.
26. Sul'tonov F., Saurov R. CORRUPTION IS A DANGEROUS ENEMY OF THE STATE DEVELOPMENT //Интернаука. - 2021. - №. 16-4. - p. 8-9.
27. Sanjar S., Matluba K., Ravshonbek S. Importance of social capital and horizontal relations in the development of society //The Newman in Foreign policy. - 2017. - №. 35 (79). - C. 33-35.
28. Ugli S. R. R. Corruption, its causes and factors //Достижения науки и образования. - 2020. - №. 5 (59). - C. 35-36.
29. Saurov R. R. THE CONCEPT OF CORRUPTION, ITS CONTENTS AND METHODS.