

**URGANCH DAVLAT UNIVERSITETI HUZURIDAGI ILMIY DARAJA
BERUVCHI PhD.03/30.12.2019.Fil.55.02 RAQAMLI
ILMIY KENGASH**

URGANCH DAVLAT UNIVERSITETI

XALLIYEV JASURBEK ISKANDAROVICH

OGAHY TARIXIY ASARLARIDA MA'RIFIY-FALSAFIY LEKSIKA

10.00.01 – O'zbek tili

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

Urganch – 2024

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KIRISH (doktorlik (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida har bir tilning leksik fondi shu tilda soʻzlashuvchi xalqning tarixini, tafakkur tarzini, milliy qadriyatlari, anʼana va urf-odatlarini oʻzida aks ettirishi tabiiy. Shu nuqtayi nazardan har bir tilning lugʻat tarkibidagi soʻzlarni mavzuiy guruhlarini har tomonlama tekshirish millat tarixini oydinlashtirish, uning nimalarga qodir ekani haqida xolis xulosalar chiqarish kabilarga xizmat qilishi aniq. Tildagi har bir soʻz xalq tarixi bilan bogʻliq holda paydo boʻladi va keyingi “taqdiri” ham shu jarayon bilan bogʻliq. Hech bir til mustaqil ravishda rivojlanmasligi, lugʻat qatlamining oʻzga tillar bilan aloqada boʻlmagan holda boyish imkoniyati juda pastligi barchamizga ayon. Ushbu qonuniyat, ayni damda, xalqning dunyodan ajralgan holda, boshqa xalqlar bilan iqtisodiy, ijtimoiy-siyosiy, harbiy, madaniy-maʼrifiy va boshqa sohalarda aloqalarni oʻrnatmagan holda rivojlana olmasligidan kelib chiqadi. Bu aloqalar natijasi esa, albatta, tilning lugʻat qatlamida, jumladan maʼrifiy-falsafiy leksika doirasida ham kuzatiladi. Demak, muayyan asar, xususan, mumtoz matnlardagi maʼrifiy-falsafiy leksikani tahlil qilish tilshunoslikning eng dolzarb muammolaridan biridir.

Dunyo tilshunosligida tilning tarixiy qatlamidagi maʼrifiy-falsafiy leksika tilshunoslar tomonidan, asosan, mumtoz manbalarga tayanilgan holda oʻrganilgan. Chunki qadimiy noyob manbalar: toshbitik va qoʻlyozmalar tilning shu davrdagi soʻzligini oʻzida aks ettiruvchi muhim ilmiy hujjatlardir. Bu borada, ayniqsa, badiiy va ilmiy manbalar, solnomalar, tarixiy asarlar dunyo tilshunoslari tadqiqotlari uchun asosiy obyekt vazifasini oʻtagan. Qolaversa, qadimiy noyob manbalar maʼlum xalqning oʻziga xos madaniyatini aks ettiruvchi koʻzgudir. Keltirilgan omillar sababli dunyo turkolog olimlari qadimgi yoki eski turkiy til yoxud eski oʻzbek adabiy tili davriga oid lingvistik tadqiqotlarini shu davrda yaratilgan asarlarning qoʻlyozma nusxalariga tayangan holda olib bormoqdalar. Shuningdek, til hodisalarini tarixiy jihatdan oʻrganish, birlamchi manbalarga asoslanish, til taraqqiyotining turli davrlarida yaratilgan yozma yodgorliklar tilini qiyoslash asosida ular orasidagi umumiy va farqli xususiyatlarni aniqlash dunyo tilshunosligidagi muhim vazifalardan biri sanaladi. Bu holat eski oʻzbek adabiy tilining soʻnggi davriga oid lingvistik tadqiqotlarni olib borishda oʻzbek tilining shu davrga mansub barcha lugʻaviy birliklarini oʻzida jamlagan Ogahiy tarixiy asarlarining lugʻat qatlami mavzu guruhlarini tadqiq qilish dolzarb ahamiyat kasb etishini belgilab beradi.

Oʻzbek tilshunosligida qadimiy noyob manbalarining lugʻaviy qatlamini tahlil va tadqiq qilish, Ogahiy tarixiy asarlari leksikasini oʻrganish, undagi soʻzlarning mavzu guruhlariga taqsimi nisbatining sabab va omillarini asoslash, muallif xos uslubini aniqlash orqali muarrix asarlari qoʻlyozma nusxalarini joriy alifboga oʻgirish gʻoyat muhim ahamiyatga ega. Bu esa Ogahiy tarixiy asarlari leksikasini tadqiq qilish zaruratini yuzaga keltiradi. Binobarin, “milliy oʻzligimizni anglash, Vatanimizning qadimiy va boy tarixini oʻrganish, bu borada ilmiy tadqiqot ishlarini kuchaytirish, gumanitar soha olimlari faoliyatini har tomonlama

qo‘llab-quvvatlash”¹ zarur. Ayni damda yurtimizda “...matnshunoslik, adabiy manbashunoslik, tilshunoslik, falsafa, madaniyat tarixi sohalarida milliy madaniy merosimizning hali o‘rganilmagan ko‘pgina qatlamlarini ochib berishga yo‘naltirilgan ilmiy tadqiqotlarga alohida e‘tibor qaratilayotgani”² bu boradagi ilmiy izlanishlar ko‘lamini yanada kengaytirishga asos bo‘lmoqda. Ogahiy tarixiy asarlarining noyob qo‘lyozma nusxalari tilini o‘rganish, ulardagi ma‘rifiy-falsafiy leksikaning mavzu ko‘lamini belgilash, ularning tarixiy asar badiiyatida tutgan o‘rnini aniqlash, lug‘aviy birliklar tarixiy ildizlarini oydinlashtirish hozirgacha monografik planda maxsus o‘rganilmaganligi dissertatsiya mavzusining dolzarbligini ko‘rsatadi.

O‘zbekiston Respublikasi Prezidentining 2019-yil 22-oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini oshirish haqida”gi Farmoni, 2017-yil 24-maydagi PQ-2995-sonli “Qadimiy yozma manbalarni saqlash, tadqiq va targ‘ib qilish tizimini yanada takomillashtirish chora-tadbirlari to‘g‘risida”gi, 2017-yil 28-iyuldagi “Ma‘naviy-ma‘rifiy ishlar samaradorligini oshirish va sohani rivojlantirishni yangi bosqichga ko‘tarish to‘g‘risida”gi hamda 2022-yil 10-fevraldagi “Qadimiy yozma manbalarni saqlash va tadqiq etish tizimini takomillashtirishga doir qo‘shimcha chora-tadbirlar to‘g‘risida”gi Qarorlari va ushbu faoliyat bilan bog‘liq boshqa me‘yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga mazkur dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo‘nalishlariga mosligi. Mazkur tadqiqot respublika fan va texnologiyalari rivojlanishining I. “Demokratik va huquqiy jamiyatni ma‘naviy-axloqiy va madaniy rivojlantirish, innovatsion iqtisodiyotni shakllantirish” ustuvor yo‘nalishi doirasida bajarilgan.

Muammoning o‘rganilganlik darajasi. Jahon tilshunosligida tarixiy leksika mavzusiga oid adabiyotlar ko‘lami nihoyatda keng. Ogahiy asarlari haqida o‘z vaqtida rus olimlaridan A.D.Kalmikov “Firdavs ul-iqbol”dan tarjimalar chop etgan. B.V.Lunin Xorazm tarixi va manbashunosligi haqida ayrim qaydlarni keltirilgan³. A.L.Kunn esa Xorazm qo‘lyozmalari haqida dastlabki ma‘lumotni bergan⁴.

O‘zbek tilida tarixiy ma‘rifiy-falsafiy leksikasi masalasi tilshunosligimizda qator ishlarda monografik hamda boshqa mavzularga bog‘liq tarzda o‘rganilgan. A.Rustamov tomonidan yoqlangan doktorlik dissertatsiyasi⁵ hamda olimning

¹Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2018 йил 28 декабрдаги “Тараккиёт йўлимизнинг шиддати янада ошаверади” мавзусидаги Олий Мажлисга Мурожаатномаси // Халқ сўзи, 2018 йил, 29 декабрь.

²Ўзбекистон Республикаси Президентининг 2017 йил 24 майдаги ПҚ-2995-сон “Қадимий ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида”ги Қарори.

³Бартольд В.В. Сочинения. IX том. Москва: 1977. С. 444; Лунин Б.В. Прошлое и настоящее Хорезма в науке// История Хорезма. Ташкент, 1976. С. 6-8; Дмитрева Л.В., Мугинов А.М., Муратов С.Н. Описание Тюркских рукописей института народов Азии. Москва: 1965; Дмитрева Л.В. Каталог тюркских рукописей. – Москва: 2002.

⁴Кунн А. Заметки о Хивинском ханстве // Туркистанские ведомости, 1873. № 40. – С.158.

⁵Рустамов А. Фонетико-морфологические особенности языка Алишера Навои. Авт. дисс. ... докт. филол.н. – Ташкент: 1966; Бафоев Р. Лексика произведений Алишера Навои (лексико-семантические, статистические и

Gʻ.Abdurahmonov bilan hammualliflikdagi ishida⁶ ayrim lugʻaviy birliklar semantik tabiati, tuzilishi, maʼno taraqqiyotidagi siljishlar haqida qimmatli faktlar oʻrin olgan. Oʻzbek olimlari tomonidan yaratilgan qator darslik va oʻquv qoʻllanmalari, monografiyalarda ham tilimizdagi tarixiy maʼrifiy-falsafiy leksika haqida muhim ilmiy maʼlumotlar oʻrin olgan⁷. Eski oʻzbek tilida maʼrifiy-falsafiy leksika, asosan, Alisher Navoiy asarlari tili tadqiqi asnosida oʻrganilgan. Bu borada B.Bafoev⁸, A.Nishonov⁹, Z.Hamidov¹⁰, A.Karimov¹¹, I.Nosirov¹², M.Tojiboyevalarning¹³ ishlari diqqatga molikdir. Tilshunosligimizda leksika doirasida bajarilgan juda katta koʻlamli ishlarning aksarida oʻzlashma soʻzlar masalasiga alohida bandlar ajratilgan. G.Kazakbayeva oʻzbek tilidagi arabizmlarni amaliy va nazariy aspektda tadqiq qilgan¹⁴ ishida maʼrifiy-falsafiy leksikaga oid qaydlar mavjud. Ogahiy asarlari leksikasiga oid dastlabki tadqiqotlardan biri S.Dolimovga tegishlidir¹⁵. Ogahiy tarixiy asarlari leksikasi umumiy planda A.Oʻrazboyev tomonidan oʻrganilgan¹⁶. Eski turkiy til va eski oʻzbek tili leksikonidagi maʼrifiy-falsafiy soha birliklari V.I.Abayev¹⁷, Sh.Rahmatullayev¹⁸, H.Dadaboyev¹⁹, B.Abdushukurov²⁰, N.Mahmudov²¹, Z.Doʻsimov²², R.Yoʻldoshev²³, M.Tillayeva²⁴, A.Primov²⁵ va boshqalar tomonidan olib borilgan.

тематические исследования). Авт. дисс. ... докт. филол.н. – Ташкент: 1989; Бафоев Б. Навоий асарлари лексикаси. – Тошкент: 1983; Эшонкулов Б.Х. Ҳозирги ўзбек адабий тилида арабий лугавий ўзлашмаларнинг парадигмик ассимиляция муносабати. Филол. фан. док. дис... автореф. – Тошкент, 1996. –Б. 21.

⁶Абдурахмонов Ғ. Рустамов А. Навоий тилининг грамматик хусусиятлари. – Тошкент: Фан, 1984.

⁷Бегматов Э. Ўзбек тили тарихий лексикологияси. – Тошкент: Фан, 1981; Бегматов Э.А. Ҳозирги ўзбек адабий тилининг лексик катламлари. – Тошкент: Фан, 1985; Тўйчибоев Б. Ўзбек тилининг тараккиёт босқичлари. – Тошкент: Ўқитувчи, 1996; Абдурахмонов Ғ. Ўзбек халқи ва тилининг шаклланиши ҳақида. – Тошкент: Ўзбекистон, 1999; Дадабоев Х., Ҳамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007. –Б. 156.; Мадвалиев А. Ўзбек терминологияси ва лексикографияси масалалари. – Тошкент: ЎМЭ, 2017. –Б. 384.; Миртожиев М. Ўзбек лексикологияси ва лексикографияси. –Тошкент, 2000; Ҳамидов З. Луғатшунослик тарихи ва кўлзма луғатлар. – Тошкент: Адолат, 2004. –Б. 36.

⁸Бафоев Б. Лексика произведений Алишера Навои: Дис...докт.филол.наук. – Тошкент, 1989.

⁹Нишонов А.Х. Фонетико-морфологический и лексико-семантический анализ арабизмов в языке Навои: Автореферат дис. ... к-та филол. наук – Ташкент, 1990. –С. 19.

¹⁰Ҳамидов З. Лексико-семантическое и лингвопоэтическое исследование языка «Лисан ат-тайр» Алишера Навои: Дисс...канд.филол.наук. – Ташкент, 1982.

¹¹Каримов А. Лексико-семантические и стилистические особенности языка поэмы «Фарҳад и Ширин»: Дис...канд.филол.наук. – Ташкент, 1973. Каримов А. Навоийнинг “Фарҳод ва Ширин” достонининг луғати. Биринчи қисм. – Тошкент: Тошкент давлат шарқшунослик институти, 2004. –Б. 208.; Иккинчи қисм. – Тошкент: Тошкент давлат шарқшунослик институти, 2004. –Б. 184.

¹²Насыров И. Лексика «Маҷалис ун-нафаис» А.Навои. Авт. дисс. ... канд. филол.н. – Тошкент: 1980;

¹³Тожибоева М. Алишер Навоийнинг “Илк девон”идаги арабча сўзларнинг лексик-семантик талқини. Филол. фан.ном....дисс.-Т.,2011.

¹⁴Казакбаева Г.А. Арабизмы в узбекском языке в прикладном и теоретическом аспектах. Автореф. ...канд. филол. наук – М.: 2012. –С. 26.

¹⁵Долимов С. Огаҳий поэзиясида омоним ва синоним сўзлар // Ўқитувчилар газетаси. 1957. – № 51.

¹⁶Ўрозбоев А. Огаҳийнинг тарихий асарлари лексикаси. – Тошкент: Мухаррир, 2013., Ўразбоев А. Огаҳий тарихий асарларида форсий -мон компоненти // Илм сарчашмалари. Урганч. 2014. №5. – Б. 5-7., Ўразбоев А. Огаҳий тарихий асарлари лексикаси. Филол. фан. док. (DSc) дис. – Тошкент, 2018. 248 б.

¹⁷Абаев В.И. Историко-этимологический словарь осетинского языка. Том II. – Ленинград: Наука, 1973.

¹⁸Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати.–Тошкент: Университет, 2000. –Б. 600.

¹⁹Дадабаев Х. Общественно-политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв. – Ташкент: Ёзувчи, 1991. –С. 185 (1)., Дадабоев Х. Военная лексика в староузбекском языке: Автореф. дисс ... канд. филол. наук. – Ташкент, 1981. –С. 21.

²⁰Абдушукуров Б. “Қисаси Рабғузӣ” лексикаси. – Тошкент: Академия, 2008. – Б. 192.

²¹Маҳмудов Н., Худойберганаева Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. –Б. 320.

Qardosh turkiy xalqlar tilshunosligida ma'rifiy-falsafiy leksikaning katta qismi o'zlashmalar, xususan, arabcha va forsha olinma so'zlar tadqiqiga bag'ishlangan ko'lamli ishlar, jumladan, qozoq²⁶, turkman²⁷, boshqird²⁸, ozarbayjon, tatar²⁹ tilshunosliklari tadqiqotlarida mavjud. Buni ayrim leksikografik manbalarda ham ko'ramiz³⁰.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan ilmiy-tadqiqot muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog'liqligi. Tadqiqot Urganch davlat universiteti ilmiy-tadqiqot ishlari rejasiga muvofiq "O'zbek tilshunosligining dolzarb masalalari" mavzusidagi loyiha asosida bajarilgan.

Tadqiqotning maqsadi. Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksika mavzuiy-semantik guruhlarini aniqlash, ularning qo'llanish sabab va omillarini tahlil qilish, genealogik tadqiqini amalga oshirish hamda lingvopoetik xususiyatlarini o'rganishdan iborat

Tadqiqotning vazifalari:

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaning mavzuiy-semantik guruhlarini belgilash;

mumtoz matnda ma'rifiy-falsafiy leksika tushunchasi va uning ogahiy tarixiy asarlarida qo'llanishining o'ziga xosliklarini aniqlash, bunda, xususan, xalq ma'rifiy dunyoqarashi bilan bog'liq ma'rifiy-falsafiy leksika, tasavvufiy-ma'rifiy istilohlar, fiqhiy va ilmiy istilohlar e'tibor qaratish;

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy istilohlar tarixiy-etimologik tahlilini turkiy tillarga mansub, eroniy tillarga oid, arab tiliga oid ma'rifiy-falsafiy leksika tarzida aniqlash;

Ogahiy tarixiy asarlarida ma'rifiy-falsafiy leksika lingvopoetikasi shakldosh ma'rifiy-falsafiy leksika lingvopoetikasini shakldosh, ma'nodosh, zid ma'noli ma'rifiy-falsafiy leksika lingvopoetikasi tarzida tahlil qilish.

²² Дўсимов З. Огаҳий асарларида хоразмий тили элементлари // Огаҳий олами. – Урганч, 2004. –Б. 25-28.

²³ Йўлдошев Р. Огаҳий поэзиясида соннинг қўлланилиши // Илм сарчашмалари. – 2004. №4. –Б. 92-96; Огаҳий поэзиясида омонимлар // Мунаввар умр. – Урганч, 2005, –Б. 84-85; Огаҳий поэзиясида антонимлар // Илм сарчашмалари. 2005. №1.–Б. 52-55; Огаҳий поэзиясида спортга алоқадор сўзлар // Илм сарчашмалари. – №4. 2004; Огаҳий поэзиясида "ов" мазмун майдони // Илм сарчашмалари. 2005. №4. –Б. 78-8.

²⁴ Тиллаева М. Хоразм ономастикаси тизимининг тарихий-лисоний тадқиқи. («Авесто» ономастикасига қиёслаш асосида): Филол. фан. номз. дисс. – Тошкент, 2006.

²⁵ Primov A. "Zafarnoma" va Ogahiy tarixiy asarlari tilidagi ba'zi so'zlarning qiyosiy tahlili // Огаҳий ҳаёти ва ижоди – ёшлар учун намуна, – Тошкент, 2020.

²⁶ Рустемов Л.З. Арабско-иранские заимствования в казахском языке: Дисс. ... канд. филол. наук. – Алма-Ата, 1982. – С. 169.

²⁷ Джафаров Дж. Персидские слова в современном туркменском языке: Автореф. ...канд. филол. наук. – Ашхабад, 1971. – С. 28.

²⁸ Бахтиярова А.Н. Арабские заимствования в башкирском языке. Автореф. ...канд. филол. наук. – Уфа, 2009. –Б. 26.

²⁹ Юсупова А.Ш. Арабо-персидские заимствования в двуязычных словарях татарского языка XIX века: к проблеме языковых контактов. Ученые записки казанского государственного университета. Том 149, кн. 4. Гуманитарные науки 2007. –С. 55 – 63.

³⁰ Зәйнуллин Ж.Г. Шәрәк алынмалары сүзлегә. – Казан: Мәгариф, 1994. –Б. 144.; Федорова Э.Н. Татар халык мәкальләрендә гарәп-фарсы алынмалары. – Казан, 2004. – Б. 249.; Klassik Azərbaycan dilində işləyən ərəb və fars sözləri lüğəti. İki cildə. I cild. – Bakı: Şərq-Qərb, 2005. – S. 416.; Klassik Azərbaycan dilində işləyən ərəb və fars sözləri lüğəti. İki cildə. II cild. – Bakı: Şərq-Qərb, 2005. – S. 472.

Tadqiqot obyekti sifatida Ogahiy asarlari leksikasi aks etgan qo'lyozma manbalar, muarrix asarlarining mavjud ilmiy-tanqidiy nashrlari olingan³¹.

Tadqiqot predmetini Ogahiy tarixiy asarlari ma'rifiy-falsafiy leksikaning o'ziga xos xususiyatlari, mavzu ko'lami, etimologiyasi, lingvopoetikasi tashkil etadi.

Tadqiqotning metodologik asoslari va tadqiq usullari. Tadqiqot doirasidagi tahlillarda yetakchi o'zbek tilshunoslari G'.Abdurahmonov, A.Rustamov, A.Hojiyev, N.Mahmudov, Z.Do'simov, A.O'razboyev, A.Primov hamda xorijlik taniqli sharqshunoslarning tarixiy leksika borasidagi muhim nazariy kontseptsiyalariga tayanildi.

Mavzuni yoritishda qiyosiy-tarixiy hamda etimologik tahlil, tasniflash, sinxron va diaxron tavsiflash metodlaridan foydalanildi.

Tadqiqotning ilmiy yangiligi quyidagilar bilan belgilanadi:

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaning mavzuiy-semantik guruhlari belgilangan mumtoz matnda ma'rifiy-falsafiy leksika tushunchasi va uning Ogahiy tarixiy asarlarida qo'llanishining o'ziga xosliklarini aniqlanib, bunda xalq ma'rifiy dunyoqarashi bilan bog'liq ma'rifiy-falsafiy leksika, tasavvufiy-ma'rifiy istilohlar, fiqhiy va ilmiy istilohlarga ajratilgan;

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy istilohlar tarixiy-etimologik tahlili turkiy tillarga mansub, eroniy va arab tillariga oid ma'rifiy-falsafiy leksikaga bo'linishi o'z isbotini topgan;

Ogahiy tarixiy asarlarida ma'rifiy-falsafiy leksika lingvopoetikasi shakldosh ma'rifiy-falsafiy leksika, ma'nodosh, zid ma'noli ma'rifiy-falsafiy leksika lingvopoetikasi tarzida tahlil qilish asosli ekani isbotlangan;

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksika o'z ko'lamining kengligi sababli eski o'zbek tilidagi shu guruhga mansub asosiy birliklarni qamrab olgani dalillangan.

Tadqiqotning amaliy natijalari:

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaning mavzuiy guruhlari, ularning lingvopoetikasi, genetik va tarkibiy tahlili o'zbek tilshunosligi, xususan, til tarixi uchun muhim ilmiy-nazariy ma'lumotlar berishi, o'zbek tili tarixi, dialektologiya, leksikologiya, hozirgi o'zbek adabiy tili, lingvopoetika, etnolingvistika kabi fanlardan yaratiladigan darslik va o'quv qo'llanmalarining mukammallashuviga xizmat qilishi asoslangan;

Ogahiy tarixiy asarlari lug'at qatlamidagi ma'rifiy-falsafiy leksika birliklarining tarkibiy tahlili amalga oshirilgan hamda ularning tasnif omillari yoritilgan;

³¹ Shir Muhammad Mirab Munis and Myhammad Riza Agahi. Firdavs al-iqbal: History of Khorezm // Edited by Yuri Bregel. T.J.Brill. – Leiden–New York–Kobenhavn–Koln, 1988. (Ishda FI qisqartmasi bilan berildi); رياض الدولة O'zR FA Sharqshunoslik instituti. رياض الدولة 5364/II. 246^a-364^a varaqlar (RD qisqartmasi bilan berildi); نبدۋ التوارىخ O'zR FA Sharqshunoslik instituti. 821/III. 386^a-435^a varaqlar (ZT qisqartmasi bilan berildi); گلشن دولت O'z RFA Sharqshunoslik instituti, №7572 (GD qisqartmasi bilan berildi); شاهد الاقبال Sankt-Peterburgda saqlanayotgan qo'lyozmaning fotonusxasi // O'zR FA Sharqshunoslik instituti 70/1 (ShI qisqartmasi bilan berildi)

tadqiqot etnogenetik muammolarni yoritishda, eski o'zbek tili leksikasi shakllanish va rivojlanish jarayonini o'rganishda eng ishonchli manbalardan biri bo'lib xizmat qilishi dalillangan;

dissertatsiyada tadqiq qilingan materiallar o'zbek tilining etimologik lug'atini mukammallashtirishda asosiy manbalardan biri bo'lib xizmat qilishi asoslangan.

Tadqiqot natijalarining ishonchliligi. Tahlilga tortilgan materiallar o'zbek tili tabiatidan kelib chiqqan holda xulosalar qilish imkonini berganligi, ularning asosiligi, metodologik mukammalligi, shuningdek, qo'yilgan masalalarning aniqligi bilan izohlanadi.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, izlanishda Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaning o'ziga xosliklari, qo'llanish sabablari, mavzu ko'lam, lingvopoetik xususiyatlari tahlil qilingan bo'lib, bu jarayon tilshunoslikning eng so'nggi yutuqlari asosida o'rganilgan, lug'aviy birliklarda sodir bo'ladigan hodisalar va ularni yuzaga keltiruvchi omillar haqidagi ilmiy qarashlar bayon etilgan.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, o'zbek tili leksikasining shakllanish jarayoni, unda ma'rifiy-falsafiy leksikaning o'rni, lisoniy tabiati hamda o'ziga xosliklari haqidagi qarashlar leksikologiya, til tarixi, dialektologiya, etnolingvistika, lingvopoetika kabi fanlardan yaratiladigan darslik va qo'llanmalarining mukammallashuviga xizmat qiladi, shuningdek, dissertatsiyada tadqiq qilingan materiallar o'zbek tili etimologik lug'ati, o'zbek mumtoz adiblari asarlari elektron lug'ati, Ogahiy asarlari (elektron) lug'atini yaratishda asosiy manba bo'lib xizmat qiladi.

Tadqiqot natijalarning joriy qilinishi. Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikani o'rganish asosida:

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaning mavzuviy-semantik guruhlarini belgilash Toshkent davlat sharqshunoslik universitetida bajarilgan "Yevropa fondlarida saqlanayotgan, O'zbekistonda mavjud bo'lmagan turkiy qo'lyozmalarining ma'lumotlar bazasini va "Yevroturcologica.uz" elektron platformasini yaratish" loyihasida foydalanilgan (O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi Toshkent davlat sharqshunoslik universiteti 2022-yil 26-avgustdagi № IZ-2020102832-2022/8 son ma'lumotnomasi). Natijada qadimiy qo'lyozmalar haqidagi tavsiflar mazmuni yanada boyigan, kitobxonlarga raqamli kutubxonadan foydalanishda qulaylik yaratilgan;

mumtoz matnda ma'rifiy-falsafiy leksika tushunchasi va uning Ogahiy tarixiy asarlarida qo'llanishining o'ziga xosliklarini aniqlanib, bunda xalq ma'rifiy dunyoqarashi bilan bog'liq ma'rifiy-falsafiy leksika, tasavvufiy-ma'rifiy istilohlar, fiqhiy va ilmiy istilohlar ajratilishi haqidagi xulosalaridan O'zbekiston Yozuvchilar uyushmasi hamkorligida O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 20-martdagi "Muhammad Rizo Erniyozbek o'g'li Ogahiy tavalludining 210 yilligini nishonlash hamda Xiva shahrida Ogahiy ijod maktabini tashkil etish to'g'risida"gi 238-son qarorining 3^b-bandi ijrosi sifatida 2019-yilda

nashr qilingan Ogahiy asarlar to'plamining 2- va 3-jildlarini tayyorlashda foydalanilgan.(O'zbekiston Yozuvchilar uyushmasining 2022-yil 20-maydagi №01-03/693-son ma'lumotnomasi). Natijada mazkur jildlardan o'rin olgan tarixiy asarlarning oldingi nashrlarida kuzatilgan xatoliklar bartaraf etilgan, ayrim so'zlar ma'no va izohlariga oydinlik kiritilib, nashr sifati oshishiga erishilgan;

Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy istilohlar tarixiy-etimologik tahlili turkiy tillarga mansub, eroniy tillarga oid, arab tiliga oid ma'rifiy-falsafiy leksikaga bo'linishi haqidagi xulosalaridan O'zbekiston Yozuvchilar uyushmasi hamkorligida O'zbekiston Respublikasi Vazirlar Mahkamasining 2019-yil 20-martdagi "Muhammad Rizo Erniyozbek o'g'li Ogahiy tavalludining 210 yilligini nishonlash hamda Xiva shahrida Ogahiy ijod maktabini tashkil etish to'g'risida"gi 238-son qarorining 3^b-bandiga ijrosi sifatida 2020-yilda nashr qilingan Ogahiy asarlar to'plamining 6- va 9-jildlarini nashr qilishda foydalanilgan. (O'zbekiston Yozuvchilar uyushmasining 2022-yil 20-maydagi №01-03/694-son ma'lumotnomasi). Natijada mazkur jildlardan o'rin olgan "Gulshani davlat" tarixiy asari, "Guliston" (Sa'diyning shu nomli asari tarjimasini), "Haft paykar" (Nizomiyning shu nomli asari nasriy tarjimasini) asarlari nashr saviyasi ortib, "Gulshani davlat"ning birinchi marta to'liq tabdil qilinishi hamda qayd etilgan ikkita tarjima asarning ilgarigi nashrlari kamchiliklari tuzatilishiga erishilgan;

O'zbekiston davlat jahon tillari universitetida davlat ilmiy texnika dasturlari doirasida bajarilishi 2023-2024 yillarga mo'ljallangan "Qiyosiy adabiyotshunoslik" fanining "Komparativtikasi" elektron platformasini yaratish mavzusidagi loyiha doirasida bir qancha elektron materiallar, kontentlar va OAVlariga maqolalar tayyorlandi. Ushbu jarayonda loyiha a'zosi bajaruvchisi sifatida ishtirok etildi.(30 sentyabr 2023 yil, IRD/123 229)

Tadqiqot natijalarining aprobatyasi. Mazkur tadqiqot natijalari 7 ta ilmiy-amaliy anjumanda, shu jumladan, 2 ta respublika 3 ta xalqaro konferensiyada ma'ruza ko'rinishida bayon etilgan va aprobatyadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Tadqiqot natijalari bo'yicha jami 12 ta ilmiy ish chop etilgan, jumladan, O'zbekiston Respublikasi Oliy Attestatsiya Komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy natijalarini chop etish tavsiya qilingan ilmiy nashrlarda 7 ta; xalqaro va respublika ilmiy-amaliy anjumanlari materiallarida (3 ta xalqaro, 2 ta respublika anjumanlarida), respublika oliy ta'lim muassasalari ilmiy-nazariy to'plamlarida dissertatsiya natijalari o'z aksini topgan.

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

DISSERTATSIYANING ASOSIY MAZMUNI

Kirish qismida dissertatsiya mavzusining dolzarbligi va zarurati asoslangan, tadqiqotning maqsadi, vazifalari, obyekt va predmeti tavsiflangan, mavzuning respublika fan va texnologiyalari taraqqiyotining ustuvor yo‘nalishlariga mosligi ko‘rsatilgan, ishning ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, tadqiqot natijalarining amaliyotga joriy qilinishi hamda dissertatsiya tuzilishi bo‘yicha ma’lumotlar keltirilgan.

Ishning I bobi **“Ogahiy tarixiy asarlaridagi ma’rifiy-falsafiy leksikaning mavzuiy-semantik guruhlari”** deb nomlanib, unda birinchi band **“Mumtoz matnda ma’rifiy-falsafiy leksika tushunchasi va uning Ogahiy tarixiy asarlarida qo‘llanishining o‘ziga xosliklari”** tarzida belgilangan. Mumtoz matnlar mutolaasi asnosida ularni anglash, idrok etish darajasi aksar hollarda ishlatilgan so‘zlarni shu urimimizda qay yo‘sinda aks etishiga bog‘liq. O‘zbek mumtoz asarlarida milliy merosimizning o‘ziga xosliklari bois ma’rifiy-falsafiy leksika (keyingi o‘rinlarda MFL) alohida tizim sifatida shakllangan. MFL boshqa mavzuiy-semantik guruhlardan qaysi jihatlariga ko‘ra farqlanadi, uni alohida tizim sifatida shakllantiruvchi belgilar nimalardan iboratligi va uning lingvistika uchun ahamiyatli tomoni qaysilar ekani muhim, albatta.

Tilda mavjud lug‘aviy birliklarning ma’rifiy va falsafiy ma’no kasb etishi natijasida MFL yuzaga keladi. Masalan, *hayot* so‘zini biologiya atamasi sifatida anglash ustiga undan “idrok va tafakkur orqali o‘zlikni anglashga intilish uchun imkon”; “insonning abadiy saodati yoki aksi uchun sarf qilinuvchi vaqt ibtidosi va intihosi” kabi ma’rifiy hamda falsafiy ma’nolar uqish natijasida unda MFLga mansublik yuzaga keladi. Xuddi shu kabi *savob* ثواب so‘zi diniy istiloh sifatida “xudoning marhamatiga loyiq ish va shunday ish uchun xudoning marhamati” ma’nosini bersa, ma’rifiy-falsafiy jihatdan “O‘zgalarga beminnat qilingan xolis yordam; yaxshi, ezgu ish”³² ma’nosini beradi. Aslida solnoma sanalsa ham mutaxassislar tomonidan tarixiy-badiiy asar, badiiy-tarixiy nasr³³ deb atalgan Ogahiy tarixiy asarlarida MFL ko‘lami ancha keng. Shularni e’tiborga olgan holda Ogahiy tarixiy asarlaridagi ijtimoiy-siyosiy, falsafiy, maishiy, ilmiy kabi turli mavzuiy guruhga mansub so‘zlar MFL tarkibini shakllantirishi muarrixning ma’rifiy va falsafiy mushohada olami kengligi bois yuzaga kelgan.

Misol tariqasida, falakiyot termini bo‘lgan *jahon* MFLga mansub so‘z sifatda “inson idrok etgan ongli hayot” ma’nosini kasb etadi. Boshqacha aytganda, *jahon* falakiyot istilohi sifatida moddiy; MFL birligi sifatida unga qo‘shimcha o‘laroq ma’naviy ko‘lamda anglanadi.

Ogahiy o‘z tarixiy asarlaridagi MFLga mansub birliklar istifodasi orqali quyidagi masalalarga alohida e’tibor qaratgan:

³² Ўзбек тилининг изоҳли луғати. Учинчи жилд. – Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2007. – Б. 415.

³³ Муҳаммад Ризо Эрнийезбек ўғли Огаҳий. Шоҳиду-л-икбол. Нашрга тайёрловчи, сўзбоши ва изоҳлар муаллифи Н.Шодмонов. – Тошкент: Мухаррир, 2009. – Б. 24.

1. Asar(lar)da bayon qilingan voqealar aniqligi, real voqealar tasvirini berish.

2. Real voqealarni adabiy shaklda, badiiy vositalarga boy ko'rkam shaklini yaratish.

3. Shakliiy va mazmuniy mutobiqlikni o'z ijtimoiy-siyosiy qarashlari (aslida uning asosini xonlar shaxsiyati bilan hisoblashish, ularning ra'ylariga moslashishni tashkil qiladi)ni aks ettirishga yo'naltirish.

Ogahiy tarixiy asarlarida shunday birliklar borki, ularni MFLga oid birlik sifatida tushunmasak va talqin qilmasak, muarrixning maqsadi, ijtimoiy-ruhiy holati, matn osti sirlari kabi jihatlarni anglash va anglatish imkoni topilmaydi. Masalan, fiqhiy tomondan olib qaraganda, *din* – bu din, *mazhab* – bu mazhab. Lekin Ogahiy misol tariqasida keluvchi “o'z *dinig'a* muvofiq ko'p nazrlar o'tkardi” (RD, 326^b) matnda shia mazhabini *din* deb ifodalashi, aniqrog'i, talqin qilishini Ogahiy tarixiy asarlarida MFLga oid birliklarning o'ziga xosligidan biri sanaladi. Ana shu orqali *mazhab* o'rnida *din* ishlatilishiga bois muhit, muarrixning ijtimoiy-siyosiy qarashlari asosi, ruhiy holati kabi omillarni anglash imkoni tug'iladi. Buning tilshunoslik uchun muhim tomoni so'zlarda ma'no kengayishi, ma'no torayishi, ma'no ko'chishi kabi lisoniy hodisalarni idrok etish osonlashadi. Shuning uchun boshqa bir o'rinda *din* so'zi sunniy mazhabi ma'nosini anglatib kelishi *istiloh* va *leksika* tushunchalarining o'zi farqlanishi yaqqol ko'rsatib beradi: “*din* sharbati labin chuchutub, shia mazhabin tark tutub erdi”. (262^a)

Demak, o'zbek mumtoz matnlarida MFL muallifining idroki olami va tafakkuri bilan bog'liq ravishda turli tip lug'aviy birliklarga ma'rifiy va falsafiy ma'no yuklash natijasida yuzaga keluvchi murakkab va ko'pqatlamli birliklar majmuidir.

Bobning ikkinchi bandi “**Ogahiy tarixiy asarlarida xalq ma'rifiy dunyoqarashi bilan bog'liq ma'rifiy-falsafiy leksika**” deb nomlangan, Har qanday mutafakkir dunyoqarashi o'z xalqining tafakkur chashmalaridan suv ichib shakllanadi va rivojlanadi. Muhammad Rizo Ogahiy tarixiy asarlarida ham ana shu holatning yaqqol ifodasini ko'ramiz. Uning tarixiy asarlarida asrlar davomida o'zbek xalqi ma'rifiy-falsafiy dunyoqarashida mustahkam o'rnashib qolgan tushunchalarni ifoda etuvchi MFilar alohida bir tizimni tashkil qiladi. Bular ichida birinchi navbatda *yaxshilik* va *yomonlik* tushunchalarini anglatuvchi istilohlarni qayd etish o'rinlidir. Chunki yaxshilik va yomonlik tushunchalari inson shuurida, eng avvalo, asrlar davomida yashab kelayotgan an'analar asosida shakllanadi.

Ogahiy tarixiy asarlarida *yaxshilik* va *yomonlik* tushunchalari quyida istilohlar orqali aks etgan:

Yaxshilig' // yaxshiliq – yomonlig' // yomonliq:

Nakim *yaxshilig'dur*, shuru' ayladi,

Na ersa *yamonlig'*, ruju' ayladi. (RD, 254^b)

Demak, muarrix nigohida *mardlik* va *yaxshilik* hamda *nomardlik*, *basolat*, *balotdastgoh*, *basolatiktinoh*, *basolatiktisob*, *basolatosor*, *jalodat*,

shijoat, futuvvat, javonmardlik, muruvvat, rajuliyat, hamiyat, muruvvat kabi MFLga mansub birliklar tahlil qilingan. Ogahiy tarixiy asarlaridagi qator MFLga mansub birliklarning shakllanishi xalqimiz teran tafakkur tarzi, o'ziga xos dunyoqarashi bilan bog'lanadi. Xususan, yaxshilik va yomonlik; mardlik va nomardlik; saxiylik va baxillik kabi dualistik qarashlarning asosi va ibtidosini xalq ma'rifiy-falsafiy dunyoqarashi bilan bog'lash o'rinlidir.

Uchinchi band **“Tasavvufiy-ma'rifiy istilohlar”** deb ataladi. Unda Ogahiy tarixiy asarlarida *may, mayxona, boda, sharob, sharobxona, xamr, xammor* kabi so'zlar tasavvufiy istiloh emas, aksar hollarda ko'chma ma'nosi bilan birga bosh lug'aviy ma'nolari, ya'ni umumiste'moldagi mazmunlarida ishlatilgani qayd etiladi. Buning sababi solnomalar birinchi navbatda real voqealarga asoslangan asarlar ekanligi bilan izohlanadi. *Sharob, boda, may* kabi so'zlarning umumiste'moldagi ma'nolaridan xos ma'nolari vujudga kelish yo'llari va tamoyillari xususida A.Vohidov e'tiborli fikrlar bayon qilgan³⁴.

Ishq so'zining tasavvuf istilohida o'ziga xos ma'no anglatishi ma'lum. Alisher Navoiyning *ishq* martabalari xususida bildirgan mulohazalari mashhur. Ushbu so'zning tarixiy-etimologik tahliliga nazar solsak, uning arabcha عشق *a'shiqa* – “sevmok”, “oshiq bo'lmoq” fe'lining masdari (infinitivi) shakli sifatida shakllanganini ko'ramiz³⁵. Tarixan esa *ishq* so'zining o'zi mazkur ma'noga polisemiya natijasida o'tgan bo'lib, o'simliklarga chirmashib uni quritadigan giyoh nomi denotant vazifasini bajargan. Bu haqda Muhammad Rampuriyning “G'iyosu-l-lug'ot” asarida quyidagilarni o'qiymiz: “*Ishq* biror narsani haddan ziyod sevmok; Tabiblar istilohida biror go'zal narsani ko'rib qolish natijasida paydo bo'ladigan kasallik. Ogahiyning *ishq* tushunchasi haqidagi tasavvur doirasi keng ekanini uning mazkur so'z (*chulashib*)dan foydalanish mahoratida ko'ramiz. Bandda, shuningdek, *darvesh, vali* (ko'pligi *avliyo*), *qutb, g'avsul-a'zam, axyor, avtod, abdol* (*budalo*), *naqib* (*nuqabo*), *rijol-l-g'ayb, valoyat, suluk, mushobahat, tariqat, murid, mujovir, so'fi, abdol, sharobi azal, sharobi alast, sharobi puxta, sharobi xom, sharobi ma'rifat, xarobot, soqiy, sog'ar, qadah, jom, javonmard* (yana bir sinonimi *fato*) MFLga mansub birliklar tahlil qilingan. Ogahiy tarixiy asarlarida tasavvuf bilan bog'liq MFLning ishlatilishi asosan quyidagi omillar bilan bog'liq ekaniga e'tibor berish lozim: 1. Solnomalarda ko'plab din va tasavvuf arboblarning zikr etilishi. 2. O'quvchi zehnda yaxshi qolishi va boshqa maqsadlarda zikri kelgan tarixiy shaxslarga tasavvuf istilohlaridan foydalangan holda tavsif berish. 3. Tasavvuf istilohlarining zamondoshlar tomonidan yaxshi anglab yetilishiga va buning samaradorligiga ishonch hosil qilish.

To'rtinchi band **“Ma'rifiy-falsafiy leksika tarkibida fiqhiy istilohlarning ishlatilishi”** tarzida nomlangan. Ogahiy tarixiy asarlari

³⁴ Вохидов А. Умумистеъмолдаги сўзларнинг тасаввув терминларига айланиш жараёни// Эроний тилларнинг лексикологияси. – Тошкент: Тошкент давлат Шарқшунослик институти, 2010. – Б. 15-22.

³⁵ Носиров О., Юсупов М. Ан-наъим. Арабча-ўзбекча луғат. – Тошкент: А.Қодирий номидаги халқ мероси нашриёти, 2003. – Б. 541.

leksikasining muayyan bir qismini fiqhiy-ma'rifiy leksika tashkil qiladi. Fiqhiy atamalarni ajratish, ularning mavzu guruhlarini belgilashda biz Qosim ibn Abdulloh ibn Mavlono Xayruddin Amir Ali Quvnaviy Rumiy Hanafiyning "Anisul fuqaho fiy ta'rifotil alfoz al-mutadavala baynal fuqaho" asariga asoslandik³⁶. Ogahiy tarixiy asarlarida fiqhiy-ma'rifiy leksikaga mansub so'zlar matn mazmuniga ko'ra ba'zan sof fiqhiy (istilohiy), fiqhiy-ma'rifiy, urfiy, urfiy-istilohiy ma'nolarda ishlatilgan. Qardosh xalqlar tilshunosligida biz o'rganayotgan mavzuga yaqin qator ishlar amalga oshirilgan. Masalan, A.M.Minnegaliyeva "Tatar diniy-didaktik adabiyoti tili: islom yurisprudensiyasi risolasi "Muxtasar al-Quduri" materiali asosida" nomli nomzodlik dissertatsiyasini himoya qilgan. Ishda tatar diniy adabiyoti tili semantik-stilistik aspektida o'rganilgan. Muallifning o'zi ta'kidlaganidek, xalq tarixi yashiringan, hayotning ma'naviy jihati uchun xizmat qiladigan diniy-didaktik uslubning inson o'z-o'zini anglashidek eng sirli va muhim jihatlarini ochib berishga harakat qilingan³⁷. Eski o'zbek tilida diniy, shuningdek, tasavvufiy terminlarning katta ko'pchiligi arab tilidan o'zlashganligi tabiiy, albatta. Shunday bo'lishiga qaramay, eski o'zbek tilidagi ham, hozirgi adabiy tilimiz va shevalarimizdagi diniy terminlarning genetik mansubligi arab tili bilan chegaralanmaydi. O'zbek tili diniy terminlar tizimida o'zbek (turkiy) va fors tillariga mansub so'zlar ham, o'z qatlamga mansub so'zlar ham ancha. Misol tariqasida Ogahiy tarixiy asarlarida qo'llanilgan fors tilidan o'zlashgan diniy terminlar o'z navbatida kichik mavzu guruhlariga bo'linadi. Bularni a) mutlaq iloh tushunchasini ifodalovchi so'zlar; b) payg'ambar tushunchasini ifodalovchi so'zlar; d) farishta tushunchasini ifodalovchi so'zlar; e) jannat va do'zax tushunchasini ifodalovchi so'zlar; f) ibodatga aloqador tushunchalarni ifodalovchi so'zlar; g) turli mazmundagi diniy terminlar kabi guruhlarga ajratish mumkin³⁸.

Mutaxassislar fikricha, qadimgi turkiy tilda ulug' iloh oti bo'lgan *Tangri* // *tengiri* so'zining qadim xitoy tilida diniy termin bo'lgan *tyan* (osmon) kalimasi bilan semantik aloqadorligi bor. Lekin *tangri* // *tengiri* so'zining qurilishi uning turkiy manbaga ega so'z ekanini tasdiqlaydi. Bu so'z bilan bog'liq maqollar, frazeologik birliklar va boshqa unsurlar, asosan, turkiy tillarning deyarli barchasida hamda ularning dialektlarida uchraydi. I.Jafarso'ylu "xunlar va ko'k turklarning bosh tangrisi *Tengri* deb nomlangan. Shumerlarning bosh tangrisi esa *Tengir*dir. Xett va Urartu mixxatlarida iloh nomi *Dingir* deyilgan va bu tasodifan emas"³⁹ – deb yozadi. Adabiyotlarda bu so'zning *osmon*, *xudo* ma'nolarini anglatgani va turkiy tilda VIII asrdan qo'llangani qayd etilib⁴⁰, zamonaviy turkiy tillarda keng

³⁶ Фикхий атамаларнинг изоҳли луғати. – Тошкент: "Azon kitoblari" нашриёти, 2020. 284 б.

³⁷ Амонтурдиева Ш. Р. Ўзбек диний матнининг функционал-стилистик таҳлили: Филол.фан. бўйича фалс. докт.. (PhD) дисс... автореф. Самарқанд, 2020. – Б. 16.

³⁸ Ўразбоев А.Д. Огаҳийнинг тарихий асарлари лексикаси. Филол. фанлари д-ри дисс ... – Тошкент, 2018. – Б. 84.

³⁹ Сəfərsəyly İ.Y. Türk, Urartu, Alban etnolinqvistik uyğunluqları. Bakı, 2008, 327 s.

⁴⁰ Древнетюркский словарь / Под. ред. Наделяева В.М., Насилова Д.М., Тенишева Э.Р., Щербака А.М. Л., 1969. – С. 544; Clauson G. An etimological dictionary of pre-thirteenth-century Turkish. Oxford, 1972. – P. 523.

tarqalgan⁴¹. Ushbu soʻz bilan katta koʻlamdagi ilmiy qarashlar R.Mahmudov tomonidan tahlil qilingan⁴².

Bobning oxirgi bandi **“Maʼrifiy-falsafiy leksika tarkibida ilmiy istilohlarning ishlatilishi”** deb nomlangan. Ogahiy tarixiy asarlarida ilmiy istilohlarning MFL sifatida voqealar bayoniga bogʻliq holda koʻp miqdorda ishlatilishi taʼlim va tahsil jarayoni aks etgan kam sonli lavhalarda yaqqol koʻzga tashlanadi. Shu munosabat bilan *ulamo, kitob mutolaasi, balogʻat, fasohat, fuzalo, guftugoʻ, mukolamasi, balogʻat, ilmi maoniy, ilmi bayon, ilmi badiʻ, fasih, baligʻ, iʼjoz //eʼjoz, daqiq iboratlar, maʼni shohidlari, qaviy fikrlar, nukta, badeʼ mazmun, majlis ahli, munozara, mukolama, javob-u savol, bahs-u jidol, radd-u badal, musohaba* kabi soʻzlar tahlil qilingan.

Ishning II bobi **“Ogahiy tarixiy asarlaridagi maʼrifiy-falsafiy istilohlar tarixiy-etimologik tahlili”** deb nomlanadi va uch banddan iborat. Bobning birinchi bandi **“Turkiy tillarga mansub maʼrifiy-falsafiy leksika”** deb nomlangan. Albatta, ishimizda Ogahiy tarixiy asarlarida mavjud turkiy qatlamga oid barcha soʻzlarni qamrab olish imkoni yoʻq. Shu bois oʻzbek tili tarixiy leksikasiga oid adabiyotlarda tahlil qilinmagan yoki umuman qayd etilmagan MFLga mansub birliklarni topishga harakat qildik. Bizningcha, FI va RD da bir martadan qoʻllangan *aldar-* – 1) chalgʻimoq, andarmon boʻlmoq; 2) oʻzini yoʻqotmoq feʼli biz koʻzda tutgan birliklardan sanaladi. Bu soʻz “Qadimgi turkiy til lugʻati”⁴³da ham qayd etilmagan. Istilohning qoʻllanishi va tarkibi uning *alda-feʼlining* nisbat shakli emas, mustaqil feʼl ekanini koʻrsatadi. Mazkur feʼlning RDda qoʻllangan holati: “ahli inodning aningdek hujum va gʻavgʻosidin *oldarmay*,.. darvozalarni tamarrud ahlining yuzigʻa madrus va masdud qildurdi” (RD, 282^a) FIning dastlabki bir nashrida *aldarrobi*⁴⁴ shaklida tushunarsiz oʻqilgan soʻz keyingi nashrda masʼul muharrir tomonidan Y.Bregel ilmiy-tanqidiy matni asosida *aldarab* shaklida tuzatilgan va “hozir shevalarda *alvirab*” tarzida eslatma kiritilgan⁴⁵: “Yavmut jamoasining maxsus bir dasturi budurkim, har qachon dushman gʻalabasidin *aldarab*, muztar boʻlsa, majmui bir boʻlub yasol va tugʻi bila hamla qilib, toʻqushur va agar zafar topmasa, botroq sirpilib, munhazim boʻlurlar”. (FI, 419-420) Demakki, soʻzning lugʻaviy maʼnosi uni MFLga mansub birlik sanashga toʻla imkon beradi. Uning etimologiyasi va maʼno taraqqiyotiga nazar solish ham xalq tafakkur tarzining, maʼrifiy olamining muayyan nuqtalariga eʼtibor bilan qarashga toʻgʻri keladi. Hozirgi oʻzbek adabiy tilida *-da* shakli bilan

⁴¹ Doerfer G. Türkische und Mongolische elemente im Neupersischen unter besonderer Berücksichtigung älterer Neupersischer geschichtsquellen, vor allem Mongolen und Timuridenzeit. Bd. II: Türkische elemente im Neupersischen Wiesbaden, 1965. – P. 578-580; Räsänen M. Versuch eines etymologischen Wörterbuchs der Türk Sprachen. Helsinki, 1969. – P. 474.

⁴² Махмудов Р. Ўзбек тилида авестизмлар. Филол.фан.фалс.докт.(PhD) диссертацияси. – Урганч: 2020. – Б. 74-756.

⁴³ Древнетюркский словарь / под ред. Д.М.Насилова, И.В. Кормушина и др.; сост. Т.А. Боровкова, Л.В. Дмитриева, А.А. Зырин, И.В. Кормушин и др. 2-е изд., пересмотр. – Астана: «Ғылым» баспасы, 2016. – 760 с.

⁴⁴ Мунис ва Огахий. Фирдавс ул-икбол. – Тошкент: Янги аср авлоди, 2010.– Б. 209.

⁴⁵ Мухаммад Ризо Эрнийезбек ўғли Огахий. Асарлар. 2-жилд. 1-китоб. Шермухаммад Авазбий ўғли Мунис, Мухаммад Ризо Эрнийезбек ўғли Огахий. Фирдавсу-л-икбол (Бахт-саодат жаннати). – Тошкент: “Sharq” нашриёт-матбаа акциядорлик компанияси Бош тахририяти, 2019, – Б. 425.

yasalgan fe'llardan biri "aldamoq"dir. Bu fe'lining asosi "hiyla-nayrang", "yolg'on", "avrash" ma'nolaridagi *āl* otidir⁴⁶. "Navoiy asarlari lug'ati"da *ol* (*āl*) shaklida to'rtta so'z berilgan bo'lib, *ol I* (huzur, old tomon; ro'para, qarshi; chekka, peshona)dan boshqasiga arabcha (a.) deb ta'kid qo'yilgan⁴⁷. Arab tiliga oid lug'atlarda mazkur lug'atda berilgan *ol IV* boshqasi berilmagan. Bu so'z arab tilida shaklida qarindoshlik; ittifoq shartnomasi; nafrat kabi ma'nolarda izohlangan⁴⁸. *Ol* so'zining "qizil"; "qizil tus" (*ol II*) ma'nosiga kelsak, uni arabcha hisoblashga hech qanday asos yo'q. To'g'ri, bu ma'no fors tilida ham bor⁴⁹. Lekin bu so'z fors tilidan turkiyga emas, aksincha turkiydan fors tiliga o'tgani ehtimolga yaqin. Birinchidan, forsiyda bu so'zning tarixiy asosi deb qaralgan "Avesto"dagi *aurusha* so'zi "oq" ma'nosini, sanskritcha *arusa* esa "qizil" ma'nosini beradi. Ikkinchidan, *āl* ko'p sonli eroniy tillardan faqat ikki tilda – tabariyda "ko'k" ma'nosida, mozandaroniyda "qizg'ish" ma'nosida uchraydi⁵⁰. Biz ko'rib chiqayotgan *aldira*-E.V.Sevortyan tomonidan G.Ramstedning *-da* affiksi bilan yasalgan so'zlar ro'yxatini keltirishi munosabati bilan qayd etiladi⁵¹. Shu tarzda Munis va Ogahiy asarlarida qo'llanilgan *aldar*- hamda *aldara*- shaklan va mazmunan bir qadar yaqin so'z sanaladi.

Ishda shu tariqa *Tengri*, *o'g'an*, *ko'ngul ota*, so'z (o'zlashma sinonimlari *kalima*, *kalom*, *nutq*, *nukta*, *nukot*, *lafz*, *alfoz*, *suxan*), *yozmog*, *yozg'ur*- *yazg'it* so'zlari tahlil qilingan. Ko'rinadiki, Ogahiy tarixiy asarlarida turkiy qatlam doirasida MFLga mansub har bir birlik xalqimizning ma'rifiy va falsafiy dunyoqarashi na qadar keng bo'lgani ko'rsata oladi.

Bobning ikkinchi bandi **"Eroniy tillarga oid ma'rifiy-falsafiy leksika"** deb nomlangan. Ogahiy tarixiy asarlarida MFLga turkiy (kam hollarda) va arabiy mansub bo'lgan eng faol birliklarning forsiy ifodalari ham mavjudligi e'tiborga loyiq. Masalan, *ma'rifat* – *donish*; *oqil* – *dono* kabi. Ularning ayrimlari xususida so'z yuritamiz. Solnomalarda tadqiq mavzusiga oid birliklar nihoyatda ko'pligi bois ularni ichki guruhlariga ajratish ehtiyoji bor. Masalan, *borliq va uning yaratilishi bilan bog'liq* MFLga mansub birliklar:

Ofarinish أفريش – yaratilish, vujudga kelish. Asosini yaratish, vujudga keltirish ma'nosidagi *ofarin* so'zi tashkil qiladi. *Ofarin* hozirgi o'zbek tilida "Mamnunlikni, zavqlanganlikni, qoyil qolganlikni ifodalovchi olqish so'zi; tahsin, tasanno" undov so'z vazifasida "Balli, barakalla"⁵² ma'nolarini ifodalaydi va forsha "yaratuvchi; maqtov, olqish; balli, tasanno" so'zi ekani qayd etilgan. Bu so'zning eski o'zbek tili manbalarida *ibdo* ابداع, *insho* انشا, *takvin* تكوين, *xalq* خلق, *xilqat* خلقت, *sirisht* سرشت, *sun'* صنع, *tabiat* طبيعت, *fitrat* فطرت, *kavn* كون, *nihod* نهاد,

⁴⁶ Древнетюркский словарь. – Л.: 1969. – С. 32.

⁴⁷ Иброҳимов С., Шамсиев П. Навоий асарлари луғати. – Тошкент: Фафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1972. – Б. 481.

⁴⁸ Баранов Х.К. Арабско-русский словарь. – М.: Русский язык, 1985. – С. 39; Носиров О., Юсупов М. Ан-на'им. Арабча-ўзбекча луғат. – Тошкент: Тошкент Ислон университети нашриёти, 2003. – Б. 27.

⁴⁹ Шамсуддин бин Халаф Табризий.Бурхони қотъ. Жилди 1. – Техрон: Амири кабир, 1375 х.ш.– С. 114.

⁵⁰ Шамсуддин бин Халаф Табризий.Бурхони қотъ. Жилди 1. – Техрон: Амири кабир, 1375 х.ш. – С. 55.

⁵¹Аффиксы глаголообразования в азербайджанском языке. Опыт сравнительного исследования. – Москва: Изд-во восточной литературы, 1962. – Б. 393.

⁵² Ўзбек тилининг изоҳли луғати.3-жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2008.– Б. 158-159.

olam عالم, *maxluqot* مخلوقات, *hastiy* هستی, *borliq* بارلیق, *mashrab* مشرب, *xamira* خمیره, *zot* ذات, *mohiyat* ماهیت, *gavhar* گوهر, *g'ariza* غریزه, *manish* منش kabi soʻzlar bilan mutarodif (sinonim) sifatida qayd etiladi. Shu bilan birga *borliq*, dunyo maʼnosidagi soʻzlardan biri *jahon* (inglizcha *universe*) boʻlib, uning maʼnosi oʻz qamroviga koʻra *ofarinishga* nisbatan torroqdir. Yaʼni, *jahon* asosan zamin doirasidagi qamrovni oʻz ichiga oladi. Shuning uchun ham bu soʻzga “Burhoni qote”da yer va (koʻzga koʻringan) osmon jismlaridan iborat *olam*, *zohiriy olam*” – deb izoh berilgan. Lekin ayrim oʻrinlarda *jahon* arabcha *olam* MFLga mansub birliklariga muvofiq maʼnolar anglatadi. Bu soʻz pahlaviychada *gehan*, avestoviyda *gaeta* koʻrinishida boʻlgan⁵³.

Xuddi shu tariqa badda *manish*, *donish*, *dono*, *binish*, *bino* // *bino*, *atdisha* // *andesha*, *binish*, *hikmat*, *xirad*, *donoiy* (*donolik*), *shinox* (*tanish*, *anglash*), *farhang*, *donishkesh*, *kajandesh*, *xirad*, *xiradmand*, *donishosor*, *donishshior*, *donishvar*, *donishinsho*, *donishiktisob*, *donishasar*, *dono*, *xono*, *biyno* katta miqdor va koʻlamdagi soʻzlar tahlil qilingan.

Bobning uchinchi bandi “**Arab tiliga oid maʼrifiy-falsafiy leksika**” deb nomlanadi. Ogahiy tarixiy asarlarida arab lugʻaviy qatlamiga mansub soʻzlar koʻpchilikni tashkil qilishi tabiiy. Solnomalardagi MFLga mansub birliklarning asosiy qismini diniy hamda tasavvufiy hayotga oid birliklar tashkil etadi. Ogahiy tarixiy asarlarida qoʻllanilgan arab lugʻaviy qatlamiga mansub soʻzlar tahlili, birinchidan, ushbu yodnomalargina emas, balki eski oʻzbek tilidagi ayrim arabiy birliklarning qoʻllanishi, ularning semantikasida yuz bergan oʻzgarishlar xususida maʼlum tasavvurlar bersa, ikkinchidan, ushbu qatlamga mansub baʼzi soʻzlarning shakllanish jarayoni va ular asosida yasalgan soʻzlarda eski oʻzbek tilining derivatsion imkoniyatlari haqida xulosalar beradi.

Arab tilidagi feʼllarning asosiy qismi uch undoshli ekani maʼlum⁵⁴. Bunday feʼllarning masdarlari maʼlum bir vazn (qolip)ga boʻysunmaydi. Ularga asar lugʻat fondidan ayrim misollar keltiramiz:

Fuʼl فُعْل qolipi. Masalan, ushbu qolipda yasalgan *buʼd* soʻzi Alisher Navoiy asarlarida “uzoqlik”, “firoqqa muhtalo boʻlgan”⁵⁵ maʼnolarini beradi. Bu soʻz asosiy mazmuni “uzoq boʻlmoq, ortda qolmoq” boʻlgan *baʼuda*⁵⁶ feʼlining masdari sifatida shakllangan.

Buʼd va *qurbat* oʻzlashmasi va uning asl turkiy ekvivalenti *yiroq* va *yovuq* soʻzlarining maʼno taʼkidi hamda ular oʻrtasida nozik farq mavjudligi bois bir oʻrinda ishlatilganini Alisher Navoiy lirikasida ham kuzatamiz. Masalan,

Kimki, vosil boʻldi, rafʼ oʻldi arobin *qurb-u buʼd*,

Kaʼba sukkonigʻa yoʻl xohi yiroq, xohi yovuq⁵⁷.

Baytda qoʻllanilgan *qurb* va *buʼd* hamda *yovuq* (yaqin) va *yiroq* soʻzlari orqali ham tazod, ham tarodif sanʼatlari yuzaga kelgan. Ushbu baytdagi *buʼd*ning

⁵³ شمس الدین محمد بن خلف تبریزی. برهان قاطع. با اهتمام دکتر محمد معین. تهران. امیر کبیر. ۱۳۸۶. جلد ۲ ص ۵۳۶.

⁵⁴ Талабов Э. Араб тили. – Тошкент: Ўқитувчи, 1993. – Б. 34.

⁵⁵ Алишер Навоий асарлари тилининг изоҳли луғати. Биринчи том. – Тошкент: Фан, 1983. – Б. 342.

⁵⁶ Носиров О., Юсупов М. Ан-наѳим. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриѳти, 2003. – Б. 69.

⁵⁷ Алишер Навоий. Мукаммал асарлар тўплами. Тўртинчи том. – Тошкент: Фан, 1989. – Б. 233.

ziddi bo‘lgan *qurb* ham MFLga mansub birlik ekani ma’lum. *Qurb* so‘zi ham *bu’d* bilan aynan bir qolipda hosil bo‘lgan bo‘lib, “yaqinlashmoq, yaqin bo‘lmoq” mazmunidagi *qaruba* yoki *qariba* fe’lining masdari sanaladi⁵⁸.

Arab tilidan o‘zlashgan MFLga mansub birliklardan yana bir *qanoat* bo‘lib, Ogahiy tarixiy asarlarida turli munosabatlar bilan bu masalaga e’tibor qaratilgan. Xususan, bor mulk (mamlakat, hukmdorlik uchun berilgan hudud ma’nosida ham)ka qanoat qilmagan odam oqibatda bir parcha yer (qabr) bilan kifoyalanishga majbur bo‘ladi:

Ulki, mulkiga *qanoat* qilmadi,
Sho‘rish afzun qildi, rohat qilmadi.
Qoldi chekkan ranji zoe’ oqibat,
Bo‘ldi bir gaz yerga *qone’* oqibat. (FI, 120)

Qanoat sohibi *qone’*dir. Tome’ – tamagir.

Ko‘ngul gar istasang izzat na maqsum o‘lsa *qone’* bo‘l -
Ki, olam ahli ichra xor o‘lur har kim esa tome’⁵⁹.

Ikkilangan fe’llar va ular asosida yasalgan so‘zlar. “Ikkinchi va uchinchi o‘zak undoshi bir xil tovushdan iborat bo‘lgan fe’llar ikkilangan fe’llar deyiladi⁶⁰”. Ikkilangan fe’llar termini arabshunoslikdagi “muzaof” terminiga muvofiq keladi. Masalan, *abror* MFLga mansub birliklari muzaof “izzat qiladigan bo‘lmoq, odobli bo‘lmoq, mehribon bo‘lmoq”, “dindor, taqvodor, xudojo‘y, mo‘min bo‘lmoq”, “bo‘ysunmoq, itoat etmoq”, “qasamni bajarmoq, unga rioya etmoq” ma’nolaridagi *barra*⁶¹ fe’lidan hosil bo‘lgan. *Barr* (*borr*) so‘zi fe’lda qayd etilgan xususiyatlarga ega odam mazmunini anglatadi. Uning siniq ko‘plik shakli esa *abrordir*. *Abror* so‘zining o‘zbek tiliga bir so‘z “yaxshilar” deb tarjima qilinishi mohiyatan to‘g‘ridir. Alisher Navoiy ijodining gultoji bo‘lgan “Xamsa” bosh dostonining “Hayrat ul-abror” deb nomlanishi sabablaridan biri “Nasoyim”ga so‘ngso‘z vazifasini o‘taydigan quyidagi parcha mazmunidan ham ko‘rinib turibdi: “Ilohi, bu avliyoulloh asrorahumning sharif anfosi barakoti haqqi va bu kitob mutolaasig‘a mashg‘ul bo‘lg‘an azizlar dimog‘in mazkur bo‘lgan *abror muhabbati nasoyim*idin muattar va bahramand qilg‘aysen va bu kitob mumorasotig‘a mash‘uf bo‘lg‘on ahli tamayyuzlar ko‘nglin mastur bo‘lg‘on axyor futuvvati shamoyimidin munavvar va arjumand etgaysen”⁶². Ko‘rinadiki, tasavvufiy nuqtayi nazardan, jumladan, o‘zbek mumtoz adiblari axloqiy tamoyillari nuqtai nazaridan abrorlik, abrorlardan bo‘la olish “yaxshi” so‘zi ifoda etgan anglamdan ham o‘zgacharoq. Bu o‘zbek tilidagi “yaxshi” va “ezgu” so‘zlari o‘rtasidagi nozik ma’no tafovutiga o‘xshaydi.

Ogahiy tarixiy asarlarida *qutbu-l-abror* istilohini ham uchratamiz: “hazrat *qutbu-l-abror* Shayx Muxtor qaddasa sirrahu,..” (FI, 694). G.Izbullayeva

⁵⁸ Носиров О., Юсупов М. Ан-на’им. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 2003. – Б. 656.

⁵⁹ Муҳаммад Ризо Огаҳий. Тўла асарлар тўплами. Биринчи жилд: Девон. Нашрга тайёрловчилар Д.Ғойипов, С.Сариев, Б.Умрзоқов. Тошкент: Mumtoz so‘z – Б. 169.

⁶⁰ Иброҳимов Н. Юсупов М. Араб тили грамматикаси. 1-қисм. – Тошкент: Қомуслар Бош таҳририяти, 1997. – Б. 82.

⁶¹ Носиров О., Юсупов М. Ан-на’им. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 2003. – Б. 52.

⁶² Алишер Навоий. Мукамал асарлар тўплами. Йигирма томлик. 17-том. – Тошкент: Фан, 2001. – Б. 498.

yoʻzishicha, tasavvuf ilmidan saboq beruvchi shaxs – *shayx, murshid, pir, eshon, imom, voiz, xoja, mavlo, mavlono, maxdum* kabi unvonlar bilan tanilgan. Tasavvufdan saboq oluvchi shaxs esa *murid, solik, ahli dil, ahli hol, mutasavvif* kabi nomlar bilan atalgan. Tasavvuf boʻyicha oliy maqomlarga erishgan sohibkaromat pirlar – *valiy, avliyo, qutb, aqtob, avtod, chiltan, abdol, abror, ahror, nujabo, nuqabo, siddiq, gʻavs* va hokazolar deyilgan. Tasavvuf ahli esa baʼzan *sufiy, oshiq, faqir, haqir, darvesh, qalandar, junun, zohid, orif, devona, ahli muhabbat, ahli suluk, rijolul gʻayb, savdoyi, gado* kabi atamalar bilan ham ifoda etilgan⁶³. Shundan kelib chiqib aytish mumkinki, *qutbu-l-abror* – abrorlar tayanchi, ular ichida oʻz davri va makoniga koʻra kamolga yetgani sanaladi. Bunga *qutb* soʻzining oʻq⁶⁴ (tayanch nuqta) maʼnosi asos boʻladi.

Dissertatsiyaning uchinchi bobi **“Ogahiy tarixiy asarlarida maʼrifiy-falsafiy leksika lingvopoetikasi”** deb nomlanadi. Bobning birinchi bandi **“Shakldosh maʼrifiy-falsafiy leksika lingvopoetikasi”** tarzida belgilangan. Unda Ogahiy tarixiy asarlari badiiyati, lingvopoetikasi boyligida MFLga mansub birliklar oʻrni haqida gap ketadi. Jumladan, Ogahiy tarixiy asarlarida tajnisi tomning oʻzbek adabiyotida mislini topish qiyin boʻlgan namunalarini uchramiz. Hatto Ogahiy tajnisi tom asosida ayrim sintaktik birliklarni mohirona yuzaga keltiradi. Masalan, “Jome’ ul-voqe’oti sultoniyy”dan joy olgan masnaviylarning birida shunday satrlar bor:

Birov oldi komin surib *yilqisin*,

Na bir *yilqisin*, balki ming *yilqisin*. (JVS, 47^a)

Baytda qoʻllanilgan *yilqisin* soʻzining birinchisi “yilqisini”, “ot-ulovini”; ikkinchi va uchinchi qoʻllanishida “yilgisini”, “yilligini” tarzida tushunish mumkin. Bunda baytning umumiy mazmuni “birovlar maqsadiga erishib (gʻorat qilinganlar)ning ot-ulovini oldi, nafaqat bir ot-ulovini, balki ming ot-ulovini oldi” tarzida namoyon boʻladi. Endi aynan shu baytni

Birov oldi komin surub *yilqisin*,

Na bir *yilqisin*, balki ming *yilqisin* –

tarzida tushunib oʻqisak, bayt mazmuni “birovlar maqsadiga yetgan holda (gʻorat qilinganlar)ning yilqisini oldi. Ular nafaqat bir yilgi, balki ming yillik orzulariga erishdi” koʻrinishini oladi. Asarda soʻz ketayotgan voqealar bayoni ham, baytning umumiy ruh va mazmuni ham, muhimi, eski oʻzbek tilining grammatik qurilishi ham bunga imkon beradi⁶⁵.

Chalindi sanga koʻsi *navbat* bugun,

Falak avjidan oʻtti *navbat* bugun. (RD, 365^b)

Eski oʻzbek tilida shunday omonim soʻzlar borki, ular qaysidir sabab bilan hozirgi oʻzbek adabiy tilida shakldoshlarini yoʻqotgan. Shunday sabablardan biri hozirgi oʻzbek adabiy tilida juftlikdan biri isteʼmoldan chiqib ketganidir. Masalan, *navbat* soʻzining bugun “tuvaksimon sopolga teri qoplab yasalgan va ikkita choʻp

⁶³ Избуллаева Г. Дидактик асарларда тасаввуфий мактаб ва таълимот // Жамият ва инновациялар. №1. 2022. – Б. 230.

⁶⁴ <http://arabus.ru/search/قطب>

⁶⁵ Ўразбоев А.Д. Огаҳийнинг тарихий асарлари лексикаси. Филол. фанлари д-ри дисс ... – Тошкент, 2018 – Б. 214-215.

bilan urib chalinadigan musiqa asbobi”, ya’ni *nog‘ora* degan ma’nosi yo‘q. *Navbat* aslida jang *nog‘orasi*, ya’ni duhul yoki tabl ni bildiradi. “Avval o‘zingga boq, keyin *nog‘ora* qoq” maqolida ham hozirgi emas, eski o‘zbek tilidagi *nog‘ora* nazarda tutilgan. Chunki *nog‘ora* qoqmoq jang boshlanganini bildirgan. Maqolda shu tariqa o‘z imkoniningni bilmasdan birov bilan mujodala (tortishish) va musoboqaga kirmaslik kerakligi qat’iy hukm ohangida berilgan. “Alisher Navoiy asarlari tilining izohli lug‘ati”da *navbat* I. Gal, daf’a, marta, karra. II. *Nog‘ora*⁶⁶ deb izohlanishi bejiz emas. Tarixiy tadrij qaraganda *navbat*ning *navbat* (gal, gazik) ma’nosi *nog‘ora* ma’nosidan kelib chiqqan. Chunki har *navbat* (katta *nog‘ora*, duhl, tabl) chalinganda *navbat* (askarlarning gali) almashgan, ularning bir-biriga o‘zlari uchun belgilangan vaqtni “mening *navbatim*”, ya’ni men uchun chalingan *nog‘ora* deb belgilashgan. Shu tarzda har *navbat* chalinishi *pos* deyiladi. Hozirgi adabiy tilimizda *pas* o‘sha *pos* so‘zining fonetik o‘zgargan shaklidir. Shuningdek, bu san’atga misol sifatida yana *daftar*, *shohid* kabi so‘zlar misol keltirilgan. Shu tariqa tanjisi *tajnisi muharraf* turi *usrat* عسرت (qiyinchilik) va *ishrat* عشرت; *mulk* va *malak*; *fulk* va *falak* so‘zlari orqali hamda *tajnisi aks* turi *ribqa* (burchak) va *riqba* (sirtmoq) birliklari orqali ochib berilgan. Shu bilan birga *nesh* (nishtar) – *no‘sh* (ichish); *anqo* عنقا va *qone* قانع so‘zlari ham mazkur band doirasida tahlil qilingan.

Bobning ikkinchi bandi “**Ma’nodosh ma’rifiy-falsafiy leksika lingvopoetikasi**” deb nomlanadi. Sinonimiyaga oid aksar ishlarda eski o‘zbek tilida sinonimiya masalasiga oid alohida qaydlar uchramaydi. Bu borada bajarilgan kam sonli ishlardan biri M.Rahmatullayeva qalamiga mansub⁶⁷. Bu haqda maxsus to‘xtalishimizning boisi eski o‘zbek tilidagi sinonimlar materiali xususiyatlari bilan hozirgi o‘zbek adabiy tilidan katta farq qilmasa ham, sinonimiya masalasiga munosabatda sezilarli farq bor. Ana o‘sha farqlardan yaqqol ko‘zga tashlanadigan jihati eski o‘zbek tilida sinonimlikni ko‘pincha nutqda ishlatilish xususiyatlari hisobga olingan. Masalan, *bog‘* va *chaman* leksemalarini ular anglatgan tushunchalar o‘rtasida farqlar e’tibori bilan sinonim sanamaslik mumkin, lekin eski o‘zbek tilida ularning matnda o‘zaro ma’nodoshlik kasb etishi hisobga olinib, *mutarodif* yoki *murodif* deb hisoblangan. Bu terminga turli manbalarga izoh berilgan. Masalan, “G‘iyosu-l-lug‘ot”da “birovning ortiga mingashib olgan”, “Nozimu-l-atibbo”da “kimningdir ortiga mingashgan” kabi izohlar beriladi va istiloh sifatida bir ma’noga dalolat qiluvchi ikki-uch so‘z deb talqin qilinadi. Bunga misol tariqasida *qalb* قلب va *fuod* فؤاد kabi so‘zlar keltiriladi. Shuning uchun eski o‘zbek tilidagi ma’nodosh so‘zlarga nisbatan ma’nodosh yoki *mutarodif* // *tarodif* istilohlarining o‘zini ishlatgan ma’qul. Bandda *bahs*, *jidol*, *jadal*, *mujodila*, *mubohasa* va boshqa misollarda qayd qilingan fikrlar isbotini ko‘rish mumkin. Masalan, “Chun munozara va mukolama rusumi itmomg‘a, *mujodala* va *mubohasa* umuri ixtitomg‘a yetushti...” (RD, 307^b)

⁶⁶ Алишер Навоий асарлари тилининг изохли луғати. Иккинчи том. – Тошкент: Фан, 1983. – Б. 416.

⁶⁷ Рахматуллаева М. К вопросу изучения синонимов в языке Алишера Навои (на материале уникальной рукописи дивана „Наводир-ан-нихоя“, переписанной в XV в.) Автореф... диссер... на соиск...ученой степени канд... филол... наук. – Ташкент: 1965. – С. 20.

Mumtoz adiblarimiz tilida o‘zaro ma’nodosh MFLga mansub birlik zidlarining ham ma’nodoshlari borligi bois, ular o‘z ichida eng munosib muqobili bilan to‘la zidlik hosil qiladi. Shu tarzda *ibtido* – *intiho*; *bidoyat* – *nihoyat*; *og‘oz* – *anjom*; *avval* – *oxir*; *mabda’//matla’* – *maqta’* kabi mutazodlar juftliklari yuzaga kelgan. Bu juftliklarning yuzaga kelishi ma’lum qonuniyatlarga asoslanadi: 1. So‘z mansha’ – kelib chiqishi, tarixiy mansubligi e’tiborga olish. Masalan, *bosh* – *oyoq* turkiy; *ibtido* – *intiho* arabcha; *og‘oz* – *anjom* forsha so‘zlar ekani. 2. Arab tiliga mansub o‘zlashmalarda esa ularning vaznini ham e’tiborga olish. Masalan, *matla’* – *maqta’* juftligi *maf’al* مفعّل, *ibtido* – *intiho* juftligi *iftilo’* افتلا’ vaznlarida ekani. Ogahiy tarixiy asarlarida bularga jiddiy e’tibor qaratilganini kuzatamiz: “falaq *ibtidosidin* shafaq *intihosig’acha* yo‘l yurub,.. ” (RD, 341^a). Ba’zi o‘rinlarda bu urfga amal qilinmasa ham, biror maqsad (ko‘pincha poetika bilan bog‘liq) ko‘zlanadi. Masalan, “Bu da’voi maholg‘akim, qalam surubmen, sarmoyayi husulin qabzayi imkong‘a kiyur va bu sahroyi bekarong‘akim, qadam urubmen, masoliki *ibtidosin* manozili *poyong’a* etkur,..” (FI,) Bu matnida *ibtido* ziddi sifatida *intiho* emas, *poyon* ishlatilishi *zbekaron* so‘ziga qofiyalash orqali ichki ohangdoshlikka rioya qilish ehtiyojidan kelib chiqqan. Aslida *masoliki ibtido* va *manozili ibtido* birikmalari bo‘lsa uch tomondan moslik yuzaga kelar edi: 1. Birikmalardagi har ikkala so‘z ham vazndosh (buni oldingi misol sifatidagi matnda falaq *ibtidosi* va shafaq *intihosi* juftligida ham ko‘rdik). 2. Birikmalarning birinchi komponenti qaratqichlari mutarodif, qaralmishlari mutazod. 3. Birikmalar tarkibiga har ikki komponent ham vazndosh (*mafoyi’l* va *iftilo’*). Bu holat Ogahiy asar jozibadorligini oshirishda ohang ahamiyatini yuqori baholaganiga dalolat qiladi.

“**Zid ma’noli ma’rifiy-falsafiy leksika lingvopoetikasi**” deb nomlangan uchinchi band masalaga oid mumtoz allomalar fikrlariga murojaat bilan boshlanadi. Sharq falsafasida olamni anglashda ziddiyatning o‘z o‘rni borligi e’tirof etiladi. Jumladan, Abu Rayhon Beruniy “modda va zamon, qonuniyat, zaruriyat va tasodifiyat, harakat va rivojlanish, ziddiyat, sabab va oqibat kabi falsafiy muammolarga katta e’tibor bergan”. Faylasuflar xulosasiga ko‘ra, “olamdagi har bir narsa va hodisa bir-birini taqozo qiladigan va shu bilan birga, bir-birini istisno qiladigan qarama-qarshi tomonlar birligidan iborat. Demak, voqelik va o‘zgarish jarayonida ayniyat va ziddiyatning bo‘lishi ham odatiy hol”⁶⁸.

Ogahiy tarixiy asarlari mutolaasidan shunga amin bo‘ldikki, uning qalamiga mansub solnomalardagi MFLga mansub birliklarning katta qismi asarlarning muqaddima qismida ishlatilgan. A.Rustamov “Navoiyning badiiy mahorati” kitobini “Shoirning badiiy mahoratini va ijodiy muvaffaqiyatini to‘liq anglash uchun estetik prinsiplarini aniqlash kerak. Buni bilish uchun esa san’atkorning borliq, jumladan, inson haqidagi fikrlarining falsafiy asoslarini bilish zarur”ligi bois Navoiy falsafiy aqidalarini sharhlash bilan boshlaydi⁶⁹. Ishda bu borada Ogahiy lingvopoetik mahoratini namoyon qiluvchi qator fazilatlar bayon qilingan. Masalan, “Ul guruhi zalolatpajuh qulovuzi ajal va qoidi *taqdiri azalning*

⁶⁸ Фалсафа асослари. – Тошкент: Ўзбекистон, 2005. – Б. 74.

⁶⁹ Рустамов А. Навоийнинг бадий маҳорати. – Тошкент: Фафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1979. – Б. 7.

rahnamolig‘i...” (FI:673). Ushbu parcha tarkibiga nazar tashlasak, uning zikr etilgan holati, ya’ni gap boshlanmasidan ham dushmanning safar asnosidagi halokati haqida borayotgani ma’lum bo’ladi. Chunki *guruh* so’zi bir qism qo’shinni, *zalolatpajuh* (adashgan) so’zi o’sha guruhning dushman ekani, *qulovuzi ajal* (ajal yo’lboshchisi) birikmasi ular ushbu safar asnosida halok bo’lgani, ya’ni ajal etaklab chiqqani, *qoidi taqdiri azal* (azal taqdiri yetakchisi) izofiy zanjiri ularga bu azaliy taqdir bo’lganidan shukur hissi ifodasi ekani bilinib turibdi. Ogahiy tarixiy asarlari poetik xususiyatlaridan kelib chiqib aytish mumkinki, muarrix uchun ayni jihat, ya’ni dushman zabunligi azaliy qismat ekaniga shukrona keltirish muhim bo’lgan. Shu tarzda ushbu parchaning shakllanish bosqichlari quyidagi bosqichlardan iborat bo’lganini tasavvur qilish qiyin emas:

1. Birlamchi ahamiyatdagi falsafiy-ma’rifiy istiloh sanalmish *azal* so’zining Ogahiy tarixiy asarlarida urf tusiga kirgan jumla tuzilishiga ko’ra ikkinchi (agar ular uchta bo’lsa, uchinchi bo’lardi) o’rinda kelib, birinchi juz saj’ning qofiyalanuvchi qismi bo’lgan *ajalni* shakllantirgan.

2. Gap safarga chiqqan dushman haqida borayotgani uchun *ajal* so’zi *qulovuz* (yetakchi, yo’lboshchi)⁷⁰ bilan izofiy munosabatga kirishgan.

3. Qo’shin bir guruh, muhimi, dushman guruhi bo’lgani uchun unga ohangdosh *zalolatpajuh* – adashgan so’zi bilan sifatlanadi. Agar bu guruh xon qo’shinidan bo’lganda edi, masalan, *ko’hshukuh* – tog’doy shukuhli deb ta’riflanardi. Haqiqatan, quyidagi misolga e’tibor qarating: “*guruhi beshukuhni ta’oqub qilib...*” (FI, 757) Unga muqobil misol: “Firdavs-ul-iqbol”da “Qur’oni karim”ni yod olgan hofizlar jamoasi *guruhi donishpajuh* deb ta’riflanadi: “Va yana Furqoni majid hofizlaridin *guruhi donishpajuh...*” (FI, 851)

4. *Yo’lboshchi, adashish, guruh* (safarga chiqqanlar ma’nosi bilan) tushunchalari o’zaro tanosub hosil qilib, *rahnamoliq* (yo’l ko’rsatuvchilik) va *qoid* (peshvo, rahbar, yo’lboshchi) so’zlarini o’z qatoriga jalb qiladi.

5. *Zalolatpashuh* (adashgan) so’zi ham o’z, ham ko’chma ma’noda anglatishga qodir tarkib hosil qiladi.

Ko’rinadiki, bitta falsafiy-ma’rifiy istiloh go’zal badiiy ifodalar va yorqin fikrlar aks etishiga asos bo’la oladi.

XULOSA

1. Ogahiy tarixiy asarlari voqealar bayoni bilan bog’liq ravishda hamda muallifining g’oyat keng ma’rifiy-falsafiy tafakkuri mahsuli sifatida katta salmoqli ma’rifiy-falsafiy majmui hamdir.

2. Ogahiy tarixiy asarlari ma’rifiy-falsafiy leksikasining ichki guruhlari bir qadar nisbiy bo’lib, ularni umumlashtirish yoki boshqa guruhlarga bo’lish imkoniyati bor. Shu bilan birga ayrim istilohlar o’z ma’no ko’lami bilan bir necha guruhga mansub bo’linishi mumkin.

3. Ogahiy tarixiy asarlarida ma’rifiy-falsafiy leksika mavzuiy-semantik guruhlarning kengligi Abulg’oziy Bahodirxon tomonidan asos solinib,

⁷⁰ Иброҳимов С., Шамсиев П. Навоий асарлари луғати. – Тошкент: Ф.Ғулом номидаги Адабиёт ва санъат нашриёти, 1972. – Б. 728.

Shermuhammad Munis tomonidan rivojlantirilgan Xorazm turkiy tarixnavislik maktabi an'analari hamda Ogahiyning xos muarrixlik mahorati mahsulidir.

4. Eski o'zbek tilining so'nggi, ya'ni XIX asr oxirlaridagi davriga kelib, ma'rifiy-falsafiy leksika doirasida o'zlashmalar miqdori katta bo'lganini Ogahiy tarixiy asarlari lug'at fondi ham ko'rsatadi. Moddiy-maishiy ashyolar, harbiy terminlar, ijtimoiy-siyosiy leksika kabi sohalarda o'zlashma lug'aviy birliklar aksariyatining turkiy muqobili bo'lsa, ma'rifiy-falsafiy leksika doirasida turkiy muqobili bo'lgan istilohlar miqdori ko'p emas.

5. Eroniy tillarga oid ma'rifiy-falsafiy leksik birliklarning katta qismi bugungi kunda ham faol leksika tarkibida mavjud.

6. Ogahiy tarixiy asarlaridagi arab lug'aviy qatlamiga mansub ma'rifiy-falsafiy leksikaning katta qismi bugungi kunda iste'moldan chiqqan, arxaizmga aylangan.

7. Ma'rifiy-falsafiy leksikaga mansub o'zlashmalar miqdori ko'pligi davr madaniy-ma'rifiy muhiti, adabiy ta'sir kabi omillar bilan ham bog'liq. Ogahiy o'z davriga kelib iste'moldan chiqqan ayrim ma'rifiy-falsafiy leksikaga oid birliklarni qayta tiklashga bo'lgan harakati bilan o'z zamondoshlaridan ajralib turadi.

8. Ogahiy tarixiy asarlarida ma'rifiy-falsafiy leksikaga mansub birliklarning lingvopoetik vosita sifatidagi o'рни boshqa mavzu guruhlariga nisbatan faol ekanini kuzatiladi.

9. Ma'rifiy-falsafiy leksikaga mansub shakldosh so'zlar badiiy vosita sifatida tajnis va iyhom san'atlarini yuzaga keltirishda muhim material bo'lgan.

10. Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaga mansub ma'nodosh birliklar mumtoz filogogiyadagi mutarodif yoki tarodif istilohlarining to'g'ri tushinishi va ilmiy iste'molga qaytarish zaruratini anglashda yordam beradi.

11. Zid ma'noli ma'rifiy-falsafiy istilohlar esa olamni idrok qilishda zidlikning o'рни katta ekanini his etishimizda muhim ahamiyatga ega.

12. Ogahiy tarixiy asarlaridagi ma'rifiy-falsafiy leksikaga mansub birliklar biror o'rinda shakliy ehtiyoj va zid ma'noli birliklar biror o'rinda ham shakliy ehtiyoj munosabati bilan ishlatilmagani Ogahiyning badiiy mahorat bobida Alisher Navoiyga eng munosib izdoshlardan ekaniga yana bir bor dalolat qiladi.

**SCIENTIFIC COUNCIL PhD.03/30.12.2019.Phil.55.02 AWARDING
ACADEMIC DEGREE AT URGANCH STATE UNIVERSITY**

**URGANCH STATE UNIVERSITY
KHALLIYEV JASURBEK ISKANDAROVICH**

**EDUCATIONAL-PHILOSOPHICAL LEXICON IN THE HISTORICAL
WORKS OF AGAHI
10.00.01 – the Uzbek language**

**DISSERTATION ABSTRACT
of the Doctor of Philosophy (PhD) in Philological Sciences**

Urganch – 2024

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INTRODUCTION

(Annotation of the dissertation of doctor of philosophy (PhD) in Philological Science)

Relevance and necessity of the dissertation topic. It is recognized in world linguistics that the lexical basis of each language reflects the history, way of thinking, national values, traditions, and customs of the people speaking that language. From this point of view, it is clear that a comprehensive examination of the thematic groups of words in the vocabulary of each language will serve to clarify the history of the nation and draw unbiased conclusions about its ability to speak. In a language, every word comes into existence in connection with the history of a people, and its subsequent "destiny" is also related to this process. It is clear to all of us that no language develops independently, and the possibility of enriching the vocabulary layer without contact with other languages is very low. This legality arises from the fact that the nation cannot develop without establishing relations with other nations in the economic, socio-political, military, cultural-educational, and other spheres and being separated from the world. The result of these connections is certainly observed in the vocabulary layer of the language, including the educational-philosophical lexicon. Therefore, the analysis of the educational-philosophical lexicon of a specific work, in particular, that of classical texts, is one of the most urgent problems in linguistics.

Relying on classical sources, a group of linguists studied the educational-philosophical lexicon in the historical layer of the language in world linguistics. Because of their rare ancient sources, petroglyphs and manuscripts are important scientific documents that reflect the vocabulary of the language of this period. In this regard, especially artistic and scientific sources, chronicles, and historical works served as the main object for the research of world linguists. In addition, ancient, rare resources are a mirror reflecting the unique culture of certain people. Due to the mentioned factors, the Turkic scientists of the world are conducting their linguistic research on the ancient or the old Turkic language or the period of the old Uzbek literary language based on the manuscript copies of the works created in that period. Also, to study linguistic phenomena historically is one of the important tasks of world linguistics, based on primary sources, and compare the language of written monuments created in different periods of language development. This case indicates that it is of urgent importance to conduct linguistic studies of the last period of the old Uzbek literary language, in particular the research of the topical vocabulary layer of historical works written by Agahi, which includes all the lexical units of the Uzbek language belonging to that period.

It is very important to analyse and research the lexical layer of ancient unique sources in Uzbek linguistics, to study the lexicon of Agahi's historical works, to justify the reasons and factors of the distribution of words in it into thematic groups, to determine the author's style, and to convert the manuscript copies of the historian's works into the current alphabet. This creates the need to research the lexicon of Agahi's historical works. Therefore, it is necessary to

"realise our national identity, study the ancient and rich history of our motherland, strengthen scientific research in this regard, and provide comprehensive support to the activities of humanitarian scientists"¹. At the moment, in our country, special attention is being paid to scientific research aimed at revealing many layers of our national cultural heritage in the fields of textual studies², literary source studies, linguistics, philosophy, and cultural history, which is the basis for further expanding the scope of scientific research in this regard. Studying the language of unique manuscript copies of Agahi's historical works, determining the scope of the educational and philosophical lexicon in them, determining their place in the art of historical works, and clarifying the historical roots of lexical units that have not been specially studied in a monographic plan so far, shows the relevance of the dissertation topic.

The dissertation research serves to a certain extent to realize the Decree of the President of the Republic of Uzbekistan dated October 22, 2019 "On increasing the prestige and position of the Uzbek language as a state language," PQ-2995 dated May 24, 2017 "Measures to further improve the system of preservation, research, and promotion of ancient written sources on events" dated July 28, 2017; "On increasing the efficiency of spiritual and educational work and raising the development of the field to a new level"; and "Addition on improving the system of preservation and research of ancient written sources" dated February 10, 2022. "On measures" and other regulatory legal documents related to this activity.

Correspondence of the research with the priorities of the development of science and technology in the republic. This research was carried out within the framework of the 1st paragraph in the priority direction of republican science and technology development: "Spiritual, ethical, and cultural development of a democratic and legal society, formation of an innovative economy".

Research scope of the problem: The range of literature on the topic of historical lexicon in world linguistics is extremely wide. A.D. Kalmikov, one of the Russian scientists, issued the translation of "Firdavs ul-Iqbal" about Agahi's works. B.V. Lunin gave some notes about the history and source studies of Khorezm³. A.L. Kunn gave preliminary information about Khorezm manuscripts⁴.

The issue of the historical educational-philosophical lexicon in the Uzbek language has been studied in a number of monographic and related works in our linguistics. The doctor's thesis, defended by A. Rustamov⁵, and the work co-

¹ Ўзбекистон Республикаси Президенти Ш.М.Мирзиёевнинг 2018 йил 28 декабрдаги "Таракқиёт йўлимизнинг шиддати янада ошаверади" мавзусидаги Олий Мажлисга Мурожаатномаси // Халқ сўзи, 2018 йил, 29 декабрь.

² Ўзбекистон Республикаси Президентининг 2017 йил 24 майдаги ПК-2995-сон "Қадимий ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида"ги Қарори.

³ Бартольд В.В. Сочинения. IX том. М., 1977. С.444; Луин Б.В. Прошлое и настоящее Хорезма в науке// История Хорезма. Ташкент, 1976. С. 6-8; Дмитриева Л.В., Мугинов А.М., Муратов С.Н. Описание Тюркских рукописей института народов Азии. М., 1965; Дмитриева Л.В. Каталог тюркских рукописей. – М., 2002.

⁴ Кунн А. Заметки о Хивинском ханстве // Туркистанские ведомости, 1873. № 40. –С.158.

⁵ Рустамов А. Фонетико-морфологические особенности языка Алишера Навои. Авт. дисс. ... докт. филол.н. – Ташкент: 1966; Бафоев Р. Лексика произведений Алишера Навои (лексико-семантические, статистические и тематические исследования). Авт. дисс. ... докт. филол.н. – Ташкент: 1989; Бафоев Б. Навоий асарлари лексикаси. – Тошкент: 1983; Эшонкулов Б.Х. Ҳозирги ўзбек адабий тилида арабий лугавий ўзлашмаларнинг парадигмик ассимиляция муносабати. Филол. фан. док. дис... автореф. – Тошкент, 1996. –Б. 21.

authored by the scientist with G. Abdurakhmanov⁶ contain valuable facts about the semantic nature, structure, and changes in the meaning development of some lexical units. A number of textbooks, study guides, and monographs created by Uzbek scientists contain important scientific information about the historical, educational, and philosophical lexicon of our language⁷. The educational-philosophical lexicon in the old Uzbek language was studied mainly during the study of the language in Alisher Navoi's works. In this regard, the works of B. Bafoev⁸, A. Nishonov⁹, Z. Hamidov¹⁰, A. Karimov¹¹, I. Nosirov¹², and M. Todjiboyeva¹³ are worthy of attention. In most of the large-scale works carried out in our linguistics within the framework of the lexicon, separate clauses have been allocated to the issue of borrowed words. In the work of G. Kazakbayeva¹⁴ researching Arabic borrowings in the Uzbek language in practical and theoretical aspects, there are notes on the educational and philosophical lexicon. One of the first studies on the lexicon of Agahi's works belongs to S. Dolimov¹⁵.

The Uzbek scholar A. Urazbayev¹⁶ studied the language of historical works written by Agahi. Enlightenment-philosophical units in the lexicon of the old Turkic language and the old Uzbek language (V.I. Abayev¹⁷, Sh. Rakhmatullayev¹⁸, H. Dadaboyev¹⁹, B. Abdushukurov²⁰, N. Mahmudov²¹, Z. Dosimov²², R. Yoldoshev²³, M. Tillayeva²⁴, A. Primov²⁵) and conducted by others.

⁶ Абдурахмонов Г. Рустамов А. Навоий тилининг грамматик хусусиятлари. – Тошкент: Фан, 1984.

⁷ Бегматов Э. Ўзбек тили тарихий лексикологияси. – Тошкент: Фан, 1981; Бегматов Э.А. Ҳозирги ўзбек адабий тилининг лексик қатламлари. – Тошкент: Фан, 1985; Тўйчибоев Б. Ўзбек тилининг тараққиёт босқичлари. – Тошкент: Ўқитувчи, 1996; Абдурахмонов Г. Ўзбек халқи ва тилининг шаклланиши ҳақида. – Тошкент: Ўзбекистон, 1999; Дадабоев Х., Ҳамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007. –Б. 156.; Мадвалиев А. Ўзбек терминологияси ва лексикографияси масалалари. – Тошкент: ЎМЭ, 2017. –Б. 384.; Миртожиев М. Ўзбек лексикологияси ва лексикографияси. –Тошкент, 2000; Ҳамидов З. Луғатшунослик тарихи ва қўлёзма луғатлар. – Тошкент: Адолат, 2004. –Б. 36.

⁸ Бафоев Б. Лексика произведений Алишера Навои: Дис...докт.филол.наук. – Тошкент, 1989.

⁹ Нишонов А.Х. Фонетико-морфологический и лексико-семантический анализ арабизмов в языке Навои: Автореферат дис. ... к-та филол. ...наук – Ташкент, 1990. –С. 19.

¹⁰ Ҳамидов З. Лексико-семантическое и лингвопоэтическое исследование языка «Лисан ат-тайр» Алишера Навои: Дисс...канд.филол.наук. – Ташкент, 1982.

¹¹ Каримов А. Лексико-семантические и стилистические особенности языка поэмы «Фархад и Ширин»: Дис...канд.филол.наук. – Ташкент, 1973. Каримов А. Навоийнинг “Фарҳод ва Ширин” достонининг луғати. Биринчи қисм. – Тошкент: Тошкент давлат шарқшунослик институти, 2004. –Б. 208.; Иккинчи қисм. – Тошкент: Тошкент давлат шарқшунослик институти, 2004. –Б. 184.

¹² Насыров И. Лексика «Мажалис ун-нафайс» А.Навои. Авт. дисс. ... канд. филол.н. – Тошкент: 1980;

¹³ Тожибоева М. Алишер Навоийнинг “Илк девон”идаги арабча сўзларнинг лексик-семантик талқини. Филол. фан.ном....дисс.-Т.,2011.

¹⁴ Казакбаева Г.А. Арабизмы в узбекском языке в прикладном и и теоретическом аспектах. Автореф. ...канд. филол. наук – М.: 2012. –С. 26.

¹⁵ Долимов С. Огаҳий поэзиясида омоним ва синоним сўзлар // Ўқитувчилар газетаси. 1957. – № 51.

¹⁶ Ўрозбоев А. Огаҳийнинг тарихий асарлари лексикаси. – Тошкент: Мухаррир, 2013., Ўразбоев А. Огаҳий тарихий асарларида форсий -мон компоненти // Илм сарчашмалари. Урганч. 2014. №5. – Б. 5-7., Ўразбоев А. Огаҳий тарихий асарлари лексикаси. Филол. фан. док. (DSc) дис. – Тошкент, 2018. 248 б.

¹⁷ Абаев В.И. Историко-этимологический словарь осетинского языка. Том II. –Л.: Наука, 1973.

¹⁸ Раҳматуллаев Ш. Ўзбек тилининг этимологик луғати.–Тошкент: Университет, 2000. –Б. 600.

¹⁹ Дадабаев Х. Общественно-политическая и социально-экономическая терминология в тюркоязычных письменных памятниках XI-XIV вв. – Ташкент: Ёзувчи, 1991. –С. 185 (1)., Дадабоев Х. Военная лексика в староузбекском языке: Автореф. дисс ... канд. филол. наук. – Ташкент, 1981. –С. 21.

²⁰ Абдушукуров Б. “Қисаси Рабғузӣ” лексикаси. – Тошкент: Академия, 2008. – Б. 192.

²¹ Маҳмудов Н., Худойберганаева Д. Ўзбек тили ўхшатишларининг изоҳли луғати. – Тошкент: Маънавият, 2013. –Б. 320.

²² Дўсимов З. Огаҳий асарларида хоразмий тили элементлари // Огаҳий олами. – Урганч, 2004. –Б. 25-28.

A large part of the educational-philosophical lexicon in the linguistics of the sister Turkic peoples is available in large-scale works devoted to the study of assimilations, in particular Arabic and Persian words, including Kazakh²⁶, Turkmen²⁷, Bashkir²⁸, Azerbaijani, and Tatar²⁹ linguistics. We see this in some lexicographic sources³⁰

The correspondence of the dissertation research with the research plans of the scientific-research institution where the dissertation was carried out. The study has been carried out on the basis of the project "Actual Issues of Uzbek Linguistics" in accordance with the research plan of Urganch State University.

The research purpose is to identify the thematic-semantic groups of the educational-philosophical lexicon, analyze the causes and factors of use, carry out genealogical research, and study the linguo-poetic features in the historical works by Agahi.

Tasks of the research:

To identify the thematic-semantic groups of the educational-philosophical lexicon in Agahi's historical works;

To define the peculiarities of the concept of educational-philosophical lexicon in the classic text and focus its use in historical works of knowledge, in which, especially, the educational-philosophical lexicon is related to the people's educational outlook, mystical-enlightenment reforms, jurisprudence, and scientific transformations;

To study the historical-etymological analysis of the educational-philosophical terms in Agahi's historical works in the style of the educational-philosophical lexicon of the Turkish, Iranian, and Arabic languages; Analysing the lingua-poetics of the educational-philosophical lexicon in the historical works of Agahi in the form of the lingua-poetics of the educational-philosophical lexicon with the same form, meaning, and opposite meaning.

²³ Йўлдошев Р. Огаҳий поэзиясида соннинг қўлланилиши // Илм сарчашмалари. – 2004. №4. – Б. 92-96; Огаҳий поэзиясида омонимлар // Мунаввар умр. – Урганч, 2005, –Б. 84-85; Огаҳий поэзиясида антонимлар // Илм сарчашмалари. 2005. №1. – Б. 52-55; Огаҳий поэзиясида спортга алоқадор сўзлар // Илм сарчашмалари. – №4. 2004; Огаҳий поэзиясида “ов” мазмун майдони // Илм сарчашмалари. 2005. №4. – Б. 78-8.

²⁴ Тиллаева М. Хоразм ономастикаси тизимининг тарихий-лисоний тадқиқи. («Авесто» ономастикасига қиёслаш асосида): Филол. фан. номз. дисс. – Тошкент, 2006.

²⁵ Primov A. “Zafarnoma” va Ogahiy tarixiy asarlari tilidagi ba’zi soʻzlarning qiyosiy tahlili // Огаҳий ҳаёти ва ижоди – ёшлар учун намуна, – Тошкент, 2020.

²⁶ Рустемов Л.З. Арабско-иранские заимствования в казахском языке: Дисс. ... канд. филол. наук. – Алма-Ата, 1982. –С. 169.

²⁷ Джафаров Дж. Персидские слова в современном туркменском языке: Автореф. ...канд. филол. наук. – Ашхабад, 1971. – С. 28.

²⁸ Бахтиярова А.Н. Арабские заимствования в башкирском языке. Автореф. ...канд. филол. наук. – Уфа, 2009. – Б. 26.

²⁹ Юсупова А.Ш. Арабо-персидские заимствования в двуязычных словарях татарского языка XIX века: к проблеме языковых контактов. Ученые записки казанского государственного университета. Том 149, кн. 4. Гуманитарные науки 2007. – С. 55-63.

³⁰ Зейнуллин Ж.Г. Шәрйк алынмалары сүзлеге. – Казан: Мәғариф, 1994. – Б. 144.; Федорова Э.Н. Татар халык мәкальләрендә гарәп-фарсы алынмалары. – Казан, 2004. – Б. 249.; Klassik Azərbaycan dilində işləyən ərəb və fars sözləri lüğəti. İki cildə. I cild. – Bakı: Şərq-Qərb, 2005. – S. 416.; Klassik Azərbaycan dilində işləyən ərəb və fars sözləri lüğəti. İki cildə. II cild. – Bakı: Şərq-Qərb, 2005. – S. 472.

The object of research is the source of manuscripts containing the lexicon of Agahi's works; existing scientific and critical editions of the works by the historian³¹.

The subject of the research is the scope of the subject, etymology, and lingua-poetics the specific features of the educational-philosophical lexicon of Agahi's historical works,.

The research methodology comprises in itself the comparative-historical and etymological analysis, classification, and synchronic and diachronic methods of description used to clarify the topic in the analysis within the framework of the research by the leading Uzbek linguists G. Abdurahmonov, A. Rustamov, A. Hojiyev, N. Mahmudov, Z. Dosimov, A. Orazboyev, A. Primov, and famous foreign orientalists relied to important theoretical concepts of historical lexicon.

The scientific novelty of the research is determined by the following:

The thematic-semantic groups of the educational-philosophical lexicon in Agahi's historical works have been identified. The concept of educational-philosophical lexicon and the specifics of its use in the historical works of Agahi have been determined in the classical text, and in this, the educational-philosophical lexicon, mystical-enlightenment, jurisprudential, and scientific reforms related to the people's enlightened worldview have been distinguished;

the historical and etymological analysis of educational and philosophical reforms in Agahi's historical works has proven the division of educational and philosophical lexicon belonging to the Turkic languages, Iranian languages, and Arabic languages;

It has been proven that it is reasonable to analyze the lingua-poetics of the educational-philosophical lexicon in the historical works of Agahi in the form of the lingua-poetics of the educational-philosophical lexicon with the same form and same and the opposite meaning;

It has been proven that the enlightening-philosophical lexicon in the historical works of Agahi, due to its wide scope, covers the main units belonging to this group in the old Uzbek language.

Practical results of the research The research outcome, including thematic groups of the educational and philosophical lexicon in Agahi's historical works, the literary stylistic devices in it, genetics, and structural analysis, provides important scientific and theoretical information for Uzbek linguistics, in particular, the history of language, history of the Uzbek language, dialectology, lexicology, modern Uzbek literary language, and lingua-poetics, which is based on the improvement of textbooks and training manuals created in subjects such as ethno-linguistics;

³¹ Shir Muhammad Mirab Munis and Myhammad Riza Agahi. Firdavs al-iqbal: History of Khorezm // Edited by Yuri Bregel. T.J.Brill. – Leiden–New York–Kobenhavn–Koln, 1988. (Ishda FI qisqartmasi bilan berildi); رياض الدولة O'zR FA Sharqshunoslik instituti. رياض الدولة 5364/II. 246^a-364^a varaqlar (RD qisqartmasi bilan berildi); نبدۈ التواريخ O'zR FA Sharqshunoslik instituti. 821/III. 386^a-435^a varaqlar (ZT qisqartmasi bilan berildi); گلشن دولت O'z RFA Sharqshunoslik instituti, №7572 (GD qisqartmasi bilan berildi); شاهد الاقبال Sankt-Peterburgda saqlanayotgan qo'lyozmaning fotonusxasi // O'zR FA Sharqshunoslik instituti 70/1 (ShI qisqartmasi bilan berildi)

A structural analysis of educational-philosophical lexical units in the dictionary layer of Agahi's historical works was carried out, and their classification factors are highlighted.

It has been proven that the research serves as one of the most reliable sources for elucidating ethno-genetic problems and studying the process of formation and development of the lexicon of the old Uzbek language.

It is based on the fact that the research materials in the dissertation serve as one of the main sources for perfecting the etymological dictionary of the Uzbek language.

Reliability of research results can be explained by the fact that the analyzed materials made it possible to draw conclusions based on the nature of the Uzbek language, their validity, methodological excellence, and the accuracy of the issues raised.

Scientific and practical significance of research results. The scientific and practical significance of the research results can be explained by the peculiarities of the educational-philosophical lexicon in Agahi's historical works, the reasons for its use, the scope of the topic, and the linguopoetic features that were analyzed in scientific views.

The practical significance of the research results is that the views on the formation process of the lexicon of the Uzbek language, the role of the educational-philosophical lexicon in it, linguistic nature, and peculiarities serve to improve the textbooks and manuals created in such disciplines as lexicology, language history, dialectology, ethno-linguistics, and lingua-poetics, as well as the materials researched in the dissertation, which serve as the main source for creating the etymological dictionary of the Uzbek language, the electronic dictionary of the works of Uzbek classical writers, and the (electronic) dictionary of the works of Agahi.

Implementation of research results. Based on the research of the educational-philosophical lexicon in Agahi's historical works:

The results of defining the thematic-semantic groups of the educational-philosophical lexicon in Agahi's historical works were used in the project "Creating a database of Turkish manuscripts stored in European funds and not available in Uzbekistan and the electronic platform "Yevroturcologica.uz," carried out at the Tashkent State University of Oriental Studies. (Ministry of Higher Education, Science and innovation of the Republic of Uzbekistan Tashkent State University of Oriental Studies № IZ-2020102832-2022/8 dated August 26, 2022). As a result, the content of descriptions of ancient manuscripts has become richer, and the readers have become more comfortable using the digital library.

The concept of the enlightening-philosophical lexicon in the classical text and the peculiarities of its use in the historical works of Agahi were identified, and the conclusions on the separation of enlightening-philosophical lexicon, mystical-enlightenment terms, jurisprudential and scientific terms related to the popular enlightening worldview were used in the preparation of the 2nd and 3rd volumes of the collection of Agahi works published in 2019, in cooperation with the Writers' Union of Uzbekistan, as part of the implementation of paragraph 3b of the

Resolution of the Cabinet of Ministers of the Republic of Uzbekistan No. 238 dated March 20, 2019 "On the celebration of the 210th anniversary of the birth of Muhammad Riza Erniyozbek oghlu Agahi and the establishment of the Agahi Creative School in the city of Khiva"(Reference No. 01-03/693, dated May 20, 2022, of the Union of Writers of Uzbekistan). As a result, the errors observed in the previous editions of the historical works included in these volumes were eliminated, the meanings and explanations of some words were clarified, and the quality of the publication was improved.

The historical and etymological analysis of educational and philosophical revolutions in Agahi's historical works was based on the conclusions of the division into the educational and philosophical lexicon of Turkic languages, Iranian languages, and Arabic languages, in cooperation with the Writers' Union of Uzbekistan. The 6th and 9th volumes of the collection of Agahi's works, published in 2020, were used to celebrate the 210th anniversary of the birth of Agahi, the son of Erniyozbek, and to implement decision No. 238, paragraph 3b, "On the establishment of the Agahi creative school in Khiva." (Reference No. 01-03/694 of the Writers' Union of Uzbekistan, dated May 20, 2022). As a result, the historical works "Gulshani State", "Gulistan (a translation of Sa'di's work of the same name), and "*Haft Paykar*" (a prose translation of Nizami's work of the same name) included in these volumes have increased in publication level, and "Gulshani State" has been published for the first time in its entirety. The conversion and correction of the defects were achieved in the previous editions of the two mentioned works;

within the framework of the project on the creation of the Electronic platform "Comparativtics" of the science of Comparative Literature "for 2023-2024, the implementation of it within the framework of State Scientific Technical Programs at the Uzbekistan State University of world languages, several articles were prepared for electronic materials, content and media. In this process, a member of the project was involved as an executor.(30 September 2023, IRD/123-229)

It is reasonable to analyze the lingua-poetics of educational-philosophical lexicon in the form of similar educational-philosophical lexicon in the historical works of Agahi, and lingua-poetics of educational-philosophical lexicon with similar meaning and opposite meaning.

Approbation of research results. The results of this research have been presented and approved at four scientific and practical conferences, including two republics and two international conferences.

Publication of research results. A total of 12 scientific works have been published based on the results of the research, including 7 scientific publications recommended to publish the main results of doctoral theses by the High Attestation Commission of the Republic of Uzbekistan. The results of the dissertation were reflected in the materials of international and republican scientific-practical conferences (3 international and 2 in republican conferences) and scientific-theoretical collections of republican higher education institutions.

The structure and scope of the dissertation. The dissertation consists of an introduction, three chapters, a conclusion, and a list of used literature. The total volume of the thesis is 155 pages.

THE MAIN CONTENT OF THE DISSERTATION

In the introduction, the relevance and necessity of the dissertation topic are based, the purpose, tasks, object, and subject of the research are described, the compatibility of the topic with the priority directions of the development of science and technology in the republic is shown, the scientific innovation and practical results of the work are described, the scientific and practical significance of the obtained results is revealed, the research results are described, information on their implementation is provided, and the structure of the dissertation is provided.

Chapter I of the work is entitled as **"Thematic-semantic groups of the educational-philosophical lexicon in the historical works of Agahi"**, and the first paragraph is defined as **"The concept of the educational-philosophical lexicon in the classic text and the peculiarities of its use in the historical works of Agahi"**. By reading the classic texts, we can see that the level of their understanding and perception depends on the way in which the used words are reflected in our consciousness. Due to the peculiarities of our national heritage, the educational-philosophical lexicon (hereinafter EPL) was formed as a separate system in Uzbek classical works. Educational-philosophical lexicon differs from other thematic-semantic groups according to its aspects; what are the signs that form it as a separate system, and what are its important aspects for linguistics, of course.

Educational-philosophical lexicon occurs as a result of acquiring the educational and philosophical meaning of lexical units in the language. For example, understanding the word *life* as a term in biology, it means "a possibility to strive for self-awareness through perception and thinking. Because of reading educational and philosophical meanings such as, "the beginning and the end of time spent for the eternal happiness of a person or vice versa, "belonging to EPL occurs in it. In the same way, the word *savob* ثواب means "deed worthy of God's blessing and God's blessing for such a work" as a religious term, and educationally-philosophically, it means "impartial help given to others; it means good, good work"³². In fact, even if it is considered a chronicle, the scope of EPL in Agahi's historical works is quite wide. Taking this into account, words belonging to different thematic groups, such as socio-political, philosophical, domestic, scientific, etc., in Agahi's historical works formed the composition of EPL because of the wideness of the historian's educational and philosophical observation world.

³² Ўзбек тилининг изоҳли луғати. Учинчи жилд .– Тошкент: “Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти, 2007. – Б. 415.

Since he was a child he had been taught the slogan of justice. This is one of the signs of honor and respect, and to avoid the habit of oppression is an important sign of world domination.

For example, the *world* EPL term *falakkiyot* (astronomy) has the adjective "conscious life as perceived by man." In other words, the world is material as a conquest; EPL as a unit is understood in addition to it on a spiritual scale.

Agahi paid special attention to the following issues through the use of units belonging to the EPL in his historical works:

1. The accuracy of the events described in the work(s) gives an image of real events.

2. To create a beautiful form of real events in a literary form rich in artistic means.

3. Directing formal and substantive conformity to reflect one's socio-political views (actually, it is based on reckoning with the personalities of the khans and adapting to their opinions).

There are such units in Agahi's historical works that if we do not understand and interpret them as a unit related to EPL, it will not be possible to understand and interpret aspects such as the historian's purpose, socio-spiritual condition, and sub-textual secrets. For example, from a jurisprudential point of view, *din* is a religion, and a *mazhab* is a sect of it. But the fact that Agahi, as an example, "made many offerings according to his religion" (RD, 326^b) represents, or rather, interprets, the Shia sect as a religion is considered one of the peculiarities of units related to EPL in Agahi's historical works. In this way, it becomes possible to understand factors such as the environment, the basis of the historian's socio-political views, and his mental state, which led to the use of religion instead of sect. The important aspect of this for linguistics is that it becomes easier to perceive linguistic phenomena such as expansion of meaning, narrowing of meaning, and connotation of meaning in it. Therefore, the fact that the word religion means the Sunni sect in another place clearly shows the difference between the concepts of *istila* and *lexis*: "*din sharbati labin chuchutub, Shia madhabin tark tutub erdi.*" (262a)

So, in the Uzbek classic texts, EPL is a complex and multi-layered set of units that arise as a result of assigning educational and philosophical meaning to various types of lexical units in connection with the world of perception and thinking of the author of EPL.

The second subchapter of the chapter is called "**Educational-philosophical Lexicon Related to the Educational Worldview of the People in the Historical Works of Agahi.**" The worldview of any thinker is formed and developed by drinking water from the fountains of thought of its people. We see a clear expression of this situation in the historical works of Mohammad Reza Agahi. In his historical works, EPLs, which express concepts that have been firmly established in the educational and philosophical outlook of the Uzbek people for centuries, form a separate system. Among these, first of all, it is appropriate to note the terms that mean the concepts of good and evil. Because the concepts of good

and bad are formed in human consciousness, first of all, on the basis of traditions that have been around for centuries.

The concepts of good and evil in the historical writings of Agahi are reflected in the terms below:

Yaxshilig' // yaxshiliq – yomonlig' // yomonliq:

Nakim yaxshilig'dur, shuru' ayladi,

Na ersa yamonlig', ruju' ayladi. (RD, 254^b)

What is good, He did it, whatever evil he could avoid

So, from the point of view of the historian, units belonging to EPL such as bravery and goodness and *nomardlik*, *basolat*, *balotdastgoh*, *basolatiktinoh*, *basolatiktisob*, *basolatosor*, *jaladat*, *shijaat*, *futuvvat*, *juvonmardlik*, *muruvvat*, *rajuliyat*, *hamiyat*, and *muruvvat* were analyzed. The formation of a number of units belonging to the EPL in Agahi's historical works is connected with the deep way of thinking and unique worldview of our people. Specifically, between good and evil, bravery and cowardice, it is appropriate to connect the basis and origin of dualistic views such as generosity and stinginess with the educational and philosophical outlook of the people.

The third item is called "**Mystical-enlightenment dissenting**". It is noted that in Agahi's historical works, words such as *may*, *mayxona*, *boda*, *sharob*, *sharobxona*, *xamr*, *xammor* are not mystical terms, but in most cases they are used in their literal meaning, i.e., in their general meaning. It can be explained by the fact that chronicles are primarily works based on real events. A. Vahidov has made important comments about the ways and principles of the emergence of specific meanings of words such as *sharob*, *boda*, *may*.

It is known that the word *ishq*(love) has a special meaning in the terminology of Sufism. Alisher Navoi's comments about love careers are famous. If we look at the historical and etymological analysis of this word, we will see that it was formed as the infinitive form of the Arabic verb عشق *a'shiqa*– "to love" or "to fall in love"³³. Historically, the word "*Ishq*" itself was transferred to this meaning as a result of polysemy. We read the following about this in Muhammad Rampuri's "*Ghiyosu-l-lugot*": "*Ishq* is to love something too much; in the medical term, a disease caused by seeing something beautiful. The band also includes *dervish*, *wali* (mostly saintly), *qutb*, *ghavsul-azam*, *akhyar*, *autod*, *abdol* (*budalo*), *naqib* (*nuqaba*), *rijal-l-ghayb*, *walayat*, *leech*, *mushabihat*, *tariqat*, *murid*, *mujovir*, *sufi*, *abdol*, *wine azal*, *wine alast*, *wine thorough*, *wine raw*, *wine marifat*, *kharobot*, *soqi*, *sogar*, *kadah*, *jom*, *jawonmard* (another synonym of *fato*) units belonging to EPL were analyzed.

It should be noted that the use of EPL related to Sufism in the historical works of Agahi is mainly related to the following factors: 1. Mention of many religious and Sufi figures in the chronicles. 2. To describe the historical figures mentioned in the reader's mind and for other purposes using Sufi terms. 3. To make sure that Sufism is well understood by contemporaries and its effectiveness.

³³ Носиров О., Юсупов М. Ан-наъим. Арабча-ўзбекча луғат. – Тошкент: А.Қодирий номидаги халқ мероси нашриёти, 2003. – Б. 541.

The fourth subchapter is entitled as **"The use of jurisprudential terms in the educational-philosophical lexicon"**. A specific part of the lexicon of Agahi's historical works is the jurisprudential-educational lexicon. In distinguishing *fiqh* terms and defining their subject groups, we based Qasim ibn Abdullah ibn Mawlana Khairuddin Amir Ali Quwnavi Rumi Hanafi's work, "*Anisul fuqaho fiy ta'rifotil alfoz al-mutadavala baynal fuqaho*". In Agahi's historical works, the words belonging to the jurisprudential-educational lexicon are sometimes used in purely jurisprudential (ideological), jurisprudential-educational, formal, formal-formal, and informal meanings, depending on the content of the text. A number of works related to the subject we are studying have been carried out in the linguistics of the fraternal nations. For example, A.M. Minnegaliyeva defended her candidate's thesis entitled "Language of Tatar religious and didactic literature: Islamic jurisprudence treatise based on the material "*Mukhtasar al-Quduri*" In the work, the language of Tatar religious literature was studied in its semantic-stylistic aspect. As the author himself stated, the people's history is hidden. An attempt was made to reveal the most mysterious and important aspects of the religious-didactic method, which serves the spiritual aspect of life, such as human self-awareness. It is natural that most of the religious and mystical terms in the old Uzbek language were borrowed from the Arabic language. Despite this, the genetic affiliation of religious terms in the old Uzbek language, as well as in our current literary language and dialects, is not limited to the Arabic language. In the system of religious terms of the Uzbek language, there are many words belonging to the Uzbek (Turkish) and Persian languages, as well as words belonging to their own class.

As an example, the religious terms borrowed from the Persian language used in Agahi's historical works are divided into small subject groups. These are: a) words expressing the concept of absolute God; b) words expressing the concept of a prophet; c) words expressing the concept of an angel; d) words expressing the concept of heaven and hell; e) words expressing concepts related to prayer; f) can be divided into groups such as religious terms with different content.

According to experts, the word *Tangri* // *tengiri*, or *tengiri*, which is the name of the great god in the ancient Turkic language, has a semantic connection with the word *tian* (heaven), which is a religious term in the ancient Chinese language. But the construction of the word *tangri* // *tengiri* confirms that it is a word of Turkic origin. Proverbs, phraseological units, and other elements related to this word can be found in almost all Turkic languages and their dialects. I. Jafarsoylu: "The chief god of the Huns and the Blue Turks was called Tengri. The chief god of the Sumerians is Tengir. He writes that the god's name is called Dingir, and it is not by chance" in Hittite and Urartu cuneiforms,. It is noted in the literature that this word means sky, god. It has been used in the Turkish language since the 8th century, and is widely used in modern Turkish languages. R. Mahmudov analysed a wide range of scientific views with this word³⁴.

³⁴ Махмудов Р. Ўзбек тилида авестизмлар. Филол.фан.фалс.докт.(PhD) диссертацияси. – Урганч: 2020. – Б. 74-756.

The last subchapter of the chapter is **"The use of scientific terms in the educational-philosophical lexicon."** In Agahi's historical works, scientific revolutions are widely used as EPL depending on the narrative of events, which is clearly visible in the few pictures showing the process of education and study. In this regard, *ulama*, book reading, maturity, eloquence, *fuzalo*, conversation, discussion, maturity, knowledge of *maoni*, knowledge of description, knowledge of *badi'*, eloquent, fishy, *i'jaz/e'jaz*, and *daqiq* are witnesses of the meaning. Words such as *ulamo*, *kitob mutolaasi*, *balog'at*, *fasohat*, *fuzalo*, *guftugo'*, *mukolamasi*, *balog'at*, *ilmi maoniy*, *ilmi bayon*, *ilmi badi'*, *fasih*, *balig'*, *i'joz //e'joz*, *daqiq iboratlar*, *ma'ni shohidlari*, *qaviy fikrlar*, *nukta*, *bade' mazmun*, *majlis ahli*, *munozara*, *mukolama*, *javob-u savol*, *bahs-u jidol*, *radd-u badal*, *musohaba* have been analyzed.

Chapter II of the work is entitled **"Historical-etymological analysis of educational-philosophical reforms in Agahi's historical works"** and consists of three paragraphs. The first subchapter of the chapter is called **"Educational-philosophical Lexicon of the Turkic Languages"**. Of course, in our work, it is not possible to cover all the words related to the Turkic layer present in Agahi's historical works. Therefore, we tried to find units belonging to EPL that were not analyzed or mentioned at all in the literature on the historical lexicon of the Uzbek language. In our opinion, the word *aldar-* is used once in FI and RD: 1) to be distracted; to be busy; 2) the verb *to lose oneself* is counted among the units we have in mind. This word is not mentioned in the "Old Turkic Dictionary"³⁷. The use and composition of the term *alda-* is an independent verb, not a relative form. The case of this verb used in RD is: "The people of Inod did not hesitate to attack and tumult like that; he made the gates *madrus and masud* in the face of the people of Tamarrud" (RD, 282^a). In the first edition of FI, the word, which was read incomprehensibly as *aldarrobi*³⁸, was corrected in the next edition by the editor-in-chief based on the scientific and critical text of Y. Bregel and a note was added as "alvirab in current dialects"³⁹: "This is a special program of the Yavmut community, whenever the enemy is defeated by deception and confusion, they create a whole and attack with a single blow, and if they do not succeed, they slip deeper and become more sophisticated". (FI, 419-420). Thus, the lexical meaning of the word fully allows us to consider it a unit belonging to the MFL. Looking at its etymology and the development of meaning, it is also necessary to pay attention to certain points of the folk way of thinking, the world of enlightenment. In the current Uzbek literary language, one of the verbs formed with the form *-da* is "aldamoq". The basis of this verb is the noun *āl* in the meanings of "hiylanayrang", "lol'on", "avrash"⁴⁰

³⁷ Древнетюркский словарь / под ред. Д.М.Насилова, И.В. Кормушина и др.; сост. Т.А. Боровкова, Л.В. Дмитриева, А.А. Зырин, И.В. Кормушин и др. 2-е изд., пересмотр. – Астана: «Ғылым» баспасы, 2016. – 760 с.

³⁸ Мунис ва Огахий. Фирдавс ул-икбол. – Тошкент: Янги аср авлоди, 2010. – Б. 209.

³⁹ Мухаммад Ризо Эрнийезбек ўғли Огахий. Асарлар. 2-жилд. 1-китоб. Шермухаммад Авазбий ўғли Мунис, Мухаммад Ризо Эрнийезбек ўғли Огахий. Фирдавсул-икбол (Бахт-саодат жаннати). – Тошкент: "Sharq" нашриёт-матбаа акциядорлик компанияси Бош тахририяти, 2019, – Б. 425.

⁴⁰ Древнетюркский словарь. – Л.: 1969. – С. 32.

In the "Dictionary of Navoi's Works" there are four words in the form of *ol* (āl), and the Arabic accent is (a.) on all but one of the *ol* I (*huzur*, old tomon; *ro'para*, *qarshi*; *chekka*, *peshona* (presence, front; opposite, opposite; edge, forehead)⁴¹. In Arabic dictionaries, the word *ol* IV is not given in this dictionary. This word is interpreted in Arabic in the form of *qarindoshlik* (kinship); *ittifoq shartnomasi*(alliance), *nafrat* (hatred)⁴². As for the meaning of the word "al" as "red"; "red color" (*al* II), there is no reason to consider it Arabic. True, this meaning also exists in Persian. But it is likely that this word passed not from Persian to Turkish, but rather from Turkish to Persian. First, the word *aurusha* in the "Avesta", which is considered the historical basis of this word in Persian, means "white", while the Sanskrit *arusa* means "red". Secondly, out of the many Iranian languages, "al" is found in only two - in Tabari in the meaning of "blue" and in Mozandarani in the meaning of "redness".⁴³ The *adira* we are considering is noted in connection with E.V. Sevortyan's citation of G. Ramsted's list of words formed with the affix -da.⁴⁴ Shu tarzda Munis va Agahi asarlarida qo'llanilgan *alдар*- hamda *aldara*- shaklan va mazmunan bir qadar yaqin so'z sanaladi.

In this way, the words *Tengri*, *o'g'an*, *ko'ngul ota*, (*synonyms of kalima, kalima, kalom, nutq, nukta, nukot, lafz, alfoz, suxan*), *yozmoq, yozg'ur- yazg'it* were analyzed in the work. It seems that Agahi's historical works can show how wide the educational and philosophical worldview of every unit belonging to the EPL within the Turkic stratum.

The second subchapter of the chapter is called **"Educational-philosophical Lexicon of Iranian Languages"**. It is noteworthy that in the historical works of Agahi, there are also Persian expressions of the most active units belonging to the Turkish (in rare cases) and Arabic EPL. For example, *ma'rifat – donish; oqil – dono*(enlightenment – wisdom, mind–wisdom). We will talk about some of them. There is a need to divide them into internal groups due to the extremely large number of units related to the research topic in the annals. For example, units belonging to the EPL relate to its existence and its creation:

Ofarinish آفرینش – creation, coming into being. It is based on the word *ofarin*, which means to create. *Ofarin* in modern Uzbek is "a word of applause expressing satisfaction, pleasure, and admiration; *tahsin, tasanno*." It expresses the meanings of "balli, barakalla"⁴⁵ as an exclamatory word, and in Persian, "creator; praise, applause; balli, tasanno" is recorded. In the old Uzbek sources of this word, *ibdo'* ابداع, *insho* انشا, *takvin* تكوين, *xalq* خلق, *xilqat* خلقت, *sirisht* سرشت, *sun'* صنع, *tabiat* طبیعت, *fitrat* فطرت, *kavn* كون, *nihod* نهاد, *olam* عالم, *maxluqot* مخلوقات, *hastiy* هستی, *borliq* بارلیق, *mashrab* مشرب, *xamira* خمیره, *zot* ذات, *mohiyat* ماهیت, *gavhar* گوهر, *g'ariza* غریزه, *manish* منش are recorded as synonyms. At the same time, one of the

⁴¹ Иброхимов С., Шамсиев П. Навоий асарлари луғати. – Тошкент: Ғафур Ғулом номидаги Адабиёт ва санъат нашриёти, 1972. – Б. 481.

⁴² Баранов Х.К. Арабско-русский словарь. – М.: Русский язык, 1985. – С. 39; Носиров О., Юсупов М. Ан-наъим. Арабча-ўзбекча луғат. – Тошкент: Тошкент Ислом университети нашриёти, 2003. – Б. 27.

⁴³ Шамсуддин бин Халаф Табризий. Бурхони қотъ. Жилди 1. – Техрон: Амири кабир, 1375 х.ш. – С. 55.

⁴⁴ Аффиксы глаголообразования в азербайджанском языке. Опыт сравнительного исследования. – Москва: Изд-во восточной литературы, 1962. – Б. 393.

⁴⁵ Ўзбек тилининг изоҳли луғати. 3-жилд. – Тошкент: Ўзбекистон миллий энциклопедияси, 2008. – Б. 158-159.

words that means existence, the world is the world (in English, universe), and its meaning is narrower than the world in terms of its scope. That is, the world mainly includes the scope within the earth. That is why this word is explained in "Burhani Qote" as "the world consisting of the earth and (visible) celestial bodies, the apparent world." However, in some places, the world means meanings in accordance with the units of the Arabic world belonging to the MFL. This word is in the form of *gehan* in Pahlavi, and *gaeta* in Avestan⁴⁶. In the same way, *manish*, *danish*, *dano*, *binish*, *binobino*, *atdisha/andesha*, *binish*, *hikmat*, *khirad*, *danoi* (wisdom), *shinokht* (to know, understand), *farhang*, *danishkesh*, *kajandesh*, *khirad*, *khiradmand*, *wise man*, *donishshior*, *donishvar*, *donishinsha*, *donishiktisab*, *donishasar*, *dono*, *hono*, *biyno*, and a large number of words were analyzed.

The third subchapter of the chapter is called "**Educational-philosophical Lexicon of the Arabic Language**". It is natural that words belonging to the Arabic vocabulary make up the majority of the historical works of Agahi. The main part of the units belonging to EPL in the annals are units related to religious and mystical life. This chapter provides an analysis of words belonging to the Arabic lexical layer used in the historical works of Agahi. Firstly, it gives some ideas about the use of some Arabic units in the old Uzbek language and their semantic changes. Secondly, it informs the factors influencing the formation process of some words belonging to this layer and offers concluding remarks on the derivational possibilities of the old Uzbek language in words based on them.

If happiness is not written on someone's forehead, stay away from the unfortunate, it is better for you to stay away from them.

From the cited examples, it can be seen that *bu'd* and its antonym, *qurb* (which is also a word formed in this pattern), acquired a mystical meaning in the works of classical writers. Another clear example of this can be seen in the works of Alisher Navoi: "As a result of their conversation and training, many students have reached the level of perfection." The content of the following excerpt taken from the work also clarifies our opinion: "The purpose of the dissident *kasrat* and the work of the *mutabina* is to be a tool of *bu'd* and *hijran* and heedlessness and *pindar* and zealot."

We can also observe in the lyrics of Alisher Navoi that the appropriation of *Bu'd* and *qurbat* and its original Turkish equivalent are used in the same place due to the emphasis on the meaning of the words *yiyoq* and *yovuq* and the existence of a subtle difference between them. For example,

*Kimki, vosil bo'ldi, raf' o'ldi arodin qurb-u bu'd,
Ka'ba sukkonig'a yo'l xohi yiyoq, xohi yovuq*⁵⁰.

If someone has reached the Lord (Allah), the distance between them will be increased. Dwellers who live in Kabah near or far means no difference for them, they can get what they want.

⁴⁶ شمس الدين محمد بن خلف تبریزی . برهان قاطع . با اهتمام دکتر محمد معین . تهران . امیر کبیر . ۱۳۸۶ . جلد ۲ ص ۶۰۳
⁵⁰ Алишер Навоий . Мукамал асарлар тўплами . Тўртинчи том . – Тошкент : Фан , 1989 . – Б . 233 .

There is another satisfaction with the units belonging to the EPL, which have been adopted from the Arabic language, and Agahi's historical works focus on this issue with different attitudes. In particular, a person who is not satisfied with all the property (in the sense of the country, the territory given to the ruler) will eventually have to make do with a piece of land (a grave).

Ulki, Mulkiga *Qanoat* Qilmadi,
Sho'rish afzun qildi, rohat qilmadi.
Qoldi chekkan ranji zoe' oqibat,
Boldi bir gaz yerga *qone'* oqibat. (FI, 120)

Qanoat sohibi *qone'*dir. Tome' – tamagir.

Kongul gar istasang izzat na maqsum olsa *qone'* bol.
Ki, olam ahli ichra xor olur har kim esa tome⁵⁶.

Double verbs and words based on them. "Verbs in which the second and third root consonants are the same sound are called double verbs." The term double verbs corresponds to the term "muzaaf" in Arabic studies. For example, units belonging to Abror EPL are muzaaf, "to be honourable, to be polite, to be kind", "to be religious, to be pious, to be pious, to be a believer", "to submit, to obey", "to fulfil an oath, to observe it" *barra*⁵⁷ formed from 'li. The word *Barr* (*borr*)) means a person with the characteristics mentioned in the verb. Its broken plural form is honor. The translation of the word abror into Uzbek as one word *abror*, "the good," is essentially correct. One of the reasons why Alisher Navoi's masterpiece "Khamsa" is called "Hayrat ul-Abror" can be seen from the content of the following passage, which serves as an afterword to "Nasayim": "Ilohi, bu avliyoulloh asrorahumning sharif anfosi barakoti haqqi va bu kitob mutolaasig'a mashg'ul bo'lg'an azizlar dimog'in mazkur bo'lgan *abror muhabbati nasoyim*idin muattar va bahramand qilg'aysen va bu kitob mumorasotig'a mash'uf bo'lg'on ahli tamayyuzlar ko'nglin mastur bo'lg'on axyor futuvvati shamoyimidin munavvar va arjumand etgaysen"⁵⁸. So, the word *abror* the concept of honour occupies a particularly important place in the educational and philosophical views of writers in classic period. In the above example, abror (good people) and akhyar (good people) are mentioned not only because of the need for adoration but also because these two concepts are related to each other. According to I. Haqqul, the tariqat is *tariqi akhyor* (the way of good people, based on asceticism, piety, and prayer), the tariqat is *tariqi abror* (the way of good people, the way to fight with lust, purify the heart from evil and ugliness, the way to achieve moral perfection), and *tariqi shutter* ((the path of lovers, the path to achieving the goal through love, affection, and passion). It seems that from a mystical point of view, including the ethical principles of Uzbek classical writers, the concept of honor, being able to be one of the honorable, is even more special than the meaning expressed by the word

⁵⁶ Муҳаммад Ризо Огахий. Тўла асарлар тўплами. Биринчи жилд: Девон. Нашрга тайёрловчилар Д.Ғойипов, С.Сариев, Б.Умрзоков. Тошкент: Mumtoz so'z – Б. 169.

⁵⁷ Носиров О., Юсупов М. Ан-наъим. – Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёти, 2003. – Б. 52.

⁵⁸ Алишер Навоий. Мукаммал асарлар тўплами. Йигирма томлик. 17-том. – Тошкент: Фан, 2001. – Б. 498.

"good." This is similar to the subtle difference in meaning between the words "good" and "noble" in the Uzbek language.

In the historical works of Agahi, we also find the term *qutbu-l-abror*: "Hazrat qutbu-l-abror Sheikh Mukhtar qaddasa sirrahu" (FI, 694). According to G.Izbullaeva, a person who teaches Sufism is known by such titles as *shayx*, *murshid*, *pir*, *eshon*, *imom*, *voiz*, *xoja*, *mavlo*, *mavlon*, *maxdum* (sheikh, murshid, pir, eshan, imam, preacher, khoja, mavla, mavlona, and makhdum).

A person who learns Sufism is called *murid*, *solik*, *ahli dil*, *ahli hol*, *mutasavvif*. The great pirs who reached the highest positions in Sufism are called *Wali*, *Awliya*, *Qutb*, *Aktob*, *Avtod*, *Chiltan*, *Abdol*, *Abror*, *Ahror*, *Nujaba*, *Nuqaba*, *Siddiq*, *Gaws*, etc. The people of Sufism are sometimes expressed by terms such as *sufiy*, *oshiq*, *faqir*, *haqir*, *darvesh*, *qalandar*, *junun*, *zohid*, *orif*, *devona*, *ahli muhabbat*, *ahli suluk*, *rijolul g'ayb*, *savdoyi*, and *gado*⁵⁹. Based on this, it can be said that *qutbu-l-abror* is the foundation of honours; among them, it is considered to have reached maturity according to its time and place. This is based on the meaning of the word pole, o'q⁶⁰ an arrow (base point).

The third chapter of the dissertation is entitled **"Educational-philosophical Lexicon Linguistics in Agahi's Historical Works."** The first paragraph of the chapter is marked as "Linguo-poetics of a similar educational-philosophical lexicon." It talks about the place of units belonging to the EPL in the richness of Agahi's historical works of art and linguo-poetry. For example, in Agahi's historical works, we find examples of tajnisi tom, which are hard to find in Uzbek literature. Even Agahi Tajnisi skillfully creates some syntactic units on the basis of the roof. For example, one of the masnavis from "Jame' ul-waqe'ati Sultani" contains the following lines:

Birov oldi komin surib yilqisin,
Na bir yilqisin, balki ming yilqisin. (JVS, 47^a)

The first word *yilqisin* used in the verse is "yilkisini" or "horse-coached"; in the second and third usages, it can be understood as "yilgisini", "yilligini". In this case, the general content of the verse is expressed in the form of "achieving someone's goal, he took the loot of (those who were robbed), not only one loot, but a thousand loot." Now this verse

Birov oldi komin surub yilqisin,
Na bir yilqisin, balki ming yilqisin –

If we read it in its style, the meaning of the stanza is "someone's goal was achieved (he took the pillage of those who were robbed). They achieved their dreams not only for a year but for a thousand years. Both the description of the events mentioned in the work, the general spirit and content of the verse, and most importantly, the grammatical structure of the old Uzbek language make this possible.

Chalindi sanga ko'si navbat bugun,

⁵⁹ Избуллаева Г. Дидактик асарларда тасаввуфий мактаб ва таълимот // Жамият ва инновациялар. №1. 2022. – Б. 230.

⁶⁰ <http://arabus.ru/search/قطب>

There are homonymous words in the old Uzbek language that, for some reason, have lost their counterparts in the modern Uzbek literary language. One of the reasons is that one of the pairs has fallen out of use in the modern Uzbek literary language. For example, the word *navbat* today has no meaning as "a musical instrument made of leather covered with clay and played with two sticks," i.e., a drum. The word *navbat* actually refers to a war drum, *duhul*, or *tabl*. The proverb "First take care of yourself, then beat the drum" refers to the drum in the old Uzbek language, not the current one. Because the beating of the drum signaled the start of the battle.

In this way, according to the article, one should not engage in *mujodala* (argument) and competition with someone without knowing one's capabilities. In "Annotated Dictionary of the Language of Alisher Navoi's Works, *navbat* (turn) *navbat* I. Gal, daʼa, marta, karra. II. Nogʻora⁶¹. Historically, the meaning of *navbat* (gal, gasik) comes from the meaning of drum. Because when each turn (big drum, duhl, tabl) was played, *navbat* (soldiers' turn) changed, and they designated each other the time set for them as "my turn," that is, the drum played for me. Each turn played in this way is called a pos. In our modern literary language, pas is a phonetically changed form of the same word, *pos*. Also, words such *daftar*, *shohid* are given as examples of this art. Thus, It is revealed through the definition of the words *tanjis* is *muharraf* type *usrat* عسرت (difficulty) and *ishrat* عشرت (entertainment); *mulk* va *malak*; *fulk* and *falak*, and its meaning is revealed through the units *ribqa* (corner) and *riqba* (to rub). At the same time, *nesh* (nishtar) – noʻsh (drink); the words *anqo* عناق and *qone* قانع are also analyzed within this paragraph.

The second paragraph of the chapter is called "**Lingua-poetics of meaningful educational-philosophical lexicon**". In most works on synonymy, there are no special notes on the issue of synonymy in the old Uzbek language. One of the few works done in this regard belongs to M. Rahmatullayeva⁶². The reason for our special focus on this is that although the material characteristics of synonyms in the old Uzbek language do not differ much from the modern Uzbek literary language, there is a significant difference in the attitude to the issue of synonymy. Among those differences, the features of the use of synonymy in the old Uzbek language are taken into account. For example, the lexemes *bog* and *chaman* cannot be considered synonymous due to the differences between the concepts they denote, but in the old Uzbek language, they were considered synonymous or homonyms, taking into account the fact that they acquire mutual meaning in the text. This term is explained in various sources. For example, in "*Giyosu-l-lugʻot*" "he rode on someone's back", "*Nozimu-l-atibbo*" gives comments such as "he rode on someone's back" and is interpreted as two or three words indicating the same meaning as *istilah*. Examples of this are words such as *qalb* قلب

⁶¹ Алишер Навоий асарлари тилининг изоҳли луғати. Иккинчи том. – Тошкент: Фан, 1983. – Б. 416.

⁶² Рахматуллаева М. К вопросу изучения синонимов в языке Алишера Навои (на материале уникальной рукописи дивана „Наводир-ан-нихоя“, переписанной в XV в.) Автореф... диссер... на соиск...ученой степени канд... филол... наук. – Ташкент: 1965. 20 с.

va fuod فؤدا. That's why it is better to use synonyms or synonyms for similar words in the old Uzbek language. In the paragraph, you can see the proof of the points mentioned in the examples of debate, jidol, jadal, mujadila, mubahasa and other examples. For example, "For the style of debate and discussion, the life of discussion and debate is long enough for ikhtitomga." ,..”(RD, 307^b)

Since in the language of our classic writers, the opposites belonging to EPL with mutual meaning also have synonyms, they form a complete contradiction with the most appropriate alternative. In this way, *ibtido* – *intiho*; *bidoyat* – *nihoyat*; *og‘oz* – *anjom*; *avval* – *oxir*; *mabda’//matla’* – *maqta’* (the beginning-the end; heresy– finally; mouth –a device; first – end; *mabda’//matla’* – *maqta’* pairs such as *mabda’*, *matla’*, and *maqta’* have arisen. The occurrence of these pairs is based on certain laws:

Taking into account the origin and historical affiliation of the word *mansha’*; 1. *mansha’*. For example, *bosh* – *oyoq* the head is Turkish; *ibtido* – *intiho* the beginning and ending are in Arabic; and *og‘oz* – *anjom* are Persian words.

2. To take into account their weight in the acquisitions belonging to the Arabic language. For example, the pairs are in meter: *matla’* – *maqta’ maf‘al* مفعلا, *ibtido* – *intiho* juftligi *iftilo* افتلا.

We can see that in the historical works of Agahi, serious attention is paid to these: “*falaq ibtidosidin* shafaq *intihosi*g‘acha yo‘l yurub,.. ” (RD, 341^a). In some places, even if this tradition is not followed, a goal (often related to poetics) is served. For example, “*Bu da‘voi maholg‘akim, qalam surubmen, sarmoyayi husulin qabzayi imkong‘a kiyur va bu sahroyi bekarong‘akim, qadam urubmen, masoliki ibtidosin manozili poyong‘a etkur,..*” –"This is my claim; I am writing a pen; my investment is a husulin cup; and this desert is a wasteland; I am walking, like a beginning; I will make it to the end." (FI). In this text, the use of *poyon*, not *intiho*, as the opposite of *ibtido* arose from the need to maintain internal harmony by rhyming with the word *zbekaran*. In fact, if there were combinations of figurative *ibtido* and meaningful *ibtido*, there would be harmony from three sides: 1. Both words in the compounds are related (we saw this in the pair of the *falaq ibtidosi* and *shafaq intihosi* in the text as an example); 2. The first component of the combination has opposite directions and opposite sides; 3. Both components are equal to the composition of compounds (*mafoyi‘il* and *iftila‘*). This situation indicates that Agahi highly valued the importance of tone in increasing the appeal of the work.

The third subchapter, entitled "**Lingua-poetics of an Educational-Philosophical Lexicon with Contrastive Meaning**," begins with an appeal to the opinions of classical scholars on the issue. In Eastern philosophy, it is recognised that conflict has its place in understanding the world. In particular, Abu Rayhan Beruni "paid great attention to philosophical problems such as substance and time, lawfulness, necessity and randomness, movement and development, conflict, cause and effect." According to the conclusion of the philosophers, "every thing and event in the world consists of a unity of opposites that require each other and, at

the same time, exclude each other. Therefore, in the process of reality and change, it is normal for there to be confusion and conflict⁶³..

From the reading of Agahi's historical works, we were convinced that most of the units belonging to EPL in the chronicles written by him were used in the introduction of the works. A. Rustamov wrote in the book "Navoi's artistic skill," "To fully understand the artistic skill and creative success of the poet, it is necessary to determine the aesthetic principles. In order to know this, it is necessary to know the philosophical foundations of the artist's thoughts about existence, including man, so Navoi begins by commenting on his philosophical beliefs. In this work, a number of qualities that demonstrate Agahi's linguopoetic skill are described. For example, "Ul guruhi zalolatpajuh qulovuzi ajal va qoidi taqdiri azalning rahnamolig'i..." (FI:673). If we look at the content of this passage, it becomes clear that it is about the destruction of the enemy during the journey. Because the word group is a part of the army, the word *zalolatpajuh* (wrong) is the enemy of that group. The combination of *quluvuz ajal* (leader of death) means that they died during this journey, that is, death led them, and the additional chain of *qoidi taqdiri azal* (the leader of the destiny of death) is for them. It is known that it is an expression of gratitude for eternal fate. Judging from the poetic features of Agahi's historical works, it can be said that it was important for the historian to give thanks to the same aspect, that is, the eternal destiny of the enemy. In this way, it is not difficult to imagine that the stages of formation of this passage consisted of the following stages:

1. The word *azal*, considered a philosophical-enlightenment term of primary importance, came in second place (if there were three, it would be third) according to the sentence structure that became customary in the historical works of Agahi, forming the rhyming part of the first *juz saj', ajal*.

2. Since the topic is about an enemy who has set out on a journey, the word *ajal* entered into a superlative relationship with *qulovuz* (leader, guide).

3. Since the army is a group, and most importantly, an enemy group, it is characterized by the corresponding word *zalolatpajuh*, meaning lost. If this group was from the khan's army, for example, it would be described as *kohshukuh-ttogdai shukuhli*. In fact, pay attention to the following example: "The group pursued the beshukukh." (FI, 757) An alternative example: in "Firdaws," the group of hafiz who memorized the "Qur'an al-Karim" is described as *donishpajuh*: "And again, the group of Majid Hafiz of Furqani is wise... (FI, 851)

4. The concepts of *Yo'lboshchi*, *adashish*, *guruh*(guide, wandering, and group) with the meaning of those who go on a journey form a correlation and include the words *rahnamoliq* (guidance) and *qaid* (leader, leader, guide).

5. The word *Zalolatpashuh* (lost) forms content capable of meaning both in its own and figurative sense. It seems that philosophical enlightenment is the basis for the reflection of beautiful artistic expressions and bright thoughts.

CONCLUSION

⁶³ Фалсафа асослари. – Тошкент: Ўзбекистон, 2005. – Б. 74, 149.

1. Agahi's historical works are a significant educational-philosophical collection in connection with the narration of events and as a product of the author's extremely broad educational-philosophical thinking;

2. The internal groups of the educational-philosophical lexicon of Agahi's historical works are somewhat relative, and there is a possibility of generalizing them or dividing them into other groups. At the same time, some terms can be divided into several groups according to their meaning;

3. The scope of the thematic-semantic groups of the educational-philosophical lexicon in Agahi's historical works is the product of the traditions of the Khorezm Turkish school of historiography founded by Abulghazi Bahadirkhan and developed by Shermuhammad Munis, as well as Agahi's unique historical skills;

4. The vocabulary stock of Agahi's historical works shows that by the last period of the old Uzbek language, that is, at the end of the 19th century, there was a large amount of acquisition within the educational and philosophical lexicon. While most of the acquired lexical units in the fields of material and household items, military terms, and socio-political lexicon have a Turkish alternative, there are not many terms that have a Turkish alternative within the educational and philosophical lexicon;

5. Most of the educational-philosophical lexical units related to Iranian languages are still present in the active lexicon today;

6. A large part of the educational and philosophical lexicon belonging to the Arabic lexical layer in Agahi's historical works is out of use today and has become archaism;

7. The large number of appropriations belonging to the educational-philosophical lexicon is also related to such factors as the cultural-educational environment of the period and literary influence. Agahi is distinguished from his contemporaries by his efforts to restore certain educational and philosophical lexical units that had fallen out of use in his time;

8. In the historical works of Agahi, it is observed that the units belonging to the educational and philosophical lexicon as a linguopoetic tool are more active than other subject groups;

9. Similar words belonging to the educational-philosophical lexicon were an important material in the creation of tajnis and ihom arts as an artistic tool;

10. Meaningful units belonging to the educational-philosophical lexicon in Agahi's historical works will help to understand the need to correctly understand and return to scientific use of the terms mutaradif or tarodif in classical philology;

11. Enlightenment-philosophical concepts with contradictory meanings are important for us to feel that contradiction plays a big role in understanding the world;

12. The fact that units belonging to the educational and philosophical lexicon in Agahi's historical works are used in one place for a formal need and units with opposite meanings are not used in relation to a formal need once again

proves that Agahi is one of the most worthy followers of Alisher Navai in terms of artistic skills.

НАУЧНЫЙ СОВЕТ ПО ПРИСУЖДЕНИЮ УЧЕНЫХ СТЕПЕНЕЙ

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ГОСУДАРСТВЕННОМ УНИВЕРСИТЕТЕ**

УРГЕНЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

ХАЛЛИЕВ ЖАСУРБЕК ИСКАНДАРОВИЧ

**ФИЛОСОФСКО-ПРОСВЕТИТЕЛЬСКАЯ ЛЕКСИКА
В ИСТОРИЧЕСКИХ ТРУДАХ АГАХИ**

10.00.01– Узбекский язык

**АВТОРЕФЕРАТ ДИССЕРТАЦИИ ДОКТОРА ФИЛОСОФИИ (PhD)
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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования. Цель - выявить тематико-семантические группы философско-просветительской лексики в исторических трудах Агахи, проанализировать причины и факторы, обусловившие их употребление, провести их генеалогические исследования, изучить их лингвопоэтические особенности.

Задачи исследования:

- выделить тематико-смысловые группы философско-просветительской лексики в исторических трудах Агахи, определить особенности понятия «философско-просветительская лексика» применительно к классическим текстам и специфику её использования в исторических произведениях Агахи, в частности, обратив особое внимание на философско-просветительскую лексику, связанную с просветительским мировоззрением народа, мистико-просветительской терминологией, юридической и научной терминологией;

Объектом исследования стали рукописные источники, содержащие лексику произведений Агахи, существующие научные и критические издания трудов историка.

Предметом исследования являются особенности философско-просветительской лексики в исторических произведениях Агахи, тематическое поле, этимология, лингвопоэтика.

Методологические основы исследования и методы исследования. В анализе исторической лексики в рамках данного исследования мы опирались на важные теоретические концепции таких ведущих узбекских лингвистов, как Г. Абдурахмонов, А. Рустамов, А. Ходжиев, Н. Махмудов, З. Досимов, А. Оразбоев, А. Примо, а также работы известных зарубежных востоковедов.

При изучении темы исследования были использованы сравнительно-исторический и этимологический анализ, классификация, синхронический и диахронический методы описания.

Научная новизна диссертации состоит в следующем:

- определены тематико-смысловые группы философско-просветительской лексики в исторических трудах Агахи;
- определены значение понятия «философско-просветительская лексика» применительно к классическому тексту и специфика ее использования в исторических трудах Агахи, в том числе таких ее групп, как философско-просветительская лексика, связанная с просветительским мировоззрением народа, мистико-просветительская терминология, а также юридические и научные термины;
- на основе историко-этимологического анализа просветительской и философской терминологии в исторических трудах Агахи доказано наличие

в ее составе философско-просветительской лексики из тюркских языков, иранских языков и арабского языка;

- обосновано изучение лингвопоэтики философско-просветительской лексики в исторических трудах Агахи на основе рассмотрения лингвопоэтики философско-просветительской лексики, схожей по форме, близкой, а также противоположной по смыслу.

Практические результаты исследования:

выделение тематических групп философско-просветительской лексики в исторических трудах Агахи, их лингвопоэтический, генетический и структурный анализ дают важную научно-теоретическую информацию для узбекского языкознания, в частности, в области истории языка; представленные в диссертационном исследовании результаты могут способствовать повышению качества создаваемых учебников и учебных пособий по таким дисциплинам, как история узбекского языка, диалектология, лексикология, современный узбекский литературный язык, лингвопоэтика, этнолингвистика;

Достоверность результатов исследования. Достоверность результатов исследования определяется тем, что подвергнутые анализу материалы позволили сделать выводы, исходя из природы узбекского языка, их обоснованностью, совершенством методологии, а также четкостью поставленных задач.

Научная и практическая значимость результатов исследования. Научная значимость результатов исследования заключается в содержащихся в нем выводах об особенностях философско-просветительской лексики в исторических трудах Агахи, причинах ее употребления, тематическом объеме и лингвопоэтических особенностях, сделанных на основе последних достижений языкознания, в изложении в нем научных взглядов на процессы в области словарных единиц и обуславливающие их факторы.

Внедрение результатов исследований. На основе изучения философско-просветительской лексики в исторических трудах Агахи:

результаты выделения тематико-смысловых групп философско-просветительской лексики в исторических трудах Агахи были использованы в проекте «Создание базы данных тюркских рукописей, хранящихся в европейских фондах и недоступных в Узбекистане», а также электронной платформы «Evroturcologica.uz», выполняемом в Ташкентском государственном университете востоковедения. (Справочник Министерства высшего образования, науки и инноваций Республики Узбекистан Ташкентский государственный университет востоковедения № ИЗ-2020102832-2022/8 от 26 августа 2022 года). В результате обогатилось содержание описаний древних рукописей, читателям стало удобнее пользоваться электронной библиотекой;

определение понятия философско-просветительской лексики в классическом тексте и специфики ее использования в исторических трудах Агахи, выводы о связанной с народным просветительским мировоззрением

философско-просветительской лексике, мистико-просветительской терминологии, юридической и научной терминологии были использованы при подготовке к изданию 2 и 3-т. Собрания сочинений Агахи, изданных в 2019 г. в сотрудничестве с Союзом писателей Узбекистана во исполнение пункта 3б Постановления Кабинета Министров Республики Узбекистан от 20 марта 2019 года «О праздновании 210-летней годовщины со дня рождения Мухаммада Ризы Агахи и основании школы творчества Агахи в городе Хиве» (справка Союза писателей Узбекистана № 01-03/693 от 20 мая 2022 года). В результате были устранены ошибки, наблюдавшиеся в предыдущих изданиях исторических трудов, вошедших в эти тома, уточнены значения и толкования некоторых слов, улучшено качество публикации;

выводы о делении философско-просветительской терминологии в исторических произведениях Агахи на тюркскую по происхождению, заимствованную из иранских и арабского языков, сделанные на основе историко-этимологического анализа, были использованы при подготовке к изданию 6 и 9-т. Собрания сочинений Агахи, изданных в 2020 г. в сотрудничестве с Союзом писателей Узбекистана во исполнение пункта 3б постановления Кабинета Министров Республики Узбекистан от 20 марта 2019 года «О праздновании 210-летней годовщины со дня рождения Мухаммада Ризы Агахи и основании школы творчества Агахи в городе Хиве» (справка Союза писателей Узбекистана № 01-03/694 от 20 мая 2022 года). В результате было улучшено качество издания таких произведений, как «Государство Гульшани», «Гулистан» (перевод одноименного произведения Саади), «Хафт Пайкар» (прозаический перевод одноименного произведения Низами), вошедших в состав данных томов, а также было впервые издано в полностью отредактированном варианте сочинение «Государство Гульшани», осуществлено исправление недостатков предыдущих изданий упомянутых выше двух переводных произведений;

в рамках проекта по созданию электронной платформы “Компаративистика” дисциплины “Сравнительное литературоведение”, реализация которого запланирована на 2023-2024 годы, в Узбекском государственном университете мировых языков подготовлен ряд электронных материалов, контента и статей для СМИ. Участник проекта участвовал в этом процессе в качестве исполнителя.(30 сентября 2023 г., IRD/123 229)

ЭЪЛОН ҚИЛИНГАН ИШЛАР РЎЙХАТИ СПИСОК ОПУБЛИКОВАННЫХ РАБОТ

LIST OF PUBLISHED WORKS

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2. Xalliyev J. Ogahiy tarixiy asarlarida diniy-ma'rifiy leksikaning asosiy mavzu guruhlari // Xorazm Ma'mun akademiyasi axborotnomasi. – Xiva, 2021. – № 2. – B. 494-496. (10.00.00; №21)
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II bo‘lim (II часть; II part)

8. Xalliyev J. Ogahiy tarixiy va lirik asarlarida falsafiy-ma'rifiy istilohlar istifodasida mushtaraklik // “Yangi O'zbekistonda pedagogik ta'lim innovatsion klasterini rivojlantirish istiqbollari” mavzusidagi xalqaro ilmiy-amaliy anjuman materiallari. 1-qism. 2021. – B. 417-421.
9. Xalliyev J. Ogahiy tarixiy asarlarida bilish tushunchasi bilan bog'liq eroniy qatlamga oid ma'rifiy-falsafiy istilohlar. // Ijtimoiy-gumanitar fanlarning dolzarb muammolari. № 3 (3)-2023. B. 169-173. ISSN: 2181-1342
10. Xalliyev J. Structural Analysis of Words Specific to the Arabic Lexical Layer in Agahi's Historical Works. // Central asian journal of literature, philosophy and culture. Eissn: 2660-6828 | volume: 04 issue: 03 mar 2023. – B .1-8.
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