



EXPRESSION AND FUNCTIONAL-SEMANTIC FEATURES OF CERTAIN PRONOUNS IN THE TRANSLATION OF “RAWZAT-US-SAFA” BY MUNIS

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ABSTRACT

This article examines the system of pronouns in the text of the work “Rawzat-us-Safa,” a major example of classical historiography. The study analyzes the frequency of personal, demonstrative, reflexive, and interrogative pronouns, highlighting their distinctive features compared to modern Uzbek grammar. The findings of the research serve to determine the state of Old Uzbek morphology in the 19th century.

Introduction

The lexical-grammatical structure of classical works serves as the primary criterion for studying the historical development of the Uzbek literary language. Mirkhond’s work, “**Rawzat-us-Safa**” (The Garden of Purity), is distinguished by its volume and stylistic diversity. In particular, the translation carried out by **Munis** in the 19th century reflects a synthesis of the Khorezm literary environment and classical linguistic norms [1].

Pronouns are regarded in language as tools that substitute for nouns, adjectives, and numerals, ensuring the economy of speech. In “Rawzat-us-Safa,” the expression of pronouns carries not only grammatical but also socio-cultural significance (etiquette of communication, social stratification). The relevance of this study is determined by the need for a systematic analysis of the formal and semantic characteristics of pronouns within the text [3].

Religious terms, while expressing sacred concepts, also provide the stylistic charm and spirit of the period. The translation by Munis Khorazmiy was a significant stage in adapting and enriching these terms within the Uzbek language environment. The purpose of this article is to identify the typology of religious terms in the work and illuminate their semantic scope [3].

Methods

The following methods were used to study the pronouns in the article:

1.Synchronic Analysis: The system of pronouns in the work’s language was studied within a specific period.

2.Comparative-Historical Method: Pronoun forms in the work were compared with “Devonu Lug’otit Turk” and works from the Navoi era [2].

3.Statistical Analysis: The frequency of the most commonly used types of pronouns in the text was determined.

4.Contextual Analysis: The stylistic functions of pronouns within the text were highlighted.

Results

The research revealed almost all types of pronouns are preserved in "Rawzat-us-Safa," though specific peculiarities exist in their formal appearance.

Personal Pronouns

Personal pronouns are used consistently within the person-number and case systems.

First Person: *Men (man)* and *Biz (bizlar)*. While the author sometimes uses words like "this weak one" (*bu zaif*) or "fakir" (*faqir*) in reference to himself, the pronoun *men* remains dominant.

Second Person: *Sen (san)* and *Siz*. Notably, the pronoun *siz* was often used as a sign of respect, even when referring to a single individual [5].

Third Person: *Ul* and *Olar*. In place of the modern Uzbek pronoun "u," the form "**ul**" was used in nearly 95% of cases. Example: "*Ul vaqtda amir farmon berdi...*" (At that time, the emir gave an order...).

Demonstrative Pronouns

In this group, forms such as *bu*, *ul*, *o'shal*, and *ushbu* lead. The pronoun "**ul**" is characterized by its function as both a personal and demonstrative pronoun. When declined with cases, it takes the forms *ani*, *aning*, *anga* [4].

Reflexive Pronouns

The pronoun "**o'z**" and its forms with possessive suffixes (*o'zi*, *o'zlari*) are widely used. It often appears to emphasize personal pronouns: "*Sulton o'zi jangga kirdi*" (The Sultan himself entered the battle) [2].

Table 1: Comparison of Pronouns

Pronoun Type	Example (from the work)	Modern Equivalent
Personal	Manga / Sanga	Menga / Senga
Demonstrative	Ushbu / O'shal	Shu / O'sha
Definitive	Barcha / Borch	Hamma

Religious terms in "Rawzat-us-Safa" can be semantically divided into the following groups:

1.Theological terms: Besides the names and attributes of Allah, terms related to Islamic creed are widespread: *tavhid*, *vahdaniyat*, *qazo va qadar*, *tazarru*, *imyon*, *ixlis*. For instance, "tazarru" expressed not just worship, but the spiritual state of the characters [5].

2.Terms related to Prophets and Sacred Persons: Since the work includes the "History of the Prophets", terms like *nubuvvat*, *risolat*, *vahiy*, *mo'jiza*, *mursal* are active. Phrases like *raziyallahu anhu* and *qaddasallohu sirrahu* appear as terminological formulas [1].

3.Jurisprudential (Fiqh) and Worship terms: Terms expressing daily religious practices: *namoz (salot)*, *ro'za (savm)*, *zakot*, *haj*, *vuduu (tahorat)*, *farz*, *sunnat*, *vojib*.

Table 2: Usage of Religious Terms

Term	Meaning	Area of Usage
<i>Vahiy</i>	Divine Revelation	Prophetic History

Term	Meaning	Area of Usage
<i>Shariat</i>	Islamic Law	Socio-legal
<i>Oxirat</i>	The Hereafter	Creed (Aqida)
<i>Murtad</i>	Apostate	Historical Events

Discussion

The analysis shows that 19th-century Uzbek had not yet completely broken away from Classical Turkic (Chagatay) traditions. For example, the use of the variants **-ni/-in** in the accusative case rather than just **-ni** is an ancient feature.

Furthermore, religious titles (*shayxulislom*, *qozi*, *muftiy*, *imom*) serve as terminological pillars for illuminating the socio-political life of that period. The interrogative pronoun "**kim**" is also observed acting as a conjunction (under Persian influence): "*Ul kishiki, haqni tanir...*" (The person who recognizes the truth...). In the declension of personal pronouns, the appearance of **-ka/-qa** or **-a** variants (e.g., *anga*) instead of **-ga** for the dative case marks an important stage in phonetic evolution [4].

Conclusion

The study of the pronoun system in Mirkhond's "Rawzat-us-Safa" leads to the following conclusions:

1. The pronoun "**ul**" fully encompasses the functions of both the third-person personal and demonstrative pronouns.
2. The declension of pronouns strictly follows classical norms, yet elements of the living folk language (especially in Munis's translation) are noticeable.
3. Pronouns served as a means to indicate the social status of the characters (e.g., using *biz* or plural forms for kings).
4. Religious terms constitute the most stable and rich layer of the work's lexicon.
5. Most terms are of Arabic origin, reflecting the scientific-religious environment of the period.
6. Munis's translation strengthened the place of these terms in the historical development of the Uzbek language.

These terms are the primary linguistic tools defining the genre characteristics of the work.

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