

**O‘ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI HUZURIDAGI
ILMIY DARAJALAR BERUVCHI DSC.02/30.12. 2019.Fil.46.03. RAQAMLI
ILMIY KENGASH**

URGANCH DAVLAT UNIVERSITETI

PRIMOV AZAMAT ISKANDAROVICH

SHARAFUDDIN ALI YAZDIYNING “ZAFARNOMA” ASARI LEKSIKASI

10.00.01 – O‘zbek tili

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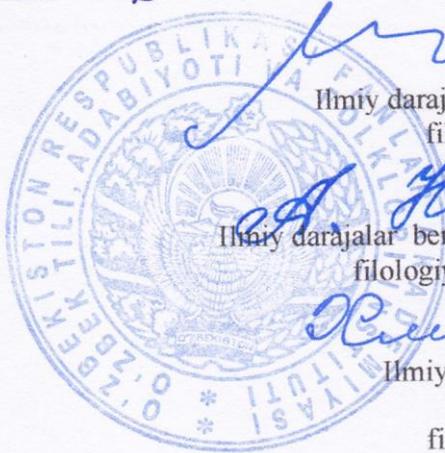
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KIRISH (doktorlik (DSc) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida o‘zbek tilining turli taraqqiyot bosqichlariga tegishli yozma manbalarning til xususiyatlari, leksik-semantik, etimologik- funksional, uslubiy jihatlarini yoritish, muayyan matn yaratilgan davr tili taraqqiyotiga qo‘shgan ulushini aniqlash, shu asosda tilning rivojlanish qonuniyatlari va dinamikasini ko‘rsatib berish tilshunoslikning dolzarb masalalaridan sanaladi. Zero, ijodkorlar, tarixchilar tomonidan yaratilgan yoki tilmochlar tomonidan o‘zbekchaga o‘girilgan asarlar tili tahlili o‘zbek tili tarixiga oid ma‘lumotlarni kengaytirish, lisoniy birliklarning leksik-semantik, etimologik, stilistik va boshqa xususiyatlarini aniqlash, matn bilan bir davrda yoki undan oldin yoxud keyin yaratilgan asarlar so‘z boyligidagi umumiy va farqli tomonlarni ko‘rsatib berish, shuningdek, manba tilidagi leksik birliklarning hozirgi o‘zbek adabiy tili va shevalariga munosabatini belgilashda muhim ahamiyatga molik.

Dunyo tilshunosligida bugungi globallashuv davrida har bir xalqning tarixi, tili, azaliy qadriyatlarini saqlab qolish, asrab-avaylash maqsadida yozma obidalar tilini o‘rganish masalasi dolzarb ahamiyat kasb etmoqda. Shu nuqtayi nazardan XV asr o‘rtasida Sharafuddin Ali Yazdiy tomonidan fors tilida bitilgan “Zafarnoma” asarining XVI asr boshida eski o‘zbek adabiy tiliga qilingan tarjimasi eski o‘zbek adabiy tilining nodir yodgorligi ekani, unda asar tarjima qilingan davr tili sathlarining deyarli barcha xususiyatlari aks etgani, tarjimon asarni o‘zbek tiliga o‘girish jarayonida adabiy tilni xalq jonli so‘zlashuv tilida qo‘llanishda bo‘lgan leksik va grammatik elementlar hisobiga boyitgani ayon bo‘ladi.

O‘zbek tilshunosligida “Zafarnoma”ning eski o‘zbek adabiy tiliga qilingan tarjimasi mustaqillikka erishgunga qadar o‘rganilmadi. Istiqloq yillarida Amir Temur tarixi va faoliyati haqida yozilgan asarlarni tadqiq qilishga qo‘l urildi. “Zero, bizning havas qilsa arziydigan ulug‘ tariximiz bor. Havas qilsa arziydigan ulug‘ ajdodlarimiz bor”¹. Amir Temurning sarkardalik mahorati, yuksak harbiy taktika va strategiyasini o‘rganish masalasiga hukumat darajasida e‘tiborning qaratilishi Sohibqironga daxldor tarixiy asarlar til xususiyatlari bo‘yicha olib borilayotgan izlanishlarning bajarilish samaradorligini oshiradi: “Biz nega shu kabi buyuk ajdodlarimiz tarixini yaxshi o‘rganmaymiz? Uzoq yillar ura-ura bilan umuman boshqalar tarixini, boshqalar g‘alabasini miyamizga singdirishgandi. Mutasaddilarga topshiriq berdim – biz birinchi navbatda o‘zimizning bobolarimiz tarixini o‘rganishimiz kerak”². “Zafarnoma”da Amir Temurning harbiy mahorati, jang olib borish usullari o‘sha davrga oid ijtimoiy-siyosiy, iqtisodiy, ma‘naviy-ma‘rifiy, maishiy, diniy va boshqa sohalarga xos ma‘lumotlar aks etgan bo‘lib, asar matnini tilshunoslik jihatidan atroflicha tahlil qilish eski o‘zbek adabiy tilining leksik boyligi, unda yuz bergan taraqqiyot qonuniyatlari borasida muayyan fikrga kelish, leksemalarning tarixiy-etimologik, semantik-stilistik xususiyatlari haqida

¹ Prezident Sh.Mirziyoyevning O‘zbekiston ijodkor ziyolilari vakillari bilan uchrashuvdagi ma‘ruzasidan // Xalq so‘zi, 2017-yil 4-avgust.

² <https://qalampir.uz/news/boshk-alar-galabasini-miyamizga-singdirishgandi-mirziyeev-amir-temur-mudofaa-merosini-tadk-ik-k-ilishni-buyurdi-59945>

bahsga kirishish bilan birga, ajdodlar merosini targ'ib qilish, asar mazmunini teran anglab olish imkonini beradi. Ma'lumki, H.Dadaboyev Sharafuddin Ali Yazdiy qalamiga mansub "Zafarnoma"ning Muhammad Ali Buxoriy tomonidan eski o'zbek adabiy tiliga qilingan tarjimasini leksik fondi yuzasidan jahon tilshunosligida hozirga qadar maxsus tadqiqot bajarilmagani, manba leksikasining nihoyatda boy va rang-barang ekanligi xususida so'z yuritib, mazkur asar so'z boyligini o'rganish dolzarb ekanligini ta'kidlagan edi³. Haqiqatdan, "Zafarnoma" leksikasining mavzu guruhlari bo'yicha tasnifi va tavsifi amalga oshirilmagani, geneologik, semantik hamda funksional-stilistik kabi xususiyatlari monografik asosda maxsus tadqiqot obyekti bo'lmaganligi tanlangan mavzuning dolzarbligini belgilaydi.

O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to'g'risida"gi Farmoni, ayniqsa, 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida" Farmoni va mazkur farmon bilan tasdiqlangan "2020 – 2030-yillarda o'zbek tilini rivojlantirish va til siyosatini takomillashtirish konsepsiyasi", 2017-yil 24-maydagi "Qadimiy yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi PQ-2995-son Qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ham ushbu tadqiqot muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Dissertatsiya respublika fan va texnologiyalari rivojlanishining 1. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish" ustuvor yo'nalishiga muvofiq bajarilgan.

Dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi⁴. Eski o'zbek adabiy tiliga oid asarlar leksikasini o'rganish bo'yicha ilmiy izlanishlar dunyoning yetakchi ilmiy markazlari va oliy o'quv yurtlarida, jumladan, University of Washington (AQSH), University of Amsterdam (Niderlandiya), University of London (Angliya), Marmara Universiteti, Mimar Sinan Güzel Sanatlar Üniversitesi, Türkiyat Araştırmaları Enstitüsü, Türk Dili ve Edebiyatı Anabilim Dalı, Eski Türk Dili Bilim Dalı (Turkiya), Rossiya Fanlar akademiyasi Sharqshunoslik instituti, Qozon davlat universiteti, Boshqird davlat pedagogika universiteti (Rossiya), Qozoq milliy universiteti (Qozog'iston), Ozarbayjon Milliy Fanlar akademiyasi Tarix instituti (Ozarbayjon), Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universiteti, O'zRFA O'zbek tili, adabiyoti va folklori instituti, Toshkent davlat sharqshunoslik universiteti, Urganch davlat universitetida (O'zbekiston) olib borilmoqda.

³ Дадабаев Х.А. Лексические особенности перевода на староузбекский язык «Зафар-наме» Шараф-ад-дина Али Йезди // Türkologiya. – Baki, 2015. – № 1. – С. 35-40.

⁴ Dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi quyidagi manbalar asosida amalga oshirildi: www.utexas.edu, www.berkeley.edu, www.northwestern.edu, www.bu.edu, www.ecu.edu.au, www.unice.fr/en, www.u-bordeaux.com, www.lang.ox.ac.uk, www.navoiy-uni.uz.

Jahon tilshunosligida Sharafuddin Ali Yazdiy “Zafarnoma” asarining eski o‘zbek adabiy tiliga tarjimasini leksikasini o‘rganishga yo‘naltirilgan tadqiqotlar natijasida, jumladan, quyidagi ilmiy natijalar olingan: matnshunoslik nuqtayi nazaridan doktorlik dissertatsiyasi himoya qilingan, asarning turk alifbosida transliteratsiyasi amalga oshirilgan (Marmara universiteti, Turkiya); asarda qo‘llangan uzunlik o‘lchovi birliklari bo‘yicha tadqiqot e‘lon qilingan (Memor Sinon go‘zal san’atlar universiteti, Turkiya); “Zafarnoma” leksikasining semantik-stilistik, tarixiy-etimologik xususiyatlarining o‘ziga xosligi, manba leksik boyligini o‘rganishning ahamiyati asoslab berilgan (Alisher Navoiy nomidagi Toshkent davlat o‘zbek tili va adabiyoti universiteti).

Dunyo tilshunosligida “Zafarnoma”ning eski o‘zbek tiliga tarjimasini bo‘yicha quyidagi ustuvor yo‘nalishlarda tadqiqotlar olib borilmoqda: muayyan davr tarixiy asarlari leksikasining farqli xususiyatlarini keltirib chiqaruvchi omillarni aniqlash; muallif shaxsi va uning asariga taalluqli masalalarni ijtimoiy omillar bilan bog‘liqlikda ochib berish; manbaning ilmiy-tanqidiy matnini yaratish; asarning geneologik xususiyatlarini aniqlash, manbadagi tarixiy shaxslar va joy nomlarini aniqlash; asar matnini chet tillarga tarjima qilish; asarda qayd etilgan til birliklarini tasniflash va qiyosiy o‘rganish orqali o‘ziga xos leksik-semantik hamda funksional-stilistik xususiyatlarini belgilash.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligi hamda matnshunosligida Sharafuddin Ali Yazdiy “Zafarnoma” asarining eski o‘zbek adabiy tiliga tarjimalari bilan bog‘liq ilmiy izlanishlar olib borilgan⁵. O‘zbek tilshunosligida ham eski o‘zbek adabiy tilida yaratilgan asarlar leksikasini o‘rganish, badiiy, tarixiy asarlar matni, lug‘atlarda qo‘llangan til vositalarini tilshunoslikning turli yo‘nalishlari bo‘yicha har xil aspektlarda tadqiq qilish yuzasidan monografik tadqiqotlar amalga oshirilgan⁶.

⁵ Ayşe K. Zafer-name-i Emir Temür, Muhammed Ali Bin Derviş Ali-yi Buhari. Doktora tezi. C.III. – Istanbul, 2014. – 1673 s.; Oral T. Zafer-nâme-i Emîr Timur (Tercüme-i Zafer nâme), Marmara Üniversitesi, Sosyal Bilimler Enst. Basılmamış Doktora Tezi, 1991. – 2190 s.

⁶ Дадабаев Х. Военная лексика в староузбекском языке: Дисс. ... канд. филол. наук. – Ташкент, 1981. – 176 с.; Shu muallif. Общественно – политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв: Дисс. ... д-ра филол. наук. – Ташкент, 1991. – 356 с.; Shu muallif. “Девону луғотит турк”нинг тил хусусиятлари. – Тошкент: 2017. – 136 б.; Каримов А. Алишер Навоий “Фарход ва Ширин” достони тилининг лексик-семантик ва стилистик хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 1973. – 160 б.; Насыров И. Лексика «Маджалис ан-нафаис» Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1980. – 20 с.; Хусанов Н.А. Лексикографическая характеристика словаря Шейха Сулеймана Бухари «Лугати чагатайи ва турки усмани»: Автореф. дисс. ...канд. филол. наук. – Ташкент, 1982; Shu muallif. XV аср ўзбек адабий ёдномаларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри дисс. ... автореф. – Тошкент, 1998. – 66 б.; Хамидов З. Лексико-семантические и лингвопоэтические исследование языка “Лисан ут-тайр” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Бафоев Б. Сложные существительные в лирике Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1968. – 20 с.; Shu muallif. Лексика произведений Алишера Навои: Автореф. дисс. ... д-ра филол. наук. – Ташкент, 1989; Умаров Э. “Бадаи-ал-лугат” и “Санглах” как лексикографический памятник и источники изучения староузбекского языка XV – XVIII в.в.: Автореф. дисс. ... д-ра филол. наук. – Ташкент, 1989; Рустамов М. Гадоий девони тилининг лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1989; Ахматов Н. Муҳаммад Солиҳнинг “Шайбонийнома” асари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1991; Абдулхайров М. “Девони Мунис” тилининг лексик қатлами: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Жумаев Т. “Умар Боқий” асарларининг лисоний хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 1998; Рустамова С. Махмуд Кошғарий луғатининг лексикографик хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999; Махамдалиев Х. “Ғиёс-ул-луғат” ва ундаги туркий қатлам: Филол. фан. номз. дисс. ... автореф. – Тошкент, 1998; Холмонова З.

Ma'lumki, XVI asrda eski o'zbek adabiy tilida yozilgan talay manbalar bizgacha yetib kelgan. Shulardan biri – Boburning “Boburnoma” memuar asari 1494–1529-yillarda yozilgan bo'lib, o'sha davr til xususiyatlarini o'zida aks ettiradi. Uning leksikasi maxsus tadqiq qilingan⁷. Muhammad Solihning 1506-yilda masnaviy shaklida bitilgan “Shayboniynoma” tarixiy dostoni leksikasi tahlilga tortilgan bo'lsa-da⁸, uning o'rganilish ko'lami “Boburnoma” yuzasidan qilingan ishlar darajasida salmoqli emas. XVI asr boshlari eski o'zbek adabiy tili manzarasini o'zida to'liq mujassam etgan nodir manbalardan biri Sharafuddin Ali Yazdiy qalamiga mansub “Zafarnoma” asarining o'zbek tilidagi tarjimasidir. “Zafarnoma” hijriy 828-yili (melodiy 1424 – 1425) fors tilida yozilgan. Mazkur asarning Ko'chkinchixon buyrug'iga muvofiq Muhammad Ali ibn Darvesh Ali al-Buxoriy tomonidan 1519-yilda, asar yozilganidan salkam yuz yildan keyin amalga oshirilgan o'zbekcha tarjimas,i muhim o'rin tutadi⁹. Tarjimada eski o'zbek adabiy tilining XV–XVI asrlardagi holati, uning boy leksik tarkibi, unda sodir bo'lgan turfa o'zgarishlar o'z ifodasini topgan. Asar so'z boyligini tahlil qilishni o'zbek tilshunosligida birinchi bo'lib boshlab bergan H.Dadaboyev ushbu obidani atroflicha tadqiq qilish dolzarb masala ekanligini ko'p bor urg'ulagan¹⁰. “Zafarnoma”ning kirill yozuvi asosidagi nashrini tayyorlagan olimlar mazkur manba tom ma'noda XVI asr boshlari o'zbek mumtoz nasrining buyuk obidalaridan sanalib, nafaqat yodgorlik tarjimas,i balki Sharafuddin Ali Yazdiy

“Шайбонийхон” дostonи лексикаси : Филол. фан. номз. ... дисс. – Тошкент, 1998; Хусанов Н. XV аср ўзбек адабий ёдгорликларидagi антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2000; Турдибеков М.Т. Абулғозий Баходирхоннинг “Шажарайи турк” асари ономастикаси: Филол. фан. номз. ... дисс. – Тошкент, 2000; Зоҳидов Р. “Сабот ул-ожизин” асари лексикаси: Филол. фан. ном. дисс. ... автореф. – Тошкент, 2001; Холмонова З. “Бобурнома” лексикаси. – Тошкент: Фан, 2007; Дадабоев Х., Ҳамидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007; Ибрагимов А. Бобур асарлари лексикасининг лингвостатистик, семантик ва генетик тадқиқи (“Девон”, “Мубаййин”, “Аруз”): Филол. фан. д-ри дисс. ... автореф. – Тошкент, 2008; Холманова. «Бобурнома» лексикаси тадқиқи. Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2009. – Б. 52.; Исоқова З. Алишер Навоийнинг “Мажолис ун-нафоис” асаридаги ижтимоий-сиёсий лексика: Филол. фан. номз. ... дисс. – Тошкент, 2010. – 161 б.; Абдувалиева Д. Алишер Навоий тарихий асарлари лексикаси: Филол. фан. б. фалс. д-ри ... дисс. – Тошкент, 2017. – 159 б.; Ўрозбоев А. Огаҳийнинг тарихий асарлари лексикаси: Филол. фан. д-ри ... дисс. – Тошкент, 2018. – 251 б.; Абдушукуров Б.Б. XI - XIV аср туркий ёзма манбалар тилидаги зоонимлар. Филол. фанлари номз. ... дисс. – Тошкент, 1998. – 207 б.; Shu muallif. “Қисаси Рабғузий” лексикаси: Филол. фан. д-ри ... дисс. – Тошкент, 2017. – 259 б.; Shu muallif. XI-XIV асрларга оид ёзма манбалар тили: Монография. – Тошкент: Nodirabegim, 2020. – 142 б.; Холмурадова М. “Қутадғу билиг” лексикаси: Филол. фан. б.фалс. док. ... дисс. – Тошкент, 2019. – 141 б.; Абдулхайров М. Навоий асарлари матни табилини амалга ошириш усуллари, тамойиллари ва амалий масалалари: Филол. фан. д-ри ... дисс. автореф. – Тошкент, 2020. – 73 б.; Розикова Г. “Девону луғотит турк” асаридаги от лексемаларнинг семантик, функционал ва услубий хусусиятлари: Филол. фан. д-ри ... дисс. автореф. – Фарғона, 2021. – 74 б.; Синдоров Л. “Ҳибатул ҳақойик” лексикаси: Филол. фан.б. фалс. д-ри ... дисс. – Жиззах, 2021. – 282 б.; Умарова Н. Алишер Навоий асарларининг лисоний-концептуал тадқиқи: Филол. фан. д-ри ... дисс. автореф. – Фарғона, 2021; Хо'janiyazova Sh. Alisher Navoiyning manoqib asarlari leksikasi: Filol. fan. b. fals. Dok ... diss. avtoref. – Toshkent, 2022. – 54 б.; Махаммадиев Х. Алишер Навоий “Хамса” дostonларидagi маиший лексика: Филол. фан. б. фалс. д-ри ... дисс. – Жиззах, 2022. – 165 б.

⁷ Холмонова З. “Бобурнома” лексикаси. – Тошкент: Фан, 2007. – 176 б.

⁸ Ахматов Н. Муҳаммад Солихнинг “Шайбонийнома” асари лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент: 1991. – 24 б.

⁹ Шарафуддин Али Яздий. Зафарнома (Сўз боши, табдил, изоҳ ва кўрсаткичлар муаллифлари ва нашрга тайёрловчилар: Аҳмад А., Бобобеков Х.) – Тошкент: Шарқ, 1997. – 384 б.

¹⁰ Дадабаев Х.А. Лексические особенности перевода на староузбекский язык «Зафар-наме» Шараф-ад-дина Али Йезди.// Türkologiya. – Bakı, 2015. № 1. – С. 35-40.

qalamiga mansub ayrim she'riy parchalarning tarjima jarayonida qayta ishlangani, erkin tarjima qilinganini ham ta'kidlashgan¹¹.

“Zafarnoma”ning eski o‘zbek adabiy tiliga tarjimasini Turkiyadagi ikki kutubxonada mavjud bo‘lib, ulardan biri To‘pqopi saroyi muzeyi kutubxonasida 281-inventar raqami ostida saqlanayotgan nusxa Hofiz Muhammad ibn Ahmad al-Ajamiy tomonidan amalga oshirilgan bo‘lib, ushbu nusxa negizida matnshunoslik ixtisosligi yo‘nalishida Tanju Seyhan doktorlik dissertatsiyasini himoya qilgan¹².

“Zafarnoma” eski o‘zbek adabiy tiliga yana ikki marta tarjima qilingan bo‘lib, bularning birinchisi noma'lum tarjimom tomonidan Yaroqbiy qo‘ng‘iroq degan shaxsning buyrug‘iga ko‘ra, 1550-yili bajarilgan. 1826-yili Shermuhammad Munisning tavsiyasi bilan Xivada Xudoyberdi ibn Qo‘shmuhammad So‘fi Xevaqqiy tomonidan amalga oshirilgan nusxa esa obidaning qisqartirilgan shaklli so‘nggi o‘zbekcha tarjimasidir¹³.

Muhammad Ali Buxoriy tarjimasidagi “Zafarnoma” Istanbul shahridagi Nuri Usmoniya kutubxonasida 2796-inventar raqami (bundan oldin 3268-raqamda bo‘lgan) bilan saqlanadi. Bu yerga u turk sultoni Mustafo Uchinchi tomonidan hijriy 1171-(milodiy 1757)yilda vaqf qilingan. Qo‘lyozma hali atroflicha o‘rganilmagan. U haqda faqat venger sharqshunosi Y.Ekman 1964-yili qisqagina ma'lumot keltirgan¹⁴. M.Buzruk 1927-yili “Maorif va o‘qituvchi” jurnalida asar haqida xabar bergan¹⁵. J.Hayitov “Zafarnoma”ning Istanbuldagi Nuri Usmoniya kutubxonasidagi o‘zbekcha tarjimasini haqida ma'lumot berishda ushbu qo‘lyozma haqidagi M.Buzrukning ma'lumotlariga tayanadi¹⁶. H.Dadaboyev “Zafarnoma”ning ushbu tarjimasini lingvistik tadqiqiga bag‘ishlangan maqolasida asar leksikasi nihoyatda boy va rang-barang ekanini misollar yordamida izohlab berdi¹⁷. Olimning boshqa bir tadqiqotida “Zafarnoma” asarining o‘zbekcha tarjimasini nashridagi ba’zi so‘zlar transliteratsiyasi xususida so‘z yuritiladi. Unda eski o‘zbek yozuvidagi qo‘lyozmani kirill yozuviga tabdil qilishda matnshunoslarning yutuqlari va ular tomonidan yo‘l qo‘yilgan ba’zi qusurlar haqida so‘z yuritilgan¹⁸. H.Dadaboyev “Zafarnoma”dagi qo‘shma fe‘llar va ko‘makchi fe‘lli so‘z qo‘shilmalarining boy lisoniy imkoniyatlarini tart= tarkibli fe‘llar misolida ko‘rsatib berdi¹⁹.

“Zafarnoma”ni kirill yozuviga tabdil qilgan A.Ahmad va H.Bobobekovlar asar tilining hozirgi o‘zbek lahjalariga munosabati, uning bayon uslubi va mazkur

¹¹ Шарафуддин Али Яздий. Ко‘rsatilgan manba. – Б. 4.

¹² Oral T. Zafer-nâme-i Emîr Timur (Tercüme-i Zafer nâme), Marmara Üniversitesi, Sosyal Bilimler Enst. Basılmamış Doktora Tezi, 1991.

¹³ Аҳмад А., Бобобеков Б. Сўз боши // Шарафуддин Али Яздий. Зафарнома. – Тошкент: Шарқ, 1997. – Б.4.

¹⁴ Eckmann J. Die Tschagataische Literatur. Pilologia turcicae fundamenta. T.II.-Leiden, 1964. – P. 366.

¹⁵ Миён Б. Ўзбек тарихига оид тўрт муҳим китоб // Маориф ва ўқитувчи. –1927. – № 9 – 10. – Б. 56-60.

¹⁶ Ҳайитов Ж. – “Зафарнома” асарининг Истанбул шаҳри Усмония кутубхонасидаги ўзбекча таржима нусхаси хусусида // “Тарихий хотира – маънавият асоси” мавзуидаги Республика илмий-назарий анжумани материаллари. – Бухоро: “Бухоро”, 2013. – Б. 173

¹⁷ Дадабаев Х. Лексические особенности перевода на староузбекский язык «Зафар-наме» Шараф-ад-дина Али Йезди.// Türkologiya. – Bakı, 2015. № 1. – С. 35-40.

¹⁸ Дадабаев Х. Шарафуддин Али Яздий “Зафарнома” асарининг ўзбекча таржимаси нашридаги баъзи сўзлар транслитерацияси хусусида.// “Темурийлар даврида илм-фан ва маданият” мавзуидаги халқаро илмий конференция тезислари. – Тошкент, 2017 йил, 13-14 сентябрь. – Б. 40-42.

¹⁹ Дадабаев Х. “Зафарнома” асарининг эски ўзбекча таржимасида қўлланган **тарт**= таркибли қўшма феъл-лексемалар семантикаси хусусида // Ilm sarchashmalari. – Urganch, 2019. – В. 61-65.

asar tilini o'rganish muhimligi xususidagi fikrlarini bildirganlar: "Muhammad Ali Buxoriyning tili eski o'zbek tilining ajoyib bir namunasidir. Uni biror-bir hozirgi lahja bilan butunlay bog'lab bo'lmaydi. Bir tarafdin bu til biz ko'nikkanimiz Zahiriddin Muhammad Boburning tiliga o'xshasa, ikkinchi tarafdin shimoliy Buxoro bilan Xorazmning sharqi va Sirdaryo bo'ylaridagi tilni eslatadi. Umuman olganda, bu til qarluq, qipchoq va o'g'uz elementlarini o'z ichiga olgan bo'lsa ham, qarluq elementi unda ustun keladi. Va shu jihatdan haqli ravishda uni o'zbek tili deymiz"²⁰. Nashrga tayyorlovchilar asar tili XIV–XVI asrlarda nafaqat Movarounnahr, balki Volganing quyi oqimidagi Saritsin (hozirgi Volgograd)dan to Sind daryosi havzasigacha oraliqda tarqalgan degan fikrni boshqa bir manbadan²¹ iqtibos keltirgan holda ta'kidlaydilar²². Asar tilining o'ziga xosligi va uni tilshunoslik nuqtayi nazaridan o'rganish muhimligi haqida nashrga tayyorlovchilarning: "Muhammad Ali Buxoriyning bayon uslubi shu qadar maftunkorki, biz bu usulni saqlash uchun asarning tilini hozirgi adabiy tilga ko'chirmay o'zicha qoldirishga qaror qildik. Chunki bu asar XVI asr birinchi choragidagi o'zbek prozasining yirik va jonli namunasidir. Shu bilan birga, bu asar tili hozirgi zamon tilshunoslarida ham qiziqish uyg'otar, degan niyatdamiz", – kabi fikrlari juda ahamiyatli²³.

B.A.Ahmedov, R.G.Muqminovalar maqolasida Sharafuddin Ali Yazdiyning fors tilida yozilgan "Zafarnoma" asari²⁴ leksikasida uchraydigan yuzga yaqin turkcha- mo'g'ulcha mushtarak istilohlar tahlil qilingan²⁵.

Umuman, "Zafarnoma" leksikasini o'rganish bo'yicha bajarilgan ishlar mazkur manbani leksikologik jihatlan tahlil qilish borasidagi dastlabki kuzatishlar samarasi hisoblanadi. Mavzuning dolzarbligidan kelib chiqqan holda, asar leksik boyligini muayyan tizim asosida tadqiq etib, obidaning eski o'zbek adabiy tili shakllanishi va rivojlanishida tutgan o'rnini belgilash masalasini ijobiy hal qilish muhim ilmiy ahamiyat kasb etadi.

Dissertatsiya mavzusining dissertatsiya bajarilgan oliy ta'lim muassasi ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Dissertatsiya Urganch davlat universitetining ilmiy tadqiqot ishlari rejasiga muvofiq "O'zbek tilshunosligining dolzarb muammolari" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi Sharafuddin Ali Yazdiy qalamiga mansub "Zafarnoma" asarining Muhammad Ali ibn Darvesh Ali al-Buxoriy tomonidan eski o'zbek adabiy tiliga qilingan tarjimasini mavzu guruhlari bo'yicha tasnif va tavsif qilish, leksik birliklarning geneologik, semantik, funksional-stilistik xususiyatlarini tahlil qilish orqali manba lug'at boyligining o'ziga xosligini ochiqlashdan iborat.

²⁰ Шарафуддин Али Яздий. Ко'rsatilgan manba – Б. 7.

²¹ Хождение за три моря Афанасий Никитина. – М. – Л., 1948. – С. 203.

²² Ахмад А., Бобобеков Х. Сўз боши // Шарафуддин Али Яздий. Зафарнома. – Тошкент: Шарк, 1997. – Б. 7.

²³ Ахмад А., Бобобеков Х. Ко'rsatilgan manba. – Б. 7.

²⁴ Шараф-ад-дин Али Йезди. Зафар-наме (Подготовка к печати, предисл., примеч. и указ. А.Урунбаева). – Ташкент, 1972.

²⁵ Ахмедов Б.А., Мукминова Р.Г. Тюрко-монгольские заимствования персоязычных хроник XV–XVII вв. // Советская тюркология.-Баку, 1987. – № 6.– С. 37-45.

Tadqiqotning vazifalari:

asar leksikasini mavzu guruhlarini bo'yicha tasniflash va tavsiflash;
lug'aviy qatlamlarni tadqiq etish, ularni o'zbek tili tarixiy leksikasi tizimi bilan qiyoslash;

asar leksik tizimiga mansub lug'aviy birliklarning geneologik hamda semantik tahlilini asosan diaxron, zarur o'rinlarda sinxron aspektlarda amalga oshirish;

muayyan leksemalarning shakliy-ma'noviy tarkibida ro'y bergan o'zgarishlar, qo'llanish doirasini hozirgi o'zbek adabiy tili va shevalari nuqtayi nazaridan qiyosan o'rganish va tahlil etish;

asar leksikasining eski o'zbek adabiy tili so'z boyligi rivojlanishidagi o'rnini belgilash.

Tadqiqotning obykti sifatida Sharafuddin Ali Yazdiy "Zafarnoma" asarining Muhammad Ali ibn Darvesh Ali al-Buxoriy tomonidan 1519-yilda eski o'zbek adabiy tiliga o'girilgan, hozir Istanbuldagi Nuri Usmoniya kutubxonasida saqlanayotgan nushasi tanlangan²⁶.

Tadqiqotning predmetini "Zafarnoma" leksikasining semantik, geneologik va funksional-stilistik xususiyatlari tashkil etadi.

Tadqiqotning usullari. Dissertatsiyada tadqiq qilinayotgan materialning xarakteridan kelib chiqqan holda, tavsiflash, tasniflash, funksional-semantik, qiyosiy-tarixiy hamda statistik tahlil usullaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

eski o'zbek adabiy tilining XVI asrdagi fonetik, leksik, grammatik holatlari, shuningdek, lug'aviy birliklarining tarixiy va semantik taraqqiyotini aniqlashda "Zafarnoma" asarining eski o'zbek adabiy tiliga qilingan tarjimasidagi lug'at tarkibning turfaligi ijtimoiy-siyosiy, harbiy, maishiy va diniy leksikaga oid mavzu guruhlarini asosida baholanib, so'z boylikda sodir bo'lgan ma'no kengayishi, ma'no torayishi singari semantik jarayonlar asoslangan;

"Zafarnoma" tarjimasidagi *naft, ra'dandáz, ma'raka, ilyar, ilgäri, tabaq, dasturxán, kafš, pir, háfiz, jibä, berkit=, sal=, mubárakbád* kabi leksik birliklarning leksikografik manbalarda ifodalanmagan fonetik, lug'aviy, grammatik voqelanishiga doir tarixiy-etimologik xususiyatlari, semantik taraqqiyoti asosida yuzaga kelgan ma'no qirralari kelgusida yaratiladigan lug'atlarda aks etishi zarurligi semasiologiya nuqtayi nazaridan isbotlangan;

"Zafarnoma" tarjimasini tilining xarakterli jihatlari, xususan, uning qadimgi turkiy til hamda eski turkiy til bilan uzviy bog'liqligi *yazı, çöl, ölkä, qışlaq, balçiq, tuy, oq, uruš, qilič, orta, uluy, oyrıuq, yurtçı, başlamiš, tirkaš, yurt, zuhd, butxána, xánaqáh, átaškada, iydgáh, masjid, šayxulislám, majus, gabr, kalisa, tabar* kabi so'z va istilohlar asosida dalillangan;

²⁶ Tayanch manba sifatida quyidagilardan foydalanildi: Muhammad Ali tarjimasidagi "Zafarnoma" asarining Turkiyaning Istanbul shahridagi Nuri Usmoniya kutubxonasida 2796-inventar raqam (avval 3268-raqamda bo'lgan) bilan saqlanadigan yagona qo'lyozmasi nusxasi va bu asarning kirill yozuvi asosidagi o'zbek alifbosiga transliteratsiya qilingan nashri: Шарафуддин Али Йаздий. Зафарнома. Сўз боши, табдил, изоҳ ва кўрсаткичлар муаллифлари ва нашрга тайёрловчилар: Аҳмад А., Бобобеков Х. – Тошкент: Шарқ, 1997. – 384 б.; Шарафуддин Али Йаздий. Зафарнома. Сўз боши, табдил, изоҳлар ва кўрсаткичлар муаллифлари ва нашрга тайёрловчилар: Аҳмад А., Бобобеков Х. – Тошкент: Янги аср авлоди, 2023. – 576 б.

asar leksikasidan o‘rin olgan so‘z boylik o‘sha davrda yaratilgan boshqa yozma manbalar, ayrim o‘rinlarda, hozirgi o‘zbek adabiy tili va shevalarida aynan yoki ma’no kengayishi yoxud ma’no torayishi asosida aks etgani *xum, ma’raka, sanač, fota, kafš, dasturxán, balta, tasadduq, tart=, sal=, qopar=* kabi birliklar misolida asoslangan;

manba tarjimasida lug‘at fondida qo‘llangan *čapqun qıl=, jer bılän tej qıl=; uruš=, uruš sal=; jetiš=, kel=; ur=, tıq=; jazuq, gunáh; a’dá, dušman; ajš, išrat, tana’um; adl, dád; sačqı, ináyat; azimat, šavkat; peškaš, tuhfa, savrın, bōlāk* kabi sinonimik uyalar; *salámatlik – xastalıq, qıšlıq – yazlıq, šádmánlik – gam, nek – bad, jur= – qarár tap=, köč= – tuš* kabi antonimik qatorlar; *bōlāk, bay, sal, ajaq, keč, til, burun, pára* singari omonimlarning tahlili asosida asar so‘z boyligining leksik-semantik xususiyatlari, shuningdek, o‘xshatish, metafora, evfemizm, takror kabi tasviriy vositalarning qo‘llanishiga xos funksional-stilistik xususiyatlar ochib berilgan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

tilning tarixiy va hozirgi holatini aniq baholash, shuningdek, yosh avlodning ajdodlar ma’naviy merosini o‘rganish hamda undan bahramand bo‘lishiga ulush qo‘shishi asoslangan;

XVI asr boshlarida Markaziy Osiyodagi til vaziyati, xususan, eski o‘zbek adabiy tilining shakllanish hamda rivojlanish xususiyatlari aniqlangan;

tadqiqot materiali va xulosalari o‘zbek tili tarixi uchun muhim ilmiy-nazariy ma’lumot berishi, uning nazariy asoslarini boyitishi amaliy jihatdan dalillangan;

“O‘zbek tili tarixi” fani bo‘yicha yaratiladigan darslik va qo‘llanmalar, o‘quv hamda izohli lug‘atlarning yanada mukammallashuviga xizmat qilishi dalillangan;

tadqiqot natijalari filologiya yo‘nalishida tahsil olayotgan talabalar, ilmiy tadqiqotchilar va soha mutaxassislarning bilim va malakasini oshirish imkoniyatini kengaytirgan;

“Sharafuddin Ali Yazdiyning “Zafarnoma” asari leksikasi” monografiyasi nashr qilingan;

“Sharafuddin Ali Yazdiyning “Zafarnoma” asarida qo‘llangan so‘zlar indeksi” nashr qilingan.

Tadqiqot natijalarining ishonchliligi tahlilga tortilgan materiallar o‘zbek tilining tabiati, uning turli taraqqiyot bosqichlaridagi holatidan kelib chiqqan holda o‘rganilgani, ashyoviy misollarning aniqligi, foydalanilgan manbalarning, chiqarilgan xulosalarning qat’iyligi, muammoning aniq qo‘yilganligi, lingvistik tahlil metodologiyasi negizida shakllantirilgani, nazariy ma’lumotlarda birlamchi ilmiy manbalarga tayanilgani, tahlilga tortilgan materiallarning asoslilik, metodologik jihatdan mukammalligi, tavsiflash, tasniflash, funksional-semantik, qiyosiy-tarixiy hamda statistik tahlil usullaridan samarali foydalanilgani, nazariy fikr va xulosalarning amaliyotga joriy qilingani, olingan natijalarning vakolatli tashkilotlar tomonidan tasdiqlanganligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati “Zafarnoma”da aks etgan til birliklarining o‘ziga xosliklari tahlil etilishi, asarda qo‘llangan leksemalarda sodir bo‘lgan turli semantik, geneologik va funksional-stilistik xususiyatlar haqidagi ilmiy xulosalarning ilgari surilgani, eski

o‘zbek adabiy tilining taraqqiyotida mazkur manbaning roli ko‘rsatib berilgani bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati “Zafarnoma”ning eski o‘zbek adabiy tiliga tarjimasini so‘z boyligi, ushbu manbaning XVI asr eski o‘zbek adabiy tilining holatini ko‘rsatib berishdagi o‘rnini belgilovchi materiallar “O‘zbek tili tarixi”, “O‘zbek terminologiyasi” fanlaridan darslik, o‘quv qo‘llanma va lug‘atlar yaratish, tanlov fanlarini o‘tish, umumta’lim maktablari va o‘rta-maxsus ta’lim tizimidagi ona tili, adabiyot, tarix darslarida qo‘shimcha material sifatida foydalanish, ommaviy axborot vositalarida eski o‘zbek adabiy tili takomilida asar leksikasining rolini targ‘ib etishga xizmat qilishi bilan belgilanadi.

Tadqiqot natijalarining joriy qilinishi. “Zafarnoma” leksikasini o‘rganish bo‘yicha olingan natijalar asosida:

eski o‘zbek adabiy tilining XVI asrdagi fonetik, leksik, grammatik holatlari, shuningdek, lug‘aviy birliklarning tarixiy va semantik taraqqiyotini aniqlashda “Zafarnoma” asarining eski o‘zbek adabiy tiliga qilingan tarjimasidagi lug‘at tarkibiga xos birliklarning muhim o‘rni ijtimoiy-siyosiy, harbiy, maishiy va diniy leksikaga oid mavzu guruhlari asosida baholanib, ulardagi ma’no kengayishi, ma’no torayishi singari semantik jarayonlar asoslangani bilan bog‘liq xulosalardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutida bajarilgan FA-F1-G002-raqamli “Qoraqalpoq folklori va adabiyoti janrlarining nazariy masalalarini tadqiq etish” mavzusidagi fundamental ilmiy loyihani bajarishda foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutining 2021-yil 10-noyabrdagi 339/1-son ma’lumotnomasi). Natijada qoraqalpoq tilidagi ayrim leksemalarning leksik, semantik va geneologik xususiyatlari ochib berilgan;

“Zafarnoma” tarjimasidagi *naft, ra’dandáz, ma’raka, ilyar, ilgäri, tabaq, dasturxán, kafš, pir, háfiz, jībä, berkit=, sal=, mubárakbád* kabi leksik birliklarning leksikografik manbalarda ifodalanmagan fonetik, lug‘aviy, grammatik va hosil bo‘lishiga doir tarixiy-etimologik xususiyatlari, ularning semantik taraqqiyoti asosida yuzaga kelgan ma’no qirralari kelgusida yaratiladigan lug‘atlarda aks etishi zarurligi tilshunoslik nuqtayi nazaridan isbotlanganga oid yangiliklardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutida bajarilgan FA-F1-005 raqamli “Qoraqalpoq folklorshunosligi va adabiyotshunosligini tadqiq etish” mavzusidagi fundamental ilmiy loyihani bajarishda foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutining 2022-yil 26-yanvardagi 35/1-son ma’lumotnomasi). Natijada qoraqalpoq tilidagi ayrim leksemalarning lug‘aviy-ma’noviy va etimologik xususiyatlarini ochib berishga erishilgan;

“Zafarnoma” asari tarjimasini tilining xarakterli jihatlari, xususan, uning qadimgi turkiy til hamda eski turkiy til bilan uzviy bog‘liqligi *yazı, čöl, ölkä, qışlaq, balčiq, tuy, oq, uruš, qilič, orta, uluy, oyruq, yurtči, başlamış, tirkaš, yurt, zuhd, butxána, xánaqáh, átaškada, iydgáh, masjid, šayxulislám, majus, gabr, kalisa, tabar* kabi so‘z hamda istilohlar misolida dalillangani, asar leksikasidan

o‘rin olgan birliklar o‘sha davrda yaratilgan boshqa yozma manbalar, zarar o‘rinlarda, hozirgi o‘zbek adabiy tili va shevalarida aynan yoki ma’no kengayishi yoxud ma’no torayishi asosida aks etgani *xum, ma’raka, sanač, fota, kafš, dasturxán, balta, tasadduq, tart=, sal=, qopar=, bas=* kabi ashyoviy misollar yordamida asoslangani bilan bog‘liq xulosalardan Xorazm Ma’mun akademiyasida 2017-yilda Vazirlar Mahkamasining 2017-yil 17-martdagi 49-bayoni yuzasidan xo‘jalik shartnomasi asosida amalga oshirilgan “Ogahiy tomonidan fors tilidan o‘zbek tiliga tarjima qilingan “Axloqi muhsiniy” asarini tabdil qilish, nashrga tayyorlash va chop etish” mavzusidagi loyihada keng foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasi Xorazm Ma’mun akademiyasining 2022-yil 10-martdagi 54/1-22-son ma’lumotnomasi). Natijada dissertatsiya materiallari “Axloqi muhsiniy”ga ilova qilingan lug‘atni tuzish, asar matnida uchraydigan so‘zlarni to‘g‘ri tabdil qilish, izohlashda amaliy yordam vazifasini o‘tagan;

“Zafarnoma” tarjimasini lug‘at fondida qo‘llangan *čapqun qil=, jer bilán tej qil=; uruš=, uruš sal=; jetiš=, kel=; ur=, tìq=; jazuq, gunáh; a’dá, dušman; ajš, išrat, tana’um; adl, dáđ; sačqì, ináyat; azimat, šavkat; peškaš, tuhfa, savrìn, bōlāk* kabi sinonimik uyalar; *salámatlik – xastalìq, qìšlìq – yazlìq, šádmánlik – gam, nek – bad, kōč= – tuš=* kabi antonimlar; *bōlāk, bay, sal, ajaq, keč, til, burun, pára* singari omonimlarning tahlili asosida asar so‘z boyligining leksik-semantik xususiyatlari, shuningdek, o‘xshatish, metafora, evfemizm, takror kabi tasviriy vositalarning qo‘llanish doirasiga xos funksional-stilistik xususiyatlar ochib berilganiga oid xulosalardan Xorazm teleradiokompaniyasining “Munavvar kun”, “Xorazmnoma”, “Tilimizni o‘rganamiz”, “Siz nima deysiz?” ko‘rsatuvlarida “Zafarnoma” asarida qo‘llangan so‘zlarning ma’nolari bilan bog‘liq xulosalardan foydalanilgan (Xorazm teleradiokompaniyasining 2023-yilning 5-dekabridagi 803-son, 2023-yilning 5-dekabridagi 804-son, 2023-yilning 5-dekabridagi 805-son ma’lumotnomalari). Natijada adabiy-badiiy, ma’naviy-ma’rifiy dasturlarda o‘zbek tilining nufuzi, rivojlanish jarayonlari, “Zafarnoma” leksikasidan olingan misollar orqali eski o‘zbek tilining ichki xususiyatlarini keng ommaga yetkazish bilan tadqiqot manbasining lisoniy jihatdan ahamiyati ko‘rsatib berilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot natijalari 10 ta xalqaro va 12 ta respublika ilmiy-amaliy anjumanida muhokamadan o‘tkazilgan.

Tadqiqot natijalarining e‘lon qilinganligi. Dissertatsiya mavzusi bo‘yicha jami 42 ta ilmiy ish chop etilgan, shulardan 1 ta monografiya, 1 ta indeks lug‘at va O‘zbekiston Respublikasi Oliy ta’lim, fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasining doktorlik dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 16 ta maqola, jumladan, 13 tasi respublika hamda 3 tasi xorijiy jurnallarda nashr etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya kirish, to‘rtta bob, xulosa, foydalanilgan adabiyotlar ro‘yxati hamda ilovadan iborat bo‘lib, umumiy hajmi 208 sahifani tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida bajarilgan dissertatsiya mavzusining dolzarbligi va zarurati ilmiy-nazariy jihatdan asoslangan, muammoning o'rganilganlik darajasi, mavzu bo'yicha xorijiy ilmiy-tadqiqotlar sharhi yoritilgan, tadqiqotning maqsad hamda vazifalari, obyekti va predmeti tavsiflangan, mavzuning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, dissertatsiyaning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati ochib berilgan, natijalarining amaliyotga joriy qilingani, aprotatsiyasi, e'lon qilingani, dissertatsiyaning tuzilishi va hajmi bo'yicha ma'lumot keltirilgan.

Dissertatsiyaning **“Zafarnoma” leksikasining mavzu guruhlari bo'yicha tadqiqi**” deb nomlangan dastlabki bobi besh paragrafni o'z ichiga qamrab olgan. Mazkur bob tadqiq qilinayotgan asar leksikasining mavzu guruhlari bo'yicha umumiy tavsifi, mavzu guruhlari kiruvchi leksemalar kabi masalalarni yoritishga bag'ishlangan.

Bobning **1.1.** paragrafi **“Asar leksikasining mavzu guruhlari bo'yicha umumiy tavsifi”** shaklida nomlangan bo'lib, asar leksikasi 54 mavzu guruhiga ajratilgan, bu mavzu guruhlarning ayrimlari o'z ichida guruhchalarga bo'lingan holda tasnif qilingan va dalillovchi faktik misollar bilan mustahkamlangan. Ushbu paragraf “Zafarnoma”ning leksik manzarasi haqida ma'lumot berishga yo'naltirilgan.

Bobning **1.2.** paragrafi **“Ijtimoiy-siyosiy leksika”** tarzida atalgan. Sharafuddin Ali Yazdiy “Zafarnoma” asarining XVI asr boshida fors-tojik tilidan eski o'zbek adabiy tiliga qilingan tarjimasida obidaning mazmun-mohiyati bilan turkiyzabon xalqni yaqindan tanishtirish qatori, eski o'zbek adabiy tili leksikasining o'ta boyligi hamda turfaligini namoyish etishga salmoqli ulush qo'shgan.

“Zafarnoma” so'z boyligi o'ta rang-barang bo'lib, davr hayotining deyarli barcha qirralarini qamrab olgan. Asar Amir Temur faoliyati va harbiy yurishlariga bag'ishlangani bois unda XIV – XVI asrlar ijtimoiy-siyosiy, iqtisodiy, ayniqsa, harbiy, shuningdek, diniy, maishiy singari sohalarga doir ma'nolarni ifodalovchi so'z va istilohlarning mavjud bo'lishi tabiiy hol.

Izlanish asar leksikasining salmoqli ulushini ijtimoiy-siyosiy istilohlar tashkil etishini ko'rsatdi. “Zafarnoma” tarjimasida qo'llangan so'z boyligini mavzu guruhlari bo'yicha tahlil qilishga dissertatsiya hajmining cheklanganligi izn bermasligini hisobga olib, mansab va martabani anglatuvchi istilohlar, diplomatiya terminlari, ma'muriy-hududiy birlik ifodalovchi terminlar, siyosiy boshqaruv va jarayon tushunchasini ifodalovchi istilohlar, sud-huquq tizimi bilan bog'liq birliklar, jamiyatdagi sotsial guruhlarni ifodalovchi so'zlar, iqtisodiy, savdo-moliya terminlari, in'om-ehson tushunchasini anglatuvchi so'zlar kabi mavzu guruhlari xususida to'xtalish ma'qul topildi.

Asar tilida *xan* istilohi faol ishlatilgan. “O'zbek adabiy tili leksikasi tarixi” monografiyasida XIV–XIV asr manbalarida *qayan* termini *xaqan* خاقان tarzida uchrasa ham, uning *šáh* va *sultán* o'zlashmalariga nisbatan kam ishlatilgani

aytilagan²⁷. *Xaqan* termining qadimgi turkiy tildagi *qayan* varianti “Zafarnoma” tarjimasida ishlatilmagan. Faqat uning eski turkiy tildagi *xaqan* shakli asarning ikki o‘rnida (bir o‘rinda *xan* so‘zining ma‘nodoshi sifatida, bir o‘rinda toponim sifatida) uchraydi. *Xan*, *xaqan* terminlariga sinonim sifatida fors-tojikcha *pádšá*, *šáh*, *šahanšáh*, *šahrijár* va arab tilidan olingan *sultán* *خون* zlashmasi faol ishlatilgan. Asarda *xan* istilohi Chingiziylarga nisbatan ishlatilgan: *Husaynbekniñ oylı Jahánmalik anña qoşuldı, va özi xan bilä Kaşmda olturđı*. (50 a) Ayrim manbalardagi *xan* termini *qayan* leksemasining qisqargan varianti ekanligi haqidagi qarashlarga qo‘shilsa bo‘ladi²⁸. L.Budagov *xan* so‘zini mo‘g‘ulcha *qaan* so‘zining qisqargan varianti desa²⁹, ba‘zi olimlar *qayan* istilohini xitoycha *ke* – “buyuk, ulug‘”; *kuan* – “hukmdor” so‘zidan olingani to‘g‘risidagi fikrlarni ham bildirishgan³⁰. Bizningcha, *xan* so‘zi turkiy qatlamga mansub. Bu o‘rinda tilshunoslikda xitoy-mo‘g‘ul, turk-mo‘g‘ul leksik parallelliklari masalasi ancha munozarali va to‘liq o‘rganilmaganini ham ta’kidlash joiz.

“Zafarnoma”da diplomatik faoliyatni ifodalovchi *elçı*, *elçilik*, *fathnáma*, *inájatnáma*, *istimálatnáma*, *nasihatnáma*, *ahdnáma*, *maktub*, *ižázat* kabi istilohlar faol iste’molda bo‘lgan: *Nasihatnámakim, Yildirim Bayazidqa láyiq bolıyay, inšá qılsun!*(233 b); *Barčañız bu jihatdin ahdnámalar bitib yıbariñkim, ahdnámalarıñız Samarqandqa bizgä kelgäy ta barča ahdnámalarñı šahzádayi valiyahd Pir Muhammadqa yıbargäybız*”. (310 a)

1.3. paragrafda harbiy leksika jang, jang maydoni, harbiy belgi, harakat-holat, jangovar tartib va h.k. ma‘nolarni bildiruvchi terminlar, harbiy sohada faoliyat ko‘rsatuvchi shaxs tushunchasini ifodalovchi nomlar, qo‘shin turlari, harbiy qism, bo‘linmalarni ifodalovchi istilohlar kabi mavzu guruhlariga ajratilgan holda batafsil sharhlandi.

“Zafarnoma”da qurol-yarog‘ tushunchasini ifodalovchi terminlar soni juda ko‘p bo‘lib, bu jihat o‘sha davrda jang olib borish uchun zarur aslaha turlarining juda takomillashganidan dalolat beradi. Masalan, *Naft va ra’dandázlar har sarıdın işlarıya maşyul boldılar* (239 b) gapidagi *naftandáz* نفت انداز va *ra’dandáz* رعدانداز terminlariga diqqat qaratamiz. Aslida *ra’d* so‘zining lug‘aviy ma‘nosi arabcha “momaqaldiraq, chaqmoq”ni anglatadi. *Ra’d* so‘ziga “otish, uloqtirish” ma‘nosidagi forscha-tojikcha *andáz* so‘zini qo‘shish bilan *ra’dandáz* termini hosil qilingan. Demak, bu yerda momaqaldiraqdek gumburlab portlovchi va chaqmoqdek olovli chaqnovchi qurol haqida so‘z ketadi³¹. Bunday hodisa faqat porox portlaganda yuz bergan: *Alqıssa, ikki tarafđın uruş erđı. Va bir-birigä oq va taxş va ra’dandáz urar erđilärkim, yamyurdek*. (273 a) Xitoyliklar va ulardan o‘rgangan mo‘g‘ullar porox bilan XIII asrdan tanish edilar. Turkiy xalqlar oltingugurtli chaqmoq toshlarni qadimda kashf etishgan. *Naftandáz* – “neft otuvchi

²⁷ Дадабоев Х., Хамидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи.– Тошкент: Фан, 2007.– Б. 100.

²⁸ Бартольд В.В. Сочинения. Т. II. Ч. I. – М., 1963. – С. 604.

²⁹ Будагов Л.З. Сравнительный словарь турецко-татарских наречий. Т. I. – С-Пб., 1869. – С. 527.

³⁰ Дадабоев Х., Хамидов З., Холмонова З. Ko‘rsatilgan monografiya. – Б. 34; Баскаков А.Н. Тюркизмы – социальная терминология в “Слове о полку Игореве”. // *Turkologica*. К 70 летию акад. А.Н.Кононова. – М., 1976. – С. 225.

³¹ *Ra’d to‘pi* haqida batafsil ma‘lumot olish uchun qarang: Дадабоев Х. Амир Темурнинг ҳарбий маҳорати. – Тошкент: Ёзувчи, 1996. – Б. 20-21.

qurol”. Demak, o’sha davrlarda to’plar va boshqa o’t ochish qurollari keng qo’llanilgan: ...*Oq va nayza bilän dimär čiqardilar. Va ba’zi yerlärdäkim, oq va nayza tegmäs erdi, ot va naft bilän ul badbaxtlarni küydürür erdilär* (331 a). Asarda *naftandáz* va *ra’dandáz* qurollarini ishlatuvchi harbiylarga nisbatan yarim kalka, ya’ni *ra’d atquči*, *naft atquči* birikmalari ham qo’llangan. Yarim kalkalar tilmochning ona tili imkoniyatlaridan mohirlik bilan foydalanish iste’dodidan dalolat beradi. Muhammad Ali Buxoriy ishlatgan har ikkala istiloh Navoiy va Bobur asarlarida uchramaydi.

Asarda qo’llangan harbiy leksikani uning ko’lami va ma’no xususiyatlari nuqtayi nazaridan, shuningdek, eski o’zbek tilining harbiy leksikasini mavzu guruhlari yoki semantik maydon jihatdan tasnif qilgan tadqiqotchilar ishlari bilan tanishgan holda, muhoraba, jang maydoni, harbiy belgi, jangovar harakat va amaliyotlar, harbiy sohada faoliyat ko’rsatuvchi shaxslar; qo’shin turlari, harbiy qism, bo’linmalar; harbiy taktika va strategiya; harbiy harakatlar chog’ida ishlatiladigan qurol-aslahalar; mudofaa inshootlari nomini bildiruvchi istilohlar kabi ichki mavzu guruhlari ajratib tahlil qilindi.

Z.Xolmonova tadqiqotida Saljuqiylar davrida *yabyu* يابغو va *šad* شد istilohlari “qo’shinning o’ng va so’l qanoti qo’mondoni” ma’nosida iste’molda bo’lgani haqida qiziqarli daliliy ma’lumotlar bor. “Boburnoma”da har ikki qism jang maydonida joylashish xarakteriga ko’ra, *buranyar* برانغار va *žavanyar* جوانغار deb yuritilgan³². “Zafarnoma”ning o’zbekcha tarjimasida *buranyar* va *žavanyar* terminlari faqat ikki martadan qo’llangan, boshqa o’rinlarda asosan *oň qol* va *sol qol* istilohlari ishlatilgan: *Va yana bir yasal amir Hájji Sayfuddin čeriki bilä žavanyarda turdi. Va bir yasal buranyarda šahzáda Umaršayxni qilib, Berdibek Sari Buya va Xudáydádi Husayniyni mubárizlar bilä turyuzdi. Va oň qol va sol qol bekläri va tümän bekläri va qošun bekläri, har birini öz yeridä turyuzub, yasallar tüzdilär* (125 a); *Oň qol va sol qolnuň čeriki Ankuriyaya mutavajjih bolsunlar. Va Qaysariyaya barib orduya qošulyaylar!*” (274 b)

Buranyar va **žavanyar** oralig’ida hujum uyushtiruvchi, jang olib boruvchi asosiy qism *gol* غول deb nomlangan bo’lib, lashkar safining orqarog’ida turgan: *Sáhibqirán alarni körüb, gol sari čapib zabtiya mašyul boldi* (88 a).

Tadqiqotda “Zafarnoma” tarjimasida qo’llangan *nafir*, *naqqára*, *kavs*, *buryu*, *kös*, *čindavul*, *davul*, *tabl*, *žaras*, *küräkä*, *karnaj*, *naji rumij*, *naji ebän*, *surnaj* kabi harbiy cholg’u asboblari nomini ifodalovchi leksemalar ham tahlilga tortildi.

Bobning 1.4. paragrafi “**Maishiy leksika**” deb nomlanib, unda ayni mavzu guruhga oid so’zlar bir qancha kichik guruhlarga ajratilib tahlilga tortildi.

“Zafarnoma”ning tarjimasida XVI asr boshlari o’zbek adabiy tili holatini o’zida to’liq mujassam etgan muhim manbalardan biridir. Mazkur asar leksikasi tadqiqi o’sha davr til xususiyatlari haqida qimmatli ma’lumotlar berishi bilan birga, unda qo’llangan so’zlarni hozirgi o’zbek adabiy tili va shevalariga qiyoslash orqali ularning ma’no taraqqiyoti, semantik-uslubiy xususiyatlari haqida muayyan to’xtamga kelish mumkin.

³² Холмонова З. “Бобурнома” лексикаси. – Тошкент: Фан, 2007. – Б. 101.

“Zafarnoma” tarjimasida oshxona, mehmonxona va yotoqxonaga oid maishiy leksika o‘ziga xos o‘rin tutadi. So‘zlar tahlili misolida maishiy leksika haqida tasavvur hosil qilish mumkin.

Közä كوزه odatda suyuqliklarni saqlash uchun ishlatiladigan qorni keng, bo‘g‘zi ingichka dastali idish nomi bo‘lib, *xum* so‘zi kabi “teshik, o‘yiq” ma’nosini ifodalash uchun qo‘llangan bo‘lishi mumkin. O‘zbek tilidagi *buloqning ko‘zi*, *derazaning ko‘zi* kabi birikmalardagi *ko‘z* so‘zining metaforik qo‘llanishi ham shunday taxminga asos bo‘la oladi. Xuddi *qumg‘onning og‘zi*, *o‘choqning og‘zi* kabi.

Manbadagi kiyim-kechak va bezak buyumlarini ifodalovchi so‘zlarning tahlili orqali o‘zbek xalqi milliy kiyimlari o‘sha davrda ham dunyoga mashhur bo‘lgani, ularning nomlarini o‘rganish esa asar bitilgan davr tilining xususiyatlarini ochib berishga xizmat qilishini anglash mumkin. Asardagi kiyim-kechak va bezak buyumlari nomlari *kiyim*, *ustki kiyim*, *ichki kiyim*, *bosh* va *oyoq kiyimlar*, kiyimlarga yordamchi buyumlarni ifodalovchi leksemalar kabi mavzu guruhlariga bo‘lib o‘rganildi.

“Zafarnoma” leksikasidagi kiyim-kechak nomlarini ifodalovchi so‘zlar ajdodlarning turfa kiyim-kechak turlariga egaligi jihatidan dunyoda yetakchi o‘rinlarda turishini anglatadi. Bu davrda kiyim-kechak nomlari, asosan, o‘z qatlamga oid so‘zlar bilan ifodalangan, ayni paytda ular bilan yonma-yon arabcha, forscha-tojikcha, ba‘zan mo‘g‘ulcha o‘zlashmalar ham qo‘llanib, sinonimlar qatorining voqelanishiga bois bo‘lgan.

Fota فوطه (181 b) so‘zi hozirgi o‘zbek tilida “matodan qilingan belbog‘”, “belga bir necha marta aylantirib o‘raladigan uzun belbog‘” ma’nosida qo‘llanishi izohlangan³³, fors-tojik tilida bu leksema “belbog‘ sifatida ishlatiladigan mato”, “dastorcha”, “ro‘mol”, “hammomda lungi vazifasini bajaruvchi mato” ma’nolarini anglatadi³⁴. Xorazm shevalarida ushbu so‘z *pota* shaklida qo‘llanib, “ayollarning boshga o‘ralib, uchlari belga aylantirib bog‘lanadigan katta qalin ro‘moli” ma’nosini bildiradi. Xorazmda, asosan, keksa yoshdagi ayollar *pota* o‘raydi.

XV-XVI asr miniatyuralarida erkaklar ishlatadigan buyum sobong‘ich, ya’ni *fota* tasvirlangan. U bo‘ksaga aylana o‘ralib, ingichka belbog‘ yordamida mahkamlangan. ...Ba‘zan *fotani* belbog‘ sifatida ham ishlatishgan³⁵.

Sof o‘zbekcha **isiryä** leksemasi “Sollanish, tebranish, egilish” ma’nosida qayd qilingan *sergäk* (*esruk sergälädi* – mast gandrakladi) bilan birlasha oladi. Eski turkiy tildagi *sergälä*= fe’li o‘zbek tilida *selkillä*= “chayqalmoq, tebranmoq, qimirlamoq, silkinmoq” ma’nolarini ifodalash uchun qo‘llanadi³⁶: *Ul jumladin ikki isiryäkim, mahdi ulyä Oljay Türkänniñ erdi, Husaynbekkä yibardi.* (30 b)

Dissertatsiyada *nigin* نغین (160 a); *žaváhir* // *žavhar* جواهر. (246 b), *gavhar* // *guhar* جواهر: (62 a), *buqtaq* برتاق: (116 b), *murassa* مدرسه. (299 a), *la’l* لعل (251 a), *yaqut* (248 b), *inžu* اینجو (55 b), *dur* در (74 a), *áltun* آلتون (284 b), *kümüš* كوموش //

³³ Ўзбек тилининг изоҳли луғати. V жилдли. IV жилд. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2008. – Б. 369.

³⁴ Фарҳанги забони тоҷикӣ. Дар ду жилд. – М.: Советская энциклопедия, 1969. – Ҷилди 2. – С. 449.

³⁵ Ҳасанбоева Г.К., Чурсина В.А. Костюм тарихи. – Тошкент: Ўзбекистон, 2002. – Б. 270-271.

³⁶ Усманова Ш. Олтой тилларида муштарак маиший лексика. – Тошкент: Фан, 2010. – Б. 167.

kūmāš كماش (171 b), *nuqra* نقرة (246 b), *žahiz* جهيز (152 b), *hamajil* : حمائل (159 b) kabi qimmatbaho tosh va metallarni ifodalovchi soʻzlar, shuningdek, *kalit*, *zaņu royan* (246 b), *saqarlat*, *aq uj*, *bárgáh*, *šámijána* (84 a), *taxt* (116 b), *sarájpara* // *sarápara*, *muxmal* (298 a), *sájabán* (316 b), *bel*, *kamand* (188 a), *matin* (190 a) kabi uy anjomlarini ifodalovchi birliklar tahlil qilingan.

Obida tarjimasida leksikasidagi soʻzlarning ayrimlari hozirgi oʻzbek adabiy tili va shevalarida ayni maʼno va shaklga ega boʻlsa, ayrimlari eskirgan, asar tilida ifodalagan maʼnolaridan boshqa semalari ham yuzaga chiqqan. Bu jarayonni muayyan soʻzlar tahlili misolida koʻrsatib berish tildagi soʻzlarning maʼno taraqqiyotiga oid qonuniyatlarni yanada kengroq ochib berishga xizmat qiladi.

Bobning **“Diniy leksika”** nomli 1.5. paragrafi “Zafarnoma”dagi diniy tushunchalar, diniy taʼlimotlardagi makon (*doxax*, *žahannam*, *žannat*, *bihišt*, *Makka*, *Madina*, *arásat*); diniy taʼlimot va oqimlar, diniy mansublik yoki mansub emaslik (*mazhab*, *islám*, *buddavij*, *káfir*, *musulmán*, *eʼtiqádsiz*, *mušrik*, *bidʼat*, *dinsiz*, *gabr* // *atašparast*, *ijmánsiz*, *butparastlik*, *šariat*, *din*, *dindár*, *žamáat*, *kufir*, *mazhab*, *muslim*, *mumin*, *šahid*, *γazij*, *qári*, *háži* // *hažžáž*, *hur*); diniy vaziyat, hodisa, holat va tuygʻular (*qijámat*, *taváf*, *zijárat*, *túž yol*, *sadaqa*, *vaʼz*, *táat*, *γazá*, *žihád*, *nikáh*, *sunnat*, *farz*, *taqdir*, *qazá*, *áxirzamán*, *baʼjat*, *vasijat*, *gunáh*, *žinájat*, *dafn*, *ziná*, *istiγfár*, *karámat*, *kibrijá*, *mubáh*, *nazr*, *sabr*, *saváb*, *sálih*, *saná*, *sadaqa*, *sehr*, *tablìγ*, *fatvá fáł*, *xun*, *xutba*, *γazát* // *γazá*, *γanimat*, *šafáat*, *širk*, *qasás*, *γajb*, *halál*, *harám*, *hižrat axláq*, *ijmán*, *sunnat*, *farz*, *taqvá*, *nasihat*, *ibádat*); diniy amallarni bajarish uchun moʻljallangan joylar (*zuhd*, *butxána*, *xánaqáh*, *ataškada*, *dauraka*, *ijdgáh*, *masžid*); diniy marosim va bayramlar, muqaddas kunlar (*Ramazán ijd*, *hajit*, *Qurbán*, *šaʼbì qadr*, *mavlud*, *áxirat*, *qijámat*, *juma*); farz amallari (*ijmán*, *kalimayi šahádat*, *namáz*, *zakát*, *haž*, *pešin*, *šám*, *xuftán*, *namázi asr*, *namázi pešin*); “paygʻambar” maʼnosi (*payγambar*, *nabij*, *rasul*, *Ahmad*); paygʻambarning koʻrsatmalari, amallari va u bilan suhbatda boʻlganlar (*hadis*, *sajjid*, *sahába*, *ansárij*); diniy mansab-unvon, darajalar (*šajx*, *sufi*, *imám*, *qázi*, *muftiy*, *muazzin*, *hažžáž*); diniy tasavvurdagi mavjudotlar (*pari*, *hur*, *γilmán*, *Buráq*, *žin*, *jaʼžuž-maʼžuž*, *munkarnakir*, *arváh*, *malak*, *farišta*, *šajtán*); muqaddas diniy kitob va uning qismlari (*tavrát*, *sura*, *ájat*, *haftijak*, *xatm*, *takbir Qurʼán*, *Kalám*, *duá*, *Kalámulláh*, *Musʼhaf*, *pára*, *sura*, *ájat*, *tilávat*); diniy narsa-buyum, libos (*zam-zam suvì*, *ábi haját*, *salla*, *dastár*, *but*, *sanam*, *alam*, *hižáb*, *tasbih*, *kafan*); Alloh va u bilan bogʻliq tushunchalar (*Arš*, *Arši aʼlá*, *bajtulláh*, *Tāhri*, *Xudá*, *yetti qavat ásmán*, *Sultán*, *Xálìq*, *Pádšáh*, *Haq*); avliyo, pirlar va ular bilan bogʻliq tushunchalar (*Bábá Saņu*, *mavlá*, *mavláná*); diniy soliq (*žuzja*, *xiroj*, *ushr*); diniy taʼlim muassasasi (*madrasa*); tasavvufiy soʻzlar (*maqám*, *xáža*, *tariqat*) kabi bir necha mavzu guruhlariga ajratib oʻrganildi.

“Zafarnoma”da “ibodat” maʼnosida *namáz* نماز teonimi faol qoʻllangan, *salát* صلاة oz ishlatilgan. Bu birlik pahlaviy tilida *namás* shaklida boʻlib, qadimgi eroniy tilida “egilmoq”, “taʼzim qilmoq” maʼnosidagi *nam* soʻzi bilan aloqador³⁷.

Hind tilida salomlashishni bildiruvchi *namaste* soʻzi tarkibidagi *namas* “egilmoq”, “taʼzim qilmoq”, *te* qismi esa “senga” maʼnosini bildiradi. Demak, bu

³⁷ Ўрозбоев А. Огаҳийнинг тарихий асарлари лексикаси. – Тошкент: Мухаррир, 2013. – Б. 63.

so‘z tarixan bir o‘zakdan tashkil topgan. *Namáz* “Islom ko‘rsatmalari bo‘yicha ibodat turi” ma‘nosini bildiradi.

Yodgorlik leksikasida ibodat bilan bog‘liq *namáz*, *namázi pešin*, *namázi digar*, *namázi xuftán*, *ijd namázì*, *namázi ijd*, *žuma namázì* // *žamáat namázì*, *ertä namázì*, *raka‘at*, *tañi namáz* (azon aytish) kabi birliklar faol qo‘llangan. Asarda “namoz”, “iltijo”, “shukrona”, “duo”, “fotiha” ma‘nolarini anglatuvchi arabcha *salát* so‘zi ham faol ishlatilgan. Asar tilida *šám namázì* birikmasi yo‘q, lekin payt anglatuvchi *namázšám* birligi mavjud. *Azán namazì* birikmasi ham manbada qo‘llanmagan, mazkur namoz turi *ertä namázì* birikmasi bilah ifodalangan.

“Yoddan biluvchi, saqlovchi” ma‘nosini ifodalovchi arabcha *háfiz* o‘zlashmasi “Qur‘oni karim” suralarini qiroat bilan o‘quvchi qoriga nisbatan qo‘llangan. XI asrlarda Sharqdagi musulmon mamlakatlar, jumladan, Movarounnahr va Xurosonda mumtoz g‘azal va dostonlarni yoddan aytgan kishi, shuningdek, o‘zi ham ijodkorlik qobiliyatiga ega, kuy-ohanglarni esda saqlash quvva (hofiza)si o‘tkir bo‘lgan, yuqori malakali ashulachi, xonanda³⁸ *háfiz* deb yuritilgan. *Háfiz* so‘zi “Zafarnoma”da “yetuk ashulachi” ma‘nosida qo‘llanmagan. Alisher Navoiy asarlarida esa *háfiz* so‘zi ashula aytuvchi ma‘nosida qo‘llangan:

Čekti bulbul kibi miñ lahn ilä dastán háfiz,
*Yoq anıñdek yana bu davrda xušxán háfiz*³⁹.

Tadqiqotning ikkinchi bobi “**Zafarnoma**” leksikasining **geneologik tadqiqi**” deb nomlanib, to‘rt paragrafni o‘z ichiga oigan.

Ma‘lumki, tilning leksik-semantik sathi mavjud so‘zlarning yig‘indisidan iborat. Ushbu sath tilning fonetik-fonologik va grammatik sathlaridan muttasil o‘zgarib, rivojlanib borishi bilan farqlanadi. Fan, texnika, madaniyatning rivojlanish jarayoni leksik-semantik sathning doimiy o‘zgarib turishini taqozo etadi. Shunga ko‘ra, tilning lug‘at sathi shakllanish va qo‘llanish doirasi jihatidan o‘zaro farqlanadigan bir necha qatlamlardan tashkil topadi⁴⁰.

Tildagi leksik (o‘z va o‘zlashma) qatlamlarni atroflicha tadqiq etish leksik-semantik taraqqiyot qonuniyatlarini belgilashda o‘ta muhim sanaladi. Zotan, leksika tarix, madaniyat, ilm-fan, ijtimoiy-iqtisodiy taraqqiyot bilan o‘zaro bog‘liq bo‘lib, ilmiy tahlilda ularni hisobga olmasdan turib, so‘z ma‘nolarining o‘zgarish manbalari va sabablarini aniqlash mushkul⁴¹.

Bobning “**Turkiy qatlam**” deb nomlangan **2.1.** paragrafida “Zafarnoma” leksikasida qo‘llangan umumturkiy so‘zlar turli davrlarga oid turkiy yozma manbalar, shuningdek, boshqa turkiy tillarda aynan yoki fonetik farqlar va ma‘no evrilishlari bilan ishlatilganini kuzatish mumkin.

Asar so‘z boyligidagi turkiy qatlamni u tarjima qilingan davrdan oldingi manbalar va hozirgi o‘zbek tili leksikasiga qiyoslab o‘rganish lozim. Shunday taqdirdagina XV–XVI asr eski o‘zbek adabiy tili so‘z boyligi haqida aniq tasavvur hosil qilinadi. Xususan, obida leksikasini hozirgi o‘zbek adabiy tili va shevalar

³⁸ Ислон энциклопедияси. – Тошкент: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2017. – Б. 661.

³⁹ Алишер Навоий асарлари тилининг изоҳли луғати. IV жилдли. I жилд. – Тошкент: Фан, 1983. – Б. 194.

⁴⁰ Холмонова З.Т. Тилшунослик назарияси. – Тошкент, 2019. – Б. 86.

⁴¹ Abdushukurov B.B. Qadimgi turkiy til. – Toshkent: “Navoiy universiteti” nashriyot-matbaa uyi, 2019. – B. 41.

soʻz boyligiga taqqoslash jarayoni juda koʻp soʻzlar tarkibida sodir boʻlgan fonetik, semantik oʻzgarishlarni aniqlash imkonini berdi.

“Zafarnoma”dagi turkiy qatlamning hozirgi oʻzbek tilida qoʻllanishi yuzasidan quyidagi toʻxtamlarga kelindi:

1. Asar matnida qoʻllangan soʻzlar hozirgi oʻzbek adabiy tilida shakl va maʼnosini saqlab qolgan: *yaxšilik, keňaş, uruş, yol, bariş-keliş* va h.k.

2. Asarda qayd etilgan soʻzlar hozirgi oʻzbek adabiy tili va shevalarida turli fonetik shakllarda qoʻllanadi: *ev* (uy), *jajav* (yakka), *bölük* (boʻlak), *azuq* (oziq) kabi.

3. Manbada ishlatilgan soʻzlar hozirgi oʻzbek tilida qoʻllanmaydi: *erän* (yigitlar, jangchilar), *qumaş, tura* (odam boʻyi barobar qalqon) va h.k.

4. Obida matnidagi ayrim soʻzlar hozirgi oʻzbek tilida maʼno kengayishi yoki maʼno torayishiga uchragan holda ishlatiladi: *mal, maʼraka, háfiz* va sh.k.

Muayyan soʻzning ikki yoki undan ortiq turkiy tilda uchragani uning tillarning birortasidan ikkinchisiga qabul qilinganini koʻrsatmaydi. Bunday umumiylikning sababi turkiy tillarning asli bir tomirga, bir genetik asosga aloqador ekani, ularning lugʻat fondi yagona manbaga taalluqli boʻlgani bilan izohlanadi.

Ushbu paragrafda turkiy qatlamga oid *uluy, oyruq, yurtçi, körünüş, jortavul, atquvçi, başlamış, jasaqi* kabi soʻzlar ham tahlilga tortilgan.

Bobning 2.2. paragrafi “*Arabiy qatlam*” deb nomlangan. Taʼkidlash joizki, hozirgi oʻzbek tili lugʻat tarkibining taxminan yarmini turkiy soʻzlar tashkil qilgani, qolgan qismini eroniy, arab, moʻgʻul, keyingi yuz yil davomida esa rus tilidan va rus tili orqali Gʻarbiy Evropa tillaridan hamda, oz miqdorda boʻlsa-da, hind, urdu, pushtu, xitoy va boshqa tillardan kirgan soʻzlar tashkil qiladi⁴². “Zafarnoma” leksikasi tarkibida ham arab, fors-tojik, moʻgʻul, xitoy, fransuz, tohar, hind, sanskrit va yunon tillariga oid birliklar uchraydi. Ayniqsa, arabcha va forscha-tojikcha oʻzlashmalar asarda miqdoran salmoqli oʻrin egallaydi.

Arabcha lugʻaviy elementlarning oʻzbek tili nominativ va derivativ tizimidagi oʻrni boʻyicha D.Hasanovanning nomzodlik dissertatsiyasida qiziqarli maʼlumotlar berilgan.

A.Kik “Zafarnoma” tarjimasida turkiy qatlamga oid 5201 ta, 3077 ta arabcha, 1211 ta forscha, 32 ta moʻgʻulcha, 10 ta yunoncha, 4 ta xitoycha, 3 ta fransuzcha, 2 ta sanskritcha, 1 ta toharcha soʻzlar ishlatilganini taʼkidlaydi⁴³.

3077 soʻzning arabcha boʻlishi asar soʻz boyligiga nisbatan 30 %dan ortiqni tashkil qilishini bildiradi. Hozirgi oʻzbek adabiy tili lugʻat tarkibining taxminan 13-20 % ini arabcha soʻzlar tashkil qiladi⁴⁴.

XIV– XV asrlar eski oʻzbek adabiy tili leksikasining sezilarli ulushini arabcha qatlam tashkil etadi⁴⁵. Alisher Navoiy nazmiy va nasriy asarlari soʻz boyligining

⁴² Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар. // Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 108.

⁴³ Ayse K. Zafer-mame-I Emir Temur, Muhammed Ali Bin Dervis Ali-yi Byhari (Inceleme – Metin – Dizin) Doktora tezi. С.III. – Istanbul, 2014.

⁴⁴ Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар.// Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 123.

⁴⁵ Боровков А. О языке узбекской поэзии // Общественные науки в Узбекистане. – Ташкент: 1961. № 10. – 42-43.

taxminan 30-33 % ini arab tilidan kirgan soʻzlar tashkil qiladi, forscha-tojikcha leksik elementlarning salmogʻi 18-20 % gacha boradi⁴⁶.

Koʻrinib turibdiki, Alisher Navoiy asarlari va “Zafarnoma”ning 1519-yildagi eski oʻzbek tiliga qilingan tarjimasida ishlatilgan arabcha soʻzlar miqdori foiz jihatidan bir-biriga mos keladi.

Oʻzbek tiliga bir qancha arab va fors-tojik soʻzlari kirib, ular oʻzbek tilidagi umumxalq elementlarini maʼlum darajada kuchaytirdi. Bunday soʻzlar oʻzbek tili tarkibida salmoqli oʻrin tutibgina qolmasdan, oʻz shaklini saqlagan holda, mahalliy dialektlar taʼsiriga ham uchradi⁴⁷.

“Zafarnoma”da faol qoʻllangan hamda “jang” va “jang maydoni” tushunchalarini ifodalovchi istilohlarning maʼno xususiyatlari borasida mulohaza yuritganda, ular ifodalagan maʼnolarga jiddiy eʼtibor qaratish lozim. Masalan, arabcha *maʼraka* oʻzlashmasi eski oʻzbek tilida: 1) “odamlar toʻplanadigan joy”; 2) “jang maydoni” maʼnolarini anglatgan: *Agarçi, heç andaç bolmadikim, öziniñ iligi işgä yetmiş bolçay, vale derlärkim, baʼzi maʼrakalärdä andin asari şijâat zâhir bolur ekändür*⁴⁸. *Va ul hamlada bir atliqni nayza bilän tüşürdi va anî baylab maʼrakadin çiqardi* (239 a). *Maʼraka* aslida arabcha *maʼrakatun* shakliga ega feʼl boʻlib, oʻzbek tilida “kurashmoq” maʼnosini ifodalaydi. Bu soʻz arab tilida “kurash”, “jang”, “kampaniya” maʼnolarini anglatadi⁴⁹. Mazkur soʻz “Oʻzbek tilining izohli lugʻati”da 1) “motam marosimlarining yigʻindisi va har biri”; 2) “toʻy, tomosha va shu kabilar munosabati bilan boʻladigan yigʻin, marosim”, 3) “jang maydoni, jang” kabi maʼnolarni angatishi bilan omonim soʻz deb belgilangan. Demak, *maʼraka* soʻzining “motam marosimlarining yigʻindisi va har biri”, “toʻy, tomosha va shu kabilar munosabati bilan boʻladigan yigʻin, marosim” sememalari XVI asrdan keyingi davrlarda shakllangan.

Bobning 2.3. paragrafi “*Eroniy qatlam*” deb nomlangan boʻlib, unda fors-tojik tillarida yozilgan manbalarning oʻzbek tiliga tarjima qilinishi bois mazkur tillarga xos koʻpgina soʻzlarning tilimizga kirib kelish jarayonini kuchaytirgani xususida bahs yuritilgan. Ushbu jihat “Zafarnoma”ning eski oʻzbekcha tarjimasida ham aksini topgan.

“Zafarnoma”da *dasturxân* دستورخوان soʻzi koʻchma maʼnoda ham qoʻllangan. *Bas, şadmánliq dasturxânini tartib, kámranliq şiräsini tarttilar.* (184 b) *Dasturxân* soʻzining kelib chiqishi baʼzan “dastur”, “urf-odat” maʼnolariga bilan bogʻliq holda talqin qilinadi. Aslida bu soʻz tojik tilida *dastárxân* shakliga ega. E.Vohidov *dasturxân* soʻzini *dastár* va *xvana* soʻzlaridan tashkil topganini taʼkidlaydi. “...*Dastár* ham *romál* singari bir boʻlak matoni anglatadi. *Dast* – “qoʻl”, *ro* – “yuz”, *mál* – “mato”. Uch soʻzni qoʻshsa – *dastromál*. Kichkina roʻmol *romálça* deyilgani kabi kichik dastor *dastárça* deyiladi. Bu soʻz koʻproq “belbogʻ” maʼnosida keladi. Oʻzbekning toʻni – toʻshasa – koʻrpacha, ustiga yopsa – koʻrpa, boshiga qoʻysa – yostiqlik boʻlganidek, *dastár* ham boshga oʻrasa – salla, qoʻl yuvsa

⁴⁶ Qarang: Абдушукуров В.В. Eski turkiy adabiy til leksikasi. – Toshkent: Tafakkur boʻstoni, 2015 – B. 73.

⁴⁷ Qarang: Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Тошкент: Ўзбекистон, 2015. – Б. 445.

⁴⁸ Захириддин Муҳаммад Бобур. Бобурнома (Нашрга тайёрловчи С.Ҳасанов. Масъул муҳаррир В.Раҳмонов) – Тошкент: Шарқ, 2002. – 368 б.

⁴⁹ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. Икки жилдли. 2-жилд. – Тошкент: Университет, 2003. – Б. 255.

– sochiq, ibodat qilsa – joynamoz, yozsa – dasturxon, o‘lsa – kafanlik bo‘lgan”⁵⁰. “...*Xán* esa bugungi tilimizda – *stol*. Ota-bobolarimiz chordana qurib o‘tirganlari uchun bizning stolimiz pastroq qilib yasalgan. Uni *xántaxta* ham deyiladi”⁵¹. ...Aslida bu so‘zlar arab xatida ikki xil yozilgan. *Stolni* anglatuvchi *xán* – *xáván* tarzida bitilgan va *xán* deb o‘qilgan. Bamisoli *Xávarazm* خوارزم yozib, *Xárazm* o‘qilgandek. Shu o‘rinda, hozir ham Xorazm shevalarida xamir yoyish uchun ishlatiladigan oshtaxtani *xona* deyilishini aytib o‘tmoq joiz. *Xona* “xavon” so‘zining tovush o‘zgarishiga uchragan shaklidir.

O‘zbek tili lug‘at tarkibida eroniy tillarga oid so‘zlar salmoqli o‘rin egallaydi. Bu xalqimizning uzoq tarixi bilan chambarchas bog‘langan. O‘zbek va tojik tillari asrlar davomida deyarli bir xil iqtisodiy-siyosiy va madaniy sharoitda yashab kelganlar⁵². Qolaversa, “Zafarnoma” fors-tojik tilidan o‘zbekchaga o‘girilganini hisobga olishda, turkiy so‘zlarga forscha-tojikcha so‘zlarning sinonim bo‘lib kelgan holatlarni nazardan qochirmaslik zarur.

Umuman, eroniy guruhga mansub tillarning eski o‘zbek adabiy tiliga ta’sirini “Zafarnoma”ning o‘zbekcha tarjimasida leksikasidan o‘rin olgan ayrim forscha-tojikcha so‘zlar misolida ko‘rsatib berish o‘zbek tilining turli taraqqiyot bosqichlaridagi leksik fondi, so‘zlarning genetik tavsifi haqidagi muhim ma’lumotlarni oydinlashtirishga xizmat qilishi bilan birga, turkiy va eroniy xalqlar orasidagi madaniy-gumanitar aloqalar ajdodlar hayotida nechog‘lik ahamiyatga ega bo‘lganini til materiallari orqali dalillab berishga xizmat qiladi.

Bobning “***Turkiy-mo‘g‘ul leksik parallelklari hamda boshqa tillarga oid leksemalar***” deb nomlangan 2.4. paragrafida “Zafarnoma” tarjimasida mo‘g‘ulcha qatlamning asosan ijtimoiy-siyosiy, etnik, harbiy, maishiy va hayvonot dunyosi kabi mavzu guruhlarida doir leksema va istilohlarning keng ishlatigani xususida mulohaza yuritilgan. *Qundyay* (kiyik), *buranyar*, *žavanyar*, *daruyā*, *tavačì*, *hiravul*, *navrar*, *qavčìn* kabi so‘z va terminlarlar mo‘g‘ul tilidan o‘zlashgan.

Har ikki (turkiy va mo‘g‘ul) tilda mavjud bo‘lib, aynan qaysi til so‘zi ekani aniqlanmagan leksik birliklar tilshunoslikda turkcha-mo‘g‘ulcha leksik parallellar deb atalmoqda⁵³. “Zafarnoma” leksikasidagi *azuqa*, *atabek*, *axtačì*, *bakavul*, *qaravul*, *qışlaq*, *suran*, *sujuryal*, *tümän*, *oyruq*, *ulus*, *jurt*, *jurtčì*, *jaray*, *ordu*, *jasaq* kabi istilohlar o‘zbek tilida ham, mo‘g‘ul tilida ham bor va har ikki tillarda bir xil yoki yaqin ma’nolarda ishlatiladi.

Agar mo‘g‘ul tili turkiy til, qardosh til deb tushunilganida keltirilgan so‘zlar umumturkiy leksik qatlamga mansub bo‘lar edi. Lekin o‘zbek va mo‘g‘ul tillari boshqa-boshqa til guruhlariga mansub. Har ikkala tilda uchraydigan, lekin biror belgisi bilan qaysi bir tilga mansubligini aniqlash qiyin so‘zlarning har birini tarixiy-etimologik tahlil qilish lozim bo‘ladi. B.Ahmedov ham o‘z kitobida turkiy-mo‘g‘ulcha *tavačì*, *žarčì* va shu kabi terminlarni sharhlagan⁵⁴.

⁵⁰ Воҳидов Э. Сўз латофати. – Тошкент: Ўзбекистон НМИУ, 2014. – Б. 73.

⁵¹ Ko‘rsatilgan joyda.

⁵² Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар // Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 109.

⁵³ Ўзбек тили лексикологияси. – Тошкент: Фан, 1981. – Б. 57.

⁵⁴ Аҳмедов Б. Тарихдан сабоқлар. – Тошкент: Ўқитувчи, 1994. – Б. 432.

Oltoylar turmushida ularning uylari muhim o‘rin tutadi. Ular yashaydigan, ko‘pchilik xalqlar *jurt* deb ataydigan uylar, ya‘ni kapalar daraxt shoxlari va po‘stlog‘i yoki kigiz va matolar bilan qoplanib, maxsus ustalar tomonidan tayyorlanadi. Bunday uylar tez va oson yig‘ib olinishi hamda yangi joyga ko‘chib o‘tganda qaytadan o‘rnatish uchun juda qulay bo‘lganligi bois, chorvadorlar hayotida juda qo‘l kelgan⁵⁵.

Toy توی asli mo‘g‘ul va turkiy xalqlar tilida “tantana” ma‘nosida ishlatiladi va barcha tantanalar ushbu leksema bilan ataladi. Shu sababli xalq yig‘inlari va ijtimoiy tadbirlar *qurultaj* قورولتای – mo‘g‘ulcha *Xuraltoy* (davlat to‘yi) deb nomlangan. Ovul va oilalarda o‘tkaziladigan tantanalar esa oddiy *toj* deb nomlangan⁵⁶. “Zafarnoma” leksikasida ham *qurultay* so‘zi “kengash” va “davlat to‘yi” ma‘nolarini ifodalaydi: *Va yana Sáhibqiránniñ işi bu erdikim, agarçi qurultaj qilib, beklári bilä va šahzádalar bilä mamlakat işi üçün keñäş qilur erdi* (318 a). *Sáhibqiráni kámkár qurultaj qilib, toy tartqandın soñ barča beklärgä ináyatlar qıldı va čerikdä yayaylarini atlandurdı.* (230 a)

Toy leksemasining etimologiyasi bo‘yicha mutaxassislar fikrlari haqida K.Danziyeva tadqiqotida keng ma‘lumot berilgan⁵⁷.

“Zafarnoma” tarjimasida hind, xitoy, yunon va boshqa tillarga oid o‘zlashmalar ham mavjud. Masalan, hindchadan o‘zbek tiliga o‘zlashgan so‘zlardan biri *but* bo‘lib, buddaviylar sig‘ingan “haykalcha, sanam”larni anglatadi: *Va andayı butxánaları buzdurub, butlarnı küydürdi* (174 a).

Kutvál کتوال so‘zi ham hindcha bo‘lib, “qal‘a va shahar soqchilari otryadlarining boshlig‘i” ma‘nosini ifodalaydi: *Sáhibqirán Zanjiy Tuniyini anda kutvál qoydı* (291 b). Yirik bargli, katta-katta gulli, suvda o‘sadigan ko‘p yillik o‘simlik nomini ifodalovchi hindcha *nilufar* so‘zi asar tilida ikki marta qo‘llangan: *Tir sahmidin erdi xalqı zár, Qib-qızıl yüzlári erdi nilufar* (84 a). *Távus* طاووس so‘zi ham hind tilidan o‘zlashgan: ...va *távus-u toti va özgä ajáyib quşlar köb erdi* (217 b). “Chodir, o‘tov” ma‘nosidagi *čadır* so‘zi ham hind tilidan o‘zlashgan: ...*Sáhibqirán Tümanniñ čádırıdın čiqqanda ul anda qalib erdi...* (20 a).

Eski turkiy tilda *jınžu* // *jenžu* // *žinžu* shakllariga ega “dur, marvarid” ma‘nosini beruvchi xitoycha so‘z “Zafarnoma”da prokopa hodisasiga uchragan holda *inju* shaklida ikki o‘rinda ishlatilgan: *Husaynbekkim, hargiz kişigä bir qara pul bermäs erdi, qorqunčdın bir avuč inju aña berdi* (55 b). Asar tilida *inju* so‘zining forsha-tojikcha *gavhar*, arabcha *dur* sinonimlari ham ishlatilgan: ...*boşlarıda altun buqtaq la‘l va gavhar bilä murassa va zarbáft tonlar kiyib, anváyi tajammul bilä olturub tururlar...* (116 b); *Kišíkim, öz-özige mayrur erür, Xirad ul kişidin, base, dur erür* (37 a).

Xitoycha *čaj* چای so‘zi “Oltin yorug‘” manbasida “qo‘ng‘iroqcha”, “Devonu lug‘otit turk”da “zarbli musiqa asbobining tarekasi” ma‘nolarida kelgan.⁵⁸ Demak, “Zafarnoma”da ham *čaj* termini “qutisimon trapetsiya yoki yoy shaklidagi, sim

⁵⁵ Бўронов А. Олтойлар. – Тошкент: Мухаррир, 2017. – Б. 17.

⁵⁶ Бўронов А. Ко‘rsatilgan asar. – Б. 65.

⁵⁷ Dənziyeva K. Azərbaycan dilində toy mərasimi leksikası (Lənkəran bölgəsinin materialları əsasında). – Bakı: Elm və təhsil, 2012. – S. 87-93.

⁵⁸ Древнетюркский словарь. – Л.: Наука, 1969. – С. 169.

torlar tortilgan, tirnama yoki qo‘sh cho‘p bilan urib chalinadigan jarangdor cholg‘u asbobi” ma‘nosini ifodalaydi: *Čertišib mutribläri čun Zuhra áhañ, Elikläridä daf birlä nay va čañ.* (129 a)

“Zafarnoma”da fors-tojikcha+xitoycha shakldagi **gulšan** so‘zi uch o‘rinda turdosh ot va bir o‘rinda joy nomi sifatida qo‘llangan: *Ču gulšan bolubtur jahán taxtidin, Yaruq boldi álam yana baxtidin* (128 a).

Umuman, tillarning o‘zaro ta’siri va aloqasida Buyuk ipak yo‘lining roli masalasini “Zafarnoma”ning o‘zbekcha tarjimasida leksikasidan o‘rin olgan ayrim so‘zlar misolida ko‘rsatib berish o‘zbek tilining taraqqiyot bosqichlaridagi leksik fondi, so‘zlarning genetik tavsifi haqidagi muhim ma‘lumotlarni oydinlashtirishga xizmat qilishi bilan birga, Buyuk ipak yo‘li ajdodlar hayoti, turmush tarzida nechog‘lik ahamiyatga molik bo‘lganini til materiallari orqali dalillab beradi.

Dissertatsiyaning III bobi “**Zafarnoma**”dagi **lug‘aviy birliklarning leksik-semantik xususiyatlari**” deb nomlanadi. Mazkur bob to‘rtta paragrafdan iborat. Bobning **3.1.** paragrafida asarda ishlatilgan ma‘nodoshlar borasida fikr yuritilgan. “Zafarnoma” tarjimasidagi sinonimlar lug‘aviy qatlamlar va ma‘noviy xususiyatlar nuqtayi nazaridan quyidagicha tahlil qilingan:

1. Turkiy so‘zlararo ma‘nodoshlik. Bunda o‘z qatlamga oid so‘zlar sinonim sifatida keladi. Bu holat fe‘l, sifat hamda ot turkumli so‘zlarda ko‘p kuzatiladi. Masalan, *ákä* so‘ziga ma‘nodosh sifatida *aya* termini ishlatilgan: *Va andin köcüb, Xäja ayağa barib tüšti...* (302 b) Lekin “Zafarnoma”ning o‘zbekcha tarjimasida *aya* termini Amir Temur oilasidagi yoki unga qarindosh ayollarga nisbatan ishlatilganini ham e‘tibordan qochirmaslik kerak. Bunda *ayä* so‘zi *ákä*, *aya* so‘zlariga sinonim hisoblanmaydi: *Šamsuddinbekniñ xatuni Buyan aya va qizi Dilšád aya elikkä tüšti* (66b). Asarda *xanım*, *begım* so‘zlari ham yuqori martabali ayollarga nisbatan qo‘llangan: *...Malakatbekni šahzädalar xizmatida qoydi va begımlär va ayalarniñ barčasini qaytardi* (118 a).

2. Turkiy (o‘zbek) va fors-tojik so‘zlariaro sinonimiya. O‘zbek tili lug‘at tarkibida eroniy tillarga oid so‘zlar salmoqli o‘rin egallaydi. Bu xalqimizning uzoq tarixi bilan chambarchas bog‘langan. O‘zbek va tojik tillari asrlar davomida deyarli bir xil iqtisodiy-siyosiy va madaniy sharoitda yashab kelganlar⁵⁹. Qolaversa, “Zafarnoma” fors-tojik tilidan o‘zbekchaga o‘girilgani hisobiga ham unda turkiy (o‘zbekcha) so‘zlar bilan forscha-tojikcha elementlarning sinonimik qatorga birlashgan holatlari ko‘p uchraydi. Masalan, turkiy *uruš* so‘zi bilan forscha-tojikcha *žañ*, turkiy *jaman* so‘zi bilan fors-tojikcha *bad* so‘zlari sinonimik uyani yuzaga keltirgan (230 a).

Asar matnida *el*, *ulus*, *xalq*; *oñ*, *baranyar*; *sol*, *žuvanyar*; *ordu*, *laškar*, *sipáh*; *jasal*, *saf*; *jayij*, *dušman*; *av*, *šikár*; *qattiq*, *ásán*; *Xudá*, *Parvardigár*, *Täñri*; *el*, *xaşamnišin* kabi sinonimik qatorlar faol ekani aniqlandi va ular keng tahlil qilindi.

3. Turkiy va arabcha so‘zlararo ma‘nodoshlik. Arabcha so‘zlar turkiy tillarga VII–VIII asrlardan o‘zlasha boshlagani bilan bog‘liq tarixiy sharoit barchaga ma‘lum. “Zafarnoma”dagi arab tilidan o‘zbek tiliga kirib kelgan ko‘pgina so‘zlar arab tilida ifodalaydigan ma‘nolaridan farqli ravishda boshqa ma‘nolarda

⁵⁹ Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар // Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 109.

qo‘llangan hamda o‘zbek tili qonuniyatlariga bo‘ysungan holda turli semantik o‘zgarishlarga uchragan. Bu holat arabcha so‘zlarning o‘zbekcha so‘zlarga sinonim sifatida qo‘llanishiga sabab bo‘lgan. Turkiy *keňaş* so‘ziga arabcha *maslahat*, *mažlis* so‘zlari sinonim sifatida ishlatiladi. “Sog‘lik, sog‘-salomat bo‘lishlik” ma‘nosidagi *sayliq* so‘ziga arabcha *salamát* so‘zdan *-liq* qo‘shimchasi orqali yasalgan *salámatlik* so‘zi sinonim hisoblanadi. *Ošul kün kečgä yaqin šahzáda Šáhruxnuş navkari Hirátdin kelib sayliq va salámatliq xabarini keltürdi* (196 b).

“Zafarnoma”dagi *üläštir=- qismat qil* (258 a), *beg-amir* (243 b), *qorýan-qal’a* (57 b), *suran-yavyá* (265 b) kabi sinonimlarning qo‘llanishida ham o‘ziga xosliklar kuzatildi.

4. Turkiy (o‘zbekcha), fors-tojikcha va arabcha so‘zlararo ma‘nodoshlik. Muayyan so‘zlar o‘zga tilga oid element bilan sinonim deb baholanishi uchun, avvalo, ular bir xil ma‘noga ega bo‘lishi kerak. Ikkinchidan, o‘zlashgan so‘z shu tilning leksik birligiga aylangan bo‘lishi kerak⁶⁰. “Zafarnoma”ning o‘zbekcha tarjimasida bunday talablarga javob beradigan turkiy, forsha-tojikcha va arabcha so‘zlar asosida hosil bo‘lgan sinonimik qatorlar ko‘pchilikni tashkil qiladi. Masalan, turkiy *kiši- kimsä* fors-tojikcha *mardum*, arabcha *ádam, insán, bašar* (70a, 273a) so‘zlari ma‘nodoshlik qatorini shakllantirgan.

5. O‘zlashma so‘zlararo ma‘nodoshlik. Bu jarayon boshqa tillardan narsa-buyum, tushuncha bilan birga uni ifodalovchi so‘zning kirib kelishi yoki boshqa tillarga oid sinonimlarning o‘zlashishi bilan shu so‘zga sinonim bo‘lgan o‘z so‘zining iste‘moldan chiqib ketishi kabi omillar asosida sodir bo‘ladi.

Eski o‘zbek adabiy tilining fors-tojik va arab tili ma‘nodoshligi ko‘p kuzatilgan davrlarda (XIV–XVII) turkiy muqobilning iste‘mol doirasi nisbatan toraygan⁶¹. Navoiy asarlarida uchraydigan *jazuq // jaziq* turkiy so‘zi “Zafarnoma”da ўя ishlatilgani holda, uning *ajb* (arabcha), *gunáh* (fors-tojikcha) sinonimlari keng iste‘molda bo‘lgan: *Bu uluy ajb tururkim, mundaq čerik yiyilib heč iš qilmay qaytqaybiz* (307 a); *Alarniň xátirlari jihatidin gunáhidin kečib alargä bayišladı.* (26 b) Obida leksikasida *žahán-álam; davlat- mamlakat; inájat- tuhfa; imára-inšáát* kabi o‘zga tillardan o‘zlashgan sinonimlar shular jumlasidandir.

Asarda arab tilidan kirgan *sadá- nıdá; alámat- asar; ádam- bašar- insán; qazá- favt; pušajmán- nadámat; muláqát- suhbat* kabi so‘zlarning o‘zaro ma‘nodoshlikni hosil qilganligi aniqlandi.

Bobning 3.2. paragrafi asarda qayd etilgan omonimlar tahliliga qaratilgan. “Zafarnoma”ning o‘zbekcha tarjimasida bir turkum doirasida shakldosh bo‘lib, grammatik shakllarni qabul qiladigan hamda turli so‘z turkumlari doirasiga xos bo‘lib, faqat asos qismi nuqtayi nazaridan shakldosh bo‘ladigan so‘zlar talaygina. Asardagi omonimlar asosan narsa-buyum, uning belgisi hamda harakat-holatini bildirishga xoslangan. Chunonchi:

Böläk I – “guruh”: Badyisdin bir böläk kiši at keltürüb satarlar edi va qalın el yiyilib savdá qılurlar edilär (8 b); 2) “qism”: *Va čeriki nečä böläk erdi.* (261 b)

⁶⁰ Ўзбек тили лексикологияси. – Тошкент: Фан, 1981. – Б. 247.

⁶¹ Дадабоев Н., Хамидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007. – Б. 100.

Böläk II – “sovg‘a”, “tortiq”: *Háji Vazir atliq navkarini köb böläklär bilän va atlar va qatar xaçirlar-u tevälär va qumaşdin bihad hazratqa yibardi* (62a). Asarda *böläk-böläk* takroriy so‘zi ko‘p ishlatilgan bo‘lib, u “bir guruh odam”, “alohida-alohida” kabi ma‘nolarni ifodalaydi.

Bay باغ I – turkiy so‘z bo‘lib, “biror narsaning to‘dalab bog‘langan holati” ma‘nosini ifodalaydi: ...*Va har bir atliq ikki uluy bay šax alib, atniq ikki yanida býlasunkim...* (24 a)

Bay باغ II – forsha-tojikcha so‘z bo‘lib, “mevali daraxt ko‘p ekiladigan yer maydoni” ma‘nosidadir: *Va bir bay içidä bir košk saldi va bu bayniq ati “Bayi davazdah burj” boldi* (74 b),

Bobning 3.3. paragrafda asardagi antonimlar lug‘aviy qatlamlar va ma‘noviy xususiyatlar nuqtayi nazaridan turli ko‘rinishga egaligi, ular turkiy, arabcha va forcha-tojikcha qatlamga oid bo‘lib, asosan ot, sifat, fe‘l va ravish turkumlariga xos so‘zlarda namoyon bo‘lgani ochiqlandi.

“Zafarnoma” da o‘z va o‘zlashma qatlamga taalluqli so‘zlar narsa-hodisa va shaxs bildiruvchi so‘zlar qarama-qarshilikni yuzaga chiqarganini ko‘rish mumkin. Bu jarayon boshqa tillardan narsa-buyum, tushuncha bilan birga ularni ifodalovchi so‘zning kirib kelishi yoki boshqa tillarga tegishli antonimlarning o‘zlashishi kabi omillar asosida sodir bo‘ladi.

Masalan, *äkä* اكا // *aya* آغا ma‘nodoshlariga antonim sifatida *ini* termini ishlatilgan: ...*Husaynbekniq inisini yibardi*. (58 a) Asar tilida *äkäning ükä* antonimi mavjud emas. Shuningdek, *birádar* so‘zi ham ishlatilmagan, faqat bir o‘rinda “aka yoki ukaning farzandi” ma‘nosidagi *birádarzáda* (315 b) so‘zi bor. *Aya* va *ini* so‘zlari ishtirokida *aya-ini* juft so‘zi yuzaga kelgan: *Anda Sayin Temür bilä Murádnä va aya-inilärinikim, alardän yaman harakat zahir bolub erdi, yasaqqa yetkürdilär* (269 b).

Asar tilida oq qol – sol qol; ayuz (boshlanish) – *ayaq* (oxir); *kelgüçl – baryuçl; atliq – jajaq; báqij – fánij* kabi so‘zlar antonimligi ham mavjud. Shuningdek, *uruš – jaraš, uruš – tinčlik, oq qol – čap qol, vafá – jafá, šarq – yarb, janub – šimál, kündüz – kečä, šám – taq* kabi narsa-hodisa hamda o‘rin va payt bildiruvchi so‘zlar antonimligi kuzatildi.

So‘z turkumlari bo‘yicha antonimlar belgi bildiradigan so‘zlar doirasida, ayniqsa, sifat va ravishlar orasida ko‘p uchraydi⁶². “Zafarnoma” leksikasi tarkibida xususiyat-holat va shakl-hajm bildiruvchi *šád – yamnák, uluy – kičik* kabi sifatlar antonimligi talaygina.

Manba leksikasidagi *bar= – kel=, bar= – qajt=, bar= – jan=* (qaytmoq), *jur= – tur=* (to‘xtamoq), *kir= – čiq=, al= – ber=, kij= – ječ=, buz= – tüz=, jat= – tur=* kabi harakat so‘zlari antonimiyasi; *köb – az, yuqori – past, avval – soq, içkäri – tašqari, taqlasi – kečäsi, tez – sekin* kabi ish-harakat va holatning belgisini bildiruvchi so‘zlar antonimiyasi ham tahlil qilindi.

Bobning 3.4. paragrafi “*Polisemiya*” deb nomlanadi. Ma‘lumki, polisemiya bir turkum doirasida leksik ma‘nolardan tarkib topishi, ularning o‘zaro bog‘liq bo‘lishi, ma‘nolarning ayni so‘zning o‘ziga oidligi bilan boshqa hodisalardan

⁶² Раҳматуллаев Ш., Маматов Н. Шукуров Р. Ўзбек тили антонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1980. – Б. 7.

ajralib turadi⁶³. Asar leksikasida *tüz* sifati “to‘g‘ri, rost, kelishgan” ma‘nolarida ishlatilgan: *Alibekniñ zavál küni axšamiya yetib erdi va baxt andin qaytib erdi, anı qoymadikim, tüz yolida baryay* (83 b); *Arqámki, erur xizmati Islám ućun egri, Bu egrilik ućün zafar arqasi bolur tüz.* (130 a) Ushbu so‘z asarda “saf tortgan qo‘shin” ma‘nosida ham ishlatiladi: *Čerik tüzi ćun ćiqti álam ara, Ki kün boldi tündek yana qap-qara.* (72 a)

Tü=z توز fe‘li ham polisemantik hisoblanib, asar tilida quyidagi ma‘nolarda qo‘llangan:

1. Bino qilmoq, yaratmoq: *Va Sáhibqiránkim, ba‘zi viloyatlarni alib buzar erdi va ba‘zini tüzub, imárat qilur erdi, ul pádšáhliq maslahati ućun erdikim, pádšáh siyásat qilmayanća viláyat tuzalmas.* (107 b)

2. Qo‘shinlarni safga tizmoq, qo‘shin hozirlamoq: *Ikki tarafdin čerik Balx muqobilasida yetišib, Abdulláh ariyini ortada olib, yasal tüzdilar va uruśqa yuzlandilar.* (21 a) *Šahzáda Karmina mavzeyida duşmanlarya yetib, ikki tarafdin saflar tüzatib, uruś ettilar.* (68 b)

3. Musiqa asbobini chalmoq: *Va alarniñ ićidä Xája Abdulqádirkim, nádirul-asr va yagánayi zamána erdi, ud áhajiñi tüzub, Dávuđtek nayma etib, bu duáni der edi* (185 a).

“Boburnoma”da forscha *jašn* جشن so‘zi *čašn* shaklida qo‘llanib, “ziyofat”, “to‘y”, “bazzm” ma‘nosini anglatgan: *Andin soñ türk va hind umarálarini ćarlatib, čašn berdük* (BN.265.II). Navoiy asarlarida ham bu so‘z “tantanali yig‘ilish”, “bazzm” ma‘nosida qo‘llangan⁶⁴. Bu so‘zning ikkinchi harfi *o* bilan yozilib “maza-ta‘m” ma‘nosini ifodalagan o‘rinlar ham bor: *...ćüćükligidä zardálu mayxuślugidin aändäk čašnibar* (BN.35.I). “Xazoyin ul-maoniy” devonida *čas* qo‘shma so‘zning ikkinchi komponenti sifatida kelib, “ichuvchi”, “totuvchi”, “qiluvchi” ma‘nosida qo‘llangan:

May ićrä aksin ara sáfčas̄ya ayš-u naját,

*Qadahda naš‘añ ilä durdikašya zavq-u surur*⁶⁵.

Rus tilida “kosa”, “qadah”, “jom” ma‘nosidagi *časa* so‘zi, shuningdek, tilimizga o‘zlashgan “dastali piyola”, “kosacha” ma‘nosidagi *časka* so‘zlari ham, bizningcha, “ichuvchi”, “totuvchi” ma‘nosini beruvchi forscha *čas* so‘zidan kelib chiqqan. Forscha *časma* so‘zidagi *čas* ham shu asosida voqelangan.

“Boburnoma”da “tatib ko‘ruvchi”, “ovqat nazoratchisi” ma‘nosida *čašnigir* so‘zi ishlatilgan (BN.217.I). Hozirgi o‘zbek tilida *čašnaćilik, čašnagirlik* so‘zlari “uzum, vino, oziq-ovqat mahsulotlari yoki o‘simlik xomashyosi sifatini ko‘rish, hidlash, ta‘m bilish, eshitish a‘zolari orqali aniqlash” ma‘nosida ishlatiladi⁶⁶. Bizningcha, “maza-ta‘m” ma‘nosidagi *čašn* so‘zining “ziyofat” tushunchasini anglatuvchi ko‘chma ma‘nosi paydo bo‘lgan.

“Zafarnoma” tarjimasidagi polisemantik so‘zlarning o‘ziga xos qo‘llanishi, ayrim so‘zlar semalarining ishlatilishi jihatidan o‘sha davrlarda yaratilgan boshqa

⁶³ Миртожиев М. Ўзбек тилида полисемия. – Тошкент: Фан, 1975. – Б. 47.

⁶⁴ Алишер Навоий асарлари тилининг изоҳли луғати. Тўрт жилдли. 3-жилд. – Тошкент: Фан, 1984. – Б. 458.

⁶⁵ Қо‘rsatilgan lug‘at. – Б. 457.

⁶⁶ Ўзбек тилининг изоҳли луғати. 5-жилдли. 4-жилд. – Тошкент: Ўзбекистон миллий энциклопедияси.- Тошкент, 2008. – Б. 465.

manbalardagidan farq qilishi kabi omillar eski o‘zbek adabiy tilining XVI asrdagi takomiliga ushbu asar so‘z boyligining qo‘shgan hissasini ko‘rsatib berishi shubhasiz.

Dissertatsiyaning IV bobi **“Zafarnoma” leksikasining funksional-stilistik xususiyatlari**” deb nomlanadi. Mazkur bob uchta paragrafdan iborat.

Bobning **4.1.** paragrafi **“Zafarnoma”ning tili va uslubi**” tarzida shakllantirilgan. Ushbu paragrafda tadqiq qilinayotgan manba tilining uslubi haqida so‘z yuritilgan bo‘lib, asar tarixiy mavzuda yozilgan bo‘lishiga qaramay, unda badiiy uslubga xos xususiyatlar ustunlik qilishi kuzatildi. Chunki asar tilida ko‘chimlar, badiiy tasvir vositalari, uslubiy figuralar juda ko‘pchilikni tashkil qiladi. Unda o‘sha davr adabiy tili va umumxalq tilida mavjud so‘zlar, shuningdek, boshqa til uslublariga xos lisoniy vositalarning qo‘llangani obidani badiiy uslub sifatida belgilashga asos bo‘ladi. Asar tarjimoni mavjud so‘z boyluklaridan ustalik bilan foydalangan, ayrim til vositalarini yangi ma‘no hamda vazifalarda qo‘llay olgan. Manbada Amir Temurning hayoti, faoliyati, harbiy yurishlari bayoni tarixiy haqiqatga asoslanib ifodalangani barobarida voqealar tasviri, jang voqealari bayonida muallif va asarning tarjimoni mubolag‘a, ko‘chim, o‘xshatish, sifatlashlarni keng ishlatgan. Asar matnida undov va taqlidlar, dialoglar, ko‘chirma hamda o‘zlashtirma gaplar faol qo‘llangan. Asarda juda ko‘p she‘riy parchalar keltirilgan bo‘lib, mutaxassislarning ta‘kidlashicha, tarjimon ularni eski o‘zbek adabiy tiliga erkin o‘g‘irgan. Shuningdek, “Quroni karim” sura va oyatlari, hadislar ham asar tilini badiiylashtirishga xizmat qilgan.

Bobning **4.2.** paragrafi **“Atash ma‘nosiga ega so‘zlarning funksional-stilistik xususiyatlari**” deb nomlandi. “Zafarnoma”ning eski o‘zbek adabiy tiliga tarjimasidagi lisoniy birliklar o‘ziga xos funksional-stilistik xususiyatlarga egaligi bilan diqqatni tortadi. Asardagi lisoniy birliklarning xususiyatlarini ko‘rsatib berish uchun u bilan bir davrda yaratilgan “Boburnoma” tiliga qiyoslab o‘rganish juda muhimdir. Masalan, har ikki asar tilida bayram, marosim tushunchasini ifodalovchi nomlarning faol ishlatilganini kuzatish mumkin. Chunonchi, *Navruz*, *Ruza*, *Ramazán* bayramlari va ularning o‘tkazilishiga oid qiziqarli ma‘lumotlar bor.

Ijd عيد arabcha so‘z bo‘lib **‘ijd (ip)** shakliga ega; o‘zbek tilida kasrali ayn tovushini **i** tovushiga almashtirib talaffuz qilinadi. Bu so‘z asli **a:da** fe‘lining “bayram qildi” ma‘nosidan hosil qilingan masdar bo‘lib, arab tilida “bayram” ma‘nosini, o‘zbek tilida esa “hayit” ma‘nosini anglatadi: *iydi ramazán*⁶⁷.

Arabcha *ramazán* رمضان so‘zi *ramadan(un)* shakliga ega; o‘zbek tiliga *dz* undoshini **z** undoshiga, cho‘ziq **á** unlisini **a** unlisiga almashtirib qabul qilingan: *ramadán* → *ramazân* (ramazon); ko‘p ma‘noli *ramida* fe‘lining “qiyinchilik keltirdi” ma‘nosi bilan hosil qilingan I bob masdari bo‘lib, “qamariya yil hisobidagi to‘qqizinchi oy” (“ro‘za tutiladigan oy”) ma‘nosini anglatadi⁶⁸.

Ma‘lumki, islomda asosan ikkita rasmiy diniy bayram mavjud bo‘lib, ular katta bayram – *Qurbán hajjti* (arabcha nomi – “Iyd al-kabir”, “Iyd al-adha” عيد الكبير // عيد الاحدى) yetti kun, hozir uch kun – hijriy zulhijja oyining 10–13-kunlarida

⁶⁷ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. Икки жилдли. 2-жилд. – Тошкент: Университет, 2003. – Б.160.

⁶⁸ Ko‘rsatilgan lug‘at. – Б. 352.

va kichik bayram – *Roza hajitî* (arabcha nomi “Iyd as-sag‘ir”, “Iyd al-fitr” عيد الصغبر // عيد الفطر) ham uch kun – shavvol oyining 1-3-kunlarida nishonlangan.

“Zafarnoma” va “Boburnoma” da mazkur bayramlar nomi so‘zlashuv uslubiga xos *ijd* so‘zi bilan ifodalanganini, ba‘zan *Ro‘za hayiti Ijdi fitr* shaklida berilganini ko‘rish mumkin: ... *Ijd kuni erdi, ul yerda namozi iyd o‘qub, niyoz yuzini tufroqqa surtub, anda ijd qildi.* (131 a) *To‘nglasi Ijdi fitr namozini anda qilib, Samarqand ustiya mutavajjih bo‘lub, Obyor qo‘ruyiga tuštuk.* (Boburnoma. 55. II)

Ramazon oyi boshlangan payt *ijd hılalı* عيد هلالی birikmasi bilan atalgan o‘rinlar ham bor: *Ijd hılalı bu yurtga koruldi* (BN. 177. II). *Hılál* so‘zi “yangi oy” demakdir.

Ijd so‘zidan -goh qo‘shimchasi orqali *ijdgáh* عيدگاه – “bayram o‘tkaziladigan joy” ma‘nosini beruvchi so‘z ham yasalgan: “*Va Mirzá Kámran Qandahárdin Kábulya kelgan ekandur. Ijdgáh*ta muláqát qilib, hayrán bolub, tavajjuh sababini sorabtur” (BN. 266. I); ...*qabul qilyon yarmaqni alib, xazinaya tabšurdi va iyd kuni hazrat ijdgáh sari atlanib, ul hazratniñ atiya xutba oqudilar va iyd namázini oqub, yurtiya tušti.* (104 a)

Ijd so‘zi antroponimlarga ko‘chgan holat ham uchraydi: *Ijd Xájani qaravulluqqa yibardilar.* (107 a) Hozirgi tilimizda *ijd* so‘zi antroponim sifatida uchramasa ham, uning variantlari *Hajit, Hajitžan, Hajitbaj, Hajitgul; Roza, Rozibaj, Orázugul, Orázmát; Qurbán, Qurbánaj* kabi ko‘rinishlarda mavjud.

Ma‘noni kuchaytirish uchun *asru azim, qattiq* so‘zlari yordamida orttirma daraja hosil qilingan: *Va Jahonšáh Bahádur tumani bila bir yandin kelib dušmanlarya hamla qildi va üsru äzim qättiq uruš bo‘ldi.* (169 a)

“Zafarnoma” matnida miqdor va tartibni bildiruvchi so‘zlar ham o‘ziga xos funksional-stilistik xususiyatlarga ega.

Asar tilida forscha ikkita son nomi qo‘llangan. Bular *jak* va *du* so‘zlaridir. *Yak* so‘zi bir marta, *du* so‘zi uch marta ishlatilgan: *Bu hálatdin hazrat sáhibqiránniñ koñli azurda boldi, bávujud ulkim, alar dušman bila bîr – jak erdilar.* (42 a) *Bîr* so‘zining o‘zbekcha va forscha variantlari orqali takroriy ravishlar hosil qilingan bo‘lib, *bîr-bîr, jakba-jak* so‘zlari ishlatiladi: *Agar barčani bîr-bîr bayan qilsak, uzun-uzaq bolur.* (121 a)

Xudoyiki qudratdin yetti falak,

Aning vahdatiya jahon jakba-jak. (127 a)

Asarda *bîr* leksemasi 494 marta qo‘llangan. Shuningdek, *bîr-bîr* takroriy so‘zi 120 marta ishlatilgan. *Bîr-ikki* juft so‘zi faqat bir o‘rinda aks etgan.

Tarkibida *jak* يك so‘zi qatnashgan *jakžihat, jakdîl, jakšanba* so‘zlari ham mavjud: *Aniñ muxolifatiya jakžihat bo‘lmoq kerak* (53 a); ... *yakdîl ittifoq qilib...* (56 b)

Du دو sonining qo‘llanishiga misol: *Tañ erur mamlakate bar du šáh, Kordimu kiši falak ichra du máh?* (52 a)

Toqquz soni takroriy tarzda “kelin tomonga yuboriladigan to‘qqiz dasturxon” ma‘nosida ishlatiladi: *Va toqquz-toqquzlar-u peškašlarkim, yibarib erdi, barčani tartti.* (145 b)

Juft sonlar chama, taxmin ma‘nolarini anglatgan: *Va čerik eliga on kišiga jigirmi-ottuz qiz-u xotun olja tušub erdi.* (207 b)

Lak soʻzi “yuz ming” maʼnosini ifodalagan: *Suvalak toyiniy daralaridakim, ul yerni b̄ir lak va dangi Hindustan viloyatidin tutarlar, gabrlardin kob kiši anda yiyilib turur.* (212 b)

“Zafarnoma” matnida olmoshlar ham oʻziga xos vazifaviy, uslubiy xususiyatlarga ega. Kishilik olmoshlari *men, sen, ul // u, b̄iz, s̄iz, ular // alar* shaklida ishlatiladi. Va *meḡa* soʻzlar aytib yibardiḡkim, zarurat boʻlib *seḡa* keldim (266 a) *Ul* soʻzi 967 marta ishlatilgan, *u* soʻzi esa 18 marta qoʻllangan. *Ular* soʻzi bir marta ishlatilgan: *Ular, yoz erdikim, Tabrizya yettilar.* (259 a) Boshqa oʻrinlarda *alar* shakli ishlatilgan:

*Ki bašdin ayaq temur ičinda yarq,
Qaranyu alar gardidin yarb-u šarq.* (7 a)

III shaxs birlikdagi kishilik olmoshi *an̄ḡ, an̄, aḡa, anda, andin* shakllarida ishlatilgan. Va *beklar ani s̄ahibqir̄an qašiya kiyurdilar.* (273 b) *Musulm̄an bolȳandin soḡ seni and̄aq in̄ayat va šafqat qilurbizkim, ālam ahli and̄in hayr̄an qalgaylar.* (280 a)

Men, sen, b̄iz, s̄iz kishilik olmoshlari yuzasidan olib borilgan kuzatishlar ularning stilistik imkoniyatlari keng ekanligini koʻrsatdi. Masalan, *kamina, faqir, banda, benav̄a, mazlum, n̄atav̄an, telba, šikasta, qul, haqir* kabi birliklar qadimdan *men* olmoshining sinonimlari boʻlib kelgan. Hozirgi oʻzbek adabiy tilida ular qoʻllanmaydi. Ammo badiiy uslubda, tarixiy mavzulardagi adabiy asarlarda ularga duch kelinadi⁶⁹.

Soʻzlovchining kamtarlik xususiyatini boʻrttirish uchun olmoshlashtirish hodisasidan foydalaniladi. Bunda *ādam, k̄ish̄i, kamina, faqir, banda* kabilar ishlatiladi⁷⁰. *Men* olmoshi oʻrnida ot turkumiga oid soʻzlar yakka holda yoki izofa koʻrinishida *kamina, banda, bandayi kamina, bandayi haq̄ir x̄aks̄ar* kabi shakllarda uchraydi. (281 a, 77 a, 2 b)

Harakat belgisini bildiruvchi soʻzlar ham asar tilida oʻziga xos funksional-stilistik xususiyatlarga ega. Asarda payt bildiruvchi ravishlar koʻp ishlatilgan: *Ikki kunyača hazrat sabāh erta atlanur erdi va āqš̄am tušar erdi va har bir bek va šahz̄adaya yetar erdi.* (121 a)

Tadqiqotda asarning stilistik xususiyatlari keng yoritib berildi. Bunda manbadagi soʻzlarni funksional xususiyatlari bilan yonma-yon tahlil qilish usulidan foydalanildi.

Nisbiy motivlanganlik leksik birliklarning munosabati yoki oʻzaro nisbati yordamida aniqlandi. Matnda *t̄ülk̄i* تیلکو soʻzi orqali oʻxshatish va metaforalarning hosil qilinishi nisbiy motivlanganlikka misol boʻla oladi: *T̄ülk̄idek jangaldin čiqtilar va kaminda turyan šerlardin ȳafil erdilarkim, n̄aḡah ul bah̄adurlar kaminlardin čiqib, ul k̄af̄irlar ustiga tokuldilar.* (216 b)

*T̄ülki nečük q̄ilur bu jah̄an ičr̄a šeri nar šik̄ar,
Yalyan erür bu s̄öz, biliḡ, ey ahli ruzḡar.* (51 b)

⁶⁹ Юсупова О.С. Ўзбек тилида олмошларнинг функционал-стилистик хусусиятлари: Филол. фан. номз. ...дисс. автореф. – Тошкент: 2011. – Б. 10.

⁷⁰ Қиличев Э. Ўзбек тилининг амалий стилистикаси. – Тошкент: Ўқитувчи, 1992. – Б. 48.

“Zafarnoma”da *sultáni falak, yetti iqlim báybáni* (Quyosh), *hazrat sáhibqiráni gitisitán* (Amir Temur) kabi perifrazalar, shuningdek, *vafát bol=, žánni tápšur, bu álamdìn özgä álam sarì ket* kabi evfemizmlar tahlil qilindi.

Amir Temur va boshqa shaxslar, turli holat, voqea-hodisalarni chiroyli tasvirlashda asar muallifi va uning tarjimoniga o‘xshatishlardan foydalanish juda qo‘l kelgan. Shuning uchun ham asarda eng ko‘p uchraydigan tasviriy vosita o‘xshatishlar hisoblanadi. Masalan, quyidagi yaxlit parchada o‘nta o‘xshatish mavjud: 1) *hurdek* (mo‘g‘ul qizlarining siymosi); 2) *aytek* (mo‘g‘ul qizlarining go‘zalligi); 3) *áftázbek* (mo‘g‘ul o‘g‘lonlarining ko‘rkamligi); 4) *paridek* (mo‘g‘ul qizlari nozikligi); 5) *čun guhar* (mo‘g‘ul qizlarining bebaholigi); 6) *ču máh* (mo‘g‘ul qizlarining chehrasi); 7) *čun šakar* (mo‘g‘ul qizlarining lablari); 8) *sarv-u šamšádek* (mo‘g‘ul qizlarining qaddi-qomati); 9) *sarvi arrádek* (mo‘g‘ul qizlarining qaddi-qomati). 10) *behšttek* (joy, Dashti Qipchoq yurti).

Anča hurdek moyul qizlari tüšüb erdikim, hazratqa yüyilyani beš miñdin artuqča erdi. Qizlari barča aytek va oylanlari áftázbek, še‘r:

*Paridek ariq barčasi čun guhar,
Yüzi ham ču máh, lablari čun šakar.
Xirámán bari sarvu šamšádek,
Alar boylari sarvi arrádek.*

Sarv janub mamlakatlarida o‘sadigan ko‘p yillik ninabargli tik daraxt (kiparis)ning forscha nomi bo‘lib, ushbu daraxt tanasining bir chiziqda to‘g‘ri o‘sishi, ya‘ni chiroyli ko‘rinishi insonlarga, asosan, ayollarning xushbichim qomatiga nisbatan o‘xshatish hosil qilinishiga sabab bo‘lib, “qaddi-qomati, bo‘y-basti kelishgan”, “xushqomat”, “sarvqomat” kabi ma‘nolarda qo‘llanadi. *Shamshád* ham janubda doim yashil, tik o‘sadigan chiroyli daraxt va butaning nomi bo‘lib, ayollarga nisbatan “qaddi-qomati tik va kelishgan” ma‘nosida qo‘llanadi.

“Zafarnoma”da o‘xshatish usuli leksik va grammatik vositalar yordamida voqelanishi tegishli misollar yordamida tahlil qilindi.

Bobning 4.3. paragrafi “*Atash ma‘nosiga ega bo‘lmagan so‘zlarning funksional-stilistik xususiyatlari*” deb nomlanadi. XV–XVI asr adabiy tilida qo‘llangan ko‘makchilar ko‘p o‘rinda hozirgi zamon o‘zbek adabiy tilidagi ko‘makchilarga o‘xshaydi⁷¹. Manba tilida *bilän* ko‘makchisidan tashqari, uning *birlä, bilä, ilä* variantlari ham birdek faol qo‘llangan.

Sarì ko‘makchisi asar tilida 572 marta qo‘llangan: *Sáhibqiráni saádatmand Samarqand sarì mutavajjih boldi* (295 a). Mazkur ko‘makchining *sarì* shakli uchramadi.

Sarì ko‘makchisi⁷² XIII–XIV asrlardan boshlab yozma manbalarda uchraydi⁷³. “Zafarnoma” tarjimasida *sarì* ko‘makchisi faol qo‘llangan: *Saráydin čerik tartib Xurásán viláyati sarì bardì* (6 a). *Sarì* aslida *siñgär* so‘zidan kelib chiqqan deyish haqiqatga yaqindir, chunki X–XIII asrlarda *siñgär* “tomon”, “yo‘nalish”

⁷¹ Щербак А.М. Грамматика староузбекского языка. – М.; Л., 1962. – С. 22.

⁷² Рустамов Т. Сари кўмакчиси // Ўзбек тили тарихи масалалари. – Тошкент: Фан, 1977. – Б. 67.

⁷³ Абдурахмонов Ғ., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. – Тошкент, 1973. – Б. 203.

ma'nolarida qo'llangan⁷⁴. *Sar* ko'makchisi ravish yasovchi *-in* qo'shimchasini qabul qilgach, *sari* kelib chiqqan⁷⁵.

Sari ko'makchisi ot turkumiga mansub bo'lib, eski o'zbek tilida ko'makchi vazifasida nihoyatda faol qo'llangan⁷⁶. *Sari* chig'atoycha bo'lib, "tomon", "taraf" ma'nolarida qo'llanganini L.Budagov qayd etgan⁷⁷.

Bog'lovchilar ham boshqa yordamchi so'zlar kabi tarixan turli so'z turkumlariga mansub va mustaqil leksik ma'noga ega bo'lgan so'zlar asosida shakllangandir⁷⁸. E.Fozilov *balki* bog'lovchisining XVII– XIX asrlarda uchrashini ta'kidlaydi⁷⁹. "Zafarnoma"da bu bog'lovchi mavjud: *Šáh Jaláliddin anī viláyatiya yol bermādi, balkim kiši yībarīb, viláyatdin anī qavladīlar* (108 b).

"Zafarnoma" tilida eng ko'p uchraydigan so'z va bog'lovchisi bo'lib, 4188 bor qo'llangan: *Va ošandaq boldi va andin saádat va iqbal bilān yuridi* (77 b).

E.Fozilov *va* bog'lovchisi haqida: "Bu bog'lovchi uyushiq bo'laklarni va sodda gaplarni biriktiradi. Uyushiq bo'laklarni bog'lashi XV–XVI va XVII – XIX asrlarga taalluqli bo'lib, uning sodda gaplarni biriktirishi faqat XVII– XIX asrlarda uchraydi", – deydi. Lekin "Zafarnoma" misolida XVI asrda ham sodda gaplarni bog'lashini ko'rsatish mumkin: *Ma'quli ham bu erdi, qatranī na majálkim daryá bilān tenlik talaš qilyay va ya Sayu qarčiyay bilan uruŕqay? Jumladin fazl va kamál hamda adl va ehsán fazilatları xususida mubáhasda hazrat sáhibqirán himmatidin ulamá va fuzaláya xitáb qilib dedikim...* (285 a)

Va bog'lovchisi boshqa so'z va elementlar bilan birikib kelish holatlari ham ko'p uchraydi: *Va ham* (191 b), *va jana* (52 b), *va lekīn* (56 b), *va lekin bīraq* (62 b), *va illá* (46 a), *va agar* (80 a), *vale* (14 b).

Dissertatsiyada *taqi* (22 b), *ammá* (8 a), *čun // čunki* (16 b, 143 b), *balki* (304 a), *ja* (19 a), *gáh... gáh // gáhi... gáhi* (222 b, 317 b), *anīy üčünkim* (293 b), *gujáki* (61 a), *lážurma* (82 b), *agar // agarči*(281 a, 312 b), *kim* (12 a) kabi bog'lovchilar *magar // magarkim* (309 a, 7 a, 134 a), *káški* (304 b), *šájad* (266 a) kabi yuklamalarning funksional-semantik xususiyatlari tahlil qilindi.

His-hayajon undovlarining semantikasi murakkabdir. Undovlar kontekstning talabiga ko'ra har xil tuyg'ularni anglata oladi⁸⁰. "Zafarnoma" tilida undov so'zlar ham o'ziga xos qo'llanishga egaligiá *ah* (314 a), *ej* (16 b), *dád* (81 b), *rahmat* (120 b), *áfarin* (121 a), *xajrbád* (130 a), *nušbád* (184 b), *mubárabád* (265 b), *já Rabb, dariyá* (305 a), *alvidá* (190 b), *vassalám* (234 a) kabi so'zlar vositasida ko'rsatib berildi.

"Zafarnoma" matnida modal so'zlar ham mavjud bo'lib, ular ot, sifat, fe'l kabi mustaqil so'z turkumlari, shuningdek, yordamchi so'zlarga ham o'xshab ketadi. Shunga qaramay, modal so'zlar mustaqil so'zlarga ham, yordamchi so'zlarga ham kirmaydi, o'z mohiyatiga ko'ra, alohida turkumni tashkil etadi.

⁷⁴ Фозилов Э. Ўзбек тили тарихий морфологияси. – Тошкент: Фан, 1965. – Б. 137-138.

⁷⁵ Рустамов Т. . Сари кўмакчиси // Ўзбек тили тарихи масалалари. – Тошкент: Фан, 1977. – Б. 67.

⁷⁶ Рустамов Т. Ко'rsatilgan maqola. – Б. 76.

⁷⁷ Будагов Л.З. Сравнительный словарь турецко-татарских наречий. I том. СПб., 1869. – С. 613.

⁷⁸ Фозилов Э. XV – XIX асрлар ўзбек тили морфологияси. – Тошкент: Фан, 1990. – Б. 228.

⁷⁹ Фозилов Э. Ко'rsatilgan asar. – Б. 237.

⁸⁰ Решетов В.В., Иброҳимов С.И., Турсунов У.Т., Камолов Ф.К. Ҳозирги ўзбек адабий тили. I. Фонетика, лексикология, морфология. – Тошкент: Фан, 1966. – Б. 364.

Nominativlik vazifasi modal soʻzlarga xos emas. Modal soʻzlar gap boʻlagi boʻlib kelmaydi, shu xususiyati bilan u mustaqil soʻz turkumlaridan farqlanadi⁸¹.

“Zafarnoma” matnidagi *albatta* البته (253 a), *ehtimál* احتمال, *balki* بلکه (285 a), *filhaqiqat* فى الحقیقت (303 b), *bas* (74 b), *filʒumla* (222 b) kabi modal soʻzlar ashyoviy materiallar yordamida tahlil qilindi.

“Zafarnoma”dagi leksemalarning funksional-stilistik tadqiqi asarda bayon qilingan tarixiy voqelikni toʻgʻri anglash, tarixiy-badiiy asarning badiiyligini toʻgʻri tushunish, uning lingvopoetik va lingvostilistik xususiyatlarni oʻrganishda gʻoyat ahamiyatlidir.

XULOSA

1. “Zafarnoma” leksikasini lisoniy tadqiq qilish tilning tarixiy va zamonaviy holatini aniq baholash, shuningdek, yosh avlodning ajdodlarimiz maʼnaviy merosini oʻrganish hamda undan bahramand boʻlishiga hissa qoʻshadi; XVI asr boshlarida Markaziy Osiyodagi til vaziyati, xususan, eski oʻzbek adabiy tilining shakllanish hamda rivojlanish xususiyatlarini aniqlash imkonini beradi.

2. Amir Temur davridagi voqealar tasvirlangan mazkur asarda XVI asrdagi eski oʻzbek adabiy tilining olamning lisoniy manzarasini aks ettirishi masalasini tadqiq etish tilshunoslik, tarix va boshqa bir qator fanlar metodlarining integratsiyasi asosida puxta oʻrganishni taqozo etadi.

3. “Zafarnoma”dagi leksemalarning mavzu guruhleri jihatidan tasnif hamda tahlil qilish jarayoni manba leksik fondining nihoyatda boy ekanini koʻrsatdi. Undagi leksemalar tahlili orqali eski oʻzbek adabiy tilining oldin yaratilgan boshqa manbalarida faol qoʻllanmagan bir qancha turkiy leksemalar faol isteʼmolda boʻlgani asar tilining oʻsha davrdagi xalq jonli soʻzlashuv tiliga yaqin ekani haqidagi qarashlarga asos boʻladi.

4. Manba tarjima qilingan davrda qoʻllanishda boʻlgan ijtimoiy-siyosiy, harbiy, maishiy, diniy sohalarga oid soʻzlar asar leksikasidagi asosiy mavzu guruhleri hisoblanadi. Soʻzlarni bu jihatdan tasniflashda, tarixiy asarlar leksikasi yuzasidan bajarilgan tadqiqotlarga, tarixiy manbalarga, soʻzlarning matnda ifodalagan maʼnolariga alohida eʼtibor qaratish asar leksik koʻlamini belgilashda, tarixiy leksika tadqiqida muhim oʻrin egallaydi.

5. Asardagi turkiy qatlamga oid soʻzlarning aksariyati XVI – XIX asrlarda yaratilgan tarixiy hamda badiiy asarlarda ham uchraydi, shuningdek, oʻziga xos farqlarga ham ega. “Zafarnoma”ning eski oʻzbek tiliga tarjimasida ham oʻz qatlamga mansub leksikaning miqdori, qoʻllanish chastotasi oʻzlashma qatlamga nisbatan salmoqli oʻrin egallaydi. Asar leksikasi Navoiy, Bobur asarlari soʻz boyligiga qiyoslanganda, unda eroniy va arabiy va moʻgʻulcha qatlamga mansub leksemalarning turkiy muqobillari koʻproq ishlatilgani kuzatildi.

6. Manbadagi arabiy, eroniy leksik birliklar, turkiy-moʻgʻul leksik parallelliklari va boshqa tillarga mansub leksemalar turli fonetik variantlarda ishlatilgan. Ular oʻzbek tili qonuniyatlari asosida voqelangan boʻlib, aksariyat leksemalar hozirgi oʻzbek tilida ham isteʼmoldadir.

⁸¹ Решетов В.В., Иброҳимов С.И., Турсунов У.Т., Камолов Ф.К. Коʻrsatilgan asar. – Б. 345.

7. “Zafarnoma”ning o‘zbekcha tarjimasida leksikasidan o‘rin olgan leksemalarni geneologik jihatdan tadqiq etish o‘zbek tilining turli taraqqiyot bosqichlaridagi leksik fondi, so‘zlarning genetik tavsifi haqidagi muhim ma’lumotlarni oydinlashtirishga xizmat qilishi bilan birga, turkiy, eroniy, arab va boshqa xalqlarning ijtimoiy-siyosiy, madaniy aloqalari ajdodlarimiz hayotida nechog‘lik ahamiyatga ega bo‘lganini til materiallari orqali dalillab berishga hissa qo‘shadi.

8. “Boburnoma” va “Zafarnoma”ning tarjimasida leksikasiga nazar tashlash ikkala asarning leksik fondi boy ekani, birida uchramaydigan so‘z boshqasida uchrashi mumkinligi, bu manbalar leksikasida, garchi ular bir davrda yaratilgan bo‘lsa ham, o‘xshash va farqli xususiyatlar borligi, har ikkala manba tilida o‘z davrining ijtimoiy-siyosiy, harbiy, maishiy sohalarida ro‘y bergan o‘zgarish va yangilanishlarni aks ettiruvchi farqli jihatlar bilan qo‘llangan til vositalari asosan “Boburnoma” muallifi hamda “Zafarnoma” tarjimonining til vositalaridan foydalanish mahorati bilan izohlanadi.

9. “Zafarnoma”ning o‘zbekcha tarjimasida sinonimlar salmoqli miqdorni tashkil qilib, ular ifodaviylikni oshirishda muhim vosita sanaladi. Antonimlar ham o‘z qatlamga oid yoki qatlamlararo so‘zlar asosida voqelangan, omonimlar orasida esa bir turkum doirasida omonimlik hosil qilib, grammatik shakllarni qabul qiladigan, shuningdek, turli so‘z turkumlari doirasida bo‘lib, faqat asos qismi nuqtayi nazaridan shakldoshlik hosil qiladigan so‘zlar talaygina.

10. Asardagi leksemalarning o‘ziga xos qo‘llanishi, ayrim so‘zlarning anglatgan ma’nolari o‘sha davrlarda yaratilgan boshqa manbalardagidan, shuningdek, hozirgi o‘zbek tilidagi sememalaridan farq qiladi. Bunday leksemalarni tadqiq qilish lug‘aviy birliklarning tadrijiy taraqqiyotini belgilashga xizmat qiladi. Bu esa, o‘z navbatida, XVI asrdagi eski o‘zbek adabiy tilining holatini belgilashda ushbu asar leksikasining ahamiyatini belgilaydi.

11. “Zafarnoma”ning eski o‘zbek tiliga qilingan tarjimasida matnida nafaqat polisemantiklik xususiyati saqlab qolingan, balki uning doirasi yanada kengaygan. Albatta, ushbu jihatni muayyan so‘zlar tahlili orqali ko‘rsatib berish tildagi so‘zlarning ma’no taraqqiyotiga oid qonuniyatlarni yanada kengroq ochib berishga xizmat qiladi.

12. Badiiy tasvir vositalari, o‘sha davr adabiy tili va umumxalq tilida mavjud so‘zlar, shuningdek, bir necha til uslublariga xos lisoniy birliklarning faol qo‘llanilgani asar tilida badiiy uslub yetakchilik qilganini asoslaydi.

13. “Zafarnoma” leksikasidagi atash ma’nosiga ega bo‘lgan va bunday ma’no mavjud bo‘lmagan so‘zlarning funksional va stilistik xususiyatlarini parallel o‘rganish asar leksikasining ifoda imkoniyatlari ko‘lami, lisoniy vositalarning vazifaviy va uslubiy xususiyatlarini belgilashda muhim o‘rin tutadi.

14. “Zafarnoma” tarjimasida tilini boshqa tarixiy asarlarida ishlatilgan ayrim so‘zlarning leksik-semantik, funksional-stilistik xususiyatlari bilan qiyoslab o‘rganish eski o‘zbek tiliga oid, ammo turli zamon va makonlarda yaratilgan asarlarning til xususiyatlarini aniqlashda, bu manbalarning yaratilishi garchi tilimiz taraqqiyotining bir bosqichi davrida bo‘lsa ham, ularga tegishli turli o‘ziga xosliklarni aniqlashda katta ahamiyatga egadir. Shuningdek, bunday tadqiq usuli

eski o‘zbek adabiy tilining XVI asrdagi nasri va undan keyingi takomilini aniqlash, tahlilga tortilgan manbalarning so‘z boyligini ko‘rsatib berishga ham xizmat qiladi.

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URGENCH STATE UNIVERSITY

PRIMOV AZAMAT ISKANDAROVICH

**LEXSICS OF THE WORK “ZAFAR-NAME” BY SHARAFIDDIN ALI
YAZDI**

10.00.01 – Uzbek language

**DISSERTATION ABSTRACT
of the doctor of sciences (DSc) in philological sciences**

Tashkent – 2024

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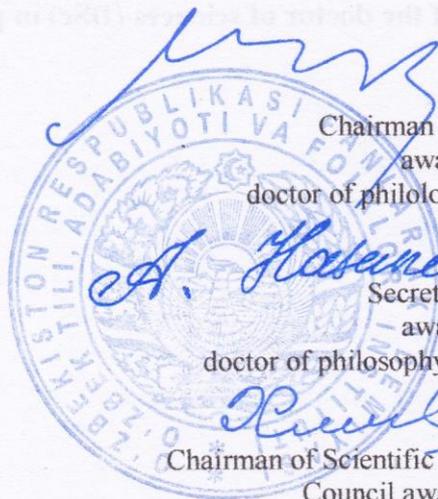
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INTRODUCTION (annotation of the DSc thesis)

Relevance and necessity of the dissertation theme. In world linguistics, highlighting the language features, lexical-semantic, etymological, functional, and methodological aspects of the written sources of the Uzbek language at different stages of development, determining the contribution to the development of the language of the period when a particular text was created, and showing the laws of the language's development based on this is one of the urgent issues of linguistics. Because the analysis of the language of works created by creators, historians or translated into Uzbek by translators expands information on the history of the Uzbek language, determines the lexical-semantic, etymological and other features of linguistic units, at the same time as the text or before or after it is important to show the similarities and differences with the lexicon of the created works, as well as to determine the relationship of the lexical units of the source language to the current Uzbek literary language and dialects.

In world linguistics, in today's era of globalization, the issue of learning the language of written monuments in order to preserve and preserve the history, language, and values of each nation is gaining urgent importance. From this point of view, the translation of “Zafar-name” written by Sharafuddin Ali Yazdi in the 15th century into the old Uzbek literary language is a rare monument of the 16th century old Uzbek literary language. It is clear that in the process of converting to the Uzbek language, the literary language was enriched by the grammatical and lexical elements used in the living language of the people

In Uzbek linguistics, the translation of “Zafar-name” into the old Uzbek literary language was not studied until our country gained independence. During the years of independence, an attempt was made to research the works written about Amir Temur. After all, we have an enviable great history. We have great ancestors who are worthy of envy⁸². At the government level, paying attention to the study of Amir Temur and his high military tactics and strategy increases the effectiveness of research on the linguistic features of the relevant historical works: “Why don't we study the history of our great ancestors well? For many years, the history of others and the victories of others were absorbed into our brains. I gave a task to the officials – first of all, we need to study the history of our ancestors⁸³. “Zafr-name” contains information about Amir Temur's military art, military campaigns, socio-political, domestic, religious and many other spheres of that period. Linguistic analysis of the text of the work is old Along with providing information about the lexical wealth of the Uzbek literary language, the laws of development, the historical and etymological characteristics of lexemes, promoting the heritage of our ancestors, deeply understanding the content of the work allows you to get At the same time, H. Dadaboev spoke about the fact that no special research has been done in world linguistics regarding the lexical fund of the translation of “Zafar-name” by Muhammad Ali Bukhari into the old Uzbek language,

⁸² Prezident Sh.Mirziyoyevning O‘zbekiston ijodkor ziyolilari vakillari bilan uchrashuvdagi ma’ruzasidan // Xalq so‘zi, 2017-yil 4-avgust.

⁸³ <https://qalampir.uz/news/boshk-alar-galabasini-miyamizga-singdirishgandi-mirziyeev-amir-temur-mudofaa-merosini-tadk-ik-k-ilishni-buyurdi-59945>

that the lexicon of the source is extremely rich and diverse, and he emphasized that studying the lexicon of this work is relevant⁸⁴. In fact, the fact that the classification and description of the “Zafar-name” lexicon by topic groups has not been carried out, and that its geneological, lexical-semantic and functional-stylistic features are not the object of special monographic research determines the relevance of the chosen topic.

This research serves to a certain extent in the implementation of tasks defined in Decree of the President of the Republic of Uzbekistan numbered PF-5850 from October 21, 2019 “On measures to fundamentally increase the prestige and position of the Uzbek language as a state language”, especially the Decree numbered 6084 from October 20, 2020 “On measures to further develop the Uzbek language and improve the language policy in our country” and “The concept of the development of the Uzbek language and the improvement of the language policy in 2020-2030”, approved by this decree, the resolution numbered PQ-2995 “On measures to further improve the system of preservation, research and promotion of written sources” from May 24, 2017 and also other regulatory legal documents related to this activity.

Compliance of the research with the priorities of the development of science and technology of the Republic of Uzbekistan. The dissertation was completed in accordance with the priority direction of the republican science and technology development "Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy".

Review of foreign research on the topic of the dissertation.⁸⁵ Scientific research on the study of the lexics of works related to the old Uzbek literary language is carried out in the world's leading scientific centers and universities, including the University of Washington (USA), University of Amsterdam (Netherlands), University of London (England), Marmara Üniversitesi, Mimar Sinan Güzel Sanatlar Üniversitesi, Institute of Turkish Studies, Turkish Language and Literature (Turkey), Russia Institute of Oriental Studies of the Academy of Sciences, Kazan State University, Bashkir State Pedagogical University (Russia), Kazakh National University (Kazakhstan), Institute of History of the Azerbaijan National Academy of Sciences (Azerbaijan), Tashkent State University of Uzbek Language and Literature named after Alisher Navoi, Institute of Uzbek language, literature and folklore of the Uzbekistan Academy of Sciences, Tashkent State University of Oriental Studies (Uzbekistan).

In world linguistics, the following scientific results were obtained as a result of the research directed to the study of the lexics of Sharafuddin Ali Yazdi's work “Zafar-name”: the special features of the lexics of the work “Zafar-name” were justified (Tashkent State University of Uzbek Language and Literature named after Alisher Navoi).

In world linguistics, research on the translation of “Zafar-name” into the old

⁸⁴ Дадабаев Х.А. Лексические особенности перевода на староузбекский язык «Зафар-наме» Шараф-ад-дина Али Йезди.// *Türkologiya*. – Baki, 2015. – № 1.– С. 35-40.

⁸⁵ Dissertatsiya mavzusi bo'yicha xorijiy ilmiy-tadqiqotlar sharhi quyidagi manbalar asosida amalga oshirildi: www.utexas.edu, www.berkeley.edu, www.northwestern.edu, www.bu.edu, www.ecu.edu.au, www.unice.fr/en, www.u-bordeaux.com, www.lang.ox.ac.uk, www.navoiy-uni.uz.

Uzbek language is being carried out in the following priority areas: identifying the names of historical persons and places in the work; translation of the text of the work into foreign languages; classification of language units in the work and identification of specific linguistic features through comparative study.

Level of study of the problem. In world linguistics and textual studies, scientific research was carried out related to translations of Sharafuddin Ali Yazdi's work "Zafar-name" into the old Uzbek language.⁸⁶ In Uzbek linguistics, monographic studies have been carried out in connection with the study of the lexics of the works created in the old Uzbek literary language, the research of the language tools used in the text of literary and historical works in various aspects of linguistics.⁸⁷

It is known that a few sources written in the old Uzbek literary language of the XVI century have reached us. One of them – Babur's memoir "Babur-name" was written in 1494-1529 and reflects the characteristics of the language of that time. Its lexics was specially studied.⁸⁸ Although the lexics of Muhammad Salih's historical epic "Shaybaniy-name" written in masnavi form in 1506 has been researched, the scope of its study is not as significant as the work done on "Babur-name".⁸⁹ One of the rare sources that fully embodies the landscape of the old Uzbek literary language of the beginning of the XVI century is the Uzbek translation of the work "Zafar-name" written by Sharafuddin Ali Yazdi. "Zafar-name" was written in Persian in 828 AH (1424-1425). The Uzbek translation of this work by Muhammad Ali ibn Darvesh Ali al-Bukhari in 1519, almost a hundred years after the work was written, has an

⁸⁶ Ayşe K. Zafer-name-i Emir Temür, Muhammed Ali Bin Derviş Ali-yi Buhari. Doktora tezi. C.III. – Istanbul, 2014. – 1673 s.; Oral T. Zafer-nâme-i Emîr Timur (Tercüme-i Zafer nâme), Marmara Üniversitesi, Sosyal Bilimler Enst. Basılmamış Doktora Tezi, 1991. – 2190 s.

⁸⁷ Хамитов З. Лексико-семантические и лингвопоэтические исследование языка "Лисан ут-тайр" Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Бафоев Б. Лексика произведений Алишера Навои: Автореф. дисс. ... докт. филол. наук. – Ташкент, 1989; Умаров Э. "Бадаи-ал-лугат" и "Санглах" как лексикографический памятник и источники изучения староузбекского языка XV – XVIII в.в.: Автореф. дисс. ... докт. филол. наук. – Ташкент, 1989; Рустамов М. Гадий девони тилининг лексикаси: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1989; Ахматов Н. Муҳаммад Солихнинг "Шайбонийнома" асари лексикаси: Филол. фан. номз. ... дисс. – Тошкент, 1991; Абдулхайров М. "Девони Мунис" тилининг лексик қатлами: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1997; Жумаев Т. "Умар Боқий" асарларининг лисоний хусусиятлари: Филол. фан. номз. ... дисс. – Тошкент, 1998; Рустамова С. Маҳмуд Кошғарий лугатининг лексикографик хусусиятлари: Филол. фан. номз. ... дисс. автореф. – Тошкент, 1999; Махамдалиев Х. "Ғиёс-ул-лугат" ва ундаги туркий қатлам: Филол. фан. номз. дисс. ... автореф. – Тошкент, 1998; Холмонова З. "Шайбонийхон" достони лексикаси : Филол. фан. номз. ... дисс. – Тошкент, 1998; Нусанов Н. XV аср ўзбек адабий ёдгорликларидаги антропонимларнинг лексик-семантик ва услубий хусусиятлари: Филол. фан. докт. ... дисс. автореф. – Тошкент, 2000; Турдибеков М.Т. Абулғозий Баҳодирхоннинг "Шажарайи турк" асари ономастикаси: Филол. фан. номз. ... дисс. – Тошкент, 2000; Зоҳидов Р. "Сабот ул-ожизин" асари лексикаси: Филол. фан. ном. дисс. ... автореф. – Тошкент, 2001; Холмонова З. "Бобурнома" лексикаси. – Тошкент: Фан., 2007; Дадабоев Н., Намидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан., 2007; Ибрагимов А. Бобур асарлари лексикасининг лингвостатистик, семантик ва генетик тадқиқи ("Девон", "Мубаййин", "Аруз"): Филол. фан. докт. дисс. ... автореф. – Тошкент, 2008; Абдувалиева Д. Алишер Навоий тарихий асарлари лексикаси: Филол. фан. фалсафа д-ри ... дисс. автореф. – Тошкент, 2017. – 20 б.; Ўрозбоев А. Огаҳийнинг тарихий асарлари лексикаси: Филол. фан. д-ри ... дисс. – Тошкент, 2018. – 251 б.; Абдушукуров Б.Б. XI - XIV аср туркий ёзма манбалар тилидаги зоонимлар. Филол. фанлари номзоди... дисс. – Тошкент, 1998. – 207 б.; О'ша muallif. "Қисаси Рабғузий" лексикаси. – Тошкент, Академия, 2008. – 188 б.; О'ша muallif. XI-XIV асрларга оид ёзма манбалар тили: Монография. – Тошкент: Nodirabegim, 2020. – 142 б.

⁸⁸ Холмонова З. "Бобурнома" лексикаси. – Тошкент: Фан, 2007. – 176 б.

⁸⁹ Ахматов Н. Муҳаммад Солихнинг "Шайбонийнома" асари лексикаси: Филол. фанлари номзоди ... дисс. автореф. – Тошкент: 1991. – 24 б.

important place.⁹⁰ In this translation, the state of the old Uzbek literary language in the XV – XVI centuries, its rich lexical structure, and various changes that took place in it are expressed. H.A.Dadaboyev emphasizes that it is an urgent issue to thoroughly research this work.⁹¹ Those preparing the edition of "Zafar-name" based on the Cyrillic script, this work is literally one of the great monuments of Uzbek classical prose of the beginning of the XVI century, not only the translation of "Zafar-name", but also some poetic passages written by Sharafuddin Ali Yazdi, its also emphasize that it can be processed and translated freely.⁹²

The translation of "Zafar-name" into the old Uzbek literary language is available in two libraries in Turkey, one of which is kept in the library of the Topkapi Palace Museum under inventory number 281. The translation was made by Hafiz Muhammad ibn Ahmad al-Ajami. Tanju Seyhan defended his doctoral dissertation in the field of textual studies.⁹³

"Zafar-name" was translated into the old Uzbek language twice, the first of which was done by an unknown translator in 1550 at the behest of Yarokbi Kunghirat. The copy made by Khudoyberdi ibn Koshmuhammad Sufi Khevaqi in Khiva in 1826 on the recommendation of Shermuhammad Munis is the last abbreviated Uzbek translation of the monument.⁹⁴

"Zafar-name" translated by Muhammad Ali Bukhari is stored in the Nuri Ottoman Library in Istanbul with the inventory number 2796 (previously it was number 3268). It was endowed here by the Turkish Sultan Mustafa the Third in 1171 (1757). The manuscript has not yet been thoroughly studied. Only the Hungarian orientalist Y.Ekman gave brief information about it in 1964.⁹⁵ In 1927, M.Buzruk reported about the work in the magazine "Education and Teacher".⁹⁶ J.Hayitov provides information about the Uzbek translation of "Zafar-name" in the Nuri Ottoman Library in Istanbul, relying on the information of M.Buzruk about this manuscript.⁹⁷ H.Dadabayev in his article on the linguistic research of this translation of "Zafar-name" explains with the help of examples that the lexics of the work is extremely rich and diverse.⁹⁸ Another study of the scientist deals with the transliteration of some words in the Uzbek translation of "Zafar-name". It talks about the achievements of the textologists and some of the mistakes made by them in

⁹⁰ Шарафуддин Али Яздий. Зафарнома. (Сўз боши, табдил, изоҳ ва кўрсаткичлар муаллифлари ва нашрга тайёрловчилар: Аҳмад А., Бобобеков Х.) – Тошкент: Шарқ, 1997. – 384 б.

⁹¹ Дадабаев Х.А. Лексические особенности перевода на староузбекский язык “Зафар-наме” Шараф-ад-дина Али Йезди. // *Türkolojiya*. – Baki, 2015. № 1. – С. 35-40.

⁹² Шарафуддин Али Яздий. Ко'rsatilgan manba. – Б. 4.

⁹³ Oral T. Zafer-nâme-i Emîr Timur (Tercüme-i Zafer nâme), Marmara Üniversitesi, Sosyal Bilimler Enst. Basılmamış Doktora Tezi, 1991.

⁹⁴ Аҳмад А., Бобобеков Б. Сўз боши // Шарафуддин Али Яздий. Зафарнома. – Тошкент: Шарқ, 1997. – Б. 4.

⁹⁵ Eckmann J. Die tschagalaische Literatur Pilologia turcicae fundamenta. Т.П.-Leiden, 1964. – P. 366

⁹⁶ Миён Бузрук. Ўзбек тарихига оид тўрт муҳим китоб. // “Маориф ва ўқитувчи” журнали. – Тошкент, 1927. – № 9-10. – Б. 56-60.

⁹⁷ Найитов Ж. – “Зафарнома” асарининг Истанбул шаҳри Усмония кутубхонасидаги ўзбекча таржима нусхаси хусусида. // “Тарихий хотира – маънавият асоси” мавзуидаги Республика илмий-назарий анжумани материаллари. – Бухоро: “Бухоро”, 2013. – Б. 173

⁹⁸ Дадабаев Х. Лексические особенности перевода на староузбекский язык “Зафар-наме” Шараф-ад-дина Али Йезди. // *Türkolojiya*. – Baki, 2015. № 1. – С. 35-40.

converting the old Uzbek manuscript into the Cyrillic script.⁹⁹ H.Dadabayev shows the rich linguistic possibilities of compound verbs and auxiliary verbs in "Zafar-name" on the example of verbs with a verb form.¹⁰⁰

A.Ahmad and H.Bababekov, who translated "Zafar-name" into Cyrillic script, express their opinion about the relation of the language of the work to modern Uzbek dialects, its narrative style and the importance of learning the language of this work: "Muhammad Ali Bukhari's language is an excellent example of the old Uzbek language. It cannot be completely linked to any current dialect. On the one hand, this language is similar to the language of Zahiriddin Muhammad Babur, which we are used to, and on the other hand, it reminds us of the language of northern Bukhara and east of Khorezm and along the banks of the Syrdarya. In general, although this language contains elements of Karluk, Kipchak and Oghuz, the Karluk element prevails in it. And in this respect, we rightfully call it the Uzbek language".¹⁰¹ The editors of the publication emphasize the idea that the language of the work was spread not only in Movarounnahr, but also in the lower reaches of the Volga from Saritsyn (now Volgograd) to the basin of the Sind River in the XIV-XVI centuries, citing¹⁰² another source.¹⁰³ About the uniqueness of the language of the work and the importance of studying it from the point of view of linguistics, the authors of the publication said: "Muhammad Ali Bukhari's narrative style is so charming that we decided to leave the language of the work as it is without copying it to the current literary language in order to preserve this method. Because this work is a large and lively example of Uzbek prose of the first quarter of the XVI century. At the same time, we intend that the language of this work will be of interest to linguists of the present time as well."¹⁰⁴

B.A.Ahmedov, R.G.Muqminova's article analyzes¹⁰⁵ about one hundred Turko-Mongolian appropriations found in the lexics of Sharafuddin Ali Yazdi's work "Zafar-name"¹⁰⁶ written in Persian.

In general, the work done on the study of the "Zafar-name" lexics is the result of preliminary observations in this field. Based on the topicality of the topic, he researches the lexics of the work on the basis of a specific system, and raises the question of defining the place of this source in the formation and development of the old Uzbek literary language.

The connection of the research with the research plans of the higher educational institutions where the dissertation is being carried out. The dissertation was carried out in accordance with the scientific research plan of Urgench

⁹⁹ Дадабаев Х. Шарафуддин Али Яздий "Зафарнома" асарининг ўзбекча таржимаси нашридаги баъзи сўзлар транслитерацияси хусусида. // "Темурийлар даврида илм-фан ва маданият" мавзуидаги халқаро илмий конференция тезислари. – Тошкент, 2017 йил, 13-14 сентябр. – Б. 40-42.

¹⁰⁰ Дадабоев Х. "Зафарнома" асарининг эски ўзбекча таржимасида қўлланган **тарт**- таркибли қўшма феъл-лексемалар семантикаси хусусида. // *Ilm sarchashmalari*. – Urganch, 2019. – В. 61-65.

¹⁰¹ Шарафуддин Али Яздий. *Ко'rsatilgan manba* – Б. 7.

¹⁰² Аҳмад А., Бобобеков Х. Сўз боши // Шарафуддин Али Яздий. *Зафарнома*. – Тошкент: Шарқ, 1997. – Б. 7.

¹⁰³ *Хождение за три моря Афанасий Никитина*. – М. – Л., 1948. – С. 203.

¹⁰⁴ Аҳмад А., Бобобеков Х. *Ко'rsatilgan manba*. – Б. 7.

¹⁰⁵ Ахмедов Б.А., Мукминова Р.Г. Тюрко-монголские заимствования персоязычных хроник XV–XVII вв. // *Советская тюркология*. 1987. № 6. – Баку. – С. 37-45.

¹⁰⁶ Шараф-ад-дин Али Йезди. *Зафар-наме*. (подготовка к печати, предисл., примеч. и указ. А.Урунбаева). – Ташкент, 1972.

State University in the framework of the scientific direction on the topic “Current problems of Uzbek linguistics”.

The aim of the research is to classify and describe the lexicon of the translation of Sharafuddin Ali Yazdi's work “Zafar-name” by Muhammad Ali ibn Darvesh Ali al-Bukhari into the old Uzbek literary language according to subject groups, as well as to reveal the richness of the source vocabulary by analyzing its geneological, lexical-semantic, functional-stylistic features of linguistic units.

Tasks of the research:

classification and description of the lexics of the work by subject groups;
researching lexical layers, comparing them with the system of the historical lexics of the Uzbek language;

carrying out the geneological specificity and lexical-semantic analysis of lexical units belonging to the lexical system of the work mainly in a diachronic, in some places synchronic aspect;

comparative study and analysis of the changes in the formal and spiritual structure of certain lexemes, the scope of their use from the point of view of the current Uzbek literary language and dialects;

determining the place of the lexics of the work in the development of the vocabulary of the old Uzbek literary language.

The object of the research was selected the lexics of the translation of Sharafuddin Ali Yazdi's "Zafar-name" by Muhammad Ali ibn Darvesh Ali al-Bukhari into the old Uzbek literary language in 1519¹⁰⁷.

The subject of the research is the lexical-semantic, geneological and functional-stylistic features of the "Zafar-name" lexics.

Research methods. Based on the nature of the researched material, description, classification, functional-semantic, comparative-historical and statistical analysis methods were used in the dissertation.

The scientific novelty of the research:

the important role of historical words in the vocabulary of the translation of “Zafar-name” into the old Uzbek literary language in determining the phonetic, lexical, grammatical conditions of the old Uzbek literary language in the 16th century, as well as the historical and semantic development of lexical units, has been evaluated on the basis of topic groups related to socio-political, military, domestic and religious lexicon and semantic processes such as expansion and narrowing of meaning in words has been grounded;

the fact that phonetic, lexical, grammatical and historical-etymological features of its formation of the lexical units in the translation of “Zafar-name” such as *naft*, *ra'dandáz*, *ma'raka*, *ilyar*, *ilgāri*, *tabaq*, *dasturxān*, *kafš*, *pir*, *hāfīz*, *jībā*, *berkit* =, *sal* =, *mubārakbād* which are not expressed in lexicographical sources, aspects of

¹⁰⁷ Tayanch manba sifatida quyidagilardan foydalanildi: Muhammad Ali tarjimasidagi “Zafarnoma” asarining Turkiyaning Istanbul shahridagi Nuri Usmoniya kutubxonasida 2796-inventar raqam (avval 3268-raqamda boʻlgan) bilan saqlanadigan yagona qoʻlyozmasi nusxasi va bu asarning kirill yozuvi asosidagi oʻzbek alifbosiga transliteratsiya qilingan nashri: Шарафуддин Али Яздий. Зафарнома. (Сўз боши, табдил, изоҳ ва кўрсаткичлар муаллифлари ва нашрга тайёрловчилар: Аҳмад А., Бобобеков Х.) – Тошкент: Шарқ, 1997. – 384 б.

meaning created on the basis of their semantic development should be reflected in future dictionaries, has been proven from linguistic view point;

characteristic aspects of the language of the translation of the work "Zafar-name", in particular, its inextricable connection with ancient Turkic and old Turkic languages, have been proved on the basis of the following words as *yazī, čöl, ölkä, qišlaq, balčiq, tuy, oq, uruš, qilič, orta, uluy, oyruq, yurtči, bašlamış, tirkaš, yurt, zuhd, butxána, xánaqáh, átaškada, iydgáh, masjid, šayxulislám, majus, gabr, kalisa, tabar;*

the fact that the words from the lexicon of the work are reflected in other written sources created at that time, in some places in the current Uzbek literary language and folk dialects exactly or based on the expansion and narrowing of the meaning have been grounded on the basis of dozens of words such as *xum, ma'raka, sanač, fota, kafš, dasturxán, balta, tasadduq, tart=, sal=, qopar=;*

on the basis of the analysis of the synonyms used in the translation vocabulary of the work "Zafar-name" such as *čapqun qıl=, jer bilän teñ qıl=; uruš=, uruš sal=; jetiš=, kel=; ur=, tıq=; jazuq, gunáh; a'dá, dušman; ajš, išrat, tana'um; adl, dád; sačqı, ináyat; azimat, šavkat; peškaš, tuhfa, savrın, böläk;* and the antonyms such as *salámatlik – xastalıq, qışliq – yazliq, šádmánlik – yam, nek – bad, jur= – qarár tap=, köč= – tuš=;* the homonyms such as *böläk, bay, sal, ajaq, keč, til, burun, pára,* lexical-semantic features of the work's vocabulary, as well as functional-stylistic features specific to the scope of use of figurative tools such as simile, metaphor, euphemism, repetition have been revealed.

The practical results of the research are as follows:

it is based on an accurate assessment of the historical and modern state of the language, as well as the contribution of the younger generation to the study and enjoyment of the spiritual heritage of their ancestors;

At the beginning of the XVI century, the language situation in Central Asia, in particular, the characteristics of the formation and development of the old Uzbek literary language were determined;

It has been proven in practice that the material and conclusions of the work provide important scientific and theoretical information for the history of the Uzbek language and enrich its theoretical foundations;

It has been proven that the textbooks and manuals created on the subject of "History of the Uzbek language" serve to further improve the current educational and explanatory dictionaries;

research results have expanded the possibility of improving the knowledge and skills of students studying philology, scientific researchers and experts in the field;

The monograph "Lexics of Sharafuddin Ali Yazdi's work "Zafar-name" was published;

The dictionary "Index of words used in Sharafuddin Ali Yazdi's work "Zafar-name"" was published.

The reliability of the research results is based on the nature of the Uzbek language, the fact that it was studied based on the state of the Uzbek language at different stages of development, the accuracy of the examples, the rigor of the sources used, the conclusions drawn, the problem being clearly defined, the methodology of linguistic analysis, the theoretical data It is explained by the reliance on primary

scientific sources, the validity of the analyzed materials, methodological excellence, the effective use of description, classification, functional-semantic, comparative-historical and statistical analysis methods, the implementation of theoretical ideas and conclusions, and the approval of the obtained results by authorized organizations.

Scientific and practical significance of research results. The scientific significance of the research results is explained by the analysis of the peculiarities of the language units in “Zafar-name”, the advancement of scientific conclusions about the various lexical-semantic, geneological and functional-stylistic features of the lexemes used in the work and by the fact that the role of this source is indicated in the development of the old Uzbek literary language.

The practical significance of the research results is the vocabulary of the translation of "Zafar-name" into the old Uzbek literary language, the materials determining the place of this source in showing the situation of the old Uzbek literary language of the XVI century "History of the Uzbek language", "Uzbek Creation of textbooks, study guides and dictionaries from the subjects of "Uzbek terminology", passing elective subjects, additional material for mother tongue, literature, history classes in general education schools and secondary special education system. its use is explained by the fact that it serves to promote the role of the lexics of the work in the improvement of the old Uzbek literary language in the mass media.

Implementation of research results. Based on the results of studying the the vocabulary of “Zafar-name”:

the conclusions connected with the fact that the important role of historical words in the vocabulary of the translation of “Zafar-name” into the old Uzbek literary language in determining the phonetic, lexical, grammatical conditions of the old Uzbek literary language in the 16th century, as well as the historical and semantic development of lexical units, has been evaluated on the basis of topic groups related to socio-political, military, domestic and religious lexicon and semantic processes such as expansion and narrowing of meaning in words has been grounded, were used in the implementation of the fundamental scientific project numbered FA-F1-G002 “Researching theoretical issues of the genres of Karakalpak folklore and literature” carried out at the Karakalpak Scientific Research Institute of Humanities at the Karakalpak branch of the Academy of Sciences of the Republic of Uzbekistan (reference letter of the Karakalpak Humanities Scientific Research Institute of the Karakalpakstan Branch of the Academy of Sciences of the Republic of Uzbekistan numbetred 339/1 from November 10, 2021). As a result, the lexical-spiritual and etymological features of some lexemes in the Karakalpak language have been revealed;

the novelties peculiar to the fact that phonetic, lexical, grammatical and historical-etymological features of its formation of the lexical units in the translation of “Zafar-name” such as *naft*, *ra'dandáz*, *ma'raka*, *ilyar*, *ilgäri*, *tabaq*, *dasturxán*, *kafš*, *pir*, *háfiz*, *jībā*, *berkit=*, *sal=*, *mubárakbád* which are not expressed in lexicographical sources, aspects of meaning created on the basis of their semantic development should be reflected in future dictionaries, has been proven from linguistic view point, were used in the implementation of the fundamental scientific project numbered FA-F1-005 on the topic “Research of folklore and literary studies of

Karakalpak” carried out at the Karakalpak Scientific Research Institute of Humanities at Karakalpakstan branch of the Academy of Sciences of the Republic of Uzbekistan (reference letter of Karakalpak Humanities Scientific Research Institute at the Karakalpakstan Branch of the Academy of Sciences of the Republic of Uzbekistan numbered 35/1 from January 26, 2022). As a result, it was possible to reveal the lexical-spiritual and etymological characteristics of some lexemes in the Karakalpak language;

the conclusions connected with the fact that characteristic aspects of the language of the translation of “Zafar-name”, in particular, its inextricable connection with ancient Turkic and old Turkic language was proven on the basis of the words such as *yazī, čöl, ölkä, qışlaq, balčiq, tuy, oq, uruš, qilič, orta, uluy, oyruq, yurtči, bašlamiš, tirkaš, yurt, zuhd, butxána, xánaqáh, átaškada, iydgáh, masjid, šayxulislám, majus, gabr, kalisa, tabar* and the fact that the words from the lexicon of the work are reflected in other written sources created at that time, in some places in the current Uzbek literary language and folk dialects exactly or based on the expansion and narrowing of the meaning have been grounded on the basis of dozens of words such as *xum, ma’raka, sanač, fota, kafš, dasturxán, balta, tasadduq, tart=, sal=, qopar=*, were widely used in the project on the topic “Translation, preparation and printing of the work “Akhloqi Muhsini” translated from Persian into Uzbek by Agahiy carried out in 2017 at the Khorezm Mamun Academy on the basis of the economic contract in connection with the 49th statement of the Cabinet of Ministers from March 17, 2017 (reference letter of the Khorezm Mamun Academy of the Academy of Sciences of the Republic of Uzbekistan numbered numbered 54/1-22 from March 10, 2022). As a result, the dissertation materials served as a practical help in compiling the dictionary attached to “Akhloqi Muhsini”, correctly translating and commenting the words found in the text of the work;

the conclusions peculiar to the fact that on the basis of the analysis of the synonyms used in the translation vocabulary of the work “Zafar-name” such as *čapqun qil=, jer bñlän teñ qil=; uruš=, uruš sal=; jetiš=, kel=; ur=, tìq=; jazuy, gunáh; a’dá, dušman; ajš, išrat, tana’um; adl, dáđ; sačqì, ináyat; azimat, šavkat; peškaš, tuhfa, savrìn, böläk*; and the antonyms such as *salámatlik – xastaliq, qışliq – yazliq, šádmánlik – gam, nek – bad, jur= – qarár tap=, köč= – tuš=*; the homonyms such as *böläk, bay, sal, ajaq, keč, til, burun, pára* lexical-semantic features of the work's vocabulary, as well as functional-stylistic features specific to the scope of use of figurative tools such as simile, metaphor, euphemism, repetition have been revealed, were used in the broadcasts “Munavvar kun”, “Xorazmnoma”, “Tilimizni o’rganamiz”, “Siz nima deysiz?” of Khorezm TV and radio channel (reference letters of Khorazm Television and Radio Company numbered 803 from December 5, 2023, 804 from December 5, 2023, 805 from December 5, 2023). As a result, the influence of the Uzbek language in literary-artistic, spiritual-educational programs, development processes, and the internal features of the old Uzbek language through the examples taken from the “Zafar-name” lexicon, and the linguistic importance of the research source have been shown.

Approbation of research results. The results of this research were discussed at 10 international and 12 national scientific-practical conferences.

Publication of research results. A total of 42 scientific works were published on the topic of the dissertation, including 1 monograph, 1 index-dictionary, and the main scientific results of doctoral dissertations of the Higher Attestation Commission under the Ministry of Higher Education, Science and Innovation of the Republic of Uzbekistan. 16 articles were published in scientific publications, including 13 in the republic and 3 in foreign journals.

The outline and of the thesis. The dissertation consists of an introduction, four chapters, a conclusion, a list of used literature and an appendix, and the total volume is 208 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the **introduction**, the relevance and necessity of the dissertation topic is scientifically and theoretically based, the level of research of the problem, the review of foreign scientific research on the topic is highlighted, the purpose and tasks, object and subject of the research are described, the priority directions of the development of science and technology of the republic the suitability is indicated, the scientific novelty and practical results of the dissertation are described, the reliability, scientific and practical significance of the obtained results is revealed, the implementation of the results in practice, published works and information on the structure of the dissertation are given.

The first chapter of the dissertation entitled **“Research of Zafar-name lexics by subject groups”** contains five paragraphs. This chapter is devoted to the general description of the lexics of the researched work by subject groups and the clarification of issues such as lexemes included in the main subject groups.

The first paragraph of the chapter is called *“General description of the lexics of the work by subject groups”*. In this paragraph, the lexics of the work is divided into 54 thematic groups, some of these groups are classified into subgroups, and illustrative examples are given. This paragraph provides information about the lexical landscape of "Zafar-name".

The second paragraph of the chapter is called *“Socio-political lexics”*. The conversion of Sharafuddin Ali Yazdi's work "Zafar-name" from the Persian-Tajik language to the old Uzbek literary language at the beginning of the XVI century made a significant contribution to the lexical development of the old Uzbek literary language, while closely familiarizing the Turkic-speaking people with the essence of the monument.

The vocabulary of "Zafar-name" is very diverse, especially covering almost all aspects of the life of the time. Since the work is dedicated to the life and military campaigns of Amir Temur, it is natural that there are words representing many social and political, economic, religious, and domestic aspects of the XIV-XVI centuries.

The research showed that socio-political revolutions make up a significant part of the work's lexics. Taking into account that the limited scope of the thesis does not allow the analysis of the vocabulary used in the translation of "Zafar-nome" by subject groups, such as terms meaning career, diplomatic terms, words representing administrative-territorial unity, political management and process It is better to dwell

on the subject groups such as terms representing the concept of the term, words related to the legal system, words representing social groups in society, economic terms, trade and finance terms, words representing the concept of gifts.

The word *xan* is actively used in the language of the work. In the monograph "History of the Lexics of the Uzbek Literary Language" it is said that although the word *qayan* appears in the form of *xaqan* خاقان in the sources of the XIV-XIV centuries, it is rarely used compared to the words *šah* and *sultan*.¹⁰⁸ The old Turkic version *qäyän* of the word *xán* خان was not used in the translation of "Zafar-name". Only its old Turkic form *xaqan* is found in two places of the work (in one place as a synonym of the word *xan*, in another place as a toponym). Persian-Tajik *pádšá*, *šáh*, *šahanšáh*, *šahrijár* and Arabic *sultán* words were actively used as synonyms for the words *xán*, *xáqán*. In the work, the term *xan* is used in relation to Genghis: *Husaynbekning oylì Jhánmalik aña qoşulđì, va özi xan bilä Kaşmda olturđì*. (50 a) One can agree with the opinion that the word *xan* in some sources is a shortened version of the lexeme *qayan*.¹⁰⁹ L. Budagov says that the word *xan* is a shortened version of the Mongolian word *qaan*,¹¹⁰ some scholars call this word in Chinese ke - "great, great"; They also expressed the opinion that it is derived from the word *kuan* - "ruler".¹¹¹ In our opinion, the word *xán* belongs to the Turkic layer. At this point, it should be noted that the issue of Sino-Mongolian and Turkish-Mongolian lexical parallels in linguistics is quite controversial and not fully studied.

In "Zafar-name" terms such as *elčì*, *elčilik*, *fathnáma*, *inájatnáma*, *istimálatnáma*, *nasihatnáma*, *ahdnáma*, *maktub*, *ižázat*, which express diplomatic activity, were actively used: *Nasihatnámakim, Yildirim Bayazidqa láyiq bolıyay, inšá qilsun!*(233 b); *Barčañiz bu jihatdin ahdnámalar bitib yibarıñkim, ahdnámalarıñiz Samarqandqa bizgä kelgäy ta barča ahdnámalarñi šahzádayi valiyahd Pir Muhammadqa yibargäybiz*". (310 a)

In 1.3. parapgh military lexics the words such as *denoting battle, battlefield, military sign, actions, terms denoting the concept of a person active in the military field, types of troops, military unitss* were explained in detail, and divided into thematic groups.

"Zafar-name" contains a large number of words expressing the concept of weapons, which indicates that the military weapons and equipment of the ancestors of that time were highly improved. For example, *Naft va ra'dandázlar har saridın işlarıya maşyul boldılar* (239 b) we can see the sentence *naftandáz* نفت انداز and *ra'dandáz* رعد انداز terms. In fact, the lexical meaning of the word *ra'd* means "thunder, lightning" in Arabic. The term *ra'dandáz* was created by adding the word *andáz* meaning "throw" to the word *ra'd*. So, here we are talking about a weapon that explodes like thunder and flashes fire like lightning.¹¹²

¹⁰⁸ Дадабоев Н., Намидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи.– Тошкент: Фан, 2007.– Б. 100.

¹⁰⁹ Бартольд В.В. Сочинения. Т. II. Ч. I. – М., 1963. – С. 604.

¹¹⁰ Будагов Л.З. Сравнительный словарь турецко-татарских наречий. Т. I. – С-Пб., 1869. – С. 527.

¹¹¹ Дадабоев Н., Хамидов З., Холмонова З. Ko'rsatilgan monografiya. – Б. 34; Баскаков А.Н. Тюркизмы – социальная терминология в "Слове о полку Игореве". // Turkologica. К 70 летию акад. А.Н.Кононова. – М., 1976. – С. 225.

¹¹² *Ra'd to'pi* haqida batafsil ma'lumot olish uchun qarang: Дадабоев Х. Амир Темурнинг ҳарбий маҳорати. – Тошкент: Ёзувчи, 1996. – Б. 20-21.

Such an event occurred only when gunpowder exploded: *Alqissa, ikki tarafdin uruř erdi. Va bir-birigä oq va taxş va ra'dandáz urar erdilärkim, yamyurdek.* (273 a) The Chinese and the Mongols who learned from them were familiar with gunpowder since the XIII century. And the Turkic peoples knew sulfur flints from ancient times. *Naftandáz* – “oil-fired weapon”. Therefore, cannons and other firearms were widely used in those times: *...Oq va nayza bilän dimär čiqardilar. Va ba'zi yerlärdäkim, oq va nayza tegmäs erdi, ot va naft bilän ul badbaxtlarni küydürür erdilär* (331 a) in the work, the variants *rä'd atquči, naft atquči* are also used in relation to the military using *naftandáz* and *ra'dandáz* weapons. Semi-kalka indicate the ability of the translator to skillfully use the opportunities of the native language. Both of the istilahs used by Muhammad Ali Bukhari are not found in the works of Navai and Babur.

Having familiarized with the military lexics used in the work in terms of its scope and semantic features, as well as with the works of researchers who classified the military lexics of the old Uzbek language in terms of subject groups or semantic fields, it is possible to identify the meaning of battle, battlefield, military sign, combat action, operations. denotative terms; terms expressing the concept of a person operating in the military field; terms representing types of troops, military units, divisions; terms expressing concepts of military tactics; items used during military operations and related items, which denote the name of defense structures were analyzed by dividing them into internal subject groups.

In the research of Z.Kholmonova, there is interesting evidence that during the Seljuk period, the words *yabyu* يابغو and *şad* شد were used in the sense of "commander of the right and left wing of the army". In "Babur-name" both parts are called *buronyar* برانغار va *žavanyar* جوانغار according to the nature of their location on the battlefield.¹¹³ In the Uzbek translation of “Zafar-name”, the terms *oñ qol* and *sol qol* are used only twice, in other places only the terms right hand and left hand are used: *Va yana bir yasal amir Hąji Sayfuddin čeriki bilä žavanyarda turdi. Va bir yasal buranyarda šahzáda Umarşayxni qilib, Berdibek Sari Buya va Xudáydádi Husayniyni mubárizlar bilä turyuzdi. Va oñ qol va sol qol bekläri va tümän bekläri va qoşun bekläri, har birini öz yeridä turyuzub, yasallar tüzdilär* (125 a); *Oñ qol va sol qolnuñ čeriki Ankuriyaya mutavajjih bolsunlar. Va Qaysariyaya barib orduya qoşulyaylar!”* (274 b)

Buranyar and *žavanyar* the main unit that organizes the attack and conducts the battle is called *qol* قول and stands behind the ranks of the army: *Sáhibqirán alarni körüb, qol sarı čapib zabtiya maşyul boldi* (88 a).

In the study, lexemes representing the names of military instruments, such as *nafir, naqqára, kavs, buryu, kös, čindavul, davul, tabl, žaras, küräkä, karnaj, naji rumij, naji ebän, surnaj* used in the translation of "Zafar-name", were also analyzed.

The fourth paragraph of the chapter is called "**Household lexics**" and the words related to this topic group were divided into sub-topics and analyzed.

The translation of "Zafar-name" is one of the important sources that fully embodies the state of the Uzbek literary language at the beginning of the XVI century. The study of the lexics of this work provides valuable information about the language

¹¹³ Холмонова З. “Бобурнома” лексикаси. – Тошкент: Фан, 2007. – Б. 101.

features of that time, and by comparing the words used in it with the current Uzbek literary language and dialects, it provides certain information about their meaning development, semantic and stylistic features. It was considered appropriate to divide the household lexics recorded in the source vocabulary into several subject groups and analyze it.

In the translation of "Zafar-name" household lexics related to kitchen, hotel and bedroom has a special place. Using the example of word analysis, you can get an idea of the household lexics.

Közä كوزه is the name of a wide-bellied, thin-necked vessel with a handle, usually used for storing liquids, and may have been used to express the meaning of "hole, groove" like the word *xum*. The metaphorical use of the word "eye" in the Uzbek language, such as the *buloqning ko'zi*, *derazaning ko'zi*, can be the basis for such an assumption. Just as it is said that the *qumg'onning og'zi*, *o'choqning og'zi*.

Through the analysis of words denoting clothes and decorative items in "Zafarnoma", we understand that the national clothes of our people were well-known in the world at that time, and studying their names serves to reveal the features of the language of that time. The names of clothing and decorative items in the work were studied in thematic groups, such as *lexemes representing the concept of clothing*, *lexemes representing outerwear*, *lexemes representing underwear*, *names of head and footwear*, and *lexemes representing clothing accessories*.

The words representing the names of clothes in the "Zafar-name" lexics mean that our ancestors were in the leading positions in the world in terms of having different types of clothes. During this period, the names of clothes were mainly expressed by words related to their class, and Arabic, Persian, and sometimes Mongolian adaptations were also used alongside them, which led to the creation of a series of synonyms.

Fota (181 b) فوطه is explained in modern Uzbek language as "a belt made of fabric", "a long belt that is wrapped around the waist several times",¹¹⁴ in Persian-Tajik this lexeme is "cloth used as a belt", means "tablecloth", "handkerchief", "cloth that acts as a lungi in the bathroom".¹¹⁵ In the dialects of Khorezm, this word is used in the form of *pota* and means "a large thick scarf of women, which is wrapped around the head and the ends are tied around the waist". In Khorezm, mostly old women weave *pota*.

In the miniatures of the 15th and 16th centuries, a tool used by men is depicted, that is, "*fota*". It was wrapped around the waist and fastened with a thin belt. ...Sometimes they used *fota* as a belt.

The purely Uzbek lexeme *isiryä* can be combined with *sergäk* (*esruk sergälädi* – drunk staggered), which means "swaying, swaying, bending". The old Turkic verb *sergälä* is used in Uzbek to express the meaning of *selkillä* = "to shake, vibrate, move, shake"¹¹⁶: *Ul jumladin ikki isiryäkim, mahdi ulyä Oljay Türkänniñ erdi, Husaynbekkä yibardi.* (30 b)

¹¹⁴ Ўзбек тилининг изоҳли луғати. V жилдли. IV жилд. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2008. – Б. 369.

¹¹⁵ Фарҳанги забони тоҷикӣ. Дар ду жилд. – М.: Советская энциклопедия, 1969. – Ҷилди 2. – С. 449.

¹¹⁶ Усманова Ш. Олтой тилларида муштарак маънавий лексика. – Тошкент: Фан, 2010. – Б. 167.

In the dissertation, the words representing precious stones and metals are analyzed, such as *nigin* نڭين (160 a); *žaváhir* // *žavhar* جواهر. (246 b), *gavhar* // *guhar* جواهر: (62 a), *buqtaq* برتاق : (116 b), *murassa* مدرسه. (299 a), *la'l* لعل (251 a), *yaqut* (248 b), *inžu* اينجو (55 b), *dur* در (74 a), *áltun* آلتون (284 b), *kūmüš* كوموش // *kūmäš* كماش (171 b), *nuqra* نقره (246 b), *žahiz* جهيز (152 b), *hamajil* : حمائل (159 b) as well as household lexica, for example: *kalit*, *zaŋu royan* (246 b), *saqarlat*, *aq uj*, *bárgáh*, *šámijána* (84 a), *taxt* (116 b), *sarájparda* // *saráparda*, *muxmal* (298 a), *sájabán* (316 b), *bel*, *kamand* (188 a), *matin* (190 a).

Some of the words in the lexics of the translation of "Zafar-name" have exactly the same meaning and form in the modern Uzbek literary language and dialects, while some of them are outdated and have meanings other than those expressed in the language of the work. Demonstrating this process through the analysis of specific words serves to reveal the laws of the development of the meaning of the words in the language more widely.

The fifth paragraph of the chapter is called "**Religious Lexics**". Terms expressing religious concepts in "Zafar-name" were divided into several subject groups and studied, such as the words expressing the concept of space in religious teachings: (*dozax*, *žahannam*, *žannat*, *bihisht*, *Makka*, *Madina*, *arásat*); words expressing religious teachings and trends and expressing religious affiliation or non-affiliation: (*mazhab*, *islám*, *buddavij*, *káfir*, *musulmán*, *e'tiqádsiz*, *mušrik*, *bid'at*, *dinsiz*, *gabr* // *atašparast*, *ijmánsiz*, *butparastlik*, *šariat*, *din*, *dindár*, *žamáat*, *kufir*, *mazhab*, *muslim*, *mumin*, *šahid*, *γazij*, *qári*, *háži* // *hažžáž*, *hur*); religious situation, event, situation and feelings: (*qijámat*, *taváf*, *zijárat*, *tüz yol*, *sadaqa*, *va'z*, *táat*, *γazá*, *žihád*, *nikáh*, *sunnat*, *farz*, *taqdir*, *qazá*, *áxirzamán*, *ba'jat*, *vasijat*, *gunáh*, *žinájat*, *dafn*, *ziná*, *istiγfár*, *karámat*, *kibrijá*, *mubáh*, *nazr*, *sabr*, *saváb*, *sálih*, *saná*, *sadaqa*, *sehr*, *tabliγ*, *fatvá fáal*, *xun*, *xutba*, *γazát* // *γazá*, *γanimat*, *šafáat*, *širk*, *qasás*, *γajb*, *halál*, *harám*, *hižrat axláq*, *ijmán*, *sunnat*, *farz*, *taqvá*, *nasihat*, *ibádat*); places intended for religious practices: (*zuhd*, *butxána*, *xánaqáh*, *ataškada*, *dauraka*, *ijdgáh*, *masžid*); religious ceremonies and holidays, holy days: (*Ramazán ijd*, *hajit*, *Qurbán*, *ša'bi qadr*, *mavlud*, *áxirat*, *qijámat*, *juma*); obligatory acts (*ijmán*, *kalimayi šahádat*, *namáz*, *zakát*, *haž*, *pešin*, *šám*, *xuftán*, *namázi asr*, *namázi pešin*); words expressing the concept of a prophet: (*payγambar*, *nabij*, *rasul*, *Ahmad*); the Prophet's instructions, deeds and words representing those who were in conversation with him: (*hadis*, *sajjid*, *sahába*, *ansárij*); words expressing religious positions and ranks (*šajx*, *sufi*, *imám*, *qázi*, *muftiy*, *muazzin*, *hažžáž*); words representing the creatures of religious imagination (*pari*, *hur*, *γilmán*, *Buráq*, *žin*, *ja'žuž-ma'žuž*, *munkarnakir*, *arváh*, *malak*, *farišta*, *šajtán*); words representing the religious book and its parts and related to their reading: (*tavrát*, *sura*, *ájat*, *haftijak*, *xatm*, *takbir Qur'an*, *Kalám*, *duá*, *Kalámulláh*, *Mus'haf*, *pára*, *sura*, *ájat*, *tilávat*); lexemes representing religious things, items, clothes: (*zam-zam suvi*, *ábi haját*, *salla*, *dastár*, *but*, *sanam*, *alam*, *hižáb*, *tasbih*, *kafan*); words that express God and concepts related to him: (*Arš*, *Arši a'lá*, *bajtulláh*, *Tāŋri*, *Xudá*, *yetti qavat ásmán*, *Sultán*, *Xáliq*, *Pádšáh*, *Haq*); saint, pirs and concepts related to them (*Bábá Saŋu*, *mavlá*, *mavláná*); religious tax: (*žuzja*, *xiroj*, *ushr*); religious educational institution: (*madrasa*); mystical words: (*maqám*, *xáža*, *tariqat*).

In "Zafarnama" *namáz* نماز is actively used in the meaning of "prayer", *salát* صلاة is rarely used. This word is *namás* in the Pahlavi language and is related to the old Iranian word *nam* meaning "to bow".¹¹⁷

In the Hindi word *namaste*, which means greeting, *namas* means "to bow", and *te* means "to you". So, this word is historically formed from one root. *Namáz* means "type of prayer according to Islamic instructions".

In the "Zafar-name", the words belonging to pray are used actively: *namáz*, *namázi pešin*, *namázi digar*, *namázi xuftán*, *ijd namázi*, *namázi ijd*, *žuma namázi* // *žamáat namázi*, *ertä namázi*, *raka 'at*, *tañi namáz* (say azan).

The Arabic word *salát*, meaning "prayer", "prayer", "thanksgiving", "prayer", "blessing", is also actively used in the work.

There is no *šám namázi* in the language of the "Zafar-name", but there is a unit *namázšám* meaning time. *Ázán nāmazi* is not used, the name of this prayer exists in the form *ertä namázi*.

The Arabic word *háfiz*, which means "memorizing", is used for the person who recites the chapters of the Holy Qur'an. People who recited classic ghazals and epics from memory in the Muslim countries of the East, including Movarunnahr and Khorasan, in the XI century the singer is known as *Háfiz*¹¹⁸. The word *Hafiz* is not used in "Zafar-name" in the sense of "sophisticated singer". In the works of Alisher Navoi, the word *háfiz* is used in the sense of singing:

Čekti bulbul kibi miñ lahn ilä dastán háfiz,
*Yoq aniñdek yana bu davrda xušxán háfiz*¹¹⁹.

The chapter of the research is called "**Genealogical study of Zafar-name lexics**" and contains four paragraphs.

It is known that the vocabulary level of a language consists of the sum of existing words. The vocabulary level differs from the phonetic-phonological and grammatical levels of the language in that it constantly changes and develops. The process of science, technology, and culture requires the level of vocabulary to be constantly changing. Accordingly, the vocabulary level of the language and the scope of its use are made up of several layers with a difference¹²⁰.

In-depth study of lexical (own and borrowed) layers in the language is an overproduction in the development of lexical-semantic development. In fact, the lexics is interconnected with history, culture, science, and socio-economic development, and it is difficult to determine the sources and reasons for changes in the meanings of words while remaining unchanged in scientific analysis.

The first paragraph of the chapter is called "**Turkic layer**".

It is possible to observe the movement of common Turkic words using the "Zafar-name" lexics in the language of Turkic written sources of different periods, in other Turkic languages exactly or with different phonetic differences and meaning evolutions.

¹¹⁷ Ўрозбоев А. Огахийнинг тарихий асарлари лексикаси. – Тошкент: Муҳаррир, 2013. – Б. 63.

¹¹⁸ Ислон энциклопедияси. – Тошкент: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2017. – Б. 661.

¹¹⁹ Алишер Навоий асарлари тилининг изоҳли луғати. IV жилдли. I жилд. – Тошкент: Фан, 1983. – Б. 194.

¹²⁰ Холмонова З.Т. Тилшунослик назарияси. – Тошкент, 2019. – Б. 86.

The Turkic layer in the vocabulary of the work should be studied by comparing it with the sources before the period when the work was translated and the current Uzbek language lexics. Only in this case, a clear idea of the richness of the old Uzbek literary language of the XV-XVI centuries will be formed in the process of evaluating the lexics of the work to the vocabulary of the current Uzbek language and dialects, it produces the phonetic changes that took place in the composition of words.

Regarding the use of the Turkic layer in "Zafar-name" in the current Uzbek language, the following conclusions can be reached:

1. The words used in the work have preserved their form and meaning even in the modern Uzbek literary language: *yaxšilik*, *keňáš*, *uruš*, *yol*, *bariř-keliř* va hokazo.

2. The words mentioned in the work are used in various phonetic forms in the modern Uzbek literary language and dialects: *ev (uy)*, *jajav (yakka)*, *böliük (bo'lak)*, *azuq (oziq)*.

3. The words used in the work are not used in modern Uzbek language: *erän (yigitlar, jangchilar)*, *qumař*, *tura (odam bo'yi barobar qalqon)* va hokazo.

4. Some words in the text of the work are used in the current Uzbek language with expanded or narrowed meanings: *mal*, *ma'raka*, *háfiz*.

The occurrence of a certain word in two or more Turkic languages does not mean that it was adopted from one of the languages to the other. The reason for this commonality is explained by the fact that the origin of Turkic languages is related to the same source, the same genetic base, and their vocabulary belongs to the same source.

In this paragraph, the words are analyzed, which are belong to Turkic layer *uluy*, *oyruq*, *yurtçi*, *körünüř*, *jortavul*, *atquvcı*, *bařlamıř*, *jasaqi*.

The second paragraph of the chapter is called "**Arabic layer**". About half of the vocabulary of the Uzbek language is made up of Turkic words, the rest from Iranian, Arabic, Mongolian, and during the next hundred years from the Russian language and through the Russian language from Western European languages and, although in a small amount. It consists of words from Hindi, Urdu, Pashto, Chinese and other languages.¹²¹ The "Zafar-name" lexics also contains units related to Arabic, Persian, Mongolian, Chinese, French, Tohar, Hindi, Sanskrit and Greek languages. Arabic and Persian adaptations occupy a significant place in the work.

D.Hasanova's candidate's dissertation provides interesting information on the role of Arabic lexical acquisitions in the nominative and derivational system of the Uzbek language.

A.Kik "Zafar-name" translation language the words are used, includes 5201 Turkic words, 3077 Arabic, 1211 Persian, 32 Mongolian, 10 Greek, 4 Chinese, 3 French, 2 Sanskrit, 1 Tohar words.¹²²

The fact that 3077 words are in Arabic means that the work is more than 30% of the vocabulary. Arabic words make up approximately 13-20% of the vocabulary of the modern Uzbek literary language.

¹²¹ Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар. // Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 108.

¹²² Ayse K. Zafer-mame-I Emir Temur, Muhammed Ali Bin Dervis Ali-yi Byhari (Inceleme – Metin – Dizin) Doktora tezi. C.III. – Istanbul, 2014.

A significant part of the lexics of the old Uzbek literary language of the XIV-XV centuries is the Arabic layer¹²³. About 30-33% of the vocabulary of Alisher Navoi's verse and prose works are words from the Arabic language, Persian-Tajik lexical elements are also 18-20%¹²⁴.

It can be seen that in the century when A. Navoi lived, in 1419-1425 years, the amount of Arabic words in the translation of the work "Zafar-name" into the old Uzbek language in 1519, is equal to the number of words related to this language and the percentages are the same in Navoi's works.

A number of Arabic and Persian words entered the Uzbek language, which strengthened the universal elements of the Uzbek language to a certain extent. Such words not only occupy a large place in the composition of the Uzbek language, but are also influenced by local dialects while preserving their form¹²⁵.

When thinking about the semantic features of the terms actively used in "Zafarnoma" and expressing the concepts of "battle" and "battlefield", it is necessary to pay great attention to the meanings expressed in the text. For example, the assimilation of Arabic *maraka* is in the old Uzbek language 1) "place where people gather"; 2) means "battlefield": *Agarçi, heç andaç bolmadikim, öziniñ iligi işgä yetmiş bolçay, vale derlärkim, ba'zi ma'rakalärdä andin asari şijâat zâhir bolur ekändür*¹²⁶. *Va ul hamlada bir atliqni nayza bilän tüşürdi va anı baylab ma'rakadin çiqardi* (239 a). *Ma'raka* is actually a verb with the Arabic form *ma'rakatun*, which means "to fight" in Uzbek. This word means "struggle", "battle", "campaign" in Arabic¹²⁷. In the "Explanatory Dictionary of the Uzbek Language" this word is 1) "summary of mourning rituals and each one"; 2) "gathering, ceremony, held in connection with a wedding, spectacle, etc.", 3) "battlefield, battle" is defined as an homonym word. It can be seen that the semes of the word *ma'raka*, "summary and each of mourning rites", "gathering, ceremony in connection with a wedding, spectacle and the like" were formed after the XVI century.

The third paragraph of the chapter is called "*Iranian layer*". The translation of the sources written in Persian and Tajik languages into Uzbek strengthened the process of many words related to these languages entering our language. Since "Zafar-name" was also translated from Persian to the old Uzbek literary language, many words related to the Iranian layer entered during the translation process.

In "Zafar-name", the word *dasturxân* دستورخوان is also used in a portable sense. *Bas, şadmánliq dasturxânini tartib, kámránliq şiräsini tarttilar.* (184 b). The origin of the word *dasturxân* is sometimes interpreted in connection with the meanings of "program", "custom". In fact, this word has the form *dastárxân* in the Tajik language. E.Vahidov states that the word *dästurxan* is composed of the words *dastár* anf *xvana*. ... *Dastár* also means a piece of cloth, like a *romál* (handkerchief).

¹²³ Боровков А. О языке узбекской поэзии // Общественные науки в Узбекистане. – Ташкент: 1961. № 10. – 42-43.

¹²⁴ Qarang: Абдушукуров В.В. Eski turkiy adabiy til leksikasi. – Тошкент: Tafakkur bo'stoni, 2015 – В. 73.

¹²⁵ Qarang: Асқаров А. Ўзбек халқининг келиб чиқиш тарихи. – Тошкент: Ўзбекистон, 2015. – Б. 445.

¹²⁶ Заҳириддин Муҳаммад Бобур. Бобурнома (Нашрга тайёрловчи С.Хасанов. Масъул муҳаррир В.Раҳмонов) – Тошкент: Шарқ, 2002. – 368 б.

¹²⁷ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. Икки жилдли. 2-жилд. – Тошкент: Университет, 2003. – Б. 255.

Dast qo'l, ro – yuz, mál – mato. Add three words – *dastró 'mol.* An handkerchief is called *romalčä.* This word has the meaning of *belbay* (belt). An Uzbek's robe is a blanket, if he covers it with a blanket, if he puts it on his head – as a pillow, if he wraps a *dästar* on his head – a turban, if he washes his hands – a towel, if he prays – prayer, writing – a table, and dying – a shroud"¹²⁸... *Xan* is a table in today's language. Our table is made lower because our ancestors used to sit in the attic. It is also called *xantäxtä.*¹²⁹ ...Actually, these words are written in two different ways in Arabic script. Khan, which means table, is written as *xävan* and read as *xan.* *Xävaräzm* خوارزم and it is read *Xaräzm.* At this point, it is worth mentioning that even now in the dialects of Khorezm, the oven used for spreading dough is called *xoná.* *Xoná* is a phonetic form of the word "xavon".

Words related to Iranian languages occupy an important place in the Uzbek dictionary. It is closely connected with the long history of our nation. Uzbek and Tajik languages have been living in almost the same economic, political and cultural conditions for centuries.¹³⁰ In addition, when we take into account that "Zafar-name" was translated from the Persian-Tajik language into Uzbek, we often find cases where Persian-Tajik words are synonymous with Turkic words.

In general, showing the influence of languages belonging to the Iranian group on the old Uzbek literary language on the example of some Persian-Tajik words from the lexics of the Uzbek translation of "Zafar-name", the lexical fund of the Uzbek language at different stages of development, along with clarifying important information about the genetic description of words, it serves to prove through linguistic materials how important the cultural relations between the Turkic and Iranian peoples were in the life of our ancestors.

The fourth paragraph of the chapter is called "***Turkic-Mongolian lexical parallels and lexemes of other languages***".

In the translation of "Zafar-name", the Mongolian layer is often more prominent in thematic groups such as socio-political, ethnic, military, domestic and animal world. *Qundyay (kiyik), buranyar, žavanyar, daruŷa, tavač'i, hiravul, navrar, qavč'in* and other words are borrowed from Mongolian.

Lexical units that exist in both (Turkic and Mongolian) languages, and the word of which language has not been determined, are called Turkic-Mongolian lexical parallels in linguistics.¹³¹ In the lexica of the work "Zafar-name", such as *azuqa, atabek, axtač'i, bakavul, qaravul, qišlaq, suran, sujuryal, tūmān, oŷruq, ulus, jurt, jurtč'i, jaray, ordu, jasaq* are like in Uzbek and Mongolian, and they are used in the same or close meanings in these languages. These words are also in the Uzbek translation of the work.

If the Mongolian language was understood as a Turkic language, a sister language, the listed words would belong to the all-Turkic lexical layer. But Uzbek and Mongolian languages belong to different language groups. Historical and

¹²⁸ Воҳидов Э. Сўз латофати. – Тошкент: Ўзбекистон НМИУ, 2018. – Б. 73.

¹²⁹ Ко'rsatilgan joyda.

¹³⁰ Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар // Навоийга армуғон. – Тошкент: Фан, 1968. – Б.109.

¹³¹ Ўзбек тили лексикологияси. – Тошкент: Фан, 1981. – Б. 57.

etymological analysis of each of the words that occur in both languages, but it is difficult to determine which language they belong to by some sign, is necessary. B. Ahmedov also commented on Turko-Mongolian *tavači*, *žarcı* and similar terms in his book.¹³²

Their houses play an important role in Altai people's lives. The houses they live in, which most people call *jurt*, that is, huts, are covered with tree branches and bark, or felt and cloth, and are made by special craftsmen. Such houses are very useful in the life of herders because they can be assembled quickly and easily and are very convenient to install again when moving to a new place.¹³³

The word *Toy* توی (wedding, ceremony) is originally used in the Mongolian and Turkic languages in the sense of "celebration" and all celebrations are called by this lexeme. For this reason, public gatherings and social events were called *qurultay* قورولتای – Mongolian *Xuraltoy* (state wedding). Celebrations held in villages and families are called ordinary *toj*.¹³⁴ In the "Zafar-name" lexics, the word *qurultoy* also expresses the meanings of "council" and "state wedding": *Va yana Sáhıbqıránnıñ işi bu erdikim, agarçı qurultaj qilib, beklári bilä va şahzädalar bilä mamlakat işi üçün keñäş qılur erdi* (318 a). *Sáhıbqıráni kámkár qurultaj qilib, toy tartqandıñ soñ barça beklärgä ináyatlar qıldı va çerikdä yayaylarıñı atlandurdı.* (230 a)

K.Danziyeva's study provides extensive information about the *Toy* lexeme and the opinions of experts on its etymology.¹³⁵

The translation of "Zafarnoma" in the old Uzbek literary language also contains words related to Hindi, Chinese, Greek and other languages. For example, one of the words adopted from Hindi to Uzbek is *but*, which means idols and figures worshiped by Buddhists: *Va andaçı butxánalarıñı buzdurub, butlarıñı küydürdi* (174 a).

The word *Kutvál* كتوال is also a Hindi word that means "chief of the fort and city guard detachments": *Sáhıbqırán Zanıy Tunıynı anda kutvál qoydı* (291 b).

The Hindi word *nilufar* is used twice in the language of the work, which means the name of a perennial plant that grows in water with large leaves and large flowers: *Tir sahmıdın erdi xalqı zár, Qıb-qızıl yüzlári erdi nilufar* (84 a).

The word *Távus* طاووس is borrowed from Hindi: ... *va távus-u toti va özgä ajáyıb quşlar köb erdi* (217 b).

The word *čadır* meaning "tent, tent" is also borrowed from the Hindi language.: ...*Sáhıbqırán Tümanıñ čadırıdın čıqqanda ul anda qalib erdi...* (20 a).

In Old Turkic, the Chinese word with the forms *jünžu* // *jenžu* // *žünžu* meaning "stand, pearl" was used in two places in "Zafar-name" in the form of a *inju*: *Husaynbekkim, hargız kişigä bir qara pul bermäs erdi, qorqunčdın bir avuç inžu aña berdi* (55 b). In the language of the work, Persian-Tajik *gavhar* and Arabic *dur* synonyms of *inju* are also used: ...*boşlarıda altun buqtaq la'l va gavhar bilä murassa va zarbäft tonlar kiyib, anvayı tajammul bilä olturub tururlar...* (116 b); *Kişikim, öz-özıgä mayrur erür, Xırad ul kişidın, base, dur erür* (37 a).

¹³² Ахмедов Б. Тарихдан сабоқлар. – Тошкент: Ўқитувчи, 1994. – Б. 432.

¹³³ Бўронов А. Олтойлар. – Тошкент: Мухаррир, 2017. – Б. 17.

¹³⁴ Бўронов А. Ко'rsatilgan asar. – Б. 65.

¹³⁵ Dənzıyeva K. Azərbaycan dilində toy mərasimi leksikası (Lənkəran bölgəsinin materialları əsasında). – Bakı: Elm və təhsil, 2012. – S. 87-93.

The Chinese word *čaj* چنگ means "bell" in "Golden Light" source, and "plate of percussion musical instrument" in "Devonu Lugotit Turk".¹³⁶ Therefore, the term *čaj* in "Zafar-name" also means "box-like trapezoidal or arc-shaped, stringed, resounding musical instrument played with a scratch or a double stick": *Čertišib mutribläri čun Zuhra áhañ, Elikläridä daf birlä nay va čaj*. (129 a)

In "Zafar-name" the Persian-Tajik+Chinese word *gulšan* is used as a noun in three places and as a place name in one place: *Ču gulšan bolubtur jahán taxtidin, Yaruq boldi álam yana baxtidin* (128 a).

In general, to show the issue of the role of the Great Silk Road in the interaction and communication of languages with the example of some words from the lexics of the Uzbek translation of "Zafar-name", the lexical fund of the Uzbek language at different stages of development, along with clarifying important information about the genetic description of words, it proves through language materials how important the Great Silk Road was in the life of our ancestors.

Chapter III of the dissertation is called "*Lexical-semantic features of lexical units in Zafar-name*". This chapter consists of four paragraphs. The first paragraph of the chapter is called "*Synonyms*". The synonyms in the translation of "Zafar-name" into the old Uzbek language are used in the following ways from the point of view of their lexical layers and spiritual characteristics.

1. Turkic synonyms. In this case, the words related to their own layer are used as synonyms. This situation is often observed in verbs, adjectives and nouns. For example, the word *aya* is used as a synonym for *äkä*: *Va andin köčüb, Xája ayaya barib tüšti...* (302 b). But we should not ignore that in the Uzbek translation of "Zafarnoma" the word *aya* is used in relation to women in Amir Temur's family or related to him. In this case, the word *ayä* is not considered a synonym for the words *äkä* and *aya*: *Šamsuddinbekniñ xotunì Buyon ayä va qizì Dilšád ayä elikkä tüšti*. (66 b) *Asarda xanìm, begìm so‘zlari ham yuqori martabali ayollarga nisbatan qo‘llanilgan: ...Malakatbekni šahzádalar xizmatida qoydì va begimlär va ayalarniñ barçasini qaytardi*. (118 a)

2. Synonymy between Turkic (Uzbek) and Persian-Tajik words. Words related to Iranian languages occupy an important place in the Uzbek dictionary. It is closely connected with the long history of our nation. Uzbek and Tajik languages have been living in almost the same economic, political and cultural conditions for centuries.¹³⁷ In addition, due to the fact that "Zafar-name" was translated from the Persian-Tajik language into Uzbek, there are many cases where Turkish (Uzbek) words and Persian-Tajik elements are combined into a synonymous line. For example, the Persian-Tajik word *žäñ* with the Turkic word *uruš*, and the Persian-Tajik word *bad* with the Turkic word *jaman* created a synonym nest. (230 a)

Synonymous lines such as aro were also found to be active in the text of the work, and they were extensively analyzed, such as *el, ulus, xalq; oñ, baranyar; sol, žuvanyar; ordu, laškar, sipáh; jasal, saf; jayij, dušman; av, šikár; qattiq, ásán; Xudá, Parvardigár, Täñri; el, xašamnišin*.

¹³⁶ Древнетюркский словарь. – Л.: Наука, 1969. – С. 169.

¹³⁷ Усмонов С. Ўзбек тилининг луғат составида тожик-форсча ва арабча сўзлар // Навоийга армуғон. – Тошкент: Фан, 1968. – Б. 109.

3. Synonymy between Turkic and Arabic words. Everyone knows the historical circumstances related to the introduction of Arabic words into Turkic languages from the VII-VIII centuries. Many of the words in "Zafar-name" that entered the Uzbek language from the Arabic language were used in different meanings than the ones they express in the Arabic language, and underwent various semantic changes subject to the laws of the Uzbek language. This situation caused Arabic words to be used as synonyms for Uzbek words. The Arabic words *maslahat*, *maʼlīs* are used as synonyms for the Turkic *keṅaš*. The word *salámatlik*, derived from the Arabic word with the affix **-liq**, is a synonym of the word *sayliq*, which means "to be healthy, to be healthy". *Oʻshul kün kečgä yaqin šahzáda Šáhruxnuṅ navkari Hirátdin kelib sayliq va salámatliq xabarini keltürdi* (219) The word *sogʻliq* does not appear in the work.

In the "Zafar-name", peculiarities of some synonyms were also observed in the using of synonyms, such as *üláštir=- qismat qil* (258 a), *beg-amir* (243 b), *qorṅan-qalʼa* (57 b), *suran- ṅavṅa* (265 b).

4. Synonymy between Turkic (Uzbek), Persian-Tajik and Arabic words. In order for certain words to be considered synonymous with a word in another language, they must first have the same meaning. Secondly, the acquired word must become a lexical unit of this language. In the Uzbek translation of "Zafarnoma", there are many synonymous lines formed on the basis of Turkish, Persian-Tajik and Arabic words that meet such requirements. For example: Turkic *kiši- kimsä*, Persian-Tajik *mardum*, arabcha *ádam, insán, bašar* (70 a, 273 a) are became as a synonym.

5. Borrowing words between words. This process is based on factors such as the introduction of a word representing it along with an object or concept from other languages, or the withdrawal of a word of its own class that is synonymous with this word due to the absorption of synonyms from other languages. will happen.

In the periods (XIV-XVII) when the Persian-Tajik and Arabic synonyms of the old Uzbek literary language were often observed, the range of consumption of the Turkic alternative was relatively narrowed.¹³⁸ While the Turkish word *jazuq // jazìq* found in Navoi's works is rarely used in Zafarnoma, its synonyms *ajb* (Arabic), *ṅunáh* (Perso-Tajik) are widely used: *Bu uluy ajb tururkim, mundaq čerik yiyilib heč iš qilmay qaytqaybiz* (307 a); *Alarniṅ xátirlari jihatidin ṅunáhidin kečib alargä bayišladi.* (26 b) In the "Zafar-name", the words *žahán-álam; davlat- mamlakat; inájat- tuhfa; imára- inšáát* are like the synonyms.

In the work, it was analyzed that words such as *sadá- nìdá; alámat- asar; ádam-bašar- insán; qazá- favt; pušajmán- nadámat; muláqát- suhbat*, which came from the Arabic language, formed a mutual meaning.

Paragraph 2 of the third chapter is called "**Homonyms**". In the Uzbek translation of "Zafar-name" there are many words that are similar in one category, take grammatical forms, and are characteristic of different word categories and are homonymous only from the point of view of the basic part. These homonyms are mainly characteristic of words denoting things, their signs, and actions. For example: *böläk // boläk*.

¹³⁸ Дадабоев Х., Ҳамидов З., Холмонова З. Ўзбек адабий тили лексикаси тарихи.– Тошкент: Фан, 2007.– Б. 100.

Böläk I – “group”: *Bádyisdin bir böläk kiši at keltürüb satarlar edi va qalın el yiyilib savdá qılurlar edilär (8 b); 2) “qism”: Va çeriki neçä böläk erdi. (261b)*

Boläk II – “gift”, “present”: *Háji Vazir atliq navkarini köb böläklär bilän va atlar va qatar xaçirlar-u tevälär va qumaşdin bihad hazratqa yibardi (62a). Asarda böläk-böläk the word repeated is used a lot, it expresses meanings such as "a group of people", "individually": bay // báy.*

Bay باغ I – is a Turkic word that means "the state of something being bundled together": ... *Va har bir atliq ikki uluy bay šax alib, atniñ ikki yanida býlasunkim...* (24 a)

Bay باغ II – is a Tajik word and means "land area where many fruit trees are planted": *Va bir bay içidä bir košk saldī va bu bayniñ atī “Bayi davazdah burj” boldi (74 b)*

The third paragraph of the chapter is called "**Antonyms**".

Antonyms in the work have different forms in terms of their lexical layers and spiritual properties. They belong to the Turkic, Arabic, and Persian-Tajik layers, and appear mainly in words related to nouns, adjectives, verbs, and adverbs.

In "Zafar-name" it is possible to see that the words referring to the self and the subjunctive layer, the words denoting things and events, and the words denoting a person, have brought out antonymy. This process takes place on the basis of factors such as the entry of objects, concepts, and words representing it from other languages, or the assimilation of antonyms from other languages.

For example, the word *ini* is used as antonym for *äkä* اكا // *aya* آغا: ...*Husaynbekniñ inisini yibardi. (58 a)* There is no antonym of the word *ükä* for *ükä* in the work. As well as, the word *birádar* is not used, the *birádarzáda* is used as mean “child of brother or little brother” in one place (306). The words *Aya* and *ini* as a result of the double use of the words, the double word *aya -ini* was formed: *Anda Sayin Temür bilä Murádnī va aya-inilärinikim, alardın yaman harakat zahir bolub erdi, yasaqqa yetkürdilär (269 b).*

There is an antonyms in the “Zafar-name” such as *oñ qol – sol qol; ayuz* (begin) – *ayaq* (end); *kelgüçi – baryuçi; atliq – jajaq; báqij – fánij*. As well as, the antonymy of words denoting things and events and place and time was observed: *uruš – jaraš, uruš – tinçlik, oñ qol – çap qol, vafá – jafá, šarq – yarb, janub – šimál, kündüz – keçä, šám – tañ.*

Antonyms by word groups are often found in the framework of words that denote signs, especially among adjectives and adverbs.¹³⁹ In the "Zafar-name" lexics, there are many antonyms of adjectives such as *šád – yamnák, uluy – kičik* denoting feature-state and form-volume.

In the “Zafar-name”, analyzed the antonyms, which means act: *bar= – kel=, bar= – qajt=, bar= – jan= (qäjtmáq), jurimáq – turmaq (to‘xtamoq), kir= – čiq=, al= – ber=, kij= – ječ=, buz= – tüz=, jat= – tur=* and also antonyms, which means mark of situation: *köb – az, yuqori – past, avval – soñ, içkäri – tašqari, tañlasī – kečäsi, tez – sekin.*

¹³⁹ Раҳматуллаев Ш., Маматов Н. Шукуров Р. Ўзбек тили антонимларининг изоҳли луғати. – Тошкент: Ўқитувчи, 1980. – Б. 7.

The fourth paragraph of the chapter is called "**Polysemy**". It is known that polysemy is distinguished from other phenomena by the fact that it consists of lexical meanings within a category, their interdependence, and the fact that the meanings belong to the same word.¹⁴⁰ In the lexics of the work, the quality of *tüz* (salt) is used in the sense of "right, true, agreeable": *Alibekniñ zavál küni axšamiya yetib erdi va baxt andin qaytib erdi, ani qoymadikim, tüz yolida baryay* (83 b); *Arqámki, erur xizmati Islám ućun egri, Bu egrilik ućün zafar arqası bolur tüz.* (130 a) This word is also used in the work in the sense of "an arrayed army": *Ćerik tūzi ćun ćiqti álam ara, Ki kün boldi tūndek yana qap-qara.* (72 a)

The verb *Tū*=زوز is also considered polysemantic and is used in the following meanings in the language of the work:

1. To build, to create: *Va Sáhıbqıránkim, ba'zi viloyatlarni alib buzar erdi va ba'zini tūzub, imárat qilur erdi, ul pádšáhliq maslahati ućun erdikim, pádšáh siyásat qilmayanća viláyat tuzalmas.* (107 b)

2. To line up the army, prepare the army: *Ikki tarafdin ćerik Balx muqobilasida yetišib, Abdulláh ariyini ortada olib, yasal tūzđilar va urušqa yuzlandilar.* (21 a) *Šahzáda Karmina mavzeyida duşmanlarya yetib, ikki tarafdin saflar tūzatib, uruš ettilar.* (68 b)

3. Play a musical instrument: *Va alarniñ ićidä Xája Abdulqádirkim, nádirul-asr va yagánayi zamána erdi, ud áhanini tūzúb, Dávudtek nayma etib, bu duáni der edi* (185 a).

In "Boburnoma" the Persian word *ćaşn* جشن also means "feast", "wedding", "party". *Andin soñ türk va hind umarálarini ćarlatib, ćaşn berdük* (BN.265.II). In Navoi's works, this word is also used in the sense of "ceremonial gathering", "party".¹⁴¹ There are also places where the second letter of this word is written with the letter o and means "taste": ... *ćüćükligidä zardálu mayxuşlugidin aändäk ćaşnibar* (BN.35.I) In "Khazayin ul-Maani" divan, *ćáš* comes as the second component of a compound word and is used in the sense of "drinker", "taster", "doer":

May ićrä aksin ara sáfćaşya ayş-u naját,

*Qadahda naş'añ ilä durdikaşya zavq-u surur*¹⁴².

In Russian, the word *ćáša* چائش meaning "bowl", "glass", "juice", as well as the words "cup with a handle", "cup", which we think "drinker", derived from the Persian word *ćaşma*, meaning "taster". *ćáš* in the Persian word *ćaşma* is also based on this.

In "Babur-name" the word *ćaşnigir* is used in the sense of "taster", "food supervisor". (BN.217.I) In modern Uzbek, the words *ćaşnaćilik*, *ćaşnagirlik* mean "determining the quality of grapes, wine, food products or plant raw materials through the organs of sight, smell, taste, hearing It is used in the sense of".¹⁴³ In general, we cannot call the words *ćaşn* (feast) and *ćášn* (taste) paronyms. In our opinion, the word *ćaşn* // *ćášn* meaning "feast" has a mobile meaning.

¹⁴⁰ Миртожиев М. Ўзбек тилида полисемия. – Тошкент: Фан, 1975. – Б. 47.

¹⁴¹ Алишер Навоий асарлари тилининг изоҳли луғати. Тўрт жилд. 3-жилд. – Тошкент: Фан, 1984 – Б. 458.

¹⁴² Ко'rsatilgan lug'at. – Б. 457.

¹⁴³ Ўзбек тилининг изоҳли луғати. 5-жилд. 4-жилд. – Тошкент: "Ўзбекистон миллий энциклопедияси" Давлат илмий нашриёти, 2008. – Б. 465.

Factors such as the unique use of polysemantic words in the translation of "Zafar-name" and the fact that some words differ from other sources created at that time in terms of the use of their meanings, contribute to the improvement of the old Uzbek literary language in the XVI century. will undoubtedly show his contribution.

Chapter four of the dissertation is called "*Functional-stylistic features of Zafarnoma*" *lexics*". This chapter consists of four paragraphs.

The first paragraph of the chapter is called "*Language and Style of Zafarnama*". This paragraph talks about the style of the researched source language, and despite the fact that the work was written on a historical topic, it was observed that the characteristics of the artistic style prevail in it. Because in the language of the work, there are many movements, artistic image tools, and stylistic figures. The use of words existing in the literary language and popular language of that time, as well as linguistic tools characteristic of other language styles, is the basis for defining it as an artistic style. The translator of the work skillfully used the existing vocabulary, he was able to use some language tools in new meanings and tasks. In the source, the description of Amir Temur's life, activities, and military campaigns is based on historical truth. In the description of the events, the author and the translator of the work used exaggeration, similes, and adjectives a lot. The text of the work actively uses exclamations and imitations, dialogues, quotations and alliteration. The work contains many poetic passages, experts say that the translator freely translated them into the old Uzbek literary language. Also, "Quran Karim" surahs and verses, hadiths served to make the language of the work artistic.

The second paragraph of the chapter is called "*Functional-stylistic features of words with the meaning of naming*". Linguistic units in the translation of "Zafarnoma" into the old Uzbek literary language attract attention with their unique functional and stylistic features. In order to show the characteristics of the linguistic units in the work, it is very important to compare it with the language "Babur-name" created at the same time. For example, it can be observed that the names expressing the concept of holiday and ceremony are very actively used in both languages. For example, there are interesting information about *Navruz*, *Ruza*, *Ramazán* holidays and their celebration.

Ijd عيد is an Arabic word with the form *ijd* (thread); In Uzbek, it is pronounced by replacing the comma with the sound of **ayn** with the sound of **i**. This word is an infinitive derived from the verb 'áda meaning "celebrated" and means "holiday" in Arabic and "hayt" in Uzbek: *iydi ramazán*.¹⁴⁴

The Arabic word *ramazán* رمضان has the form *ramadan(un)*; adopted into Uzbek language by replacing the consonant *dz* with the consonant *z*, the long vowel *á* with the vowel *a*: *ramadán* → *ramazán* (**Ramadan**); It is an infinitive of first chapter, formed by the verb *ramida* meaning "caused trouble" and means "the ninth month of the lunar year" ("fasting month").¹⁴⁵

In "Zafarnoma" and "Boburnoma" it can be seen that the name of these holidays is expressed by the word *ijd* characteristic of the style of speaking, and sometimes the

¹⁴⁴ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати. Икки жилдли. 2-жилд. – Тошкент: Университет, 2003. – Б.160.

¹⁴⁵ Ко'rsatilgan lug'at. – Б. 352.

Eid al-Fitr is given in the form *Ijdī fītr ... Ijd kuni erdi, ul yerda namozi iyd o‘qub, niyoz yuzini tufroqqa surtub, anda ijd qildi.* (131 a) Tonglasi *Ijdī fītr* namozini anda qilib, Samarqand ustig‘a mutavajjih bo‘lub, Obyor qo‘rug‘iga tushtuk. (Boburnoma. 55. II)

When the month of Ramadan begins, there are places called with the combination of *ijd hīlālī* عيد هلالی: *Ijd hīlālī bu yurtga koruldi* (BN. 177. II). *Hīlāl* so‘zi “yangi oy” demakdir.

The word *ijdgáh* عيدگاه formed with the affix *-goh*, which meaning "place of celebration" is also made: “*Va Mirzá Kámrán Qandahárdin Kábulya kelgan ekandur. Ijdgáh*ta muláqát qilib, hayrán bolub, tavajjuh sababini sorabtur” (BN. 266. I); ...*qabul qilyon yarmaqni alib, xazinaya tabšurdi va iyd kuni hazrat ijdgáh* sari atlanib, ul hazratniñ atiya xutba oqudilar va iyd namázini oqub, yurtiya tušti. (104 a)

There is also a case where the word "*Ijd*" has been transferred to anthroponyms: *Ijd Xájani qaravulluqqa yibardilar.* (107 a) Although the word *ijd* is not found as an anthroponym in our modern language, there are variants of it, such as: *Hajit, Hajitžan, Hajitbaj, Hajitgul; Roza, Rozibaj, Orázugul, Orázmat; Qurbán, Qurbánaj.*

In order to strengthen the meaning, the accretive degree is formed using the words *asru azim, qattiq*: *Va Jahonšáh Bahádur tumani bila bir yandin kelib dušmanlarya hamla qildi va üsru üzim qattiq uruš bo‘ldi.* (169 a)

In the "Zafar-name" text, words denoting quantity and order also have their own functional and stylistic features.

In the language of the work, two Persian numerals are used, these are *jak* and *du*. The word *yak* one time and the word *du* is used for three times: *Bu hálatdin hazrat sáhibqiránniñ koñli azurda boldi, bávujud ulkim, alar dušman bila bīr – jak* erdilar. (42 a) The Uzbek and Persian variants of the word *bīr* are used to form repetitive expressions, and the words *bīr-bīr, jakba-jak* are used: *Agar barčani bīr-bīr bayan qilsak, uzun-uzaq bolur.* (121 a)

*Xudoyiki qudratdin yetti falak,
Aning vahdatiya jahon jakba-jak.* (127 a)

The lexeme *bīr* is used 494 times in the work. Also, the repeated word *bīr-bīr* was used 120 times: *Bīr-ikki juft so‘zi faqat bir o‘rinda aks etgan.*

In structure *jak* يك, *jakžihat, jakdīl, jakšanba*, which no participated in their structure: *Aniñ muxolifatiya jakžihat bo‘lmoq kerak* (53 a); ... *yakdīl ittifoq qilib...* (56 b)

For example for *Du* دو: *Taņ erur mamlakate bar du šáh, Kordimu kiši falak ichra du máh?* (52 a)

The number *toqqiz* is repeatedly used in the sense of "nine tables sent to the bride": *Va toqquz-toqquzlar-u peškašlarkim, yibarib erdi, barčani tartti.* (145 b)

The even numbers mean guess, estimate: *Va čerik eliga on kišiga jīgirmi-ottuz qiz-u xotun olja tušub erdi.* (207 b)

The word *Lak* is mean “one hundred thousand”: *Suvalak toyiniñ daralaridakim, ul yerni bīr lak va dangi Hindustan viloyatidin tutarlar, gabrlardin kob kiši anda iyilib turur.* (212 b)

Pronouns in the text "Zafar-name" also have their own functional and stylistic features. Personal pronouns are used as a *men, sen, ul // u, bīz, sīz, ular // alar*: *Va*

meja so‘zlar aytib yibardinkim, zarurat bo‘lub *seja* keldim (266 a) The word *ul* is used 967 time, the word *u* is used 18 time. *Ulär* is used one time: *Ular*, *yoz erdikim*, *Tabrizya yettilar*. (259 a) in other places used as a form *älär*:

Ki bašdin ayaq temur içinda yarq,
Qaranyu alar gardidin yarb-u šarq. (7 a)

Third person singular personal pronoun is used as a form *anñ*, *anñ*, *aña*, *anda*, *andin*. *Va beklar ani sāhibqirān qašiya kiyurdilar*. (273 b) *Musulmān bohyāndin soñ seni andāq ināyat va šafqat qilurbizkim, ālam ahli andñ hayrān qalgaylar*. (280 a)

Observations on personal pronouns *Men*, *sen*, *biz*, *siz* have shown that their stylistic possibilities are wide. For example, *kamina*, *faqir*, *banda*, *benavā*, *mazlum*, *nātavān*, *telba*, *šikasta*, *qul*, *haqir* etc. lexical units are considered as a synonym of pronoun *men*. They are not used in the current Uzbek literary language. But they are encountered in artistic style, in literary works on historical subjects¹⁴⁶.

The pronoun phenomenon is used to exaggerate the speaker's modesty. Here used the *ādam*, *kishñ*, *kamina*, *faqir*, *banda*¹⁴⁷. Instead of the pronoun *men*, nouns are found alone or in addition *kamina*, *banda*, *bandayi kamina*, *bandayi haqir xāksār* (281 a, 77 a, 2 b)

Words denoting movement also have their own functional and stylistic features in the language of the work. The work uses a lot of time expressions: *Ikki kunyača hazrat sabāh erta atlanur erdi va āqšām tušar erdi va har bir bek va šahzādaya yetar erdi*. (121 a)

The stylistic features of the work were widely covered in the study. The method of side-by-side analysis of the words in the source with their functional properties was used.

Relative motivation was determined using the relationship or correlation of lexical units. The creation of similes and metaphors in the text through the word *tūlkñ* تیلکو is an example of relative motivation: *Tūlkñdek jangaldin čiqtillar va kaminda turyan šerlardin yāfil erdilarkim, nāgāh ul bahādurlar kaminlardin čihib, ul kāfirlar ustiga tokuldilar*. (216 b)

Tūlki nečük qilur bu jahān icrā šeri nar šikār,
Yalyan erür bu söz, biliñ, ey ahli ruzgār. (51 b)

In the “Zafar-name” the periphrase *sultāni falak, yetti iqlim bāybānñ* (Quyosh), *hazrat sāhibqirāni gitisitān* (Amir Temur), as well as, euphemism: *vafāt bol=, žānnñ tāpšur, bu ālamdñ özgā ālam sarñ ket*.

Amir Temur and other persons, various situations, events, are very well described by the author and his translator. That is why similes are the most common visual tool in the work. For example, the whole passage below contains ten similes: 1) *hurdek* (image of Mongolian girls); 2) *aytek* (the beauty of Mongolian girls); 3) *āftābtek* (the beauty of Mongolian boys); 4) *paridek* (delicacy of Mongolian girls); 5) *čun guhar* (the pricelessness of Mongolian girls); 6) *ču mäh* (the face of Mongolian girls); 7) *čun šakar* (lips of Mongolian girls); 8) *sarv-u šamšādtek* (height of

¹⁴⁶ Юсупова О.С. Ўзбек тилида олмошларнинг функционал-стилистик хусусиятлари: Филол. фан. номз. ...дис. автореф. – Тошкент: 2011. – Б. 10.

¹⁴⁷ Қиличев Э. Ўзбек тилининг амалий стилистикаси. – Тошкент: Ўқитувчи, 1992. – Б. 48.

Mongolian girls); 9) *sarvi arrádek* (height of Mongolian girls). 10) *behışttek* (place, Dashti Kipchak country).

Anča *hurdek moyul qizlari tüşüb erdikim, hazratqa yiyilyanı beş miñdin artuqça erdi. Qızları barča ayték va oylanları áftábték, še'r:*

*Paridek ariq barçası čun guhar,
Yüzi ham ču máh, labları čun šakar.
Xirámán barı sarvu šamšádték,
Alar boyları sarvi arrádték.*

Sarv is the Persian name of a perennial oak tree (cypress) that grows in southern countries. causing the creation of an analogy with respect to stature, it is used in such meanings as "stature, handsome", "nice figure". *Shamshod* is also the name of a beautiful tree and shrub that grows upright and evergreen in the south, and is used for women in the sense of "stature and handsome".

In "Zafar-name" the way of comparison is realized using lexical and grammatical means was analyzed with the help of relevant examples.

The third paragraph of the chapter is called "*Functional-stylistic features of words that do not have the meaning of naming*". The auxiliaries used in the literary language of the XV – XVI centuries are in many places similar to the auxiliaries of the modern Uzbek literary language.¹⁴⁸ In addition to the auxiliary *bilän* in the source language, its variants *birlä, bilä, ilä* are also actively used.

The auxiliary *Sari* is used 572 time: *Sáhibqiráni saádatmand Samarqand sarı mutavajjih boldi* (295a). This auxiliary is not found as a form *sari*.

The auxiliary *sári* appears in written sources from the XIII-XIV centuries. In the work, the auxiliary *sári* is used once, and the word *sári* is used many times: *Saráydin čerik tartib Xurásán viláyati sarı bardı* (6a). It is close to the truth to say that *Sari* actually originates from the word *siñgär*, because in the X – XIII centuries, *siñgär* was used in the meanings of "side", "direction".¹⁴⁹ The word *sari* was formed when the auxiliary *Sar* took the adverbial suffix *-in*.¹⁵⁰

Auxiliary *sori* belongs to the family of nouns and was very actively used as an auxiliary in the old Uzbek language.¹⁵¹ L.Budagov noted that "*Sori*" is Chagatay and means "side", "side".¹⁵²

Conjunctions, like other auxiliary words, are historically formed on the basis of words belonging to different word groups and having independent lexical meaning.¹⁵³ E.Fozilov *balki bog'lovchisining balki shakli XVII–XIX asrlarda uchrashini ta'kidlaydi*¹⁵⁴. Lekin "Zafarnoma"da bu bog'lovchi mavjud

E. Fozilov emphasizes that the form conjunction *balki* can be found in the XVII-XIX centuries. But "Zafar-name" has this conjunction: *Šáh Jaláliddin anı viláyatiya yol bermädi, balkim kiši yibarib, viláyatdin anı qavladilar* (108 b).

¹⁴⁸ Щербак А.М. Грамматика староузбекского языка. – М.; Л., 1962. – С. 22.

¹⁴⁹ Фозилов Э. Ўзбек тили тарихий морфологияси. – Тошкент: Фан, 1965. – Б. 137-138.

¹⁵⁰ Рустамов Т. Ко'rsatilgan maqola. – Б. 67.

¹⁵¹ Рустамов Т. Ко'rsatilgan maqola. – Б. 76.

¹⁵² Будагов Л.З. Сравнительный словарь турецко-татарских наречий. I том. СПб., 1869. – С. 613.

¹⁵³ Фозилов Э. XV – XIX asrlar ўзбек тили морфологияси. – Тошкент: Фан, 1990. – Б. 228.

¹⁵⁴ Фозилов Э. Ко'rsatilgan asar. – Б. 237.

The most common word in "Zafar-name" is the conjunction *va*, which is used 4188 times: *Va ošandaq boldi va andin saádat va iqbál bilän yuridi* (77 b).

E.Fozilov about *vä* conjunction: "This conjunction joins coherent clauses and simple sentences. "The conjunction of complex fragments refers to the XV-XVI and XVII-XIX centuries, and its conjunction of simple sentences is found only in the XVII-XIX centuries". But in the example of "Zafar-name" it can be shown that simple sentences were connected even in the XVI century: *Ma'quli ham bu erdi, qatranì na majálkim daryá bilän teñlik talaš qilyay va ya Saýu qarçiyay bilan uruřqay? Jumladin fazl va kamál hamda adl va ehsán fazilatleri xususida mubáhasda hazrat sáhibqirán himmatidin ulamá va fuzaláya xitáb qilib dedikim...* (285 a)

In the research work analyzed the lexical-semantic features of the conjunctions, such as *taqi* (22 b), *ammá* (8 a), *čun // čunki* (16 b, 143 b), *balki* (304 a), *ja* (19 a), *gáh... gáh // gáhi... gáhi* (222 b, 317 b), *aniñ üčünkim* (293 b), *gujaki* (61 a), *lážurma* (82 b), *agar // agarči*(281 a, 312 b), *kim* (12 a) and also the particles *magar // magarkim* (309 a, 7 a, 134 a), *káški* (304 b), *šájad* (266 a).

The semantics of emotion exclamations is complex. Exclamations can express different emotions depending on the context.¹⁵⁵ In "Zafar-name" language, exclamations also have their own special use, and it was shown by means of words such as a), *ah* (314 a), *ej* (16 b), *dád* (81 b), *rahmat* (120 b), *áfarin* (121 a), *xajrbád* (130 a), *nušbád* (184 b), *mubárabád* (265 b), *já Rabb, dariyá* (305 a), *alvidá* (190 b), *vassalám* (234 a)

There are also modal words in the text of "Zafar-name", which are similar to independent word groups such as nouns, adjectives, verbs, as well as auxiliary words. Nevertheless, modal words do not belong to independent words or auxiliary words, by their nature they form a separate category. The nominative function is not unique to modal words. Modal words do not form a part of a sentence, which distinguishes them from independent word groups¹⁵⁶.

The modal words in the "Zafar-name" *albatta* البته (253 a), *ehtimál* احتمال , *balki* بلکه (285 a), *filhaqiqat* فى الحقيقت (303 b), *bas* (74 b), *filžumla* (222 b) are analyzed.

The functional-stylistic analysis of lexemes in "Zafar-name" is a correct understanding of the historical reality described in the work; the correct understanding of the artistry of historical-literary works is extremely important in studying the linguopoetic and linguostylistic features of the work.

CONCLUSION

1. Linguistic research of the "Zafar-name" lexica contributes to the accurate assessment of the historical and modern state of the language, as well as to the study and enjoyment of the spiritual heritage of our ancestors by the younger generation; The language situation in Central Asia at the beginning of the 16th

¹⁵⁵ Решетов В.В., Иброҳимов С.И., Турсунов У.Т., Камолов Ф.К. Ҳозирги ўзбек адабий тили. I. Фонетика, лексикология, морфология. – Тошкент: Фан, 1966. – Б. 364.

¹⁵⁶ Решетов В.В., Иброҳимов С.И., Турсунов У.Т., Камолов Ф.К. Ко'rsatilgan asar. – Б. 345.

century, in particular, allows to determine the characteristics of the formation and development of the old Uzbek literary language.

2. In this work, which describes the events of the time of Amir Temur, the study of the issue of the reflection of the linguistic landscape of the world in the old Uzbek literary language of the XVI century requires careful study based on the integration of methods of linguistics, history and a number of other disciplines.

3. Thematic groups of lexemes in "Zafar-name" are the vocabulary of this work, the socio-political environment of the period when the work was created and translated into the old Uzbek literary language, the state administration system, which historical stage the work belongs to, the translator's individual style, the source's history determined based on factors such as artistic character.

4. Words related to socio-political, military, domestic, and religious spheres used in the period when the source was translated are the main topic groups in the lexics of the work. When classifying words in this way, paying special attention to the researches carried out on the lexics of historical works, historical sources, the meanings of words expressed in the text, takes an important place in determining the lexical scope of the work, in the research of historical lexica.

5. Some of the words in the lexics of "Zafar-name" have the exact meaning and usage in the current Uzbek literary language and dialects, while some of them are outdated and adapted to express other meanings than the ones expressed in the language of the work. Demonstrating this process through the analysis of certain words serves to reveal more broadly the laws related to the development of the meaning of words in the language.

6. Most of the words related to the Turkic layer in the work are also found in historical and artistic works created in the XVI-XIX centuries, and also have their own differences. In the lexical system, the number of words belonging to its layer varies in relation to such factors as the style of the author, the state system of the period when the work was written or the events in it were written. In the translation of "Zafar-name" into the old Uzbek language, the quantity and frequency of use of the lexics belonging to its own layer has a significant place compared to the acquired layer. When the lexics of the work was compared to the vocabulary of the works of Navoi and Babur, it was observed that Turkish alternatives of lexemes belonging to the Iranian, Arabic and Mongolian layers were used more.

7. Arabic, Iranian, Turkic-Mongolian lexical parallels in the source and some lexemes belonging to other languages are used in different phonetic variants. Most of them were assimilated subject to the internal laws of the Uzbek language, some of them are actively used in the modern Uzbek literary language and dialects.

8. Geneological research of the lexics of the work is very important in determining the laws of lexical-semantic development. In fact, the lexics is interconnected with history, culture, science, and socio-economic development, and without taking them into account in scientific analysis, it is difficult to determine the sources and reasons for the change of word meanings.

9. A look at the lexics of the translation of "Babur-name" and "Zafar-name" shows that the lexical fund of both works is rich, a word that is not found in one can be found in the other, in the lexics of these sources, although they were created

in the same period, there are similar and different features. the fact that they exist, they are formed in the vocabulary based on the processes that took place as a result of social changes of that time, words expressing different aspects of meaning are used, and in this, factors such as the author's style of expression, language richness it is shown that it has gained significant importance.

10. In the Uzbek translation of "Zafar-name", synonyms make up a significant amount, and they are considered an important tool for increasing expressiveness. Antonyms are also formed on the basis of words belonging to their own layer or between layers, and among homonyms there are only many words that form homonymy within one category and receive grammatical forms, as well as are within different word categories and form similarities only from the point of view of the base part. .

11. The unique use of lexemes in the work, the meanings of some words differ from those in other sources created at that time, as well as from the lexemes in the current Uzbek language. The study of such lexemes serves to determine the gradual development of lexical units. This, in turn, determines the importance of the lexics of this work in determining the state of the old Uzbek literary language in the XVI century.

12. In the text of the translation of "Zafar-name" into the old Uzbek language, not only the feature of polysemanticity was preserved, but its scope was further expanded. Of course, this aspect testifies, on the one hand, to the vastness of the possibilities of the old Uzbek literary language, and on the other hand, to Muhammad Ali Bukhari's skillful use of the riches of his native language.

13. The means of literary representation, the literary language of that time and the words existing in the common language, as well as the active use of linguistic units characteristic of several language styles justify the fact that the artistic style took the lead in the language of the work.

14. The parallel study of the functional and stylistic features of the words that have the meaning of fire and those that do not have such a meaning in the "Zafar-name" lexics plays an important role in determining the scope of expressive possibilities of the lexics of the work, functional and methodological features of linguistic tools.

**НАУЧНЫЙ СОВЕТ DSc.02/30.12.2019.Fil.46.03 ПО ПРИСУЖДЕНИЮ
УЧЁНЫХ СТЕПЕНЕЙ ПРИ ИНСТИТУТЕ УЗБЕКСКОГО ЯЗЫКА,
ЛИТЕРАТУРЫ И ФОЛЬКЛОРА**

УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ПРИМОВ АЗАМАТ ИСКАНДАРОВИЧ

**ЛЕКСИКА ПРОИЗВЕДЕНИЯ «ЗАФАР-НАМЕ» ШАРАФ-АД-ДИНА
АЛИ ЙЕЗДИ**

10.00.01 – Узбекский язык

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ
ДОКТОРА ФИЛОЛОГИЧЕСКИХ НАУК (DSc)**

Ташкент – 2024

Тема диссертации на степень доктора наук (DSc) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан под регистрационным номером B2018.1.DSc/Fil121.

Диссертация выполнена в Ургенчском государственном университете.

Автореферат диссертации на трех языках (узбекский, английский, русский (резюме)) размещён на сайте Научного совета (www.tai.uz) и Информационно-образовательном портале «Ziyonet» (www.ziyonet.uz).

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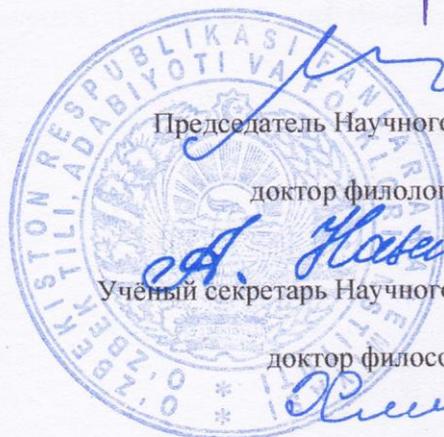
Бухарский государственный университет

Защита диссертации состоится «21» ноября 2024 года в 11⁰⁰ часов на заседании Научного совета DSc02/30.12.2019.Fil.46.03 по присуждению учёных степеней при Институте узбекского языка, литературы и фольклора (адрес: 100060, город Ташкент, проезд Шахрисябзский проезд, 5. Тел: (871) 233-36-50, факс: (871) 233-71-44; e-mail: uztafi@academy.uz).

С диссертацией можно ознакомиться в фундаментальной библиотеке Академии наук Республики Узбекистан (зарегистрирована за номером _____) Адрес: 700100, город Ташкент, улица Зиёлилар, 13. Тел: (99871) 262-74-58.

Автореферат диссертации разослан «7» ноября 2024 года.

(Протокол реестра рассылки за номером 8 от «7» ноября 2024 года.



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ВВЕДЕНИЕ (аннотация к докторской диссертации (DSc))

Цель исследования – классифицировать и описать лексику перевода произведения Шарафуддина Али Йезди «Зафарнома», осуществленного Мухаммадом Али ибн Дарвешом Али аль-Бухари на староузбекский литературный язык, по тематическим группам, а также путем анализа генеалогических, лексико-семантических, функционально-стилистических особенностей языковых единиц – выявить богатство исходной лексики.

Объектом исследования является лексика перевода произведения Шараф-ад-дина Али Йезди «Зафар-наме» на староузбекский литературный язык, осуществленного в 1519 году Мухаммадом Али ибн Дарвеш Али аль-Бухари¹⁵⁷.

Предмет исследования составляют лексико-семантические, генеалогические и функционально-стилистические особенности лексики «Зафар-наме».

Научная новизна исследования заключается в следующем:

обоснована важная роль исторических слов, характерных для лексики при переводе произведения «Зафарнома» на староузбекский литературный язык, в определении фонетического, лексического и грамматического состояния староузбекского литературного языка XVI века, а также историко-семантическое развитие лексических единиц оценивается на основе тематических групп, связанных с общественно-политической, военной, бытовой и религиозной лексикой, исходя из таких семантических процессов, как расширение и сужение значения в словах;

доказано с точки зрения языкознания, что фонетические, лексические, грамматические и историко-этимологические характеристики таких лексических единиц, как *naft*, *ra'dandáz*, *ma'raka*, *ilyar*, *ilgäri*, *tabaq*, *dasturxán*, *kafš*, *pir*, *háfiz*, *jibä*, *berkit=*, *sal=*, *mubárabád* из перевода произведения «Зафар-наме», не зафиксированные в лексикографических источниках, а также оттенки их значений, возникающие на основе их семантического развития, должны быть отражены в будущих словарях;

на основе анализа слов типа *yazı*, *čöl*, *ölkä*, *qišlaq*, *balčiq*, *tuγ*, *oq*, *uruš*, *qilič*, *orta*, *uluγ*, *oγruq*, *yurtčı*, *bašlamış*, *tirkaš*, *yurt*, *zuhd*, *butxána*, *xánaqáh*, *átaškada*, *iydgáh*, *masjid*, *šayxulislám*, *majus*, *gabr*, *kalisa*, *tabar* доказаны характерные особенности языка произведения «Зафар-наме», в частности, установлена его неразрывная связь с древнетюркским и старотюркским языками;

на примере анализа десятка слов типа *xum*, *ma'raka*, *sanač*, *fota*, *kafš*, *dasturxán*, *balta*, *tasadduq*, *tart=*, *sal=*, *qopar=* обосновано, что лексические

¹⁵⁷ В качестве базового источника были использованы: копия единственной рукописи произведения «Зафарнома» в переводе Мухаммеда Али, хранящаяся в библиотеке Нури Османья в Стамбуле (Турция), под инвентарным номером 2796 (ранее это был номер 3268) и транслитерированное издание данного произведения на кириллический узбекский алфавит; Шарафуддин Али Язди. Зафарнома. Авторы предисловия, перевода, комментариев, указателей и составители публикации: Ахмад А., Бобобеков Х. – Ташкент: Шарк, 1997. – 384 с.; Шарафуддин Али Язди. Зафарнома. Авторы введения, транслитерации, комментариев и указателей и составители публикации: Ахмад А., Бобобеков Х. – Ташкент: Янги аср авлоди, 2023. – 576 с.

единицы, упоминаемые в тексте произведения, зафиксированы и в других письменных источниках того периода, а местами употребляются именно так или на основе расширения или сужения значения на современном узбекском литературном языке или народных диалектах;

на основе анализа использованных в словарном фонде перевода произведения «Зафар-наме» синонимов типа *čarqun qil=, jer bilän teŋ qil=; uruš=, uruš sal=; jetiš=, kel=; ur=, tiq=; jazuq, gunáh; a'dá, dušman; ajš, išrat, tana'um; adl, dád; sačqì, ináyat; azimat, šavkat; peškaš, tuhfa, savrìn, böläk*; антонимов типа *salámatlik – xastañiq, qišliq – yazliq, šádmánlik – gam, nek – bad, jur= – qarár tap=, köč= – tuš=*, а также омонимов *böläk, bay, sal, ajaq, keč, til, burun, pára* раскрыты специфические лексико-семантические черты словарного богатства произведения, а также функционально-стилистические особенности, характерные для сферы использования таких образных средств, как сравнение, метафора, эвфемизм, повтор.

Внедрение результатов исследования. На основе результатов изучения лексики «Зафар-наме»:

выводы, связанные с фонетическим, лексическим, грамматическим состоянием староузбекского литературного языка в XVI веке, а также обоснованием таких семантических процессов, как расширение и сужение значения в словах, определением исторического и семантического развития лексических единиц при оценке важности роли исторических слов, характерных для лексики перевода произведения «Зафарнома» на староузбекский литературный язык на основе тематических групп, связанных с общественно-политической, военной, бытовой и религиозной лексикой, были использованы при реализации фундаментального проекта F1-FA-G002 «Исследование теоретических вопросов жанров каракалпакского фольклора и литературы», выполненного в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (Справка № 339/1 Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан от 10 ноября 2021 года). В результате были выявлены лексические, семантические и генеологические особенности некоторых лексем каракалпакского языка;

результаты и выводы по историко-этимологическим особенностям фонетического, лексического и грамматического образования лексических единиц, не выраженных в лексикографических источниках, а также оттенкам значений, возникающим на основе их семантического развития лексических единиц типа *naft, ra'dandáz, ma'raka, ilyar, ilgäri, tabaq, dasturxán, kafš, pir, háfiz, jibä, berkit=, sal=, mubárabád* из перевода произведения «Зафар-наме», необходимость фиксации которых во вновь создаваемых словарях доказана с лингвистической точки зрения, были использованы при реализации фундаментального проекта FA-F1-G005 «Исследование каракалпакского фольклора и литературоведения», выполненного в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (Справка за № 35/1

Каракалпакского научно-исследовательского института гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан от 26 января 2022 года). В результате удалось раскрыть словарно-семантические и этимологические характеристики некоторых лексем каракалпакского языка;

выводы, связанные с характерными сторонами языка перевода произведения «Зафар-наме», в частности, доказанностью его неразрывной связи с древнетюркским и старотюркским языком на примере таких слов, как *yazī, čöl, ölkä, qışlaq, balčiq, tuy, oq, uruš, qilič, orta, uluy, oyrıq, yurtči, bašlamış, tirkaš, yurt, zuhd, butxána, xánaqáh, átaškada, iydgáh, masjid, šayxulislám, majus, gabr, kalisa, tabar*, обоснованностью отражения десятка слов типа *xum, ma'raka, sanač, fota, kafš, dasturxán, balta, tasadduq, tart=, sal=, qopar=* из лексикона произведения в других письменных источниках, созданных в то время, а в некоторых случаях на современном узбекском литературном языке и народных диалектах точно так или на основе расширения и сужения значения, были широко использованы в проекте «Транслитерация, подготовка к печати и издание произведения «Ахлоки Мухсини», переведенного Агахи с персидского на узбекский язык», реализованного в 2017 году в Хорезмской академии Маъмуна на основании хозяйственного договора в соответствии с протоколом за № 49 Кабинета Министров Республики Узбекистан от 17 марта 2017 года (Справка за № 54/1-22 от 10 марта 2022 года Хорезмской академии Мамуна Академии наук Республики Узбекистан). В результате материалы диссертации послужили практическим подспорьем в составлении словаря, приложенного к «Ахлоки Мухсини», правильной транслитерации и толковании слов, встречающихся в тексте произведения.

Лексико-семантические особенности словарного богатства произведения «Зафар-наме», сделанные в результате анализа синонимов типа *čarqun qil=, jer bñlän tej qil=; uruš=, uruš sal=; jetüş=, kel=; ur=, tñq=; jazuq, gunáh; a'dá, dušman; ajš, išrat, tana'um; adl, dáđ; sačqñ, ináyat; azimat, šavkat; peškaš, tuhfa, savrñn, böläk*; антонимов типа *salámatlik – xastaliq, qışliq – yazliq, šádmánlik – ýam, nek – bad, jur= – qarár tap=, köč= – tuš=*; омонимов типа *böläk, bay, sal, ajaq, keč, til, burun, pára*, использованные в тексте произведения, а также результаты и выводы о выявленных функционально-стилистических особенностях, характерных для сферы применения таких образных средств, как сравнение, метафора, эвфемизм, повтор, были использованы в рамках передач Хорезмской телерадиокомпании «Munavvar kun», «Xorazmnoha», «Tilimizni o'rganamiz», «Siz nima deysiz?» при освещении значений слов, употребленных в произведении «Зафар-наме» (Справки Хорезмской областной телерадиокомпании № 803 от 5 декабря 2023 года, № 804 от 5 декабря 2023 года, № 805 от 5 декабря 2023 года). В результате в литературно-художественных, духовно-просветительских программах с помощью толкования примеров, почерпнутых из текста произведения «Зафар-наме», были освещены вопросы об авторитете узбекского языка, процессах его развития, языковая значимость исследовательского источника

путем донесения до широкой публики внутренних особенностей староузбекского языка

Опубликованность результатов исследования. Всего по теме диссертации опубликовано 42 научной работы, в том числе 1 монография, 1 индекс-словарь и 16 статей в научных изданиях, рекомендованных Высшей аттестационной комиссией Республики Узбекистан для публикации основных результатов докторских диссертаций, из них 13 – в республиканских, 3 – в зарубежных научных журналах.

Структура и объем диссертации. Диссертация состоит из введения, четырех глав, заключения, списка использованной литературы и приложения. Общий объем работы составляет 208 страницы.

E'LON QILINGAN ISHLAR RO'YXATI
СПИСОК ОПУБЛИКОВАННЫХ РАБОТ
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ILOVA

Transkripsiya va diakritik belgilar¹⁵⁸ Транскрипция и диакритические знаки Transcription and diacritical signs

T/r	Tovush -ning o‘zbek alifbosi dagi harfi	Transkr ipsion belgisi	Yunikod tizimidagi kodi	Tavsifi	Misol
1.	A a	<i>A a</i>	0041/0061	Orqa qator, quyi keng, lablanmagan unlini ifodalaydi.	<i>ilyar</i> (ilg‘or)
2.	A a	<i>Ā ā</i>	00C4/00E4	Old qator, quyi keng, lablanmagan unlini ifodalaydi.	<i>jībā</i> (jiba)
3.	A a	<i>Á á</i>	0100/0101	Orqa qator, quyi keng, qisman lablangan unlini ifodalaydi. Arabcha, forsha so‘zlardagi o‘tovushi ham shu harf bilan ifodalanadi.	<i>sáhibqirán</i> (sohibqiron)
4.	E e	<i>E e</i>	0045/0065	Old qator, o‘rta keng, lablanmagan unlini ifodalaydi.	<i>elik</i> (elik)
5.	I i	<i>I i</i>	0049/0069	Old qator, yuqori-tor, lablanmagan unlini, singarmonizmli shevalarda qisqa, shahar shevalarida oraliq tovushni ifodalaydi.	<i>čerik</i> (cherik)
6.	I i	<i>İ ì</i>	0208/0209	Orqa qator, yuqori-tor, lablanmagan unlini,	<i>qìliq</i>

¹⁵⁸ Ushbu fonetik transkripsiya “Turkologiya” jurnalida qo‘llanadigan lotin yozuviga asoslangan xalqaro transkripsiya asosida Azamat Primov tomonidan o‘zbek tili va uning shevalariga oid materiallarni yozish uchun moslashtirildi. Shuningdek, transkripsiyani takomillashtirishda V.Reshetov, Sh.Shoabdurahmonov, H.Dadaboyev, S.Ashirboyev kabi olimlar tomonidan taklif qilingan transkripsiyalar o‘rganib chiqildi, ularning tajribalaridan foydalanildi. Эта фонетическая транскрипция была адаптирована Азаматом Примовым для написания материалов об узбекском языке и его диалектах на основе международной транскрипции на основе латинского алфавита, используемого в журнале «Тюркология». Также при улучшении транскрипции изучались транскрипции, предложенные такими учеными, как В. Решетов, Ш. Шоабдурахманов, Х. Дадабаев, С. Аширбаев, использовался их опыт. This phonetic transcription was adapted by Azamat Primov to write materials about the Uzbek language and its dialects based on international transcription based on the Latin alphabet used in the journal "Turkology". Also, when improving transcription, the transcripts proposed by such scientists as V. Reshetov, Sh. Shoabdurakhmanov, H.Dadabae, S. Ashirbaev were studied, their experience was used.

				singarmonizmli shevalarda qisqa, shahar shevalarida oraliq tovushni ifodalaydi.	(qiliq)
7.	U u	U u	0055/0075	Orqa qator, yuqori-tor, lablangan unlini ifodalaydi.	<i>uluy</i> (ulugʻ)
8.	U u	Ū ū	0170/0171	Old qator, yuqori-tor, lablangan unlini ifodalaydi	<i>tūlki</i> (tulki)
9.	Oʻ oʻ	O o	004F/006F	Orqa qator, oʻrta keng, lablangan unli.	<i>oyruq</i> (oʻgʻruq)
10.	Oʻ oʻ	Öö	00D6/00F6	Old qator, oʻrta keng, lablangan unli.	<i>özbek</i> (oʻzbek)
11.	B b	B b	0042/0062	Lab-lab, portlovchi, jarangli, sof undosh.	<i>baba</i> (bobo)
12.	D d	Dd	0044/0064	Til oldi, portlovchi, jarangli, sof undosh.	<i>darya</i> (daryo)
13.	F f	F f	0046/0066	Lab-tish, sirgʻaluvchi, jarangsiz, sof undoshi	<i>falak</i> (falak)
14.	G g	G g	0047/0067	Til orqa, portlovchi, jarangli, sof undosh.	<i>gūl</i> (gul)
15.	H h	H h	0048/0068	Boʻgiz, sirgʻaluvchi, jarangsiz,sof undosh.	<i>hazrat</i> (hazrat)
16.	K k	K k	004B/006B	Til orqa, portlovchi, jarangsiz, sof undosh.	<i>kömäk</i> (koʻmak)
17.	L l	L l	004C/006C	Til oldi, sirgʻaluvchi, jarangli, sof undosh.	<i>lab</i> (lab)
18.	M m	M m	004D/006D	Lablangan, portlovchi, jarangli, sof undosh.	<i>mardliq</i> (mardliq)
19.	N n	N n	004E/006E	Til oldi, portlovchi, jarangli, sof undosh.	<i>nāma</i> (noma)
20.	P p	P p	0050/0070	Lab-lab, portlovchi, jarangsiz, sof undosh.	<i>pul</i> (pul)
21.	Q q	Q q	0051/0071	Chuqur til orqa, portlovchi, jarangsiz, sof undosh.	<i>qaš</i> (qosh)
22.	R r	R r	0052/0072	Til oldi, sirgʻaluvchi, jarangli, ovozdor, sof undosh.	<i>rasul</i> (rasul)
23.	S s	S s	0053/0073	Til oldi, sirgʻaluvchi, jarangsiz, sof undosh.	<i>sarafráz</i> (sarafroz)
24.	T t	T t	0054/0074	Til oldi, portlovchi,	<i>taš</i>

				jarangsiz, sof undosh.	(tosh)
25.	V v	V v	0056/0076	Lab-lab, sirg'aluvchi, jarangli, sof undosh.	<i>váris</i> (voris)
26.	X x	X x	0058/0078	Chuqur til orqa, sirg'aluvchi, jarangsiz, sof undosh.	<i>xaláyìq</i> (xaloyiq)
27.	Z z	Z z	005A/007A	Til oldi, sirg'aluvchi, jarangsiz, sof undosh.	<i>zafar</i> (zafar)
28.	G' g'	γ γ	03B3/03B3	Chuqur til orqa, sirg'aluvchi, jarangli, sof undosh.	<i>γálib</i> (g'olib)
29.	Sh sh	Š š	0160/0161	Til oldi, sirg'aluvchi, jarangsiz, sof undosh.	<i>šamšir</i> (shamshir)
30.	Ch ch	Č č	010C/010D	Til oldi, qorishiq, jarangsiz undosh.	<i>čerik</i> (cherik)
31.	Y y	J j	004A/006A	Til oldi, sirg'aluvchi, jarangli, sof undosh.	<i>jajay</i> (yayog')
32.	Ng ng	Ŋ ŋ	014A/014B	Til orqa, portlovchi, jarangli, sof undosh.	<i>manžaniq</i> (manjaniq)
33.	J j	Ž ž	017D/017E	Til oldi, sirg'aluvchi, jarangli, sof undosh.	<i>aždar</i> (ajdar)
34.	J j	Žž	01EE/01EF	Til oldi, portlovchi, jarangli, qorishiq undosh.	<i>žavánib</i> (javonib)

DIAKRITIK BELGILAR

: (ikki nuqta) tovushning cho'ziqligini bildiradi (Yunikod raqami¹⁵⁹: 003 A)
' tutuq belgisi, arab tilidan o'zlashgan so'zlarda unli harfdan so'ng qo'yilib, talaffuzda shu unlining cho'ziqroq aytilishini, undosh tovushdan keyin qo'yilganda esa unlini undoshdan to'xtam bilan ajratib talaffuz qilinishini bildiradi (Yunikod raqami: 02BC).

> , < o'tish yoki o'zgarish hodisasini ko'rsatadi (Yunikod raqami: 003C; 003E).

// ikki tovush yoki so'zning parallel qo'llanishiga ishora qiladi (Yunikod raqami: 01C1)

() qavs ichidagi harf ifodalagan tovushning ba'zan nutqda talaffuz qilinmasligini bildiradi (Yunikod raqami: 0028; 0029).

[] katta qavs matndagi bo'g'in, so'z, transkripsiya qilingan birliklarni ajratib ko'rsatishga xizmat qiladi (Yunikod raqami: 005B; 005D).

= fe'lning harakat nomi *-moq* shaklini ifodalaydi.

¹⁵⁹ Belgining Yunikod tizimidagi kodi elektron lug'atlar tuzishda, umuman, kompyuter lingvistikasida foydalanish uchun muhim hisoblanadi.

Avtoreferat “O‘zbekiston: til va madaniyat. Lingvistika” jurnali tahririyatida tahrirdan o‘tkazildi.



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