

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI
VA ADABIYOTI UNIVERSITETI HUZURIDAGI ILMIY
DARAJALAR BERUVCHI DSc.03/30.12.2019.Fil.19.01 RAQAMLI ILMIY
KENGASH**

**ALISHER NAVOIY NOMIDAGI TOSHKENT DAVLAT O‘ZBEK TILI VA
ADABIYOTI UNIVERSITETI**

XO‘JANIYAZOVA SHOXNOZA SATIMBOYEVNA

ALISHER NAVOIYNING MANOQIB ASARLARI LEKSIKASI

10.00.01 – O‘zbek tili

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD)
DISSERTATSIYASI AVTOREFERATI**

Toshkent – 2022

**Filologiya fanlari bo‘yicha falsafa doktori (PhD) dissertatsiyasi
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**Оглавление автореферата доктора философии (PhD) по
филологическим наукам**

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida ajdodlardan qolgan boy merosning kelib chiqish tarixini tadqiq qilish, ularni sinxron va diaxron aspektlarda o'rganish, o'sha davrlarga oid lisoniy birliklarning leksik-semantik xususiyatlarini aniqlash, qo'lyozma manbalarni avlodlarga asl holda yetkazish asosiy maqsadlardan hisoblanadi. Har qanday til hodisasini tarixiy jihatdan tahlil etish, turli davrlarda bitilgan yodgorliklar tilini qiyoslash, ularning integral va defferensial xususiyatlarini aniqlash jahon tilshunosligida muhim sanaladi.

Dunyo tilshunosligida buyuk ajdodlarning boy ilmiy merosini sinchiklab o'rganish, ular tomonidan yaratilgan olamshumul xarakterdagi asarlarning til xususiyatlari, chunonchi, so'z boyligini atroflicha tahlil qilish, ona tili leksikonini boyitish va takomillashtirishdagi rolini ko'rsatish, ona tili sofligini saqlash, uni ichki manbalar hisobiga kengayish jarayonlarini tahlilga tortish, ayni chog'da, har qanday til so'z boyligining taraqqiy etishida intralingvistik va ekstralingvistik omillarning o'rnini tahlil qilish masalalariga jiddiy e'tibor qaratilmoqda. Chunonchi, o'zbek adabiy tilining tom ma'nodagi asoschisi Alisher Navoiy qalamiga oid nasr hamda nazmda bitilgan badiiy, tarixiy, ilmiy asarlarning til xususiyatlari dunyo navoiyshunoslari diqqatini bir necha asrlar mobaynida o'ziga jalb etib kelmoqda. Zero, ulug' mutafakirning o'zbek adabiy tili qaror topishidagi beqiyos o'rni, birinchidan, ona tilining shakllanish bosqichlarini belgilashda yordam bersa, ikkinchidan, so'z boyligining turfaligi va ifoda imkoniyatlarining rivojlanishiga ulkan ulush qo'shgan ajdodimizning rolini e'tirof etishda xizmat qilmoqda.

O'zbekistonda moziyda bitilgan ilmiy, badiiy, tarixiy manbalarni ham diaxron, ham sinxron nuqtayi nazardan tadqiq etish, chunonchi, ularda qo'llangan rang-barang so'z boyligini statistik, tarixiy-etimologik, funksional-semantik hamda semantik-stilistik aspektlarda o'rganish dolzarb ahamiyat kasb etadi. Shuni alohida ta'kidlash joizki, "so'nggi yillarda Alisher Navoiyning boy va serqirra ijodiy merosini har tomonlama chuqur o'rganish, uning o'lmas asarlarini yurtimizda va xorijiy mamlakatlarda keng targ'ib qilish hamda xotirasini abadiylashtirish borasida qator ishlar amalga oshirilmoqda"¹. Binobarin, "bugungi globallashuv davrida har bir xalq, har qaysi mustaqil davlat o'z milliy manfaatlarini ta'minlashi, bu borada, avvalo, o'z madaniyatini, azaliy qadriyatlarini, ona tilini asrab-avaylash va rivojlantirish masalasiga ustuvor ahamiyat qaratishi tabiiydir"². Shu o'rinda Alisher Navoiy manolib asarlari leksikasining atroflicha tadqiqi XIV asrning ikkinchi yarmi – XV asr boshlaridagi o'zbek adabiy tilining leksik xususiyatlari, undagi lug'aviy birliklarning ma'noviy imkoniyatlarini tahlil etishda, asarlarning ilmiy-amaliy qiymatini belgilashda muhim ahamiyat kasb etadi.

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2020 йил 19 октябрдаги “Буюк шоир ва мутафаккир Алишер Навоий таваллудининг 580 йиллигини кенг нишонлаш тўғрисида” ги ПҚ-4865-сонли Қарори.

² Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг “Ўзбек тилининг давлат тили сифатидаги нуфузи ва мавқени тубдан ошириш чора-тадбирлари тўғрисида” ги Фармони. Тошкент шаҳри, 2019 йил 21 октябрь.

O‘zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi PF-4797-son “Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetini tashkil etish to‘g‘risida”, 2019-yil 21-oktabrdagi PF-5850-son “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”, 2020-yil 20-oktyabrdagi PF-6084-son “Mamlakatimizda o‘zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to‘g‘risida”, 2020-yil 29-oktabrdagi PF-6097-son “Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasi to‘g‘risida”gi Farmonlari, 2017-yil 20-apreldagi PQ-2909-son “Oliy ta’lim tizimini yanada rivojlantirish chora-tadbirlari to‘g‘risida”, 2017-yil 24-maydagi PQ-2995-son “Qadimgi yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”, 2020-yil 19-oktyabrdagi PQ-4865-son “Buyuk shoir va mutafakkir Alisher Navoiy tavalludining 580 yilligini keng nishonlash to‘g‘risida”gi Qarorlari hamda boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining I. “Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma’naviy-ma’rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish” ustuvor yo‘nalishiga muvofiq bajarilgan.

Mavzuning o‘rganilganlik darajasi. Alisher Navoiy tomonidan ta’lif etilgan 30 dan ortiq asarlarda qo‘llangan leksik boylik bilan oshno bo‘lish, ko‘pdan-ko‘p so‘z va istilohlarning ma’no-mazmunini anglash adib hayotiylik chog‘idayoq boshlangan edi. Xususan, adib asarlarida ishlatilgan turkcha-mo‘g‘ulcha qatlamni izohlashga yo‘naltirilgan Toli Imoniy Hiraviyning “Badoyi’ ul-lug‘at”³, Mirzo Mehdixonning “Sanglox”⁴, muallifi noma’lum “Abushqa”⁵, Fazlullaxonning “Lug‘at-i turkiy”⁶, Fath Alixon Kojarning “Lug‘at-i atrokiya”⁷ kabi eski o‘zbekcha-forscha-tojikcha, eski o‘zbekcha-turkcha lug‘atlarning tuzilgani ilm ahliga yaxshi ma’lum. XX asrning 30-yillarida Alisher Navoiy asarlari til xususiyatlarini tizimli o‘rganish masalasi kun tartibidan o‘rin ola boshladi. Natijada, muayyan tadqiqotlar yuzaga keldi. Chunonchi, adib asarlarining O‘rta Osiyo turkiy adabiy tilning shakllanishidagi o‘rni, adib asarlarining qadimgi obidalarga munosabati, mutafakkirning o‘zbek adabiy tili shakllanishidagi o‘rni, u kishi tomonidan yaratilgan asarlarining fonetik, morfologik, leksik-semantik, statistik, lingvopoetik va sintaktik jihatdan tahlili nafaqat A.Borovkov, A.Rustamov, E.Fozilov, X.Doniyorov, E.Umarov, O.Usmonov, B.Bafoyev, U.Sanaqulov, S.Ashirboyev, H.Dadaboyev, Q.Sodiqov, A.Karimov, I.Nosirov, Z.Hamidov, M.Rahmatullayeva, Sh.Egamova, M.Abdulxayrov, D.Abduvaliyeva,

³ Баровков А.К. “Бада’и’ ал-лугат”. Словарь Тали Имани Гератского к сочинениям Алишера Навои. – М.: ИВЛ, 1961.

⁴ Умаров Э. Словари староузбекского языка и вопросы фонетики. Санглах. – Ташкент: Фан, 1994.

⁵ Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Абушка. – Ташкент: Фан, 1994.

⁶ Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Лугат-и турки. – Ташкент: Фан, 1994.

⁷ Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Лугат-и атрокия. – Ташкент: Фан, 1994.

M.Tojiboyeva, N.Rustamova singari o‘zbek⁸, balki A.Samoylovich, A.Shcherbak, J.Eckmann, S.Özönder kabi xorij navoiyshunoslari tomonidan ham amalga oshirildi⁹. Natijada XIV-XV asrlar eski o‘zbek adabiy tilining o‘ziga xos xususiyatlari, chunonchi, Navoiyning so‘z qo‘llash mahoratiga ma‘lum darajada oydinlik kiritildi.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta‘lim muassasasi ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi. Dissertatsiya Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti ilmiy-tadqiqot ishlari rejasining “Tilning ijtimoiy, tarixiy va zamonaviy taraqqiyoti” mavzusi doirasida bajarilgan.

Tadqiqotning maqsadi Alisher Navoiyning manoqib asarlari so‘z boyligini statistik, tarixiy-etimologik, leksik-semantik va funksional-semantik jihatdan ochib berishdan iborat.

Tadqiqotning vazifalari:

manoqiblar leksikasining statistik tahlilini amalga oshirish;
asarlar leksikasini qatlamlar nuqtayi nazaridan guruhlashtirish, o‘z va o‘zlashgan so‘zlarning manoqiblar tilida qo‘llanish darajasini aniqlash;

⁸ Боровков А.К. Алишер Навои как основоположник узбекского литературного языка. Алишер Навои. – М. – Л: Изд-во АН СССР, 1946; Он же. “Бада’и’ ал-лугат”. Словарь Тали Имани Гератского к сочинениям Алишера Навои. – М.: ИВЛ, 1961; Рустамов А. Некоторые грамматические особенности языка “Махбул ул-кулуб” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1959; Он же. Фонетико-морфологические особенности языка Алишера Навои. Автореф. дисс. ... докт. филол. наук. – Ташкент, 1966; Шу муаллиф. Навоийнинг бадий маҳорати. – Тошкент: Фафур Гулом, 1979; Фозилов Э. Ўзбек тилининг тарихий морфологияси. – Тошкент: Фан, 1965; Шу муаллиф. Қадимги обидалар ва Алишер Навоий. – Тошкент: Фан, 1969; Дониёров Х. Алишер Навоий ва ўзбек адабий тили. – Тошкент: Фафур Гулом номидаги адабиёт ва санъат, 1972; Умаров Э. Лексико-грамматическая характеристика фразеологизмов “Хазойин-ул-маони” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Л.: 1968; Усмонов А. “Муҳакамат ал-лугатайн” Алишера Навои, – Ташкент, 1948; Бафоев Б. Сложные существительные в лирике Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1968; Шу муаллиф. Навоий асарлари лексикаси. – Тошкент: Фан, 1983; Санакулов У. Исследование памятника XV века “Муҳакамат ал-лугатайн” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1971; Аширбоев С. Алишер Навоий насрий асарларидаги содда гапларнинг таркибий ва маъно хусусиятлари. Филол. фан. докт. ... дисс. автореф. – Тошкент, 1990; Дадабаев Х. Военная лексика в строузбекском языке. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1981; Шу муаллиф. Тарихий ҳарбий терминлар луғати. – Тошкент: Университет, 2008; Шу муаллиф. Alisher Navoiyning kinoya she‘riy san‘atini qo‘llash mahorati. Alisher Navoiy va XXI asr. – Toshkent, 2021. – В. 149-155; Содиков Қ. “Муҳакамату-л-лугатайн” ни ўқиб ўрганиш. Ўқув қўлланма. – Тошкент, 2011; Каримов А. Лексико-семантические и стилистические особенности языка поэмы “Фархад и Ширин” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1974; Насыров И. Лексика “Маджалис ан-нафаис” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1980; Хамидов З. Лексико-семантическое и лингвопоэтическое исследование языка “Лисан ат-тайр” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Рахматуллаева М. К вопросу изучения синонимов в лирике Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1965; Эгамова Ш. Алишер Навоий асарлари тилидаги қадимги туркий лексик қатлам. Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008; Абдулхайров М. Навоий асарларида сўз ва иборалар. – Тошкент: Tafakkur bo‘stoni, 2009; Абдувалиева Д. Алишер Навоий тарихий асарлари лексикаси. – Тошкент: Фан, 2016; Тожибоева М. Алишер Навоийнинг “Илк девон” идаги арабча сўзларнинг лексик-семантик талқини. Филол. фан. номз. ... дисс. автореф. – Тошкент, 2001; Рустамова Н. Навоий асарларидаги арабча сўзларнинг морфологик белгилари. Адабиёт кўзгуси. – Тошкент: Адабиёт ва санъат, 1998. № 4 va h.k.

⁹ Самойлович А.Н. К истории литературного среднеазиатского-тюркского языка. Мир-Али-Шир – Л: 1928; Щербак. А.М. Грамматика староузбекского языка. – М. – Л: Изд-во АН СССР, 1962; Eckmann J. Kūçük Çağatay Grameri. Harezmi, Kipçak ve Çağatay Türkçesi Üzerine Araştırmalar. Yayına hazırlayan Osman Fikri Sertkaya. – Ankara, 1996. – S. 109-132; Özönder S. Alî Şîr Nevâyî. Muhakemetül-luğateyn. İki Dilin Muhakemesi. – Ankara, 1996.

manoqiblar so‘z boyligining hozirgi o‘zbek adabiy tiliga munosabatini belgilash;

asarlar leksik tarkibini funksional-semantik jihatdan tahlil qilish;

manolib asarlarida qo‘llangan leksik boylikning mavzuviy guruhlarini belgilash;

manoliblar so‘z boyligida sodir bo‘lgan leksik-semantik hodisalar misolida eski o‘zbek adabiy tili leksikasining imkoniyatlari va muallifning so‘z qo‘llash mahoratini ko‘rsatish;

asarlar leksikasida sinonimiya, polisemiya, antonimiya, omonimiya singari leksik-semantik hodisalar hamda metafora, sinekdoxa, parafraza, evfemizm kabi stilistik usullarni aniqlash;

manoliblar so‘z boyligida qo‘llangan, biroq adibning boshqa asarlarida qayd etilmagan leksik birliklarni aniqlash.

Tadqiqotning obyekti sifatida Alisher Navoiyning “Xamsat ul-mutahayyirin” (XM), “Holoti Sayyid Hasan Ardasher” (HSHA) va “Holoti Pahlavon Muhammad” (HPM) asarlarining O‘zbekiston Fanlar Akademiyasi Abu Rayhon Beruniy nomidagi Sharqshunoslik instituti qo‘lyozmalar fondida 11411, 12498 inventar raqamlari ostida saqlanayotgan hamda 2013-yillarda G‘afur G‘ulom nashriyoti tomonidan e‘lon qilingan nashrlari tanlab olindi.

Tadqiqotning predmeti Alisher Navoiyning manolib asarlari leksikasini statistik, tarixiy-etimologik, funksional-semantik va semantik-stilistik aspektlarda tadqiq qilishdan iborat.

Tadqiqotning usullari. Tadqiqot mavzusini yoritishda tavsiflash, qiyosiy-tarixiy, tasniflash, retrospektiv, statistik va komponent tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

Alisher Navoiy manolib asarlari so‘z boyligidagi o‘z va o‘zlashgan qatlamlar nisbati belgilanib, turkiy so‘zlarning arabcha va forscha-tojikcha muqobillari aniqlangan;

manoliblar leksikasi tarkibida eski o‘zbek adabiy tilining o‘zlashmalar ishtirokida bir qator arabcha+forscha *amnábád*, *xijálatzáda*, *maxdumzáda*, arabcha+forscha+turkiycha *nazarbázliý*, *naqšbandliq*, *ášiqpešaliq* kabi qorishiq so‘zlarning yasalishi dalillangan;

Navoiyning boshqa asarlarida qo‘llanmagan, biroq manoliblar so‘z boyligida o‘z ifodasini topgan leksik birliklar borligi isbotlanib, “Xamsat ul-mutahayyirin” asarida *asqál*, *mustaššad*, *sáhibmátam*, “Holoti Sayyid Hasan Ardasher” da *lavanvašliq*, *sáhibazá*, “Holoti Pahlavon Muhammad” da *dalk*, *vušáq* kabi ko‘plab so‘zlarning leksik birligi aniqlangan;

manoliblar leksikasi statistik, tarixiy-etimologik, leksik-semantik va funksional-semantik jihatdan yoritilib, ijtimoiy-siyosiy, diniy, harbiy, ta‘lim-tarbiya, qavm-qarindoshlikka oid leksik birliklarning qo‘llanish doirasi isbotlangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tarixiy, etimologik, izohli va o‘quv lug‘atlar tuzishda tadqiqot materiallaridan keng darajada foydalanish mumkin;

o‘zbek tili leksikasini sun’iy intellekt uchun matematik modellashtirishda formal leksik material bo‘ladi;

o‘zbek tili milliy korpusi uchun leksik material sifatida xizmat qiladi;

“O‘zbek tili tarixi”, “Turkiy tillarning qiyosiy-tarixiy grammatikasi”, “Hozirgi o‘zbek adabiy tili” fanlarini o‘qitishda darslik, o‘quv qo‘llanma va o‘quv uslubiy qo‘llanmalar yaratishda foydalanish mumkin;

dissertatsiyaning ilmiy xulosalaridan, shuningdek, oliy o‘quv yurtlari, akademik litseylar va umumta’lim maktablarida leksemalarga xos semantik, chunonchi, ma’no torayishi, ma’no kengayishi, ma’no ko‘chishi kabi hodisalarni belgilashda sinonimiya, polisemiya, antonimiya, omonimiya jarayonlarini tahlil qilishda, “O‘zbek tili tarixi”, “Turkiy tillarning qiyosiy-tarixiy grammatikasi”, “Hozirgi o‘zbek adabiy tili” fanlari bo‘yicha ma’ruza, amaliy mashg‘ulot, seminarlarda foydalanish mumkin.

Tadqiqot natijalarining ishonchliligi ilmiy ma’lumotlarning ishonchli nazariy manbalardan olinganligi, amalga oshirilgan tahlillar statistik, qiyosiy-tarixiy, tavsifiy, komponent tahlil metodlari vositasida asoslanganligi, nazariy fikr va xulosalarning amaliyotga joriy etilganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati uning turkiy tillar, xususan, o‘zbek adabiy tilining shakllanish hamda taraqqiyot bosqichlari xususida mavjud fikr va mulohazalarni muayyan darajada oydinlashtirishga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining amaliy ahamiyati undan o‘zbek tilining tarixiy leksikologiyasi va tarixiy grammatikasiga oid darslik va qo‘llanmalar yaratishda, izohli, etimologik, ensiklopedik lug‘atlar tuzishda, ixtisoslik fanlarini o‘qitishda foydalanish mumkinligi bilan izohlanadi.

Tadqiqot natijalarining joriy qilinishi. Alisher Navoiy manoqib asarlari leksikasi tadqiqi bo‘yicha olingan ilmiy natijalar asosida:

Alisher Navoiyning “Xamsat ul-mutahayyirin”, “Holoti Sayyid Hasan Ardasher” va “Holoti Pahlavon Muhammad” asarlari leksikasining statistik, tarixiy-etimologik, semantik va funksional-semantik tahlili bilan bog‘liq ilmiy-nazariy xulosalardan OT-F1-71 raqamli “Ilk va o‘rta asrlar Markaziy Osiyo mintaqasida etnolingvistik vaziyat” (2017-2020) mavzusidagi fundamental loyihaning nazariy qismida foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2022-yil 5-apreldagi 04/1-614-son ma’lumotnomasi). Natijada o‘rta asrlarda Markaziy Osiyo mintaqasidagi turkiy tilda bitilgan manoqib asarlar leksikasi ijtimoiy voqelik haqida ma’lumot beribgina qolmasdan, til va madaniyat munosabatlari, xalq dunyoqarashi, urf-odat, an’analar, leksik-semantik jarayonlar, semantik taraqqiyotni o‘zida ifoda etishi masalalarini yoritib berishga qaratilgan;

Alisher Navoiyning manoqib asarlari leksikasining statistik, tarixiy-etimologik, leksik-semantik va funksional-semantik jihatdan tasniflari, ijtimoiy-siyosiy, diniy, harbiy, ta’lim-tarbiya, qavm-qarindosh, kasb-hunarga oid leksik birliklarning qo‘llanish doirasi, asar leksik qatlamining semantik xususiyatlari va asar matnida qo‘llanilgan leksik birliklarning genezisiga doir ilmiy xulosalardan “UzNutq Sintezator” nomli kompyuter dasturi ma’lumotlar bazasini tayyorlashda

BV-Atex-2018 (143) raqamli “Ko‘zi ojiz shaxslar uchun kompyuter texnikasidan foydalanish, matnlarni o‘qish va yozish imkonini beruvchi o‘zbek tiliga asoslangan gapiruvchi dasturiy ta‘minot va ovoz sintezatorini ishlab chiqish” (2018-2020) mavzusidagi amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universitetining 2022-yil 21-fevraldagi 04/1-317-son ma‘lumotnomasi). Natijada dasturning leksik bazasini yaratishda o‘zbek tili qurilishiga sinxron-formal, sistem-struktur, substansial tahlil va tasnif usullarini sintezlashtirgan holda mustaqillik davri ilmiy qarashlari asosida yondashuv, yetakchi olimlar ilmiy-nazariy qarashlarining zamonaviy tilshunoslik taraqqiyoti uchun asosiy nazariy manba bo‘lganlik darajasini asoslashda muhim ilmiy manba bo‘lib xizmat qilgan;

Alisher Navoiyning manoqib asarlari leksikasida aks etgan sharqona madaniyat, boy adabiy, ma‘naviy meros muayyan davrning til, tarix, madaniyat bilan bog‘liq muammolarni hal qilishda yozma yodgorliklarga murojaat etish muhim qadamlardan biri ekanligiga doir ilmiy-tarixiy ma‘lumotlardan O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston tarixi” telekanalining “Hamma uchun” ko‘rsatuvida foydalanilgan (O‘zbekiston milliy teleradiokompaniyasi “O‘zbekiston tarixi” telekanalining 2022-yil 11-fevraldagi 06-31-353-son ma‘lumotnomasi). Natijada Navoiy manoqib asarlarining mazmun-mohiyatini ochib berish hamda ommaga yetkazishga xizmat qilgan, ko‘rsatuvning ilmiy dalillarga boy bo‘lishi ta‘minlangan.

Tadqiqot natijalarining aprobatsiyasi. Tadqiqot natijalari 6 ta xalqaro va 3 ta respublika ilmiy-amaliy anjumanlarida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinishi. Dissertatsiya mavzusi bo‘yicha jami 15 ta ilmiy ish chop etilgan. Shulardan, O‘zbekiston Respublikasi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 6 ta maqola, jumladan, 4 tasi respublika, 2 tasi xorijiy jurnallarda nashr etilgan.

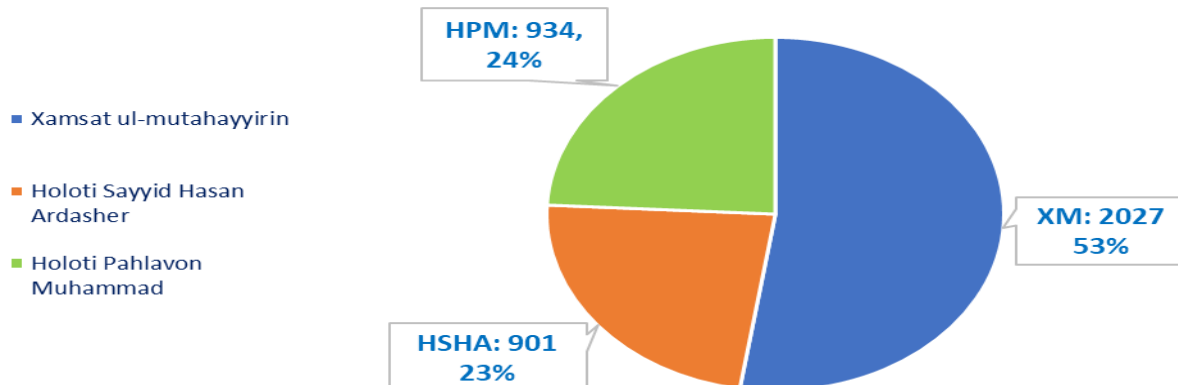
Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, uch bob, xulosa va foydalanilgan adabiyotlar ro‘yxatidan iborat. Dissertatsiyaning umumiy hajmi 155 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi va vazifalari, obyekt va predmeti tavsiflangan, mavzuning respublika fan va texnologiyalari taraqqiyotining ustuvor yo‘nalishlarga mosligi ko‘rsatilgan, tadqiqotning ilmiy yangiligi va amaliy ahamiyati ochib berilgan. Tadqiqot natijalarining amaliyotga joriy qilinishi, ishning aprobatsiyasi, e‘lon qilingan ishlar va dissertatsiyaning tuzilishi bo‘yicha ma‘lumotlar keltirilgan.

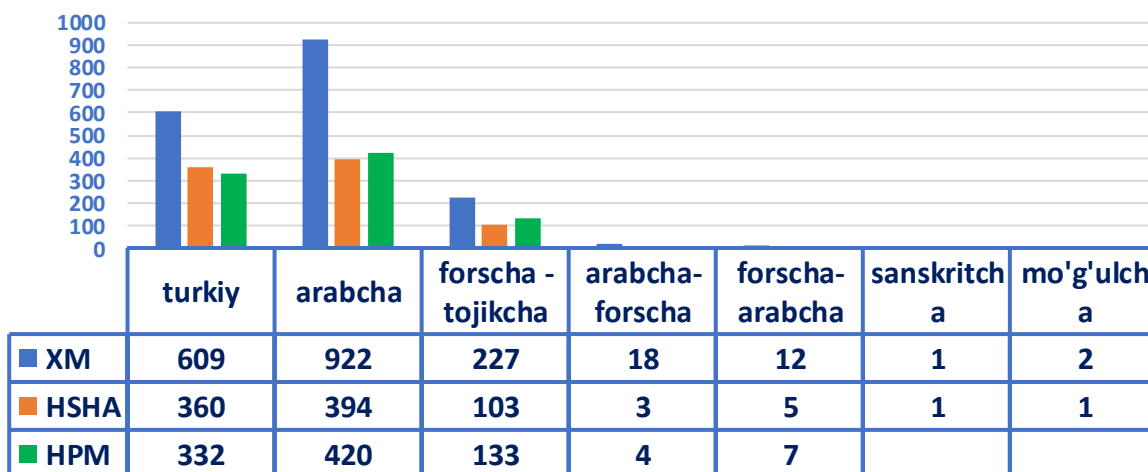
Dissertatsiyaning birinchi bobi “**Alisher Navoiy manoqib asarlari leksikasining statistik va tarixiy-etimologik tahlili**” deb nomlanib, unda manoqiblar leksikasidagi o‘z va o‘zlashgan qatlamga oid birliklar statistik tahlil qilingan.

Manoqib asarlarining so'z boyligi



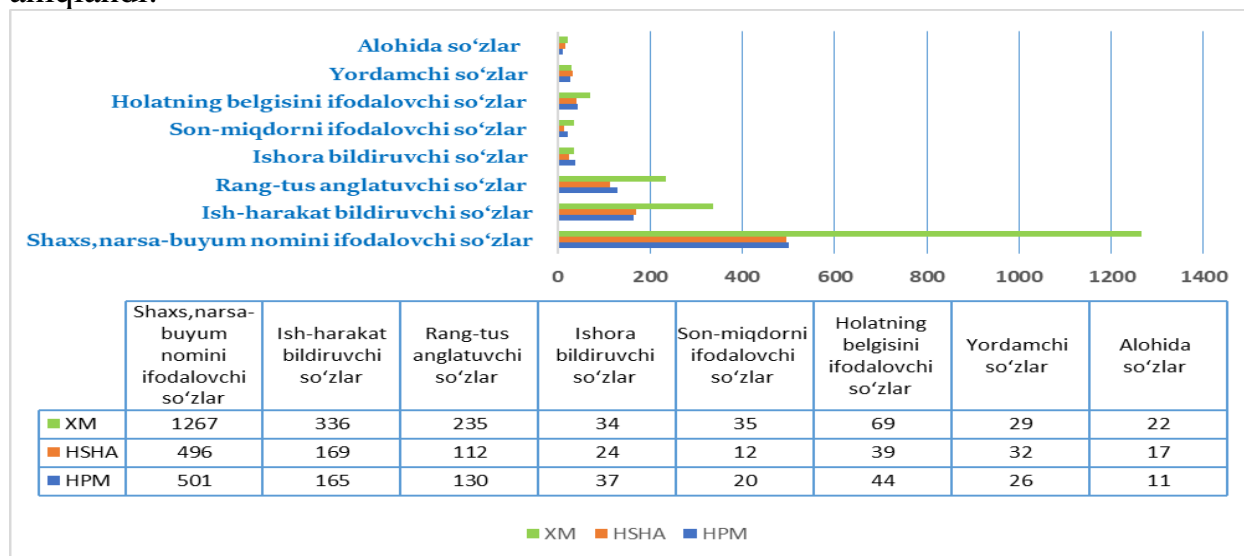
Manoqiblarda jami (takrorsiz) 3862 ta leksema qo‘llangan. Shundan 1301 tasi turkiy, 1736 tasi arabcha, 463 tasi forscha-tojikcha 25 tasi arabcha-forscha, 24 tasi forscha-arabcha, 2 tasi sanskritcha, 3 tasi mo‘g‘ulcha. “Xamsat ul-mutahayyirin” da (takrorlarsiz) 2027 ta so‘zning 609 tasi turkiy, 922 tasi arabcha, 227 tasi forscha-tojikcha, 18 tasi arabcha-forscha, 12 tasi forscha-arabcha, 2 tasi mo‘gulcha, 1 tasi sanskritcha; “Holoti Sayyid Hasan Ardasher”da 901 ta so‘zdan, 360 tasi turkiy, 394 tasi arabcha, 103 tasi forscha-tojikcha, 3 tasi arabcha-forscha, 5 tasi forscha-arabcha, 1 tasi mo‘gulcha, 1 tasi sanskritcha; “Holoti Pahlavon Muhammad”da 934 ta so‘zning 332 tasi turkiy, 420 tasi arabcha, 133 tasi forscha-tojikcha, 4 tasi arabcha-forscha, 7 tasi forscha-arabcha ekanligi aniqlandi.

Manoqib asarlaridagi leksik qatlamning etimologik jihatdan aks etishi



“Xamsat ul-mutahayyirin”da qo‘llangan narsa-buyum nomini ifodalovchi so‘zlar 1267 (63%) ta, shundan 186 tasi atoqli ot, 1085 tasi turdosh ot. 186 ta atoqli otning 99 tasi antropomim, 1 tasi astroponim, 29 tasi toponim, 1 tasi etnonim, 54 tasi asar va muqaddas kitob nomlari, 2 ta Qur’oni Karimda keltirilgan sura nomini tashkil etadi. Ish-harakat bildiruvchi 336 (17%) ta so‘zdan 122 tasi sodda, 214 tasi qo‘shma, rang-tus anglatuvchi so‘zlar 235 (12%) ta, ishora bildiruvchi so‘zlar 34 (2%) ta, son-miqdorni ifodalovchi so‘zlar 35 (2%) ta, holat belgisini ifodalovchi so‘zlar 69 (2,4%) ta, yordamchi so‘zlar 29 (1,4%) ta, alohida so‘z

turkumlar 22 (1%) tani tashkil qiladi. “Holoti Sayyid Hasan Ardasher”da narsa-buyum nomini bildiruvchi soʻzlar 497 (55%) ta, shundan 39 tasi atoqli ot, 458 tasi turdosh ot. 39 ta atoqli otdan 29 tasi antroponim, 6 tasi toponim, 3 tasi asar nomlari, 1 tasi Qur’oni Karimda keltirilgan sura nomi. Ish-harakat anglatuvchi 169 (19%) soʻzdan 69 tasi sodda, 100 tasi qoʻshma, rang-tus bildiruvchi soʻzlar 112 (12%) ta, ishora bildiruvchi soʻzlar 24 (3%) ta, son-miqdorni anglatuvchi soʻzlar 12 (1,3%) ta, holat belgisini ifodalovchi soʻzlar 39 (4,3) ta, yordamchi soʻzlar 32 (4%) ta, alohida soʻz turkumlar 17 (2%) ta. “Holoti Pahlavon Muhammad”da narsa-buyum nomini anglatuvchi soʻzlar 501 (54%) ta, shundan 38 tasi atoqli ot, 463 tasi turdosh ot. 38 ta atoqli otdan 32 tasi antroponim, 5 tasi toponim, 1 tasi Qur’oni Karimdan keltirilgan sura nomi. Ish-harakatni bildiruvchi soʻzlar 165 (18%) ta, shundan 85 tasi sodda, 80 tasi qoʻshma, rang-tus ifodalovchi soʻzlar 130 (14%) ta, ishora bildiruvchi soʻzlar 37 (4%) ta, son-miqdorni bildiruvchi soʻzlar 20 (2,1%) ta, holat belgisini anglatuvchi soʻzlar 44 (5%) ta, yordamchi soʻzlar 26 (2,4%) ta, alohida soʻz turkumiga doir soʻzlar 11 (1,1%) ta. Shuni alohida ta’kidlash kerakki, manqibalarda Navoiyning boshqa hech bir asarida uchramaydigan leksemalar 142 ta, chunonchi, XMda 70 ta, xususan *asqál*^{10*} “oʻgʻiq yuklar, narsalar”, *mustaššad* “talab etilgan guvoh, shohid” *sáhibmátam*, HSHA da 27 ta: *lavanvašliq* “loqaydlik, xushyoqmaslik, dangasalik”, *sáhibazá* “aza egasi, ta’ziyali”, HPMda 45 ta: *dalk* “uqalash, massaj qilish; hammomda xodimlik qilish”, *vušáq* “yosh xizmatkor” va h.k. Shuningdek, 142 ta leksemadan ANATILda 127, ANALda 32, NAILda 9, NALda 52, NTLda 23 ta mavjudligi aniqlandi.



Alisher Navoiyning manqib asarlarida oʻzbek tilining qadimgi turkiy til, eski turkiy til va eski oʻzbek adabiy tili davridagi soʻz boyligi muayyan darajada aks etgan. Shu nuqtayi nazardan, manqiblarda qoʻllangan turkiy tilga xos leksik qatlam quyidagi ikki guruhga boʻlingan holda tahlilga tortildi:

1) qadimgi turkiy tilga oid soʻzlarning qoʻllanishi 2) maʼno jihatdan oʻzgarishga uchragan leksemalar.

^{10*} Ashyoviy misollar oʻzbek turkiyshunoslari qoʻllayotgan transkripsiyada berildi.

Alisher Navoiy *manoqiblarida qadimgi turkiy tilga oid soʻzlarning qoʻllanishi*. Qadimgi turkiy til davri barcha turkiy urugʻ va qabilalarning umumiy tili sifatida VII-X asrlarni oʻz ichiga oladi. Qadimgi turkiy til oʻzining kelib chiqishi va rivojlanishi jihatidan oltoy va xun tili davrlari bilan uzviy ravishda bogʻlangan¹¹. Turkiy xalqlarning moddiy-madaniy hayoti va yozuv tarixi haqidagi tarixiy va arxeologik maʼlumotlar turkiy tilda soʻzlovchi urugʻ hamda qabilalarning eramizdan ilgari mavjud boʻlganligini, jamiyat boʻlib tashkil topganligi va birgalikda turmush kechirganligini koʻrsatadi¹².

Bar= leksemasi qadimgi turkiy tilda 1) joʻnamoq; 2) koʻchma maʼnoda: oʻlmoq, vafot etmoq (DTS, 84), hozirgi qarindosh turkiy tilda 1) bormoq; 2) yetaklamoq; 3) yurmoq; 4) kelmoq; 5) oʻtmoq, koʻchmoq; 6) yaramoq; 7) tarqatmoq; 8) koʻpaymoq, bolalamoq (hayvonlar va oʻsimliklar); 9) harakat qilmoq; 10) tinmoq 11) biror joyda yoki holatda boʻlmoq, turmoq (ESTYA, I, 64-65) maʼnolarida qoʻllangan. Hozirgi oʻzbek adabiy tilida “soʻzlovchining turgan joyidan uzoqlashmoq, nari ketmoq; biror joy (manzil) tomon harakat qilmoq, yoʻl olmoq” sememasida (OʻTIL, I, 317-318), ANATILda besh: 1) bormoq, qadam ranjida qilmoq; 2) ketmoq, joʻnamoq, tark etmoq; 3) uyquga ketmoq, uxlamoq; 4) holsizlanmoq, oʻzidan ketmoq, hushsizlanmoq; 5) oʻlmoq, vafot etmoq, qazo qilmoq, bandalikni bajo keltirmoq maʼnolarida ishlatilgani qayd etilgan (I, 313). *Bar=* leksemasi *manoqiblarda* quyidagi maʼnolarda aks etgan:

1) bormoq, qadam ranjida qilmoq: *Bu faqir alarni xilvatlari* (HSHA, 12b7) *eʃigigā bardim*;

2) ketmoq, joʻnamoq, tark etmoq: *Azizim* (25a4) *Šayxim Suhayliy yolda yoluqtī, qayan baraduryanīm* (XM, 25a5) *bilgäč, hamrāh boldi*.

3) oʻlmoq, vafot etmoq, qazo qilmoq, bandalikni bajo keltirmoq: *Alarni Safiuddin Muhammad atliy* (XM, 25a2) *farzandlari Teŋri rahmatīya bardī*;

Hozirgi oʻzbek adabiy tilida *barmaq* leksemasining maʼno doirasi kengayib, oʻn toʻrt semada ishlatilmoqda (OʻTIL, I, 317). *Bar=* soʻzining XMda qayd etilgan “vafot etmoq, qazo qilmoq” maʼnosi hozirgi oʻzbek adabiy tilida koʻzga tashlanmaydi.

Maʼno jihatdan oʻzgarishga uchragan leksemalar.

Qadimgi turkiy til va eski turkiy tilda *ayt=* leksemasi *aj*-shaklida boʻlib 1) gapirmoq, hikoya qilmoq, sharhlamoq; 2) tilga olmoq; 3) xabar bermoq, boshqarmoq (DTS, 25) semalarida ishlatilgan. ANATILda 1) aytmoq, gapirmoq, soʻzlamoq; 2) yozmoq; bitmoq; 3) oʻqimoq; 4) kuylamoq, xonish qilmoq (I, 69) maʼnolarida qoʻllangan ushbu leksema *manoqiblarda* maʼno kengayishiga uchrab, quyidagi misollarda 4 ta sememani ifodalagan:

1) soʻzlamoq, gapirmoq, demoq. *Faqir ayttimkim: Čun siz barča bir jānib boldungiz* (XM, 16b9) *men yalyuz*.

2) yozmoq, bayon etmoq: (67a24) *Bu faqir ham bu kitābni avvalida alar madhidā aytqandīn* (XM, 67b1) *bir nečā bayt bilā ixtisār qilinur*.

¹¹ Мухторов А. Санакулов У. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995. – Б. 26.

¹² Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, – Б. 53.

3) bag'ishlamoq: *Faqirniñ* (40a3) "*Tuhfat ul-afkár*" qasidamdinkim, alarniñ atiya **aytilibtur** va yuqari mazkur boldi (XM, 40a4).

4) bitmoq: *Va še'r va muammá babida ilmiy* (4a4) va *amaliysida Pahlaván sáhib-i vuquf va* (4a5) *jald erdi, ul nav'kim, zamán šuarásiniñ yuzidin birigä anča* (5a6) *šuur va vuquf yoqtur va aksar nazm ahli har nav' še'r* **aytsalar** erdi (HPM, 6a7).

Manoqiblar tarkibidagi arabcha qatlamni struktur-grammatik xususiyatiga ko'ra, sof va qorishiq so'zlarga ajratish mumkin.

a) sof arabcha so'zlar: *abná, abyát, akábir* va h.k.

b) qorishiq so'zlar: arabcha+forscha: *amnábád, xijálatzáda, maxdumzáda*; arabcha+forscha+turkiy: *nazarbázliý, naqšbandliq, ášiqpešaliq* va h.k.

Arabcha *jayb* so'zi "cho'ntak, kissa: yoqa, kiyimning yoqasi: yon, yaqinlik" ma'nolarini ifodalagan (ANATIL, I, 558). *Yaqa* leksemasi "yon, yaqinlik" semasi *jayb* so'zi orqali o'zaro ma'nodoshlik qatorini hosil qilgan. Eski o'zbek adabiy tilida bir nechta ma'no anglatgan, hozirgi kunga kelib ma'no torayishi yuz bergan *jayb* leksemasi Navoiy asarlari tilida quyidagi ma'nolarni anglatgan: 1) cho'ntak, kissa; 2) yoqa, kiyimning yoqasi; 3) yon, yaqinlik (ANATIL, I, 558). Biz o'rganayotgan asarlar matnida quyidagi semalarda voqelangan:

1) cho'ntak, kissa: *U káyáznī ačub yanīda qoyubdur* (HPM,15b7) va *yad tutubdur va čirmab, jaybīmya salibdur*;

2) yoqa, kiyimning yoqasi: *Alarniñ* (8a5) *nazmi har sinf še'rdin álamniñ zoliniñ qulaq* (8a6) *bilä bilägin samin durrlar bilä muzayyan va jayb bilän etägin otašin la'l bilä mamlu va mulavvan* (XM, 8a7) qilibturlar.

"Ko'ngilga ma'qul tushuvchi, ko'ngilga yoqadigan, yoqimli; dilrabo" (O'TIL, I, 616) ma'nosidagi forscha-tojikcha *dilpazir* o'zlashmasi *dil* otiga "kutib olmoq" ma'nosini anglatuvchi *paziruftan* fe'lining *pazir* hozirgi zamon asosini (TjRS, 295) qo'shib hosil qilingan (O'TEL, III, 88). Ushbu istiloh ma'noqiblarda "yoqimli, go'zal; ma'qul, ko'ngildagidek, xush keluvchi" ma'nolarida qo'llangan (ANATIL, I, 489): *Umid olkim* (XM, 68b5) *sayir-u kabir, šayx-u šábnīñ xátiralariya dilpazir va köjüllariya náguzir bolıyay*.

Olib borilgan statistik tahlilga ko'ra, eski o'zbek adabiy tilida sanskrit tiliga oid istilohlar juda kam ishlatilgan. Chunonchi, *čerig* istilohi dastlab, qadimgi turkiy O'rxun-Enasoy toshbitiklari matnida keltirilgan¹³. "Harbiy yurish vaqtida oliy hukmdor tomonidan chiqarilgan farmonga muvofiq yig'iladigan muntazam qo'shin, lashkar; kuch-qudrat" (ANATIL, III, 463; O'TIL, IV, 475) ma'nosida qo'llanuvchi *čerik//čerig* istilohi XMda uch, HSHAda ikki joyda voqelangan: *Teñri* (11b10) *ináyati bilä xalás boldilar, čerikdin qaytib, šahrdä* (HSHA, 11b11) *sákin boldilar*.

Movaraunnahrning XIII asr 20-yillaridan e'tiboran, mo'g'ul bosqinchilari tomonidan istilo qilinishi oqibatida bir qator mo'g'ulcha o'zlashmalar turkiy tillar, chunonchi, o'zbek adabiy tili so'z boyligidan o'rin oldi. Ma'lumki, eski o'zbek tilida qo'llangan mo'g'ulcha so'zlar xususida o'zbek tilshunosligida qator

¹³ Дадабаев Х. Военная лексика в старозубекском языке. – Ташкент: Фан, 1990. – С. 34-35.

maqolalar e'lon qilingan¹⁴. Manaqiblar matnida mo'g'ulcha o'zlashmalar faol qo'llanmagan bo'lmasa-da, ba'zan ko'zga tashlanadi. Quyida ularning tahlili amalga oshirildi:

Barlas etnonimi – Temuriy va Boburiylar davrida asosan O'rta Osiyoning janubiy hududlari, qisman Afg'oniston va Hindistonda yashagan, aksariyat chorvachilik va dehqonchilik bilan shug'ullangan o'zbek qabilalaridan birini anglatgan (O'TIL, I, 169). Ushbu leksema 1) urug'- qabila; 2) kishi laqabi (ANAL, I, 278; NAL, 93) ma'nolarida ishlatilgan. XMda muayyan shaxsning shu urug'da ekanligini ta'kidlash uchun qo'llangan: *Seydam* (69b22) *Iráqiy degän yigit Muzaffar **barlasniñ** ábdán navkari, balkim ešik aqasi erdi, ýáyati nádánliýidín* (XM, 69b23) *alarya munkir ermış*. G.Dyoferning ta'kidlashicha, *barlas* leksemasi mo'g'ul tilida “sarkarda, lashkarboshi” ma'nosini anglatgan¹⁵.

XIII-XIX asrlarda O'rta Osiyo va Eronda hukmdorning farmon va topshiriqlarini tegishli joylarga zudlik bilan yetkazuvchi oliy harbiy mansabdor (O'TIL, III, 632); “podshoh buyruqlarini tegishli joylarga olib boruvchi amaldor” (ANATIL, III, 155) *tavači* istilohi bilan ifodalangan. *Tavačining* xizmat vazifasiga bundan tashqari harbiy holat paytida turli taktik ishlarni amalga oshirish, tinchlik paytida ov ishlarini boshqarish va boshqa vazifalar ham yuklatilgan¹⁶. XMda *tavači* istilohi bir o'rinda qayd etiladi: *Ittifáqá šahr naváhisiya* (46b11) *etgän mahalda tavači nišán keltürüb, ordu* (46b12) *sari qaytardi*.

“O'rta Osiyo xonliklari davrida yuqori mansabdagi amaldorlarga xizmat qiluvchi qurolli soqchi, posbon” (O'TIL, V, 122); ma'nosini ifodalovchi turkcha-mo'g'ulcha *yasavul* so'ziga *-liq* affiksini qo'shish natijasida hosil qilingan *yasavulliq* istilohi “intizom saqlovchilik, qo'riqchilik” ma'nosida (ANATIL, III, 597) XMda aksini topgan: (XM, 72b4) *Pádšáhzádalar yasávulluq qilib, elni qorub, yol ačib, na's madfanya yetti*.

“Alisher Navoiy manaqib asarlari leksikasining funksional-semantik xususiyatlari” nomli ikkinchi bobda XM, HSHA va HPMda qo'llangan so'z boyligi mavzuviy guruhlariga ajratilib o'rganildi:

- 1) ijtimoiy-siyosiy istilohlar: *pádšáh//pádšá* (XM), *sultán* (HSHA);
- 2) harbiy istilohlar: *nayza, oq, tir* (XM);
- 3) astroponimlar: *aflák, Zuhra* (XM), *čarx* (HSHA), *falak* (HPM);
- 4) tilshunoslik istilohlari: *sarf* (XM), *mantiq* (HSHA), *nahv* (HPM);
- 5) adabiyotshunoslik istilohlari: *kulliyát*, (XM), *fard* (HSHA), *yazal* (HPM);
- 6) musiqiy istilohlar: *maqámát, muýanniy* (XM), *naýma* (HSHA), *sázanda* (HPM);
- 7) inson tana a'zolari bilan bog'liq leksema (samotizm)lar: *bürün*, (XM), *egin, lab* (HSHA), *ayaq, qaš* (HPM);
- 8) qavm-qarindoshlik istilohlari: *ata, oyul, qavm* (XM), *nasab* (HSHA);

¹⁴ Дадабоев Х. Эски ўзбек тили обидаларидаги мўғулча сўзлар // Ўзбек тили ва адабиёти. – Тошкент: Фан, 1986. № 6. – Б. 32-35; Кўрсатилган муаллиф: Эски ўзбек тилида қайд этилган мўғулча ўзлашмалар // Адабиёт кўзгуси. – Тошкент, 1998. № 4. – Б. 126-135; Шу муаллиф: “Бобурнома”да қўлланган мўғулча ўзлашмалар этимологияси хусусида. Ахсикент халқаро илмий тадқиқот жамоат бирлашмасининг “Бобур ва Ахсикент” мавзусидаги II республика илмий амалий анжумани материаллари. – Наманган. 2022. – Б. 3-9.

¹⁵ Doerfer G. Türkische und mongolische Elemente im Neuperzischen. Bd. I. Wiesbaden, 1963. – S. 5.

¹⁶ Дадабаев Х. Военная лексика в староузбекском языке. – Ташкент: Фан, 1990. – С. 31.

- 9) sport istilohlari: *kušti, kuštigir, pahlaván* (HPM);
- 10) tibbiy istilohlar: *xasta* (XM), *harárat* (HSHA), *jaráhat* (HPM);
- 11) kitobat istilohlari: *daftar, bit=, bitil=, tasnif qil=* “yozmoq, bitmoq, ijod qilmoq” (XM), *kitáb* (HSHA), *safha//sahifa qalam, jild* (HPM);
- 12) teonimlar: *Tejri, sunnat* (XM), *Xudá* (HSHA);
- 13) etnonimlar: *qabila* (XM), *čiyatay* (HSHA) *sárt* (HPM);
- 14) fitonimlar: *arpa, báγ* (XM), *gul, lálá* (HSHA);
- 15) zoonimlar: *jarda* “sariq ot, to‘riq rangli ot” (HSHA), *it, qoy* (XM);
- 16) yosh va jins so‘zlari: *tufuliyat* “yoshlik chog‘i, bolalik”, *yigit, yaš* (XM), *qari* (HSHA), *yašliy* (HPM);
- 17) mavhum otlar: *hayá, lutf* (HSHA), *falakát, huzn* “g‘am, qayg‘u, xafalik, g‘amginlik” (HPM);
- 18) o‘rin-joy semasini izohlovchi so‘zlar: *xilvatxána* (XM), *šahr, joy* (HSHA), *sartakiya* “bosh takya; pahlavonlar yotoqxonasi”(HPM);
- 19) ilm-fanga oid istilohlar: *fan, funun, ilm* (XM);
- 20) ta‘lim-tarbiya oid so‘zlar: *šágird* (HSHA), *ustáz* (HPM);
- 21) dunyo tomonlarini ifodalovchi istilohlar: *jánub, mayrib,* (XM), *šimál* (HSHA);
- 22) qimmatbaho tosh va madan nomi: *dur, gavhar* (XM), *la‘l, javáhir* (HSHA);
- 23) tabiat hodisalari: *amtár, barq, yel* (XM), *nasim* (HSHA);
- 24) yil, fasl, vaqt, hafta kunlari: *bahár, panjšanba* (XM), *asr, fursat* (HPM);
- 25) moliyaviy istilohlar: *maásh, sarf, xarj* (HPM);
- 26) kasb-hunar leksikasi: *sáqiy, báγbán* (HPM);
- 27) maishiy leksika: *börk* (XM), *dastár* (HSHA), *yayliq* (HSHA);
- 28) oziq-ovqat nomlari: *áš, at‘ima, buyra* (XM), *halvayát, arpa,* (HSHA), *bal, et* (HPM) ;
- 29) ichkilik va ichimlik nomlari: *báda* (XM), *šarbat, xamr, sabuhiy* “tong mahalida ichiladigan may” (HSHA), *ašriba* (HPM);
- 30) antroponimlar: *Zuláyxá* (XM), *Abusa‘id mirzá* (HSHA), *Abulqásim Bábur, Baysunyor mirzá* (HPM);
- 31) toponimlar: *Hirát* (XM), *Bustán* (HSHA), *Xurásán* (HPM).

Ijtimoiy-siyosiy leksika lug‘aviy boylikning jamiyat siyosiy hayoti yoki siyosiy tizimiga bevosita aloqador bo‘lgan hodisalar, jarayonlar va munosabatlarni ifodalovchi, ayni vaqtda, ijtimoiy-tarixiy, iqtisodiy, madaniy, diniy, ma‘naviy-ma‘rifiy omillar asosida shakllanuvchi va o‘zgaruvchan qatlamidir.

Saltanat istilohi eski o‘zbek adabiy tilida 1) hukmronlik, sultonlik; 2) dabdaba, tantana (ANATIL, III, 33-34), hozirgi o‘zbek adabiy tilida esa “xon, amir, podsho hukmdorligi va shunday hukmdor qo‘l ostidagi davlat; imperiya” (O‘TIL, III, 432) ma‘nolarida ishlatilmoqda. Quyida misolda ushbu istiloh “hukmronlik, sultonlik” mazmunida qo‘llangan: *Ul* (70b2) *pádšáh zamánikim ötti va saltanat taxti sultán-i sáhibqirán Abulyázi Sultán Husayn Bahádirxángä muqarrar* (XM, 70b3) *boldi*.

Qadimgi turkiy tilda *beg* istilohi “hukmdor, hokim, dohiy, yo‘lboshchi, bek, askar boshligi va viloyat hokimi, xo‘jayin” (DTS, 91), ANATILda “bek, amaldor”

(I, 261) tarzida izohlangan. Hozirgi o‘zbek adabiy tilida *beg/bek* leksemasining ma’no kengayishi yuz berib, quyidagi ma’nolarni ifodalaydi: 1) turkiy xalqlarning ba’zilarida xonliklar davrida davlat arboblarga, shahar yoki viloyat hokimlariga, ularning bolalariga berilgan faxriy unvon hamda shunday unvonga sazovor bo‘lgan shaxs; 2) erkaklar ismining tarkibiy qismi; 3) (I shaxs egalik shaklida) o‘z begi yoki xo‘jayniga murojaatda yoki ular haqida gapirganda ishlatiladigan so‘z (O‘TIL, I, 213). Manoiqlar so‘z boyligida *beg/bek* istilohi saltanatda xizmat qiluvchi yuqori mansabdor harbiylar va arkonid davlatga nisbatan qo‘llangan: *Va čriyatáy ulusiniń áliy miqdár beklári olča* (HSHA, 8b2), *yaşya va yolu alardin uluy erdilär*.

“Yiqitish, g‘olib chiqish uchun ikki kishi o‘rtasidagi, ma’lum qoidaga asoslangan olishuv, o‘zaro bellashuv” (O‘TIL, II, 433), “yakkama-yakka olishuv, kurash” (ANATIL, II, 143) sememasi eski o‘zbek adabiy tilida forscha-tojikcha *kušti* istilohi bilan ifodalangan: *Bávujudi olki, öz fanidäki, kušti bolyaykim*, (HPM, 2a3) *šuhrati ul ism bilädür*. Ushbu o‘zlashma asosida voqelangan *kuštigir*, *kuštidánliý* istilohlarining faqat HPMda qo‘llangani kuzatildi.

“Barvasta va zabardast; jismoniy baquvvat, bahodir” sememasidagi forscha-tojikcha *pahlaván* istilohi Navoiy asarlarida “bahodir, botir” ma’nosida ishlatilgan (ANATIL, II, 569). Bu hunarda yuksak maqomga erishgan, elda tanilgan kishilarning ismiga *Pahlaván* unvoni qo‘shilib, ulug‘langan. Sh.Xayitovning ta’kidlashicha, mazkur sharqona kurash ustalarining ota-onasi tomonidan qo‘yilgan ismi tilga olinmay, *Pahlaván* yoki *Pálván* deb atash rasmi ham bor xalqimizda. Navoiy manoiqibda ana shu xalq taomiliga keng amal qilgan. Butun asar davomida *Muhammad* nomini tushirib qoldirib, qirq yillik do‘sti va murabbiysini “Pahlaván” deb atagan¹⁷: *Aksar nazm ahli har nav’ še’r aytsalar erdi* (HPM, 4a7) *Pahlaván nazariya yetkürürlär erdi*.

Eski o‘zbek tilida *maraz* leksemasi 1) kasallik, bemorlik; 2) muhtalolik; 3) tashvishlik (ANATIL, II, 232) ma’nolarini ifodalagan. Ushbu istiloh HPMda “kasaldan, darddan forig‘ bo‘lmoq” ma’nosida qo‘llangan: *Tariq-i muhabbat va yamxorliq bajá keltürür erdilär* (HPM 11b11) - *añačaki maraz daf’ boldi*.

“Suyak bo‘g‘imlarining yallig‘lanishi, og‘rishidan iborat kasallik; artrit, revmatizm” ma’nosidagi *mafásil* istilohi manoiqiblarda “bo‘g‘imlar” ma’nosini qo‘llangan (ANATIL, II, 232): *Mašhad sári tartib eltti va anda yetgändin* (HPM, 11b7) *soňra mafásil marazı tári bolib, bir gūšada yiqıldim*.

Dastár o‘zlashmasi “salla” ma’nosini ishlatilgan (ANATIL, I, 467; O‘TIL, I, 573). *Dastár* matodan o‘ralgan bosh kiyim. *Salla* va *dastár* so‘zlashuv tilida *čalma/čálma* deb ham yuritiladi. *Čalma* leksemasi *čal*= fe’lining o‘zagiga *-ma* affiksini qo‘shib yasagan¹⁸. L.Budagov ham lug‘atida *čalma* so‘zi “cholishtirib o‘ramoq” ma’nosini ifodalovchi *čalmaq* fe’lining harakat nomi asosida yuzaga kelganligini yozadi (II, 403). V. Radlov lug‘atida *čalma* so‘zi usmonli turk, qozoq, qirim, oltoy va teleut tillarida “boshga chalib o‘raladigan mato” tarzida izohlangan (III, 1892). HSHAda *dastár* so‘zi *salla* ma’nosida qo‘llangan: *Ani čiqarur kün arıy*

¹⁷ Хайитов Ш. Пахлавон сиймосининг бадий талқини // БухДУ ахбороти. Бухоро, 2017. № 1. – Б. 92-93.

¹⁸ Qarang: Asomididina M. Kўrsatilgan asar. – Б. 36.

ton (13a9) *kiyib, arıy dastár ċirmab, mátamiylaryakim, anduh-u iztiráb yüzidin* (13a10) *beixtiyár yiylar erdilär.*

Qadimgi turkiy tilda *adaq*, eski turkiy tilda *azaq* shaklida bo‘lgan (DTS,27). Eski o‘zbek adabiy tilida *ayaq//ayay* 1) oyoq, qadam; 2) oxir, poyon; nihoyat, so‘nggi (ANATIL, II, 505) ma’nosida qo‘llangan. HPMda ushbu somatizm “oyoq, qadam”, XMda “oxir, poyon; nihoyat, so‘nggi” semalarida qo‘llangan: *Alar bašiya yetgünčä Pahlaván xud özgä alam azimatiya* (HPM, 8a1) *ayaq ürgän ekändür; ...bir risálakim, ikki juzvya yaqin, balki* (13a4) *artuyraq bolay, bir tavajjuh bilä baštän ayaqqača* (XM, 13a5) *oqumaq xali az yarabat emäs.*

Navoiy asarlari tilida “ohang, kuy, navo” (ANATIL, II, 449) ma’nosini ifodalagan *nayma* istilohi hozirgi o‘zbek adabiy tilida “kuy, ohang, navo; musiqa tovushi” ma’nolarida ishlatishda davom etmoqda (O‘TIL, III, 30). *Yana biri: köñülniñ yumşaqliykim* (HSHA,6a11), *dardmandána sözdin va nazmdin va naymadin mutaassir bolaylar.*

Hozirgi o‘zbek adabiy tilida *yulduz* leksemasi bilan sinonimlik uyani shakllantirgan arabcha *kavkab* istilohi (O‘TIL, II, 290) eski o‘zbek adabiy tilida “yulduz, sayyora” ma’nolarida ishlatilgan (ANATIL, II, 87). Ushbu istiloh ayni ma’noda XM matnida ham aks etgan: *Alar “Haft (60b7) avray”din ham har lafzi yetti iqlimya sarmaya* (60b8) *va har harfi yetti kavkabya pirayadur.* Sof turkiy *yulduz* astroponimi anglatgan tushunchani ifodalash vazifasi XI asrdan e’tiboran arabcha *aqrán* o‘zlashmasi zimmasiga ham yuklatilgan (DTS, 49). XIV asrda ushbu o‘zlashma “Qisasi Rabg‘uziy” so‘z boyligidan ham olgan (66v8). Ma’no-mazmun jihatdan yuqoridagi astroponimlarga yaqin turuvchi arabcha *kavakib* (*kavkab* o‘zlashmasining ko‘plik shakli) dastlab “Qutadg‘u bilig”da namoyon bo‘lgan va “yulduzlar, osmon yoritqichlari” ma’nosida “Guliston bit-turkiy” (27a7) hamda “Xusrav va Shirin” matnidan o‘rin olgan¹⁹.

“Pishirilgan issiq ovqat” ma’nosidagi *aš* leksemasi (O‘TIL, III, 168) ANATILda “ovqat, taom” (II, 540) ma’nosida voqelangan. Ayni shu ma’nodagi *aš* leksemasi manoqiblarda quyidagicha qo‘llangan: *Ol (72b21) jumladin huruf raqimi bu marsiya bilä ta’rixni aytib, yil aši tartarda Sultán-i Sáhıbqırán áliy majlislarida* (XM, 72b22) *ötkärđi.* Jumlada qayd etilgan *aš* Jomiy hazratlari vafoti munosabati bilan elga tortilgan osh, ya’ni palovni anglatmoqda.

“Odamni ko‘tarib yurish uchun yasalgan zambil; kajava” (ANATIL, II, 311) ma’nosidagi *mihaffa* leksemasi XMda “tobut” ma’nosini kashf etgan: *Yana mutahhar (72b4) ravzalarıya alıb qayttılar va xalq yavyásıdın mihaffanı keltürmək duşvár erđi.* XM matnida ushbu leksemasining ma’nodoshi *maháfa* ham o‘z aksini topgan: *Alarniñ mahfuf maháfasın eginlariya kótarıb, Musalláya elttılär* (72b2).

“Bug‘doyni oqlab pishiriladigan va yig‘ında tortiladigan ovqat” (NAL, 139) ma’nosidagi *buyra* leksemasi manoqiblarda ham ayni shu ma’noda qo‘llangan: *Bir kün Gavharşádbegim madrasası tálib-i ilmlári bir báyda suhbat tutub, buyra pişiradur* (XM, 70a21) *ermişlär.*

¹⁹ Дадабоев Х., Хамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. (XIV аср иккинчи ярми – XX аср боши). – Тошкент: Фан, 2007. – Б. 51.

“Turli taomlar pishirish, tayyorlash yoki suv isitish uchun cho‘yandan quyib tayyorlangan ro‘zg‘or buyumi” (O‘TIL, V, 323) sememasini anglatuvchi *qazan* leksemasi manoniyatlarda ham “qozon” (ANATIL, IV, 21) ma’nosida qo‘llangan: *Taş qazandin* (HSHA, 14a5) *ğayri naf’ heč nimä mutasavvar ermäs*.

“May, ichkilik, sharob” ma’nosidagi *báda* leksemasi (O‘TIL, I, 295) eski o‘zbek adabiy tilida 1) may, sharob, mast qiluvchi ichimlik; 2) bahra; bahramandlik (ANATIL, I, 303) ma’nolarida ishlatilgan. Ushbu so‘z XMda “musiqa, kuy, ohang” ma’nosida qo‘llangan:

Ču istäb tarab (67b6) *tab’-i ázadási*,
Quyub nazm jámiya sáz bádasi.

“Alisher Navoiyning **manoqib asarlari leksikadagi semantik-stilistik jarayonlar**” deb nomlangan III bobda manoniyatlar leksikasida sodir bo‘lgan sinonimiya, polisemiya, antonimiya, omonimiya jarayonlari, shuningdek, Navoiyning o‘xshatish, sifatlash, takror va h.k.dan mohirona istifoda etganligi tahlilga tortilgan. Adib ustozlari hamda zamondoshlari Abdurahmon Jomiy, Pahlavon Muhammad, Sayyid Hasan Ardasherlarning suvrati va siyratini o‘quvchiga to‘laqonli yetkazib berish, o‘zining bu shaxslarga bo‘lgan hurmat-e’tibori, samimiy munosabatini ifodalashda aksariyat hollarda turli bo‘yoqdor so‘zlar, o‘xshatishlar, takrorlar va juft so‘zlardan mohirona iste’foda etgan. Oqibatda, nafaqat, Navoiyning so‘z qo‘llash mahorati, balki eski o‘zbek adabiy tili so‘z boyligining naqadar ko‘p qirraligini o‘quvchi to‘laligicha tasavvur qilish imkoniyatiga ega bo‘ladi.

Hozirgi o‘zbek adabiy tilida emotsional bo‘yoqdorlikka ega *bašara* leksemasi “kishi boshining old qismi; bet, yuz, chehra” (O‘TIL, I, 183) ma’nosini anglatadi va *yüz, rūy, diydár, aft* so‘zlari bilan sinonimik qatorni yuzaga chiqaradi. Ushbu arabcha so‘z *bašar (un)* shakliga ega (ARS, 72); o‘zbek tilida so‘z oxiridagi *t* tovushini tashlab qabul qilingan: *bašarat*→*bashara*. Bu so‘z asli “po‘stini (terisini) shildi” ma’nosini anglatuvchi *bašara* fe’lidan (ARS, 143) yasalgan bo‘lib, “teri, po‘st” ma’nosini bildiradi; o‘zbek tilida bu o‘zlashma “kishining yuz ko‘rinishi, qiyofa” ma’nosini anglatadi (O‘TIL, I, 87; O‘TEL, II, 69-70). *Bašara* so‘zining XMda hozirgi o‘zbek adabiy tilidagidek salbiy ma’noni ifodalagani shubhali. Zero, Abdurahmon Jomiy uni Alisher Navoiyga nisbatan qo‘llagan. Bu holat o‘zlashmaning XV-XVI asrlarda neytral ma’no kasb etganidan dalolat beradi: *Maxdum tašrif keltürdilär, faqir munbasit* (60a2) *bolub, istiqbál qilib, alar taskin tapib*, (60a3) *dedilärkim: “Bašaranda inbisáte zähir bolur*, (XM, 60a4) *ne háliliq bar?”* “Xamsat ul-mutahhayirin”da *bašara-yüz-diydár* hamda *rū/rūy* so‘zlari bilan birga sinonimik qatorni voqelantirgan: (39b9) *Ul vaqtdäkim, šahzáda-i bihamta Kičik mirzá* (39b10) *taba saráhu zalli muzilli xatákáš, devána-i siyah* (XM, 39b11) *rūy siyahpošqa yuluqmaydur erdi; Alarniñ ..yüzlärin qibla sari qildilar. Alarniñ vidá diydárlariya mušarrafi* (XM,70b10) *bolub, Qur’án oquyalı bašladı*.

“Xursand bo‘lmoq, sevinmoq” (O‘TIL, V, 362) ma’nosini anglatuvchi tub turkiy *quvan*= fe’li (HPM), *xušhál bol*= (XM), *xursand bol*=(XM), *masrur ol*=(HPM) birikmalari bilan sinonimik uyani voqelantirgan: ...*ol* (3b4) *umur zähir-u bätinimya mujib-i mubáhát va* (3b5) *quvanmaq va dunyá-yu áxiratimya*

báis-i iftixár va ökünmaqdur (XM,3b6); *Ajab söz ayttñ, biz bu üç-tört kündä* (26b5) *bu qasidasin oqub, xušhál boldi* (XM,26b6).

Alisher Navoiy *mátam* va *azá* ma'nodoshlaridan foydalanib, "aza, motam marosimini boshqaruvchi" (ANATIL, I, 60; II, 318) ma'nosini anglatuvchi *sáhibazá* hamda *sáhibmátam* istilohlarini qo'llab, sinonimik qatorni yuzaga keltirgan: *Ammá sáhibmátam bu námurádi sūgvár* (3a7) *erdim va sáyir avládi ádamya azá* (3a8) *voqe' boldi va lekin sáhibazá bu nášád-i ta'ziyatšiar* (XM, 3a9) *erdim*.

Shuni alohida ta'kidlash joizki, adib tomonidan ishlatilgan har ikki kompozita shoirning manoqiblaridan boshqa asarlarida ko'zga tashlanmaydi, ular FZTda ham mavjud emas.

"Ko'z yoshi" (ANATIL, III, 556) ma'nosidagi *šorába* leksemasi *ašk* o'zlashmasi bilan sinonimik qator hosil qilgan: *Talx-talx šūrábalar tóküb, har zamán olturub, Mavláná Ziyávuddin Yusufni šafqat* (XM, 72a20) *yüzidin qučub...*; *Bu faqirni sáhibazá tutub, hálimya dilsozluqlar bilän* (XM, 72a22) *ašk tóküb...*

Shu o'rinda birinchi jumlada qayd etilgan forscha-tojikcha *šūrába* o'zlashmasining asl ma'nosi "sho'r suv" bo'lib, kinoya-parafraza sifatida "ko'z yoshi"ni ifodalash (FZT, II, 610), jonli so'zlashuvda *ko'zingni sho'rvasini oqizma* birikmasida aks etganini ta'kidlash o'rinli.

Adib manoqiblarda evfemizmlardan ustalik bilan foydalangan. Chunonchi, "o'lmoq, vafot qilmoq; yo'q bo'lmoq" (ANATIL, III, 318-319) ma'nolarini anglatuvchi *fanáya bar=*, *áxir bol=*, *köz yüm=* istilohlaridan sinonimik qatorni hosil qilgan: *Šahrdin bašin alib, ávára boldi va hamul áváraliqda* (XM, 70a5) *fanáya bardī; Hamul üç-tört kündä goya bir uzviya tugän qopub, ol* (XM, 70a1) *jaráhat gazak bolub, áxir boldi;* (XM, 72a10) *Alar kasrat anjumanidin köz yümub, vahdat xilvatxanasīya nuzul qildilar*.

"Odam o'ligi (murdasi) ko'miladigan yoki ko'milgan maxsus joy; go'r" (O'TIL, V, 198) ma'nosidagi *qabr* o'zlashmasi HSHAda *axirat yeri* evfemizmi bilan ifodalangan: *Aziz farzandni šar' vajhi bilä áxirat yerigü qoyub*, (13b2) *Teyrigä tapšurub, talab-i yufrán üçün duálar qilib čiqtilar* (HSHA, 13b3).

Hozirgi o'zbek adabiy tilida "o'lish, dunyodan o'tish" (O'TIL, IV, 317) ma'nosidagi *favt* istilohi eski o'zbek adabiy tilida "ko'chish, o'lish" ma'nosidagi *rihlat* leksemasi bilan ma'nodoshlikni hosil qilgan (ANATIL, II, 626): (XM, 70b4) *Ol hazratniñ favtlari váqeasi šarhiya šuru' qilali...*; *Ammá faná dárīdin baqá gulzariya* (70b19) *rihlatlari jum'a küni muharram ayiniñ on yettisidä tarix sekkiz yüz toqsan sekkizidä* (XM, 70b20) *váqe' boldi*.

Sh.Rahmatullayevning ta'kidlashicha: "Polisemem leksemada tilning vazifaviy ko'rinishlariga xoslanganlik har bir sememaga qarata alohida-alohida baholanishi kerak"²⁰. Manoqiblarda aks etgan ko'p ma'noli so'zlarning asosiy qismini xatti-harakatni ifodalovchi leksemalar tashkil qilishini ko'rsatdi.

Hozirgi o'zbek adabiy tilida *bol=* leksemasining 24 ma'noni ifodalashi qayd etilgan (O'TIL, I, 412-413). ANATILda ushbu so'zning 4 ma'noda ishlatilgani

²⁰ Раҳматуллаев Ш. Ҳозирги адабий ўзбек тили. – Тошкент: Mumtoz so'z, 2010. – Б. 111.

ko'rsatilgan (I, 345-346). Manoqiblarda ushbu leksema 207 joyda yuqoridagi to'rt ma'noda qo'llangani aniqlandi:

- 1) bo'lmoq: *Öz fanidäki kušti **bolyaykim*** (HPM, 2a3) *šuhratī ol ism bilädür;*
- 2) aytishga, so'zlashga intilmoq: *Alar anīñ tünakūñji beadabliqlaridīn faqirya* (18b2) *šammae izhār qilyaylar ya qilmiš **bolyaylar*** (XM,183);
- 3) yon bosmoq, qarashmoq, ishonmoq: *Šayx bir bayt oquyač* (27b3) *Imámya vaqt xuš **bolub**, vajd* (XM, 27b4) *yüzlänib, samo tüzdi;*
- 4) bo'linmoq, parchalanmoq, judo qilmoq: *Hayf bu üydinki, xeyli yaxši* (XM, 20a4) *üy erdi, ajab pára-pára **boldi**.*

Ma'lumki, antonimlar bir-biriga qarama-qarshi turadigan ikki qutbdagi tushunchalarni bildiradi, binobarin, bu ikki qarama-qarshi qutb orasida qandaydir bir oraliq hodisa (tushuncha) mantiqiy markaz bo'lishi kerak²¹. Manoqiblarda antonimlar ham faol qo'llangan. Quyida keltirilgan misollar yordamida Navoiyning zid ma'noli so'zlardan mohirlik bilan foydalanganini ko'rish mumkin:

"Yuz, ko'z harakatlari yoki turlicha tovush (tovushlar) bilan xursandligini, zavq-shavqini ifodalamoq, kulgi ifodalamoq" (O'TIL, II, 426) ma'nosidagi *kül=* (ANATIL, II, 135) so'zi "yig'lamoq" (ANATIL, II, 82) semasidagi *yīla=* bilan o'zaro zidlangan: *Alar **külüb** dedilärkim* (XM,24b12)... *Mavláná Ziyávuddin Yusufni šafqat* (72a20) *yüzidin qučub, muddate bašin qoynida asrab **yīylab**, sáyir ašhábya* (XM, 72a21) *könül berib...*

"Shodlik, xursandlik tuyg'ulari; vaqtichog'lik, sevinch" ma'nosidagi *farah* va *nišát* so'zlari (O'TIL, IV, 327) "g'amgin, qayg'uli; hazin, xafa" semasidagi *mahzun* leksemasi bilan o'zaro zidlangan: *Čun bu mátamda majruh* (3a10) *könül ázarī va **mahzun** xátir iztiráb-u* (XM, 2b11) *iztirári haddin ašti; Faqirya avvalyi **nišát** va **farah** birgä* (XM,29b7) *on, balki yüz boldi.*

"Umuman, yosh erkak, yosh kishi" (O'TIL, II, 266) ma'nosidagi *yigit* (ANATIL, II, 77) leksemasi "ancha yoshga borgan, qartaygan; keksa" (O'TIL, V, 248) ma'nosini izohlovchi *qari* leksemasi bilan zidlangan: *Har* (14b5) *kiši suvsiz bolsa xáh **qari**, xáh **yigit** suv içgäč, ataši daf* (HSHA, 14b6) *bolub, zavqe tapar.*

HSHAda ushbu zid ma'noli so'zlar asosida yasalgan *qariliy* "keksalik, qarilik" hamda *yigitlig* "yoshlik, yigitlik" antonimlari qo'llangan: *Qariliyda heč nimäniñ zavqi* (14b2) *yigitlikdägičä ermäs.*

Alisher Navoiy o'zbek adabiy tilidagi omonimlariga ijobiy qaraydi. U omonimlarning polisemantik va poetik xususiyatlarini ochar ekan, ularni ona tilining boyliklaridan biri deb hisoblaydi²².

"Yuz bermoq, voqe bo'lmoq" (O'TIL, I, 412-413) ma'nosidagi *bol=I* so'zi "bo'lmoq, ayirmoq, ajratmoq, judo qilmoq" semasidagi *bol=II* leksemasi bilan omonimlikni yuzaga chiqargan: 1) bo'lmoq: (XM,17b13) *Ne, buyla sarv yiyáči yükläbsen, aya nečä yiyáč **bolyay**?*; 2) bo'linmoq, parchalanmoq, judo qilmoq: *Hayf bu üydinki, xeyli yaxši* (XM, 20a4) *üy erdi, ajab pára-pára **boldi**.*

"Yakka tuyoqlilarga mansub o'txo'r, sutemizuvchi yirik ish-ulov hayvoni" (O'TIL, III, 150) ma'nosidagi *at I* zoonimi, "ism, nom, ot" (ANATIL, II, 532) ni

²¹ Шукуров Р. Ўзбек тилида антонимлар. – Тошкент: Фан, 1977. – Б. 81.

²² Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995. – Б. 123.

anglatuvchi *at II* omoleksema bilan omonimlashgan: *At üstidä qasidanî oqub, xuşhällîq* (35b3) *bilä barurda xayalya “Tuhfat (35b4) ul-afkär” qasidasiniñ matlai* (XM, 35b5) *keldi. Sultán Abusa’id mirzá atîya baylabdur, niháyatdin* (HPM, 3b1) *taşqarî dilpazir iş tüşubdur.*

“Kishining his-tuyg‘u va kechinmalari manbai; yurak, qalb, dil” ma’nosini anglatuvchi (O‘TIL, II, 457) *köñül* leksemasi bir qancha so‘zlar bilan birikib, ko‘chma ma’nolarni ifodalagan: *majruh köñül, otluq köñül, açuq köñül* (XM), *köñülniñ yumşaqliyi, köñül quşi* (HSHA): *Čun bu mátamda majruh (3a10) köñül ázári va mahzun xátir iztiráb-u* (XM, 3a11) *iztirári haddin ašti. Yana biri: köñülniñ yumşaqliyikim,* (6a11) *dardmandána sözdin va nazmdin va* (HSHA, 6b1) *naymadin mutaassir bolaylar.*

Eski o‘zbek adabiy tilida *bulbul* zoonimi “xushovoz, xushsuxan shoirlar, adiblar; oshiq; jon” ma’nolarida ishlatilgan (ANATIL, I, 332). Chumchuqsimonlar turkumining qorayaloqlar oilasiga mansub sayroqi qush (O‘TIL, I, 369). Bu fors-tojikcha o‘zlashma “chumchuqsimon sayroqi qush” ma’nosini anglatatib (TjRS, 85), tovush tuzilishini (*bulbul*) hisobga olib *bul-bul* tovushga taqlid takroridan o‘sib chiqqan deyish mumkin (O‘TEL, III, 51). *Bulbul* so‘zi o‘rnida “Qutadg‘u bilig”da *sandvač*, “Devonu lug‘otit turk”da *sanduvač* zoonimi qo‘llangan (DLT, I, 481), “Xamsat ul-mutahayyirin”da *bulbul* majoziy “jon, ruh” va Abdurahmon Jomiyning joni uzilishi bilan bog‘liq jarayonni gavdalantirishda ishlatilgan. ...*pák ruhlariniñ* (5b2) *qudsiy áşyán bulbuli rihlat navásin áyáz* (5b3) *qilib, gulşan-i firdavs havásiya parváz* (XM, 5b4) *qildi.* Jumlada keltirilgan *parváz qil*= fe’li eski o‘zbek tilida “uchmoq, yetmoq” (ANATIL, II, 560) ma’nosida qo‘llangan.

Butunning bo‘lagi hisoblangan *baš* leksemasi quyidagi misolda sinekdoxa vazifasini bajargan: *Šahrdin bašin alib, ávára boldi va hamul áváraliqda* (XM, 70a5) *fanáya bardî.* Ushbu misolda *baš al*= leksemasi “chiqib ketmoq, tark etmoq” ma’nosida qo‘llangan (ANATIL, I, 320-321).

Sifatlash sifatlovchi so‘z aniqlanmish so‘z bilan birikib, o‘z “hislat” belgilarini unga ko‘chirgan holda muayyan hodisaning u yoki bu tomonlarini aniqlaydi²³.

“Muloyim, yoqimli, yumshoq” (ANATIL, III, 584) ma’nolaridagi *yumşaq* leksemasi “achchiq emas, nordon emas; shirin” ma’nosidagi *čüčük* so‘zi sifatlash yo‘li bilan birikkan (NAL, 590): *Yumşaq* (HSHA, 9a6) va *čüčük sözlar bilä sayd qilib erdilär, yoq deya almadilar.* Kezi kelganda, har ikki turkiy so‘zning jumlada ko‘chma ma’no ifodalayotganini qaydlash o‘rinli.

Manoqiblar matnida takror so‘zlar ma’noni yanada kuchaytirish uchun xizmat qilgan. Quyida keltirilgan misollarda aytilgan fikrni kuzatish mumkin.

Forscha-tojikcha “yomon, achchiq” ma’nosidagi *talx* so‘zi va *hay* leksemasi quyida keltirilgan misolda ma’noni kuchaytirish uchun takror qo‘llangan: ...*yáyat huzn va* (HPM,18a5) *malálatdin talx-talx šorába töküb, hay-hay yïyladi.* Ma’lumki, Navoiy “Muhokamat ul-lug‘atayn” asarida yig‘ining darajalari xususida

²³ Бобоев Т. Адабиётшунослик асослари. – Тошкент: Ўзбекистон, 2002. – Б. 332.

mulohaza yuritib, *hay-hay yig‘lamoqning* turkiy uslubligini alohida urg‘ulagan edi²⁴.

Navoiy asarlari tilida “achchiq, kuyunib va o‘ta darajada yig‘lamoq, ezilib yig‘lamoq” (ANATIL, I, 645-646) ma’nosida *zár-zár yïyla*= leksemasi qo‘llangan: *Ol künki, bu ruxsat* (11a5) *iši surat bayladi-yarib kün erdikim, pádšáh* (11a6) *zár yïylaydur erdi va alar xud zár-zár yïylaydurlar* (HSHA,11a7) *erdilär*. Adib Jomiyning vafoti bois Husayn Bayqaroning qattiq, ho‘ngrab, qolganlarning esa o‘ta darajada ko‘p yig‘laganlarini tasvirlash uchun *zár yïyla*= va *zár-zár yïyla*= birikmalariga murojaat qilgan.

Hozirgi tilshunoslikda biror so‘z yoki ibora ma’nosini boshqa, aksariyat, obrazli so‘zlar yordamida ifodalash parafraza (yoxud perifraza) termini bilan ataladi. Mumtoz adabiyotda ishlatilgan turfa ma’naviy san’atlardan biri kinoya zimmasiga yuklatilgan vazifasiga muvofiq parafrazaga mos tushadi. Kinoya she’riy san’atining turkiy adabiyotdagi ilk namunalari Yusuf Xos Hojibning “Qutadg‘u bilig” pandnomasida ko‘zga tashlanadi²⁵.

XMda keltirilgan misolda arabcha *hazrat-i sultán sahibqirán* izofasi Husayn Bayqaro, *hazrat-i saltanatšiar* Badiuzzamon mirzo nazarda tutilgan: *Barča sogvárlik libásida, balki mátam va* (72a18) *azá balásida ta olki hazrat-i Sultán sáhibqirán tašrif keltürdilär* (72a19); *Hattákim, hazrat-i saltanatšiar, xiláfatdisár Sultán Badiuzzamán mirza* (72b13) *Mázandarán mulkidin kiši yibarib...*

XULOSA

Alisher Navoiy manoqib asarlari so‘z boyligining statistik, tarixiy-etimologik, funksional-semantik va semantik-stilistik xususiyatlarini tahlil etish natijasida quyidagi xulosalar chiqarildi:

1. Alisher Navoiy manoqiblarining ruhiy-ma’naviy olami jamiyat turmush tarzi realiyalar bilan bog‘liqlikda namoyon bo‘ladi. Chunonchi, uchala manbada aksini topgan mavzuviy guruhlarini voqelantirgan leksemalar aksariyat moddiy madaniyatga tegishli narsa-buyum va tushunchalarni anglatishi bilan xarakterlanadi. Ta’kidlash joizki, manoqiblar leksikoni nafaqat an’anaviy asl turkiy, balki o‘zlashmalardan ham tashkil topgan.

2. Manoqiblarda jami (takrorlarsiz) 3862 ta, shundan “Xamsat ul-mutahayyirin”da 2027 (53 %), “Holoti Sayyid Hasan Ardasher”da 901 (23,3%), “Holoti Pahlavon Muhammad”da 934 ta (24,1 %) so‘z boyligi qo‘llangan. Shuni alohida ta’kidlash kerakki, manoqiblarda Navoiyning boshqa hech bir asarida uchramaydigan leksemalar soni 142 ta, chunonchi, XMda 70 ta, HSHAda 27 ta, HPMda 45 tani tashkil etgan.

3. Ayni chog‘da, moddiy madaniyatning ayrim narsa-predmet va ularning nomlari faqat XIV-XV asrlarga mansubligi bilan ajralib, turkiy-ruhiy olamning xosliklarini ifodalaydi, alalxusus, poetik ijod, kitobat madaniyati, sport, harbiy ish, musiqa, ijtimoiy-siyosiy, nujum ilmi, falsafa (hikmat), tibbiyot, she’riyat, aruz kabi

²⁴ Алишер Навоий. Асарлар. Ўн беш томлик. Ўн тўртинчи том. – Тошкент, 1967. – Б. 110.

²⁵ Dadaboyev H. Alisher Navoiyning kinoya she’riy san’atini qo‘llash mahorati //Alisher Navoiy va XXI asr xalqaro-ilmiy-nazariy anjuman materiallari. – Toshkent, 2021. – B. 150.

sohalarda faol qoʻllangan istilohlar shular jumlasidandir. Qayd etilgan sohaga oid istiloh va soʻzlarning salmoqli ulushi nasr qatori, nazmda ham keng qoʻllanavergan.

4. Alisher Navoiy manoqiblari soʻz boyligida, nafaqat, davr eski oʻzbek adabiy tili, shuningdek, qadimgi turkiy til, eski turkiy til davriga tegishli arxaik qatlamdan ham istifoda etib, nasr tilining usluban turfaligini taʼminlashga erishgan.

5. Adib jamiyat madaniy anʼanalarini anglatuvchi soʻz boyligini qoʻllashda inson tafakkuridan mustahkam oʻrin olgan sinonimiya, polisemiya, antonimiya, omonimiya singari leksik-semantik hodisalar hamda metafora, metonimiya, sinekdoxa, parafraza, evfemizm kabi stilistik usullardan ustalik bilan foydalangan.

6. Manoqiblar matni XIV-XVI asrlarda Movarounnahr va Xurosonda hukmronlik qilgan Temuriylar saltanati turmush tarzini muayyan darajada anglash imkonini beradi. Bunda, ular shubhasiz, birinchi navbatda maʼnaviy madaniyat, diniy tasavvurni ifodalovchi leksik qatlami mujassam etgani bilan oʻziga xosdir.

7. Manoqiblar soʻz boyligida aksini topgan antroponim va toponimlar favqulodda aniqligi bilan xarakterlanadi. Shoirning nazmidan keng joy olgan, shu bilan birga, mashhur badiiy obrazlar nomi manoqiblar matnida deyarli tilga olinmagan.

8. Muayyan qahramon obrazini semantik jihatdan kuchaytirish maqsadida adib majoziy, koʻchma maʼno kasb etuvchi soʻzlardan mohirona foydalangan, emotsional-ekspressiv leksik birliklarga murojaat etgan.

9. Alisher Navoiy manoqiblarida tarixiy obrazlar tizimini yaratish tamoyilini narsa-buyum hamda tushunchalar qiyosi va ularni qarshilantirishni yuzaga chiqaruvchi leksik birliklar tashkil qiladi.

10. Manoqiblarning soʻz boyligi Navoiy guvoh boʻlgan haqiqatni, ushbu haqiqatga nisbatan adibning shaxsiy munosabatini tasavvur qilish, tarixiy shaxslar suvrati va siyrati, shuurini mushohada qilishda muhim ahamiyat kasb etadi.

11. Alisher Navoiy manoqib asarlarining kompyuter dasturlari orqali elektron matni yaratildi va alifboli-chastotali lugʻat tuzildi. Ushbu dastur yordamida asarda faol qoʻllangan soʻzlar miqdori aniqlanib, tahlil qilindi.

12. Manoqib asarlar soʻz boyligida leksik-semantik jarayonlarning rang-barangligi nafaqat Alisher Navoiyning soʻz qoʻllash mahorati, balki eski oʻzbek adabiy tili leksikasining turfaligi, boyligidan dalolat beradi.

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ALISHER NAVOI**

**TASHKENT STATE UNIVERSITY OF THE UZBEK LANGUAGE AND
LITERATURE NAMED AFTER ALISHER NAVOI**

XO‘JANIYOZOVA SHOXNOZA SATIMBOYEVNA

THE LEXIS OF ALISHER NAVOI’S MANOQIBS

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**ABSTRACT OF DOCTOR OF PHILOSOPHY (PhD)
ON PHILOLOGICAL SCIENCES**

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INTRODUCTION (the abstract of the (PhD) dissertation)

Actuality and necessity of the research theme. The main goals of world linguistics are to study the history of the rich ancestral heritage, to study them in synchronous and diachronic aspects, to determine the lexical and semantic features of linguistic units of those times, to pass down manuscript sources to future generations. Historical analysis of any linguistic phenomenon, comparison of the language of written monuments in different periods, determination of their integral and differential features are important in world linguistics.

In the world linguistics there are given serious attention an in-depth study of the rich scientific heritage of the great ancestors, a comprehensive analysis of the linguistic features of the literary works of as a character of world-wide created by them, including the vocabulary, to show its role in enriching and improving the lexicon of the native language, to preserve the purity of the native language, to analyze the processes of its expansion at the expense of internal resources, at the same time, to analyze the role of intralinguistic and extralinguistic factors in the development of any language vocabulary. For example, the linguistic features of the prose and poetry of Alisher Navoi who the founder of the Uzbek literary language, have been attracting the attention of Navoi scholars around the world for centuries. After all, the unique role of the great writer in the formation of the Uzbek literary language, firstly, helps to determine the stages of formation of the native language, and secondly, to recognize the role of our ancestor in the development of vocabulary and expression.

It is important to study the scientific, artistic and historical sources written in Uzbekistan from both diachronic and synchronous points of view, including the study of the colorful words used in them in statistical, historical-etymological, functional-semantic and semantic stylistic aspects. It should be noted that "...in recent years, a number of measures have been taken to study the rich and diverse creative heritage of Alisher Navoi, to promote his immortal works in our country and abroad, and to immortalize his memory"²⁶. Therefore, "in today's era of globalization, it is natural that every nation, every independent state should ensure its national interests, and in this regard, first of all, give priority to the preservation and development of its culture, ancient values, mother tongue"²⁷. In this regard, a comprehensive study of the lexicon of Alisher Navoi's *manoqibs* is important in the analysis of the lexical features of the Uzbek literary language in the second half of the XIV – early XV centuries, the spiritual potential of its lexical units, the scientific and practical value of works.

This research will serve to implement the tasks set out in PF-4797 of the President of the Republic of Uzbekistan dated May 13, 2016 "On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi", PF-5850 of October 21, 2019 "On measures to radically increase

²⁶ Resolution of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev dated October 19, 2020 № PQ-4865 "On the broad celebration of the 580th anniversary of the birth of the great poet and writer Alisher Navoi".

²⁷ Decree of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev "On measures to increase radically the prestige and status of the Uzbek language as the state language". Tashkent, October 21, 2019.

the prestige and status of the Uzbek language as the state language”, PF-6084 of October 20, 2020 “On measures to further develop the Uzbek language and improve language policy in our country”, Decree PF-6097 of October 29, 2020 “On the Concept of Science Development until 2030”, PQ-2909 of April 20, 2017 “On measures for further development of the higher education system”, PQ-2995 of May 24, 2017 “On measures to further improve the system of preservation, research and promotion of ancient manuscripts”, Resolution PQ-4865 of October 19, 2020 “On the wide celebration of the 580th anniversary of the great poet and thinker Alisher Navoi” and in carrying out the tasks set forth in other regulations.

Relevant research priority areas of science and developing technology of the Republic. This dissertation is in line with the priorities of the development of science and technology of the republic I. “Social, legal, economic, cultural, spiritual and educational development of an informed society and a democratic state, the development of an innovative economy”.

Comments on scientific researches on the theme of the dissertation. The acquaintance with the lexical richness used in more than 30 works by Alisher Navoi, the understanding of the meaning of many words and terms began in the life of the writer. In particular, Toli Imoni Hiravi’s “Badoi’ul-lug’at”²⁸, Mirzo Mehdikhan’s “Sanglox”²⁹, written by unknown author “Abushqa”³⁰, Fazlullah’s “Turkic dictionary”³¹ are used to explain the Turkish-Mongolian lexis system used in the works of the writer. It is well known that old Uzbek-Persian-Tajik and old Uzbek-Turkish dictionaries, such as Fath Alikhan Kojar’s “Lug’ati atrokiya”³², were compiled. In the 30s of the XX century, the issue of systematic study of the linguistic features of the works of Alisher Navoi began to be on the agenda. As a result, certain studies have emerged. In particular, the role of the writer’s works in the formation of the Central Asian Turkic literary language, the attitude of the writer’s works to ancient monuments, the role of the writer in the formation of the Uzbek literary language, phonetic, morphological, lexical-semantic, statistical, linguopoetic and syntactic analysis learned Uzbek scholars such as A.Borovkov, A.Rustamov, E.Fozilov, H.Doniyorov, E.Umarov, O.Usmonov, B.Bafoyev, U.Sanakulov, S.Ashirboyev, H.Dadaboyev, K.Sodikov, A.Karimov, I.Nosirov, Z.Hamidov, M.Rahmatullayeva, Sh.Egamova, M.Abdulkhairov, D.Abduvaliyeva, M.Tojiboyeva, N.Rustamova³³ and it has also been done by foreign Navoi scholars

²⁸ Баровков А.К. “Бада’и’ ал-лугат”. Словарь Тали Имани Гератского к сочинениям Алишера Навои. – М.: ИВЛ, 1961.

²⁹ Умаров Э. Словари староузбекского языка и вопросы фонетики. Санглах. – Ташкент: Фан, 1994.

³⁰ Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Абушка. – Ташкент: Фан, 1994.

³¹ Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Лугат-и турки. – Ташкент: Фан, 1994.

³² Шу муаллиф. Словари староузбекского языка и вопросы фонетики. Лугат-и атрокия. – Ташкент: Фан, 1994.

³³ Боровков А.К. Алишер Навои как основоположник узбекского литературного языка. Алишер Навои. – М. – Л.: Изд-во АН СССР, 1946; Он же. “Бада’и’ ал-лугат”. Словарь Тали Имани Гератского к сочинениям Алишера Навои. – М.: ИВЛ, 1961; Рустамов А. Некоторые грамматические особенности языка “Махбулбул-кулуб” Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1959; Он же. Фонетико-морфологические особенности языка Алишера Навои. Автореф. дисс. ... докт. филол. наук. – Ташкент, 1966; Шу муаллиф. Навоийнинг бадий маҳорати. – Тошкент: Фафур Гулом, 1979; Фозилов Э.И. Ўзбек тилининг тарихий морфологияси. – Тошкент: Фан, 1965; Шу муаллиф. Қадимги обидалар ва Алишер Навоий. – Тошкент: Фан, 1969; Даниёров Х. Алишер Навоий ва ўзбек адабий тили. – Тошкент: Фафур Гулом номидаги адабиёт ва санъат, 1972; Умаров Э. Лексико-грамматическая характеристика фразеологизмов “Хазойин-ул-

such as A.Samoylovich, A.Shcherbak, J.Eckmann, S.Özönder³⁴. As a result, the peculiarities of the old Uzbek literary language of the XIV-XV centuries, in particular, Navoi's mastery of using the words, were somewhat clarified.

Relevance of the dissertation research with the plans of the scientific research works of the higher education. The dissertation was completed within the framework of the research plan of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi on the topic "Social, historical and modern development of language".

The aim of the research work is to reveal the vocabulary of Alisher Navoi's *manoqibs* in statistical, historical-etymological, lexical-semantic and functional-semantic terms.

The tasks of the research work:

- to analyze statistics of the vocabulary of *manoqibs*;
- to group the vocabulary of *manoqibs* in terms of lexis, determining the level of use of native and loan words in the language of *manoqibs*;
- to determine the relevance of *manoqibs* vocabulary to modern Uzbek literary language;
- functional-semantic analysis of the lexical content of literary works;
- to identify thematic groups of lexical vocabulary used in *manoqibs*;
- to show the possibilities of the lexicon of the old Uzbek literary language and the author's skill in the use of words on the example of lexical-semantic phenomena that occur in the vocabulary of *manoqibs*;
- identification of lexical-semantic phenomena in the lexicon of works, such as synonymy, polysemy, antonymy, homonymy, as well as stylistic methods such as metaphor, synecdoche, paraphrase, euphemism;

маони" Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Л.: 1968; Усмонов А. "Муҳакамат ал-лугатайн" Алишера Навои, – Ташкент, 1948; Бафоев Б. Сложные существительные в лирике Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1968; Шу муаллиф. Навоий асарлари лексикаси. – Тошкент: Фан, 1983; Санакулов У. Исследование памятника XV века "Муҳакамат ал-лугатайн" Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1971; Аширбоев С. Алишер Навоий насрий асарларидаги содда гапларнинг таркибий ва маъно хусусиятлари. Филол. фан. докт. ... дисс. автореф. – Тошкент, 1990; Дадабаев Х. Военная лексика в строузбекском языке. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1981; Шу муаллиф. Тарихий ҳарбий терминлар луғати. – Тошкент: Университет, 2008; Шу муаллиф. Alisher Navoiyning kinoya she'riy san'atini qo'llash mahorati. Alisher Navoiy va XXI asr. – Toshkent, 2021. – В. 149-155; Содиков Қ. "Муҳакамату-л-лугатайн"ни ўқиб ўрганиш. Ўқув қўлланма. – Тошкент, 2011; Каримов А. Лексико-семантические и стилистические особенности языка поэмы "Фархад и Ширин" Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1974; Насыров И. Лексика "Маджалис ан-нафаис" Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1980; Хамидов З. Лексико-семантическое и лингвопоэтическое исследование языка "Лисан ат-тайр" Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Раҳматуллаева М. К вопросу изучения синонимов в лирике Алишера Навои. Автореф. дисс. ... канд. филол. наук. – Ташкент, 1965; Эгамова Ш. Алишер Навоий асарлари тилидаги қадимги туркий лексик қатлам. Филол. фан. номз. ... дисс. автореф. – Тошкент, 2008; Абдулхайров М. Навоий асарларида сўз ва иборалар. – Тошкент: Tafakkur bo'stoni, 2009; Абдувалиева Д. Алишер Навоий тарихий асарлари лексикаси. – Тошкент: Фан, 2016; Тожибоева М. Алишер Навоийнинг "Илк девон" идаги арабча сўзларнинг лексик-семантик талқини. Филол. фан. номз. ... дисс. автореф. – Тошкент, 2001; Рустамова Н. Навоий асарларидаги арабча сўзларнинг морфологик белгилари. Адабиёт кўзгуси. – Тошкент: Адабиёт ва санъат, 1998. № 4 va h.k.

³⁴ Самойлович А.Н. К истории литературного среднеазиатского-тюркского языка. Мир-Али-Шер – Л: 1928; Щербак. А.М. Грамматика староузбекского языка. – М. – Л: Изд-во АН СССР, 1962; Eckmann J. Kūçük Çağatay Grameri. Narezm, Kipçak ve Çağatay Türkçesi Üzerine Araştırmalar. Yayına hazırlayan Osman Fikri Sertkaya. – Ankara, 1996. – S. 109-132; Özönder S. Alî Şîr Nevâyî. Muhakemetül-luğateyn. İki Dilin Muhakemesi. – Ankara, 1996.

to identify lexical units that are used in *manoqibs*, but are not mentioned in the author's other literary works.

The object of the research work of Alisher Navoi "Khamsat ul mutahayyirin" (KhM), "Holoti Sayyid Hasan Ardasher" (HSHA) and "Holoti Pahlavon Muhammad" (HPM) in the Manuscripts Fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan named after Abu Rayhon Beruni under inventory numbers 11411, 12498 and in 2013, selected publications published by Gafur Gulam Publishing House.

The subject of the research work is the study of the vocabulary of Alisher Navoi's *manoqibs* in statistical, historical-etymological, functional-semantic and semantic-stylistic aspects.

Methods of the research. Descriptive, comparative-historical, classification, retrospective, statistical and component analysis methods were used to cover the research work.

Scientific novelty of the research work is as follows:

Alisher Navoi's *manoqib* works have determined the ratio of native and loan words in the vocabulary, and identified the Arabic and Persian-Tajik alternatives of Turkish words;

in the composition of the lexics of the *manoqibs*, it was proved that a number of mixed words such as Arabic + Persian words which *amnábád*, *xijálatzáda*, *maxdumzáda*, Arabic + Persian + Turkic words which *nazarbázliý*, *naqšbandliq*, *ášiqpešaliq* were formed with the participation of the acquisitions of the old Uzbek literary language.

it has been proved that there are lexical units that are not used in other works of Navoi, but they are expressed in the vocabulary of *manoqibs*, such as in the "Khamsat ul mutahayyirin" *asqál*, *mustaššad*, *sáhibmátam*, in the "Holoti Sayyid Hasan Ardasher" *lavanvašliq*, *sáhibazá*, in the "Holoti Pahlavon Muhammad" *dalk*, *vušáq* and etc.

the lexicon of *manoqibs* is explained statistically, historically-etymologically, lexically-semantically and functionally-semantically, and the scope of application of lexical terms related to socio-political, religious, military, education and kinship is proven.

Practical results of the research work consist of the followings:

research materials can be widely used in compiling historical, etymological, explanatory and educational dictionaries;

formal lexical material will be in the mathematical modeling of Uzbek lexicon for artificial intelligence;

serves as a lexical material for the Uzbek language National Corpus;

research work can be used in the creation of textbooks, manuals and teaching aids for teaching the subjects "History of the Uzbek language", "Comparative-historical grammar of the Turkic languages", "Modern Uzbek literary language";

from the scientific conclusions of the dissertation, as well as in the definition of such phenomena as semantic, semantic narrowing, semantic expansion, semantic transfer in universities, academic lyceums and secondary schools, synonymy, polysemy, antonymy, in the analysis of homonymous processes can be

used in lectures, workshops, seminars on “History of the Uzbek language”, “Comparative-historical grammar of Turkic languages”, “Modern Uzbek literary language”.

Authenticity of the research results is explained by the fact that the scientific data are obtained from reliable theoretical sources, the analysis is based on statistical, comparative-historical, descriptive, component analysis methods, the theoretical ideas and conclusions are put into practice.

Scientific and practical value of the research. The scientific significance of the results of the research is determined by the fact that it serves to clarify to some extent the existing views and opinions on the formation and development of the Turkic languages, in particular, the Uzbek literary language.

The practical significance of the research results is explained by the fact that it can be used in the creation of textbooks and manuals on historical lexicology and historical grammar of the Uzbek language, definitive, etymological, encyclopedic dictionaries, teaching special subjects.

Implementation of the research results. Based on the scientific results obtained on the lexis of Alisher Navoi’s *manoqibs*:

from scientific-theoretical conclusions related to statistical, historical-etymological, semantic and functional-semantic analysis of the lexicon of Alisher Navoi’s works “*Khamsat ul-mutahayyirin*”, “*Holoti Sayyid Hasan Ardasher*” and “*Holoti Pahlavon Muhammad*” OT-F1-71 used in the theoretical part of the fundamental project “Ethno-linguistic situation in the region of early and medieval Central Asia” (2017-2020) (Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated April 5, 2022, reference No.04/1-614). As a result, the lexicon of *manoqibs* written in the Turkic language in the Middle Ages in the Central Asian region not only provides information about social reality, but also language and culture relations, people’s worldview, customs, traditions, lexical semantic processes, semantic development, served to shed light on the issues;

scientific conclusions on the genesis of lexical units used in the text of the work, statistical, historical-etymological, lexical-semantic and functional-semantic classifications of the lexicon of Alisher Navoi’s works, socio-political, religious, military, educational, ethnic, professional lexical units, semantic features of the lexical system of the *manoqibs* in the preparation of the database of the computer program “*UzNutq Sintezator*” BV-Atex-2018 (143) “Uzbek-based speaking software that allows you to use computer technology, read and write texts for the blind and the development of a sound synthesizer” (2018-2020). (Tashkent State University of Uzbek Language and Literature named after Alisher Navoi dated February 21, 2022, reference No. 04/1-317). As a result, the approach to the construction of the Uzbek language in the creation of the lexical base of the program based on the scientific views of the independence period, synthesizing synchronous-formal, system-structural, substantive analysis and classification methods, substantiating the degree to which served as an important scientific source;

From the scientific and historical information that the reference to the written monuments is one of the important steps in solving the problems of language,

history, culture of a certain period, the oriental culture, rich literary and spiritual heritage reflected in the lexicon of Alisher Navoi's manoqibs TV and Radio Company was used in the program "Hamma uchun" on the TV channel "O'zbekiston tarixi" (Reference of the National Television and Radio Company of Uzbekistan "O'zbekiston tarixi" № 06-31-353 dated February 11, 2022). As a result, the program was rich in scientific evidence, which served to reveal and convey to the public the essence of Navoi's manoqibs.

Approbation of the research results. The results of the study were discussed at 6 international and 3 national scientific conferences.

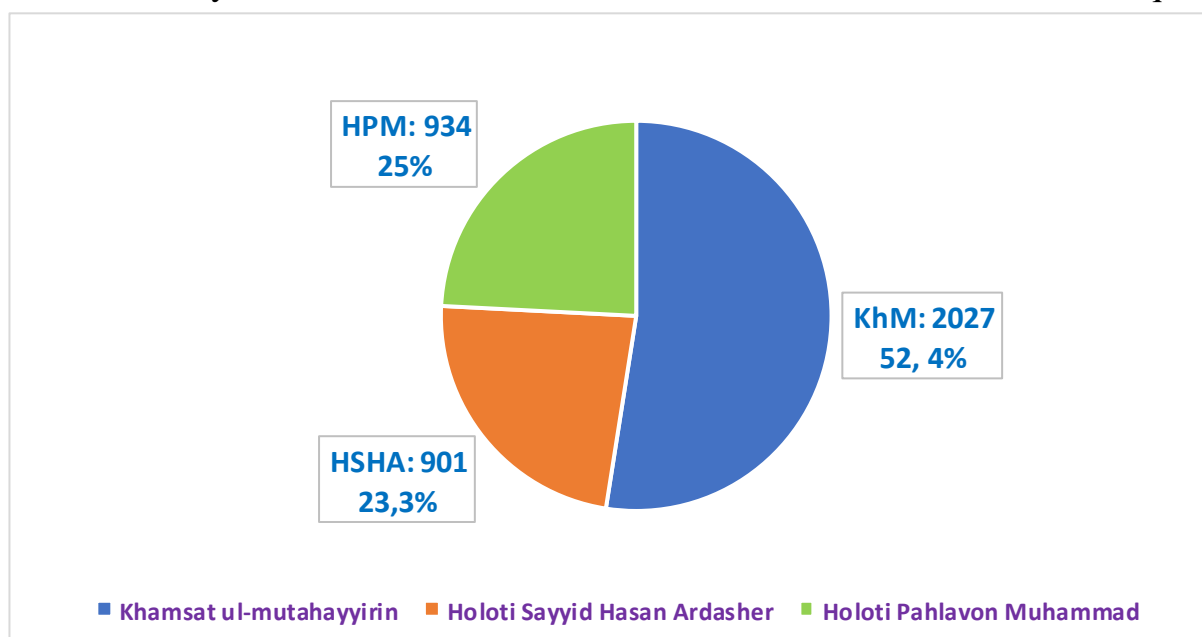
Publication of the research results. 15 scientific papers on the theme of the dissertation: 6 articles were published in scientific publications, including 4 national, 2 foreign journals, recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publication of the main scientific results of doctoral dissertations.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, conclusion and list of references. The total volume of the thesis is presented on 155 pages.

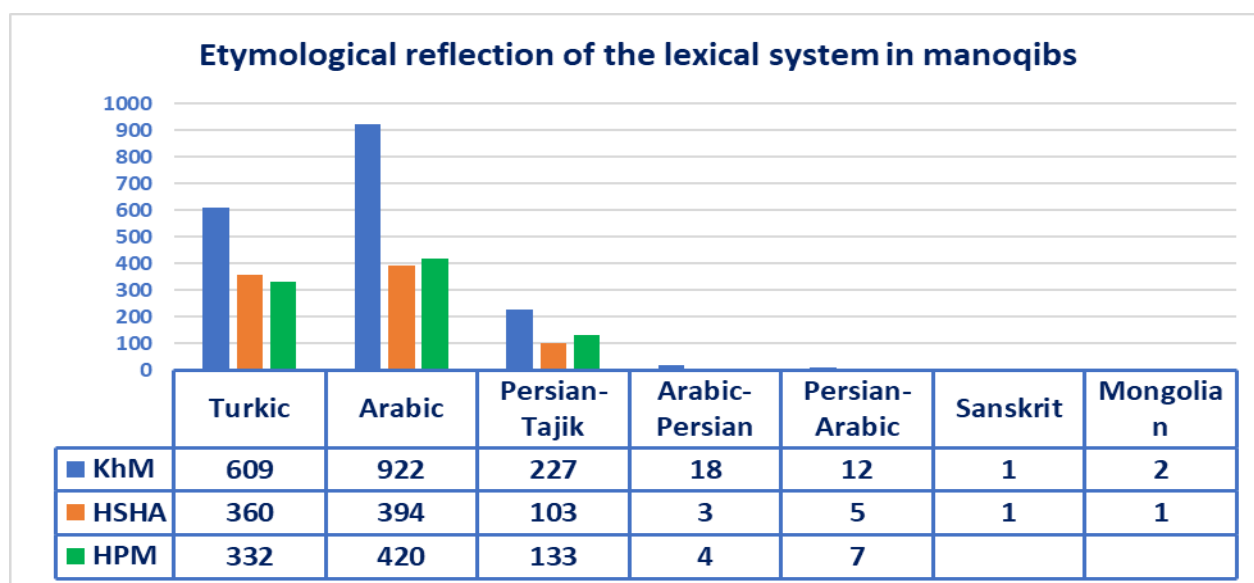
THE MAIN CONTENT OF THE DISSERTATION

The introductory part substantiates the actuality and necessity of the research theme, the degree to which the problem has been studied, the aims and functions of the research, the object and subject of the research, its relevance to the priorities of science and technology, scientific novelty and practical results. Information on the implementation of research results in practice, approbation of research results, published works and the structure of the dissertation.

The first chapter of the dissertation is entitled "Statistical and historical-etymological analysis of the lexicon of Alisher Navoi's works", it provides a statistical analysis of the units of own and loan words in the lexicon of manoqibs.

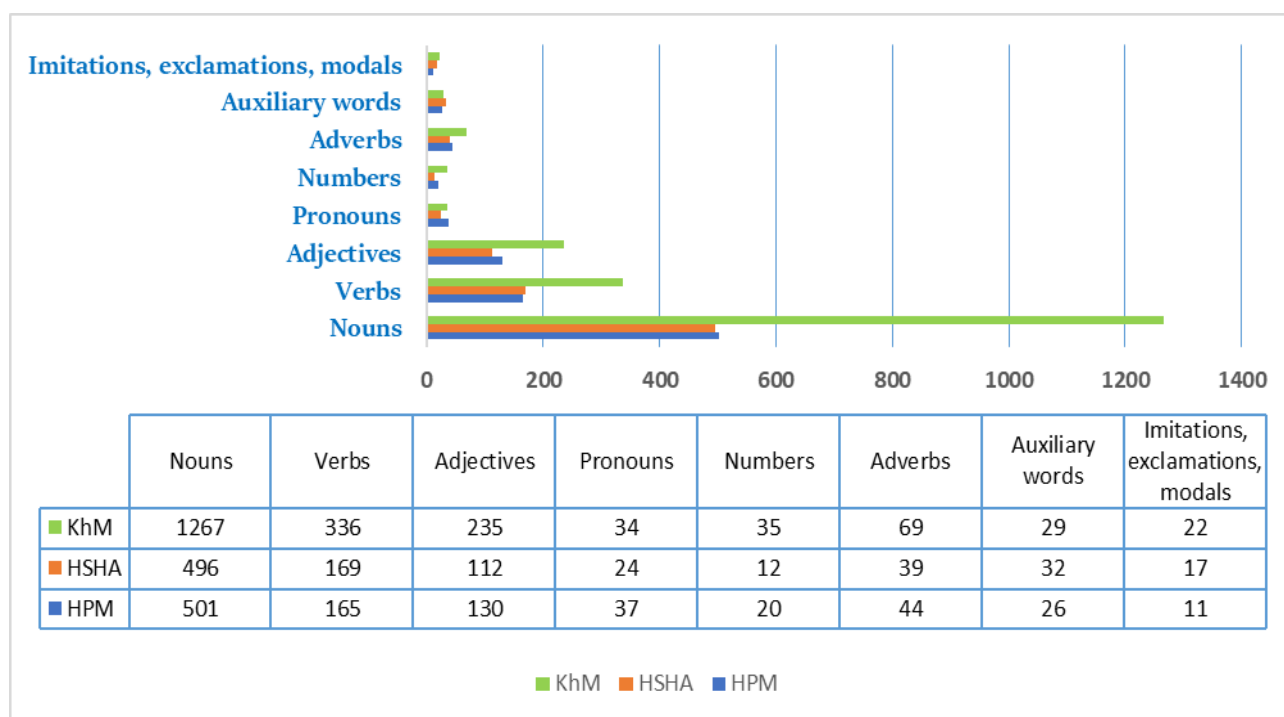


A total of 3,862 (without repetitions) lexemes were used in *manoqibs*: 1,301 are Turkish, 1,736 are Arabic, 463 are Persian-Tajik, 25 are Arabic-Persian, 24 are Persian-Arabic, 2 are Sanskrit, and 3 are Mongolian. It is determined of the 2027 words in “*Khamsat ul-mutahayyirin*” (without repetition), 609 are Turkish, 922 are Arabic, 227 are Persian-Tajik, 18 are Arabic-Persian, 12 are Persian-Arabic, 2 are Mongolian, and 1 is Sanskrit; 901 words in “*Holoti Sayyid Hasan Ardasher*”, 360 are Turkish, 394 are Arabic, 103 are Persian-Tajik, 3 are Arabic-Persian, 5 are Persian-Arabic, 1 is Mongolian, 1 is Sanskrit; 934 words in “*Holoti Pahlavon Muhammad*”, 332 are Turkish, 420 are Arabic, 133 are Persian-Tajik, 4 are Arabic-Persian, and 7 are Persian-Arabic.



There are 1267 (63%) words in the name of the object used in “*Khamsat ul-mutahayyirin*”, of which related 186 are name nouns and 1085 are non-name nouns. Of the 186 name nouns: 99 are anthroponyms, 1 is an astroponym, 29 are toponyms, 1 is an ethnonym, 54 are the names of works and holy books, and 2 are the names of suras mentioned in the Qur’an. From the 336 (17%) verbs: 122 are simple, 214 are compound, 235 (12%) are adjectives, especially the words of color meaning, 34 (2%) are pronouns, 35 (2%) are number-quantity words, 69 (2.4%) are adverbs, 29 (1.4%) are auxiliary words, 22 (1%) are separate word categories. In *Holoti Sayyid Hasan Ardasher*”, there are 497 (55%) words denoting the name of an object, of which 39 are name nouns and 458 are non-name nouns. From the 39 famous names, 29 are anthroponyms, 6 are toponyms, 3 are work titles, and 1 is the name of a surah mentioned in the Qur’an. From the 169 (19%) verbs: 69 are simple, 100 are compound, 112 (12%) are adjectives, especially color meaning, 24 (3%) are pronouns, 12 (1.3%) are number-quantitative words, 39 (4.3) are adverbs, 32 (4%) are auxiliary words, 17 (2%) are separate word categories. In “*Holoti Pahlavon Muhammad*”, there are 501 (54%) nouns, of which 38 are name nouns and 463 are non-name nouns. From the 38 nouns, 32 are anthroponyms, 5 are toponyms, and 1 is a surah name from the Qur’an. From 165 (18%) verbs: 85 are simple, 80 are compound words, 130 (14%) are adjectives, especially color words,

and 37 (4%) are pronouns, 20 (2.1%) are number-quantitative words, status 44 (5%) are adverbs, 26 (2.4%) are auxiliary words, 11 (1.1%) are separate word categories. It should be noted that there are 142 lexemes in *manoqibs* that are not found in any other works of Navoi was found to be present, for example, 70 are in KhM, xususan *asqál*^{35*} “cargo, things”, *mustaššad* “required witness, witness”, *sáhibmátam*, 27 are in HSHA: *lavanvašliq* “indifference, dislike, laziness”, *sáhibazá* “mourner”, da 45 are in HPM: *dalk* “massage; to do housekeeping in the bathroom”, *vušáq* “gossoon” and etc. As well as, it was determined that all 142 lexemes: 127 are in ANATIL, 32 are in ANAL, 9 are in NAIL, 52 are in NAL, 23 are in NTL.



Alisher Navoi’s *manoqibs* to some extent reflect the vocabulary of the Uzbek language in the period of Ancient Turkic, Old Turkic and Old Uzbek Literary language. In this regard, the lexical system of the Turkic language used in the *manoqibs* was analyzed by dividing it into the following two groups:

1) *the usage of words related to the ancient Turkic language*; 2) *lexemes that have changed in meaning*.

The usage of ancient Turkic words in Alisher Navoi’s manoqibs. The period of the ancient Turkic language covers the VII-X centuries as the common language of all Turkic tribes and clans. Ancient Turkic language is linked inextricably with the Altaic and Hun languages in terms of its origin and development³⁶. Historical and archeological data on the material and cultural life of the Turkic peoples and the history of writing show that the Turkic-speaking tribes and clans existed before BC, formed a society and coexisted³⁷. The lexemes of *bar=* in used in the sense of

^{35*} Material examples are given in a transcript used by Uzbek Turkic scholars.

³⁶ Мухторов А. Санакулов У. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995. – Б. 26.

³⁷ Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, – Б. 53.

1) recede; 2) in transferring meaning: to die, decease (DTS, 84), the present relative is in Turkic language: 1) to go; 2) to lead; 3) to walk; 4) to come; 5) to move, to mobile; 6) to fit; 7) to distribute; 8) to cub, to farrow (fauna and flora); 9) to try; 10) to rest; 11) to be in a place or position, to stand (ESTYA, I, 64-65). In modern Uzbek literary language, “to move away from the speaker’s position; to move to a place (address)” (O‘TIL, I, 317-318), in ANATIL five: 1) to go, to take a step; 2) to leave, to depart, to recede; 3) to sleep, to fall asleep; 4) to be unconscious, to insensate, to be senseless; 5) used in the sense of dying, to decease, to expire, to perish (I, 313). The lexeme *bar* = is expressed in manoqibs in the following senses:

1) to go, to step on: *Bu faqir alarniñ xilvatlari* (HSHA, 12b7) *ešigigä bardim*;
 2) to leave, to relinquish: *Azizim* (25a4) *Šayxim Suhayliy yolda yoluqtı, qayan baraduryanım* (KhM, 25a5) *bilgäč, hamrah boldi*.

3) to die, to decease, to expire, to perish: *Alarniñ Safiuddin Muhammad atliñ* (KhM, 25a2) *farzandlari Teñri rahmatiya bardı*.

In the modern Uzbek literary language, the meaning of the *barmaq* lexeme has expanded and is used in fourteen semantics (O‘TIL, I, 317). The meaning of the word *bar* = “to die, to decease” in KhM is not noticeable in modern Uzbek literary language.

Semantically modified lexemes. In the Ancient Turkic language and the Old Turkic language, the lexeme *ayt* = is in the form of *aj*- 1) to speak, to narrate, to interpret; 2) to mention; 3) used in the semantics of reporting, management (DTS, 25). In ANATIL 1) to say, speak, utter; 2) to write; to end 3) to read; 4) this lexeme, used in the sense of singing, singing (I, 69), has expanded in meaning in manoqibs, and in the following examples it expresses 4 meanings of the lexeme:

1) **to speak, to tell, to say.** *Faqir ayttingim: Čun siz barča bir janib boldungiz* (XM, 16b9) *men yalyuz*.

2) to write, to narrate: (67a24) *Bu faqir ham bu kitabniñ avvalida alar madhidä aytqandın* (XM, 67b1) *bir nečä bayt bilä ixtisár qilinur*.

3) to dedicate: *Faqirniñ* (40a3) “*Tuhfat ul-afkar*” *qasidamdinkim, alarniñ atiya aytilibtur va yuqari mazkur boldi* (XM, 40a4).

4) **to write:** *Va še’r va muammá babida ilmiy* (4a4) *va amaliysida Pahlaván sahib-i vuquf va* (4a5) *jald erdi, ul nav’kim, zaman šuarasiniñ yüzidin birigä anča* (5a6) *šuur va vuquf yoqtur va aksar nazm ahli har nav’ še’r aytsalar erdi* (HPM, 6a7).

According to its structural and grammatical features, the Arabic words in manoqibs can be divided into Arabic and mixed words.

c) Arabic words: *abná, abyát, akábir* and etc.

d) mixed words: Arabic+Persian: *amnábád, xijálatzáda, maxdumzáda*; Arabic+Persian+Turkic: *nazarbázliñ, naqšbandliñ, ášiqpešaliñ* and etc.

The Arabic word *jayb* means “pocket, pocket: collar, collar: side, closeness” (ANATIL, I, 558). The lexeme of *yaqa* “side, closeness” meaning of the word formed a series of meanings through the word *jayb*. In the old Uzbek literary language, the lexeme of *jayb*, which had several meanings and has narrowed its meaning to the present day, had the following meanings in the language of Navoi’s

works: 1) pocket, purse; 2) collar, collar of clothing; 3) side, proximity (ANATIL, I, 558). In the text of the works we are studying, the following meanings are used:

1) pocket, purse: *U káyáznî ačub yanîda qoyubdur* (HPM,15b7) *va yad tutubdur va čirmab, jaybîmya salîbdur*;

2) collar, collar of clothing: *Alarnîñ* (8a5) *nazmi har sinf še'rdin álamniñ zolîniñ qulaq* (8a6) *bilä bilägin samin durrlar bilä muzayyan va jayb bilän etägin otašin la'l bilä mamlu va mulavvan* (XM, 8a7) *qilibturlar*.

The Persian-Tadjik loan word *dilpazir* which in the meaning of “cute, pleasant, attractive, lovely” (O‘TIL, I, 616) to noun of *dil* is formed by adding the modern base of *pazir* which in continuous tense (TjRS, 295) that the verb *paziruftan*, which means “to receive” (O‘TEL, III, 88). The term is used in the *manoqibs* to mean “pleasant, beautiful; attractive, pretty, catchy”(ANATIL, I, 489): *Umid olkim* (KhM, 68b5) *sayir-u kabir, šayx-u šábnîñ xátiralariya dilpazir va köñüllariya náguzir bolay*.

According to the statistical analysis, Sanskrit terms are used rarely in the old Uzbek literary language. For example, the term *čerig* was given originally in the text of the ancient Turkic Orkhon-Enasay stone manuscripts³⁸. The term *čerik* // *čerig* which meaning of “a regular army, an army that is assembled during a military campaign in accordance with a decree issued by the supreme ruler; power” (ANATIL, III, 463; O‘TIL, IV, 475) is used in three places in KhM and in two places in HSHA: *Teñri* (11b10) *ináyatî bilä xalás boldilar, čerikdin qaytib, šahrdä* (HSHA, 11b11) *sákin boldilar*.

Since the invasion of Movaraunnahr by the Mongol invaders in the 1920s, a number of Mongol dialects have been included in the vocabulary of Turkic languages, including Uzbek. As you know, a number of articles have been published in Uzbek linguistics on Mongolian words used in the old Uzbek language³⁹. Although Mongolian dialects are not actively used in *manoqib*’s text, they are sometimes overlooked. Their analysis is as follows:

The *Barlas* ethnonym refers to one of the Uzbek tribes that lived mainly in the southern regions of Central Asia, partly in Afghanistan and India during the Timurid and Baburid periods, and was mainly engaged in animal husbandry and agriculture. (O‘TIL, I, 169). This lexeme is 1) a tribe; 2) used in the sense of the human nickname (ANAL, I, 278; NAL, 93). Used in KhM to indicate that a particular person is of the same nation: *Seydam* (69b22) *Iráqiy degän yigit Muzaffar barlasniñ ábdán navkari, balkim ešik aqasi erdi, ýayati nádánliýidin* (XM, 69b23) *alarya munkir ermiš*. According to G. Döfer, the lexeme *barlas* means “commander, captain” in Mongolian⁴⁰.

The term of *tavači* meant in the XIII-XIX centuries in Central Asia and Iran, a high-ranking military official who immediately delivered the decrees and orders of

³⁸ Дадабаев Х. Военная лексика в староузбекском языке. – Ташкент: Фан, 1990. – С. 34-35.

³⁹ Дадабоев Х. Эски ўзбек тили обидаларидаги мўғулча сўзлар // Ўзбек тили ва адабиёти. – Тошкент: Фан, 1986. № 6. – Б. 32-35; This author: Эски ўзбек тилида қайд этилган мўғулча ўзлашмалар // Адабиёт кўзгуси. – Тошкент, 1998. № 4. – Б. 126-135; This author: “Бобурнома”да қўлланган мўғулча ўзлашмалар этимологияси хусусида. Ахсикент халқаро илмий тадқиқот жамоат бирлашмасининг “Бобур ва Ахсикент” мавзусидаги II республика илмий амалий анжумани материаллари. – Наманган. 2022. – Б.3-9.

⁴⁰ Doerfer G. Türkische und mongolische Elemente im Neuperzischen. Bd. I. Wiesbaden, 1963. – S.5.

the ruler to the appropriate places (O‘TIL, III, 632), “an official who carries out royal orders to the appropriate places” (ANATIL, III, 155). In addition, *tavači*’s duties include conducting various tactical operations during martial law, managing hunting operations in peacetime, and other tasks⁴¹. In KhM, the term *tavači* is noted in one place: *Ittifáqá šahr naváhisiya* (46b11) *etgän mahalda tavači nišán keltürüb, ordu* (46b12) *sari qaytardi*.

“An armed guard who served high-ranking officials during the Central Asian khanates” (O‘TIL, V, 122); the term *yasavulliq*, formed by adding the affix *-liq* to the Turkish-Mongolian word *yasavul*, which means “discipline, guarding” (ANATIL, III, 597), is reflected in KhM: (XM,72b4) *Pádšáhzádalar yasávulluq qilib, elni qorub, yol ačib, na’s madfanya yetti*.

In the second chapter entitled “Functional-semantic features of the vocabulary of Alisher Navoi’s works”, the vocabulary used in KhM, HSHA and HPM is divided into thematic groups:

- 1) social-political terms: *pádšáh//pádšá* (KhM), *sultán* (HSHA);
- 2) military terms: *nayza, oq, tir* (KhM);
- 3) astroponyms: *aflák, Zuhra* (KhM), *čarx* (HSHA), *falak* (HPM);
- 4) linguistic terms: *sarf* (KhM), *mantiq* (HSHA), *nahv* (HPM);
- 5) literary terms: *kulliyát*, (KhM), *fard* (HSHA), *γazal* (HPM);
- 6) musical terms: *maqámát, muγanniy* (KhM), *nayma* (HSHA), *sázanda* (HPM);
- 7) lexemes (samotisms) related to the organs of the human body: *bürün*, (KhM), *egin, lab* (HSHA), *ayaq, qaš* (HPM);
- 8) kinship terms: *ata, oyul, qavm* (KhM), *nasab* (HSHA);
- 9) sport terms: *kušti, kuštigir, pahlaván* (HPM);
- 10) medical terms: *xasta* (KhM), *harárat* (HSHA), *jaráhat* (HPM);
- 11) book terms: *daftar, bit=, bitil=, tasnif qil=* “to write, to compose, create” (KhM), *kitáb* (HSHA), *safha//sahifa qalam, jild* (HPM);
- 12) teonyms: *Teyri, sunnat* (KhM), *Xudá* (HSHA);
- 13) etnonyms: *qabila* (KhM), *čiyatay* (HSHA) *sárt* (HPM);
- 14) fitonyms: *arpa, báγ* (KhM), *gul, lálá* (HSHA);
- 15) zoonyms: *jarda* “yellow horse, dark horse” (HSHA), *it, qoy* (KhM);
- 16) lexemes related to age and gender: *tufuliyat* “youth, childhood”, *yigit, yaš* (KhM), *qari* (HSHA), *yašliγ* (HPM);
- 17) abstract nouns: *hayá, lutf* (HSHA), *falakát, huzn* “grief, sorrow, sadness, grief” (HPM);
- 18) words that describe the places: *xilvatxána* (KhM), *šahr, joy* (HSHA), *sartakiya* “head restraint; dormitory of heroes”(HPM);
- 19) scientific terms: *fan, funun, ilm* (KhM);
- 20) words related to education: *šágird* (HSHA), *ustáz* (HPM);
- 21) terms that describe aspects of the world: *jánub, mayrib*, (KhM), *šimál* (HSHA);

⁴¹ Дадабаев Х. Военная лексика в старозубекском языке. – Ташкент: Фан, 1990. – С. 31.

22) the name of a precious stone and ore: *dur*, *gavhar* (KhM), *la'l*, *javáhir* (HSHA);

23) words related events of nature: *amtár*, *barq*, *yel* (KhM), *nasim* (HSHA);

24) year, season, time, days of the week: *bahár*, *panjšanba* (KhM), *asr*, *fursat* (HPM);

25) financial terms: *maásh*, *sarf*, *xarj* (HPM);

26) lexis of professions: *sáqiy*, *báybán* (HPM);

27) household words: *börk* (KhM), *dastár* (HSHA), *yayliq* (HSHA);

28) food names: *áš*, *at'ima*, *buyra* (KhM), *halvayát*, *arpa*, (HSHA), *bal*, *et* (HPM);

29) names of drinks and beverages: *báda* (KhM), *šarbat*, *xamr*, *sabuhiy* “type of alcohol that may be drunk in the morning” (HSHA), *ašriba* (HPM);

30) antroponyms: *Zuláyxá* (KhM), *Abusa'id mirzá* (HSHA), *Abulqásim Bábur*, *Baysunýur mirzá* (HPM);

31) toponyms: *Hirát* (KhM), *Bustán* (HSHA), *Xurásán* (HPM).

Socio-political lexicon refers to events, processes and relations of lexical richness that are directly related to the political life or political system of society, but also it is a variable system that formed on the basis of socio-historical, economic, cultural, religious, spiritual and enlightenment factors.

The term *saltanat* in the old Uzbek literary language is 1) dominion, sultanate; 2) lavishness, solemnity (ANATIL, III, 33-34), and in modern Uzbek literary language “the rule of a khan, amir, king and the state under such a ruler; empire” (O‘TIL, III, 432). In the following example, the term is used to mean “dominion, sultanate”: *Ul* (70b2) *pádšáh zamánikim ötti va saltanat taxtī sultán-i sáhibqírán Abulyázi Sultán Husayn Bahádirxángä muqarrar* (XM, 70b3) *boldi*.

In the ancient Turkic language, the term *beg* is interpreted as “ruler, governor, genius, leader, bek, chief of army and governor, lord” (DTS, 91), and in ANATIL as “bek, official” (I, 261). In the modern Uzbek literary language, the meaning of the lexeme *beg / bek* has expanded and has the following meanings: 1) an honorary title given to statesmen, governors of cities or regions, their children during the khanates in some Turkic peoples, and a person who has received such a title; 2) a component of the male name; 3) (I person in the form of possession) a word used when addressing or talking to one’s leader or lord (O‘TIL, I, 213). In the *manoqibs’* vocabulary, the term *beg / bek* is used to refer to high-ranking military officials and archons who serve in the kingdom: *Va čiyatáy ulusiniñ áliy miqdár bekläri olča* (HSHA, 8b2), *yašya va yolya alardīn uluy erdilär*.

“Fighting between two people, based on a certain rule, to win” (O‘TIL, II, 433), “one-on-one fighting, kurash” (ANATIL, II, 143) is expressed in the old Uzbek literary language by the Persian-Tajik term *kušti*: *Bávujudi olki, öz fanidäki, kušti bolyaykim*, (HPM, 2a3) *šuhratī ul ism bilädür*. Based on this loan word, it has been observed that the terms *kuštigir* and *kuštidánliý* are used only in HPM.

The term of *pahlaván* means “courageous and audacious, physically strong, brave” in Persian-Tajik language, in Navoi’s works this word is used to mean heroic and brave” (ANATIL, II, 569). The title of *Pahlaván* was added to the names of well-known people who achieved high status in this profession.

According to Sh. Khayitov, there is a picture of these oriental wrestlers called *Pahlaván* or *Pálván*, without mentioning the name given to them by their parents. Navoi widely followed this folk tradition in the *manoqib*. Throughout the play, he omits Muhammad's name and calls his forty-year-old friend and mentor "Pahlaván"⁴²: *Aksar nazm ahli har nav' še'r aytsalar erdi* (HPM, 4a7) **Pahlaván nazariya yetkürürlär erdi**.

In the old Uzbek language, the lexeme of *maraz* is 1) disease, illness; 2) to give in to something; 3) expressed the meanings of anxiety (ANATIL, II, 232). The term is used in HPM to mean "to get rid of a sick person": *Tariq-i muhabbat va yamxorliq baja keltürür erdilär* (HPM 11b11) - *añaçaki maraz daf' boldi*.

The term of *mafásil* means "inflammation and pain in the joints; arthritis, rheumatism" and it is used in the *manoqibs* interchangeably with "joints" (ANATIL, II, 232): *Mašhad sári tartib eltti va anda yetgändin* (HPM, 11b7) *soñra mafásil marazi tári bolib, bir gūšada yiqildim*.

The loan word of *dastár* is used in the meaning of "turban" (ANATIL, I, 467; O'TIL, I, 573). *Dastár* is a cap cloth that it is wrap up around the head. *Salla* and *dastár* are also called *čalma//čálma* in colloquial language. The lexeme *čalma* is formed by adding the affix *-ma* to the stem of the verb *čal* =⁴³. L. Budagov also writes in his dictionary that the word *čalma* is derived from the verb *čalmaq*, which means "to wrap" (II, 403). In V. Radlov's dictionary, the word *čalma* is interpreted in Ottoman Turkish, Kazakh, Crimean, Altaic and Teleut as "a cloth wrapped around the head" (III, 1892). In HSHA, the word *dastár* means "turban": *Ani čiçarur kün arıy ton* (13a9) *kiyib, arıy dastár čirmab, mátamiylaryakim, anduh-u iztiráb yüzidin* (13a10) *beixtiyár yıylar erdilär*.

In ancient Turkic, *adaq* was in the form of *azaq* in Old Turkic language (DTS, 27). In the old Uzbek literary language *ayaq//ayay* is used in the latter sense 1) foot, step; 2) ending, finishing, closing (ANATIL, II, 505). In HPM, this somatic lexis is "foot, step", in XM, "ending, finishing, closing": *Alar bašiya yetgünčä Pahlaván xud özgä alam azimatıya* (HPM, 8a1) **ayaq ürgän ekändür; ...bir risálakim, ikki juzvya yaqin, balki** (13a4) *artıyraq bolıyay, bir tavajjuh bilä baštın ayaqqača* (XM, 13a5) *oqumaq xali az yarabat emäs*.

In the language of Navoi's *manoqibs*, the term *nayma*, which means "melody, tone, rhythm" (ANATIL, II, 449), is translated into modern Uzbek literary language as "tone, melody, tune, the sound of music" (O'TIL, III, 30): *Yana biri: köñülniñ yumşaqliyikim* (HSHA,6a11), *dardmandána sözdin va nazmdin va naymadin mutaassir bolıyalar*.

In the modern Uzbek literary language, the Arabic term *kavkab* (O'TIL, II, 290), which forms a synonymous nest with the *star* lexeme, is used in the old Uzbek literary language to mean "star, planet" (ANATIL, II, 87). The term is also used in the text of KhM: *Alar "Haft (60b7) avrañ" din ham har lafzi yetti iqlimya sarmaya* (60b8) *va har harfi yetti kavkabya pirayadur*. From the 11th century onwards, the task of expressing the concept of pure Turkic *star* astroponym was

⁴² Хайитов Ш. Пахлавон сиймосининг бадий талқини // БухДУ ахбороти. Бухоро, 2017. № 1. – Б. 92-93.

⁴³ Look this source: Асомиддинова М. Кўрсатилган асар. – Б. 36.

also assigned to the Arabic loan word – *aqrán* (DTS, 49). In the 14th century, this loan word also appeared in the vocabulary of “Qisasi Rabguzi” (66v8). The Arabic word *kavákib* (plural form of *kavkab*), which is semantically close to the above astroponyms, first appeared in “Qutadgu bilig” and in the “Gulistan bit-turkiy” it means “stars, sky lights” (27a7) and this word also was in the text of “Khusrav and Shirin”⁴⁴.

The lexeme *aš* means “cooked hot food” (O‘TIL, III, 168), is used in ANATIL to mean “food, meal” (II, 540). The same *aš* lexeme is used in manoqibs as follows: *Ol* (72b21) *jumladin huruf ráqimī bu marsiya bilā ta’rixni aytīb, yil ašī tartarda Sultán-i Sáhibqirán áliy majlislarida* (XM, 72b22) *ötkärdi*. The *aš* mentioned in the sentence means pilaf, which is a meal made on the occasion of the death of Hazrat Jami.

The term of *mihaffa* means “a stretcher made to carry a person; kajava” (ANATIL, II, 311) this lexeme means “coffin” in KhM: *Yana mutahhar* (72b4) *ravzalarīya alib qayttilar va xalq yavýásidin mihaffani keltürmək dušvár erdi*. The synonym of this lexeme *maháfa* is also reflected in the text of the KhM: *Alarniñ mahfuf maháfasin eginlarīya kōtarib, Musallāya eltilār* (72b2).

The lexeme *buyra*, which means “a meal of wheat cooked and meeting meal” (NAL, 139), is used in the same meaning in the manoqibs: *Bir kün Gavharšádbegim madrasasī tálib-i ilmlāri bir báýda suhbat tutub, buyra piširadur* (XM, 70a21) *ermišlār*.

The lexeme of the cauldron (*qazan*), which means “a pottery made of cast iron for cooking, cooking or heating water” (O‘TIL, V, 323), also means “pot” in the manoqibs (ANATIL, IV, 21) used: *Taş qazandin* (HSHA, 14a5) *gayri naf’ heč nimā mutasavvar ermäs*.

The lexeme *báda* means “wine, drink, alcohol” (O‘TIL, I, 295) in the old Uzbek literary language 1) may, wine, intoxicating drink; 2) enjoy; used in the sense of enjoyment (ANATIL, I, 303). The word is used in KhM to mean “music, melody, tune”:

Ču istāb tarab (67b6) *tab’-i ázadasī,*
Quyub nazm jámiya sáz bādasi.

Chapter III is entitled “**Semantic-stylistic processes in the lexicon of Alisher Navoi’s manoqib works**”, analyzes the processes of synonymy, polysemy, antonymy, homonymy in the manoqibs’ lexicon, as well as Navoi’s skillful use of analogies, adjectives, repetitions and other artistic means. To fully convey to the reader the image and biography of the writer’s teachers and contemporaries Abdurahman Jami, Pahlavon Muhammad, Sayyid Hasan Ardasher, to express his respect and sincere attitude to these people in most cases, he skillfully used different colored words, analogies, repetitions, and double words. As a result, not only Navoi’s vocabulary, but also the richness of the vocabulary of the old Uzbek literary language, the reader will be able to imagine fully.

⁴⁴ Дадабоев Х., Хамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. (XIV аср иккинчи ярми – XX аср боши). – Тошкент: Фан, 2007. – Б. 51.

In the modern Uzbek literary language, the emotionally colored *bašara* lexeme is “the front of the head; face, visage, physiognomy” (O‘TIL, I, 183) and creates the synonyms with the words *yüz*, *rūy*, *diydār*, *aft*. This Arabic word has the form of *bašarat* (un) (ARS, 72); In Uzbek, the *t* sound at the end of a word is omitted: *bašarat*→*bashara*. The word is originally derived from the verb *bašara* (ARS, 143), which it means “peeled off the skin” and was used “skin, hide, pelt” meaning; in Uzbek, this loan term means “facial expressions” (O‘TIL, I, 87; O‘TEL, II, 69-70). It is doubtful that the word *bašara* in KhM has the same negative connotation as in modern Uzbek literary language. After all, Abdurahman Jami used it against Alisher Navoi. This indicates that assimilation took on a neutral meaning in the 15th and 16th centuries: *Maxdum tašrif keltürdilär, faqir munbasit* (60a2) *bolub, istiqbäl qilib, alar taskin tapib*, (60a3) *dedilärkim: “Bašarañda inbisáte zâhir bolur, (XM, 60a4) ne hâliñ bar?”* In “Khamsat ul-mutahhayirin” he created a synonymous line with the words *bašara-yüz-diydār* and *rū/rūy*: : (39b9) *Ul vaqtdäkim, šahzáda-i bihamta Kičik mirzá* (39b10) *taba saráhu zalli muzilli xatákâš, devána-i siyah* (XM, 39b11) *rūy siyahpošqa yoluqmaydur erdi; Alarniñ ...yüzlärin qibla sarî qıldilar. Alarniñ vidâ diydârlariya mušarrafa* (XM,70b10) *bolub, Qur’ân oquyalî bašladı.*

The pure Turkic word *quvan*= (HPM) verb means “to be happy, rejoice” created a synonymic line with *xušhál bol*= (KhM), *xursand bol*=(KhM), *masrur ol*= (HPM) verbs: ...*ol* (3b4) *umur zâhir-u batinimya mujib-i mubâhát va* (3b5) ***quvanmaq*** *va dunyá-yu áxiratimya báis-i iftixár va ökünmaqdur* (KhM, 3b6); *Ajab söz aytñiñ, biz bu üç-tört kündä* (26b5) *bu qasidasin oqub, xušhál boldi* (KhM, 26b6).

Alisher Navoi, using the meanings of *mátam* and *azá*, created a synonymous line using the terms *sáhibazá* and *sáhibmátam*, meaning “leader of mourning” (ANATIL, I, 60; II, 318): *Ammá sáhibmátam bu námurádi sügvár* (3a7) *erdim va sáyir avládî ádamya azá* (3a8) *voqe’ boldi va lekin sáhibazá bu nášád-i ta’ziyatšiar* (XM, 3a9) *erdim.*

It should be noted that both compositions used by the author are not visible in the works of the poet, except for *manoqibs*, which are not present in the FZT.

The lexeme of *šorába* which means “tears” (ANATIL, III, 556), formed a synonymous line with the loan word of *ašk*: *Talx-talx šūrábalar töküb, har zamán olturub, Mavláná Ziyáuddin Yusufni šafqat* (KhM, 72a20) *yüzidin qučub...; Bu faqirni sáhibazá tutub, hálimya dilsozluqlar bilän* (KhM, 72a22) ***ašk*** *töküb...*

In this case, the original meaning of the Persian-Tajik ***šūrába*** loan word mentioned in the first sentence is “salt water” and the expression of “tears” as a metaphor-paraphrase (FZT, II, 610), live it is pertinent to note that the conversation was reflected in the combination of “don’t pour soup in your eyes”.

The writer skillfully used euphemisms in *manoqibs*. For example, the verbs *fanáya bar*=, *áxir bol*=, *köz yüm*= mean that “to die, to expire, to perish”, and all these words is created synonymic line: *Šahrdin bašin alib, ávára boldi va hamul áváraliqda* (KhM, 70a5) ***fanáya bardî***; *Hamul üç-tört kündä goya bir uzviya tugän qopub, ol* (KhM, 70a1) *jaráhat gazak bolub, áxir boldi*; (KhM, 72a10) *Alar kasrat anjumanidin köz yümub, vahdat xilvatxanasiya nuzul qıldilar.*

The loan word of *qabr* means “a special place where a corpse is buried or buried; grave” (O‘TIL, V, 198) and this meaning is expressed in the HSHA by the *axirat yeri* euphemism for the hereafter: *Aziz farzandni šar’ vajhi bilä áxirat yerigü qoyub*, (13b2) *Teñrigä tapšurub, talab-i yufrán üçün duálar qilib čiqtılar* (HSHA, 13b3).

The *favt* term in modern Uzbek literary language meaning “death, passing away” (O‘TIL, IV, 317) created meaning with in the old Uzbek literary language with the lexeme *rihlat* meaning “to move, to die” (ANATIL, II, 626), (KhM, 70b4): *Ol hazratniñ favtlari váqeasi šarhiya šuru’ qilali...; Ammá faná dáriddin baqá gulzaríya* (70b19) *rihlatlari jum’a küni muharram ayiniñ on yettisidä tarix sekkiz yüz toqsan sekkizidä* (XM, 70b20) *váqe’ boldi*.

According to Sh. Rakhmatullayev: “The specificity of the functional forms of language in the polysemous lexeme should be assessed separately for each meaning of lexeme”⁴⁵. He showed that the main part of polysemous words in *manoqibs* consists of lexemes denoting action.

In the modern Uzbek literary language, the lexeme *bo’l* = has 24 meanings (O‘TIL, I, 412-413). The word is used in ANATIL in 4 meanings (I, 345-346). *Manoqibs* found that the lexeme was used in 207 places in the following four meanings:

- 1) to be, did: *Öz fanidäki kušti bolaykim* (HPM, 2a3) *šuhrati ol ism bilädür;*
- 2) try to say: *Alar aniñ tünaküni beadabliqlaridän faqirya* (18b2) *šammae izhár qilyaylar ya qilmış bolaylar* (KhM,183);
- 3) to take side, to help, to believe: *Šayx bir bayt oquyač* (27b3) *Imámya vaqt xuš bolub, vajd* (KhM, 27b4) *yüzlänib, samo tüzdi;*
- 4) split up, disintegrate, to lose: *Hayf bu üydinki, xeyli yaxši* (KhM, 20a4) *üy erdi, ajab pára-pára boldi*.

It is well known that antonyms refer to concepts at two opposite positions, so there must be some intermediate event between these two opposite positions⁴⁶. Antonyms are also actively used in *manoqibs*. The following examples illustrate Navoi’s skillful use of contradictory words:

The *kül*= (ANATIL, II, 135) verb means “expressing joy, happiness, laughter with facial expressions, eye movements or different sounds (voices)” (O‘TIL, II, 426) mutually contradictory with *yïla*= which means “to cry” (ANATIL, II, 82): *Alar külüb dedilärkim* (KhM, 24b12)... *Mavláná Ziyávuddin Yusufni šafqat* (72a20) *yüzidin qučub, muddate bašin qoynida asrab yïylab, sáyir ašhábya* (KhM, 72a21) *köñül berib...*

The *farah* and *nišát* lexemes means “happiness, feelings of joy; mirth, cheerfulness” (O‘TIL, IV, 327) and it contradicted with *mahzun* lexeme which means “sad, upset, sorrowful, wailful” meanings: *Čun bu mátamda majruh* (3a10) *köñül ázarí va mahzun xátir iztiráb-u* (KhM, 2b11) *iztirári haddin ašti; Faqirya avvalyí nišát va farah birgä* (KhM,29b7) *on, balki yüz boldi*.

⁴⁵ Рахматуллаев Ш. Хозирги адабий ўзбек тили. – Тошкент: Mumtoz so‘z, 2010. – Б. 111.

⁴⁶ Шукуров Р. Ўзбек тилида антонимлар. – Тошкент: Фан, 1977. – Б. 81.

The *yigit* lexeme (ANATIL, II, 77) means “in general, young man, the man in the young age” (O‘TIL, II, 266) and it contradicted with *qari*, it means “much older, aged; elder” (O‘TIL, V, 248): *Har* (14b5) *kiši suvsiz bolsa xáh qari, xáh yigit suv içgäč, ataši daf* (HSHA, 14b6) *bolub, zavqe tapar*.

The antonyms *qariliy* “senility, in old age” and *yigitlig* “youth, adolescence” are used on the basis of these opposite words in HSHA: *Qariliyda heč nimäniñ zavqi* (14b2) *yigitlikdägičä ermäs*.

Alisher Navoi is positive about his homonyms in the Uzbek literary language. While revealing the polysemantic and poetic properties of homonyms, he considers them to be one of the riches of the native language⁴⁷.

The term *bol=I* means “to happen, to occur” (O‘TIL, I, 412-413) created homonyms with the term of *bol=II* which it means “to be, to lose, to separate, to isolate”: 1) to be: (KhM, 17b13) *Ne, buyla sarv yiyäči yükläbsen, aya nečä yiyäč bolyay?*; 2) to split up, to rive, to lose: *Hayf bu üydinki, xeyli yaxši* (KhM, 20a4) *üy erdi, ajab pára-pára boldi*.

The zoonym of *at I* means “belonging to solitary ungulates, herbivore, a mammal is a large working animal” (O‘TIL, III, 150) created homonyms with the term of *at II* which means “name, forename” (ANATIL, II, 532): *At üstidä qasidanı oqub, xušhälliq* (35b3) *bilä barurda xayalya* “*Tuhfat* (35b4) *ul-afkar*” *qasidasiniñ matlai* (KhM, 35b5) *keldi. Sultán Abusa’id mirzá atıya baylabdur, nihayatdin* (HPM, 3b1) *taşqari dilpazir iş tüşubdur*.

The lexeme of *könül*, which means “the source of a person’s emotions and experiences; heart, soul” (O‘TIL, II, 457), is combined with a number of words to express figurative meanings: *majruh könül, otluq könül, açuq könül* (KhM), *könülniñ yumşaqliyi, könül quşi* (HSHA): *Čun bu mátamda majruh* (3a10) *könül ázarı va mahzun xátir iztiráb-u* (KhM, 3a11) *iztirári haddin ašti. Yana biri: könülniñ yumşaqliyikim*, (6a11) *dardmandána sözdin va nazmdin va* (HSHA, 6b1) *naımadin mutaassir bolyaylar*.

In the old Uzbek literary language, the zoonym of *bulbul* means “dulcet, pleasant poets, writers; lover; soul” (ANATIL, I, 332). A bird of the sparrow family (O‘TIL, I, 369). This Persian-Tajik loan word means “sparrow-like bird” (TjRS, 85), and given the structure of the sound (nightingale), it can be said that it grew out of the repetition of imitation of the sound *bul-bul* (O‘TEL, III, 51). The word *bulbul* is replaced by the *sandvač* in “*Qutadgu bilig*” and the *sanduvač* in the “*Devonu lugotit turk*” (DLT, I, 481), and in “*Khamsat ul-mutahayyirin*” the nightingale is a figurative “soul, spirit” and was used to embody the process of Abdurahman Jami’s death. ...*pák ruhlariniñ* (5b2) *qudsiy áşyan bulbuli rihlat navásin áyáz* (5b3) *qilib, gulšan-i firdavs havásiya parváz* (XM, 5b4) *qildi*. The verb *parváz qil*= in the sentence is used in the old Uzbek language to mean “to fly, to reach” (ANATIL, II, 560).

The *baš* lexeme, which is part of the whole, serves as a synecdoche in the following example: *Šahrdin bašin alib, ávára boldi va hamul áváraliqda* (XM,

⁴⁷ Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995. – Б. 123.

70a5) *fanáya bardī*. In this example, the lexeme *baš al=* is used to mean “to leave, to relinquish” (ANATIL, I, 320-321).

An adjective describes an aspect of an event by combining the adjective with the definite article and copying its “attributes” to it⁴⁸.

The *yumšaq* lexeme means “polite, gentle, mild” (ANATIL, III, 584) connected by a qualifier with the *čüčük* which means “not bitter, not sour, sweet” (NAL, 590): *Yumšaq* (HSHA, 9a6) *va čüčük sözlar bilä sayd qilib erdilär, yoq deya almadilar*. In due course, it is worth noting that both Turkish words have a figurative meaning in the sentence.

Repetition in the text of the *manoqibs* served to reinforce the meaning. The idea expressed in the examples below can be followed.

The Persian-Tajik word *talx*, meaning “bad, bitter”, and the lexeme *hay* are repeated to reinforce the meaning in the following example: ...*ýayat huzn va* (HPM,18a5) *malálatdīn talx-talx šorába tóküb, hay-hay yīyladī*. It is well known that Navoi, in his “Muhokamat ul-lugatayn”, reflected on the levels of weeping, the *hay-hay* lexeme emphasized the Turkish style of *crying*⁴⁹.

In the language of Navoi’s works, the lexeme *zár-zár yīyla=* is used to mean “to weep bitterly, bitterly and excessively, to cry bitterly” (ANATIL, I, 645-646): *Ol künki, bu ruxsat* (11a5) *iši surat bayladī-yarib kün erdikim, pádšáh* (11a6) *zár yīylaydur erdi va alar xud zár-zár yīylaydurlar* (HSHA,11a7) *erdilär*. Alisher Navoi referred to the combination of *zár yīyla=* and *zár-zár yīyla=* to describe Husain Bayqaro’s harsh, sobbing, and the rest’s excessive crying over the death of Jami.

In modern linguistics, the term *paraphrase* (or *periphrase*) is used to describe the meaning of a word or phrase using other, plural, figurative words. One of the most unique spiritual arts used in classical literature is the *paraphrase*, which corresponds to the task entrusted to the irony. The first examples of ironic poetry in Turkic literature can be seen in Yusuf khas Hajib’s “*Qutadgu bilig*”⁵⁰.

The example given in KhM refers to the Arabic the word combination of *hazrat-i sultán sahibqirán* for Husain Bayqaro, *hazrat-i saltanatšiar* for Badiuzzamon mirzo: *Barča sogvárlik libásida, balki mátam va* (72a18) *azá balásida ta olki hazrat-i Sultán sáhibqirán tašrif keltürdilär* (72a19); *Hattákim, hazrat-i saltanatšiar, xiláfatdisár Sultán Badiuzzamán mirza* (72b13) *Mázandarán mulkidin kiši yībarib...*

CONCLUSION

The analysis of statistical, historical-etymological, functional-semantic and semantic-stylistic features of the vocabulary of Alisher Navoi’s *manoqibs* leads to the following conclusions:

1. The spiritual world of Alisher Navoi’s *manoqib* works is connected with the realities of social life. For example, lexemes that evoke thematic groups reflected in the three sources are characterized by the fact that they refer to objects

⁴⁸ Бобоев Т. Адабиётшунослик асослари. – Тошкент: Ўзбекистон, 2002. – Б. 332.

⁴⁹ Алишер Навоий. Асарлар. Ўн беш томлик. Ўн тўртинчи том. – Тошкент, 1967. – Б. 110.

⁵⁰ Dadaboyev H. Alisher Navoiyning kinoya she’riy san’atini qo’llash mahorati //Alisher Navoiy va XXI asr xalqaro-ilmiy-nazariy anjuman materiallari. – Toshkent, 2021. – B. 150.

and concepts that belong to most material cultures. It should be noted that the lexicon of *manoqibs* consists not only of traditional Turkic, but also of loan words.

2. There are 3862 (without repetitions) are in the *manoqibs*, including 2027 (53%) are in “*Khamsat ul-mutahayyirin*”, 901 (23.3%) are in “*Holoti Sayyid Hasan Ardasher*”, 934 (24,1%) are in “*Haloti Pahlavon Muhammad*” vocabulary was used. It should be noted that the number of lexemes in *manoqibs*, which are not found in any other work of Navoi, was 142, including 70 were in KhM, 27 were in HSHA and 45 were in HPM.

3. At the same time, some objects of material culture and their names are distinguished only by the fact that they belong to the XIV-XV centuries and reflect the peculiarities of the Turkic-spiritual world, in particular, poetic creativity, book culture, sports, military work, music, socio-political , terms that are actively used in fields such as astrology, philosophy, medicine, poetry, and aruz. A significant proportion of the terms and expressions related to this field are widely used in prose as well as in poetry.

4. In the vocabulary of Alisher Navoi, not only the old Uzbek literary language of the period, but also using the archaic lexical system of the ancient Turkic language, Old Turkic period, managed to ensure the stylistic diversity of the prose language.

5. The writer skillfully uses lexical semantic phenomena such as synonymy, polysemy, antonymy, homonymy, as well as stylistic methods such as metaphor, metonymy, synecdoche, paraphrase, euphemism in the use of vocabulary, which means the cultural traditions of society.

6. The text of the *manoqibs* allows us to understand to some extent the way of life of the Timurids period, which ruled in Movarounnahr and Khorasan in the XIV-XVI centuries. At the same time, they are, first of all, spiritual culture, which is characterized by the fact that it contains a lexical system that expresses the religious imagination.

7. Anthroponyms and toponyms reflected in the lexemes of *manoqibs* are characterized by extraordinary accuracy. The name of the famous artistic images, which is widely used in the poems of the writer, is not mentioned almost in the text of the *manoqibs*.

8. In order to semantically reinforce the image of a particular hero, the writer skillfully uses figurative, figurative words, referring to emotionally expressive lexical units.

9. The principle of creating a system of historical images in the *manoqibs* of Alisher Navoi consists of lexical units that create a comparison of objects and concepts and their opposition.

10. *Manoqibs*' vocabulary is important in imagining the truth that Navoi witnessed, the writer's personal attitude to this truth, the image and biography of historical figures, and his consciousness.

11. An electronic text of Alisher Navoi's *manoqibs* was created using computer programs and an alphabetical-frequency dictionary was created. With the help of this program, the number of words actively used in the play was determined and analyzed.

12. The diversity of lexical and semantic processes in the vocabulary of manoqibs testifies not only to Alisher Navoi's word usage skills, but also to the diversity and richness of the lexicon of the old Uzbek literary language.

**НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ
DSc.03/30.12.2019.Fil.19.01 ПРИ ТАШКЕНТСКОМ
ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ УЗБЕКСКОГО ЯЗЫКА И
ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

**ТАШКЕНТСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ
УЗБЕКСКОГО ЯЗЫКА И ЛИТЕРАТУРЫ ИМЕНИ АЛИШЕРА НАВОИ**

ХУЖАНИЯЗОВА ШОХНОЗА САТИМБОЕВНА

ЛЕКСИКА МАНОКИБОВ АЛИШЕРА НАВОИ

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)
ПО ФИЛОЛОГИЧЕСКИМ НАУКАМ**

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Актуальность и необходимость темы диссертации. Основными задачами мирового языкознания являются исследование истории происхождения богатого наследия, оставленного предками, изучение их в синхроническом и диахроническом аспектах, определение лексико-семантических особенностей языковых единиц тех времен, передача рукописных источников в их первоначальном виде. Важным в мировом языкознании является исторический анализ какого-либо языкового явления, сопоставление языка памятников, написанных в разные эпохи, определение их интегральных и дифференциальных признаков.

В мировой лингвистике серьезное внимание уделяется вопросам углубленного изучения богатого научного наследия великих предков, языковых особенностей созданных ими произведений всемирного характера, анализу богатства слов, показу их роли в обогащении и совершенствовании языка, сохранение чистоты родного языка, привлечение к анализу процессов его расширения за счет внутренних источников, изучение роли интралингвистических и экстралингвистических факторов в развитии словаря любого языка. Так, языковые особенности написанных в прозе и поэзии художественных, исторических, научных произведений Алишера Навои, основоположника узбекского литературного языка, на протяжении нескольких веков привлекают внимание мировых исследователей. Ведь неопределимая роль великого мыслителя в становлении узбекского литературного языка заключается, во-первых, в определении этапов формирования родного языка, а во-вторых, в признании роли нашего предка, внесшего огромный вклад в развитие разнообразия словарного запаса и возможностей выражения.

В Узбекистане актуальным является изучение и исследование научных, художественных и исторических источников, написанных с диахронической и синхронической точки зрения, анализ используемой в них красочной лексики в статистическом, историко-этимологическом, функционально-семантическом и семантико-стилистическом аспектах. Следует особо отметить, что “в последние годы проведен ряд работ по всестороннему изучению богатого и колоритного творческого наследия Алишера Навои, широкой пропаганде его бессмертных произведений в нашей стране и за рубежом, увековечиванию его памяти”⁵¹. Следовательно, «в сегодняшнюю эпоху глобализации естественно, что каждый народ, каждое независимое государство уделяет приоритетное внимание обеспечению своих национальных интересов, в первую очередь сохранению и развитию своей культуры, древних ценностей, родного языка». На данный момент всестороннее исследование лексики манокитов произведений Алишера Навои имеет большое значение при анализе лексических особенностей

⁵¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2020 йил 19 октябрдаги “Буюк шоир ва мутафаккир Алишер Навоий таваллудининг 580 йиллигини кенг нишонлаш тўғрисида” ги ПҚ-4865-сонли Қарори.

узбекского литературного языка второй половины XIV – начала XV века, семантических возможностей лексических единиц, определения научно-практической ценности произведений.

Целью исследования является статистическое, историко-этимологическое, лексико-семантическое и функционально-семантическое раскрытие лексики манокитов произведений Алишера Навои.

Объектом исследования были выбраны издания произведений Алишера Навои “Хамсат уль-мутахаййирин”, “Холоти Саййид Хасан Ардашер” и “Холоти Пахлавон Мухаммад”, хранящиеся в рукописном фонде Института востоковедения имени Абу Райхона Беруни Академии наук Узбекистана под инвентарными номерами 11411, 12498 и опубликованные издательством Гафура Гуляма в 2013 году.

Научная новизна исследования:

определено соотношение собственных и заимствованных слоев в лексике манокитов Алишера Навои, выявлены арабские и персидско-таджикские варианты тюркских слов;

доказано, что в лексике манокитов имеются ряд гибридных слов созданных с участием слов староузбекского литературного языка такие как арабский+персидский *amnábád*, *xijálatzáda*, *maxdumzáda*, арабский+персидский+тюркский *nazarbázliq*, *naqšbandliq*, *ášiqapešaliq*;

было доказано, что существуют лексические единицы, которые не использовались в других работах Навои, но нашли свое отражение в лексике манокитов, зафиксированы лексические единицы, употребленные только в словарном составе манокитов, такие как *asqál*, *mustaššad*, *sáhibmátam* в “Хамсат уль-мутахаййирин”, *lavanvašliq*, *sáhibazá* в “Холоти Саййид Хасан Ардашер”, *dalk*, *vušáq* в “Холоти Пахлавон Мухаммад”;

лексика манокитов освещена в статистических, историко-этимологических, лексико-семантических и функционально-семантических аспектах, а также доказана сфера применения общественно-политических, религиозных, военных, учебно-образовательных, родственных лексических единиц.

Внедрение результатов исследования. На основе полученных научных результатов по изучению лексики манокитов Алишера Навои:

из научно-теоретических выводов, связанных со статистическим, историко-этимологическим, семантическим и функционально-семантическим анализом лексики произведений Алишера Навои «Хамсат уль-мутахаййирин», «Холоти Саййид Хасан Ардашер» и «Холоти Пахлавон Мухаммад» № ОТ -Ф1-71» Использовалась в теоретической части фундаментального проекта «Этноязыковая ситуация региона Средней Азии в раннее и средневековье» (2017-2020 гг.) (№ 04/1-614 от 5 апреля 2022 г. (справка Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои). В результате лексика выдающихся произведений манокитов на тюркском языке, написанных в Среднеазиатском регионе в средние века, не только дает информацию о социальной действительности, но и выражает языковые и культурные отношения,

мировоззрение людей, обычаи, традиции, лексико-семантические процессы развития;

научные выводы по классификации лексических произведений манакитов Алишера Навои в статистическом, историко-этимологическом, лексико-семантическом и функционально-семантическом аспектах, сфере применения лексических единиц, относящихся к общественно-политическим, религиозным, военным, учебно-воспитательным, родственным, профессиональным, семантической особенности лексического слоя произведения и генезис лексических единиц, используемых в тексте произведения были использованы в рамках прикладного проекта при подготовке базы данных компьютерной программы под названием “Синтезатор Uznutq” на тему BV-Atex-2018 (143) «Разработка говорящего программного обеспечения и голосового синтезатора на основе узбекского языка, позволяющего незрячим людям пользоваться компьютерными технологиями, читать и писать тексты», реализуемая в рамках государственных научно-технических программ в 2018-2020 годы (Ташкентский государственный университет узбекского языка и литературы им. Алишера Навои под номером 04 / 1-317 от 21 февраля 2022 г). В результате создания лексической базы программы был использован подход к построению узбекского языка на основе научных воззрений периода независимости с синтезом синхронно-формальных, системно-структурных, субстанциальных методов анализа и классификации, послуживший важным научным источником в обосновании степени того, что научно-теоретические воззрения ведущих ученых являются основным теоретическим источником для развития современного языкознания;

научно-историческая информация о восточной культуре, богатом литературном, духовном наследии, отраженная в лексике манакитовских произведений Алишера Навои, является одним из важных шагов в решении проблем, связанных с языком, историей, культурой определенного периода, а также обращение к письменным памятникам, была использована в передаче “Для всех” телеканала “Узбекистон тарихи” Национальной телерадиокомпании Узбекистана (Справка Национальной телерадиокомпании Узбекистана “Узбекистон тарихи” от 11 февраля 2022 года № 06-31-353). В результате была обеспечена насыщенность передачи научными фактами, которые послужили раскрытию и доведению до общественности сути и содержания манакитовских произведений Навои.

Структура и объем диссертации. Диссертация состоит из введения, трёх глав, заключения и списка использованной литературы. Общий объем работы составляет 155 страниц печатного текста.

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ESTY – Севортян Э. Этимологический словарь тюркских языков. Общетюркские и межтюркские основы на гласные. – М.: Наука, 1974. – 767 с.

FZT – Фарҳанги забони тоҷикӣ. 1969. Т. I. 1969. – 951 б.; Т. II. 1969. – 947 б.

HPM – Alisher Navoiy XX jildlik, X jild. Holoti Sayyid Hasan Ardasher. – Toshkent: G‘afur G‘ulom. 2013.

HSHA – Alisher Navoiy XX jildlik, X jild. Holoti Pahlavon Muhammad. – Toshkent: G‘afur G‘ulom. 2013.

NAL – Шамсиев П., Иброҳимов С. Навоий асарлари луғати. – Тошкент, 1972. – 782 б.

PDP – Малов С. Е. Памятники древнетюркской письменности. – М.:–Л, 1951.

TjRS – Таджикско-русский словарь. I, – М, 1954. – 789 с.

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ЭЪЛОН ҚИЛИНГАН ИШЛАР РЎЙХАТИ
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2. Xo‘janiyazova Sh.S. Alisher Navoiyning manoqib asarlaridagi kiyim-kechak nomlarining mavzuiy-semantik xususiyatlari // Qo‘qon DPI. Ilmiy xabarlar. – Qo‘qon, 2021. – № 2. – B. 121-125.

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