

**O‘ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI  
HUZURIDAGI ILMIY DARAJALAR BERUVCHI  
DSc.02/30.12.2019.Fil.46.03 RAQAMLI ILMIY KENGASH**

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**O‘ZBEK TILI, ADABIYOTI VA FOLKLORI INSTITUTI**

**MADAMINOVA RAYXAN MARATOVNA**

**HOFIZ XORAZMIY “DEVON”INING  
LEKSIK-SEMANTIK XUSUSIYATLARI**

**10.00.01 – O‘zbek tili**

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

**Toshkent – 2025**

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по филологическим наукам**

**Contents of the Dissertation abstract of the Doctor of Philosophy (PhD)  
on Philological sciences**

**Madaminova Rayxan Maratovna**

Hofiz Xorazmiy “Devon”ining leksik-semantik xususiyatlari ..... 3

**Madaminova Raykhan Maratovna**

Lexical-semantic features of “Divan” by Hafiz Khorezmi ..... 25

**Мадаминова Райхан Маратовна**

Лексико-семантические особенности “Диван”а Хафиза Хорезми ..... 47

**E‘lon qilingan ishlar ro‘uxati**

Список опубликованных работ

List of published works ..... 52

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**Toshkent – 2025**

Falsafa doktori dissertatsiyasi mavzusi O'zbekiston Respublikasi Oliy ta'lim, fan va innovatsiyalar huzuridagi Oliy attestatsiya komissiyasida B2022.2.PhD/Fil2379 raqam bilan ro'yxatga olingan.

Dissertatsiya O'zR FA O'zbek tili, adabiyoti va folklori institutida bajarilgan.

Dissertatsiya avtoreferati uch tilda (o'zbek, ingliz, rus (rezyume)) O'zbek tili, adabiyoti va folklori instituti veb-sahifasining www.tai.uz hamda "Ziyonet" axborot-ta'lim portalining www.ziyonet.uz manzillariga joylashtirilgan.

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Dissertatsiya himoyasi Fanlar akademiyasi O'zbek tili, adabiyoti va folklori instituti huzuridagi ilmiy darajalar beruvchi DSc.02/30.12.2019.Fil.46.03 raqamli Ilmiy kengashning 2025-yil "28 mart soat 11<sup>00</sup> dagi majlisida bo'lib o'tadi (Manzil:100060, Toshkent shahri, Shahrisabz tor ko'chasi, 5-uy. Tel.: (871) 233-71-44; faks: (871) 233-71-44; e-mail:uztafi@academy.uz.)

Dissertatsiya bilan O'zbekiston Respublikasi Fanlar akademiyasining Asosiy kutubxonasida tanishish mumkin (20 raqami bilan ro'yxatga olingan). (Manzil: Toshkent shahri, Ziyolilar ko'chasi, 13-uy. Tel.: (99871) 262-74-58.

Dissertatsiya avtoreferati 2025-yil "14 mart da tarqatildi.  
(2025-yil "14 mart" dagi 6 raqamli reyestr bayonnomasi).



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## KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

**Dissertatsiya mavzusining dolzarbligi va zarurati.** Jahon tilshunosligida tarixiy asarlarda o'rganilgan leksik birliklar asosida tarixiy filmlar yoki badiiy tarixiy asarlar yaratishda foydalanilmoqda. Shuningdek madaniy hayotda tarixiy obida va yodgorliklar haqidagi yangi asarlar va filmlar yaratishda tarixiy so'zlarning keng qo'llanilishini va shu orqali tarixiy kaloritni yorqin aks ettirish dolzarb ahamiyat kasb etmoqda.

Dunyo filologiyasida mumtoz adiblar asarlarini xorijiy tillarga tarjima qilish va nashr etish, ular ijodiga mansub qo'lyozma manbalarning tanqidiy matnlarini tayyorlash, lingvistik xususiyatlarini ochib berish to'g'risidagi ilmiy izlanishlar ona tilimizning jahon miqyosida o'z o'rnini va maqomiga erishuviga xizmat qilmoqda. Milliy tilshunoslikda ham shoir va yozuvchilar asarlari tilidagi leksik birliklar tizimini tasnif va tahlil etish milliy tilimiz tarixiy leksikologiyasining o'ziga xos jihatlari haqidagi nazariy bilimlarni ma'lum darajada takomillashtiradi, bu esa hali til xususiyatlari o'rganilmagan yoki kam o'rganilgan yozma yodgorliklar leksikasini tadqiq qilish zaruratini yuzaga keltiradi.

Bugungi kunda ilm-fanning barcha sohalarida bo'lgani kabi o'zbek tilshunosligida ham chuqur ilmiy asoslangan tadqiqotlar olib borilmoqda. Milliy ma'naviyatimizning ajralmas qismi bo'lgan o'zbek tili tarixi, bu tilda yaratilgan asarlarni lisoniy jihatdan o'rganish borasida ham qator ishlar qilinmoqda. Lekin shunga qaramasdan hali til xususiyatlari o'rganilmagan yoki kam o'rganilgan yozma yodgorliklar anchagina qismni tashkil etadi. XIV-XV asrlarga oid yozma yodgorliklar mana shunday manbalardandir. Shundan kelib chiqib, biz o'z oldimizga, XIV asrning ikkinchi yarmi va XV asrning o'rtalarigacha yashab ijod etgan, 1975-yilgacha tarixda ma'lum bo'lmagan xorazmlik shoir Abdurrahim Hofiz "Devon"ining leksik-semantik xususiyatlarini tadqiq etishni maqsad qilib qo'ydik. Hofiz Xorazmiyning she'riy merosi tili haligacha tadqiqot obyekti bo'lgan emas. Keyingi yillarda 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"<sup>1</sup> Hofiz Xorazmiy "Devon"i leksikasini ilmiy o'rganishga asos bo'lmoqda.

O'zbekiston Respublikasi Prezidentining 2016-yil 13-maydagi PF-4797-sonli "Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetini tashkil etish to'g'risida"gi Farmoni, 2017-yil 17-fevraldagi PQ-2789-sonli "Fanlar akademiyasi faoliyati, ilmiy tadqiqot ishlarini tashkil etish, boshqarish va moliyalashtirishni yanada takomillashtirish chora-tadbirlari to'g'risida"gi, 2017-yil 24-maydagi PQ-2995-sonli "Qadimgi yozma manbalarni saqlash, tadqiq va targ'ib qilish tizimini yanada takomillashtirish chora-tadbirlari to'g'risida"gi Qarorlari, O'zbekiston Respublikasining 1995-yil 21-dekabrda yangi tahrirda qabul qilingan "Davlat tili haqida"gi Qonuni hamda mazkur faoliyatga

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<sup>1</sup> Ўзбекистон Республикаси Президентининг 2017 йил 24 майдаги ПҚ-2995-сон "Қадимги ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида"ги Қарори. Manba: <https://lex.uz/docs/3211987>.

tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishga ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

**Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi.** Dissertatsiya respublika fan va texnologiyalari rivojlanishining 1. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish" ustuvor yo'nalishi doirasida amalga oshirilgan.

**Muammoning o'rganilganlik darajasi.** Hofiz Xorazmiy "Devon"i 1975-yil Hindistonning Haydarobod shahridagi Salorjang muzeyidan topilib, yurtimizga fotonusxasi olib kelingan. Bu haqda ma'naviyatimiz jonkuyari Hamid Sulaymonovning bir necha ilmiy-ommabop maqolalari e'lon qilingan. 1980-yilda "Hofiz Xorazmiy she'riyatidan" nomi bilan birinchi marta kitob holida nashr qilindi. 1981-yilda shu to'plamga kiritilgan she'rlar rus tiliga Sergey Ivanov tomonidan tarjima qilinib, nashr etildi. Nihoyat, Hofiz Xorazmiy "Devon"i 1981-yilda, Hamid Sulaymon vafotidan ikki yil keyin, Toshkentda ikkita kitob holida nashr qilindi. "Devon" nashrining muvaffaqiyatli yakunlanishida Alibek Rustamov, Fozila Sulaymonovalarning xizmatlari katta. 1988-yilda "O'zbek adabiyoti bo'stoni" turkumida chop etilgan "Hayot vasfi" antologiyasiga ham Hofiz Xorazmiy lirikasidan salmoqli hajmdagi she'rlar kiritilgan<sup>2</sup>.

Mo'minjon Sulaymonov 1996-yilda "Hofiz Xorazmiy va o'zbek lirik she'riyatining rivoji" mavzusida nomzodlik dissertatsiyasini himoya qildi. Uning "Hofiz Xorazmiy hayoti va ijodi" nomli monografiyasi 2020-yilda Germaniyada 9 ta tilda chop etilgan. Sulaymonov Mo'minjon Yunusovich Hofiz Xorazmiy hayoti va ijodiga oid tahliliy maqolalar nashr qildirgan, xususan, "Hofiz Xorazmiy ijodining Turkiyada o'rganilishi", "Hofiz Xorazmiy ijodini biografik metod asosida o'rganish", "Hofiz Xorazmiyning didaktik qarashlari" kabi maqolalari shular jumlasidandir. Shuningdek, B.Yusufovning "Alisher Navoiy va Hofiz Xorazmiy"<sup>3</sup>, J.Jo'rayevning "Hofiz Xorazmiyning Ibrohim Sultonga marsiyasi"<sup>4</sup>, "O'zbek adabiyotidagi ilk marsiya"<sup>5</sup>, M.Inog'omxo'jayevaning "Hofiz Xorazmiy lirikasida tashbeh"<sup>6</sup> nomli ilmiy tadqiqot ishlarini sanab o'tish lozim. Ammo Hofiz Xorazmiy "Devon"i tili haligacha maxsus tadqiqot obyekti bo'lgan emas.

Umuman o'zbek tilshunosligida tarixiy leksikologiyani o'rganishga salmoqli hissa qo'shgan E.Fozilov, G.Abdurahmonov, B.Bafoyev, S.Ashirboyev, I.Azimov, U.Sanaqulov, Sh.Shukurov, A.Rustamov, E.Begmatov, H.Dadaboyev, I.Nasirov, N.Xusanov, U.Tursunov, B.O'rinboyev, A.Aliyev, Z.Hamidov, Z.Xolmanova, A.O'razboyev, B.Abdushukurov va boshqalar alohida e'tirofga loyiqdir<sup>7</sup>. Tadqiqotni yozish jarayonida nomlari zikr etilgan olimlarning nazariy,

<sup>2</sup> Хаёт васфи / Ўзбек адабиёти бўстони. – Тошкент: Фафур Гулом номидаги Адабиёт ва санъат нашриёти, 1988. – Б. 13-226.

<sup>3</sup> Юсуф Б. Алишер Навоий ва Ҳофиз Хоразмий // Ўзбек тили ва адабиёти. – Тошкент, 2012. – №1. – Б. 25-30.

<sup>4</sup> Жўраев Ж. Ҳофиз Хоразмийнинг Иброҳим Султонга марсияси // Sharqshunoslik. – Тошкент, 2015. – № 2-3 сон. – Б. 216-226.

<sup>5</sup> Жўраев Ж. Ўзбек адабиётидаги ilk марсия // Шарқ юлдузи. – Тошкент, 2015. – № 6. – Б. 10-21.

<sup>6</sup> Иноғомхўжаева М. Ҳофиз Хоразмий девонида ирсולי масал санъатининг берилиши // Адабий мерос / ЎзССР ФА Ҳ.С.Сулаймонов номидаги Қўлғезмалар институти. – Тошкент, 1987. – №1 (39). – Б. 30-35; Иноғомхўжаева М. Шоир Ҳофиз Хоразмийнинг ҳаёти ҳақида баъзи мулоҳазалар // Адабий мерос / ЎзССР ФА, Ҳ.С.Сулаймонов номидаги Қўлғезмалар институти. – Тошкент, 1989. – № 3 (49). – Б. 15-18.

<sup>7</sup> Абдурахмонов Ф., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. – Тошкент: Ўқитувчи, 1973;

ilmiy qarashlari, fikrlari inobatga olindi va ulardagi faktik materiallar tegishli o‘rinlarda foydalanildi.

**Tadqiqotning dissertatsiya bajarilgan oliy ta’lim muassasasining ilmiy-tadqiqot ishlari rejalari bilan bog‘liqligi.** Tadqiqot ishi O‘zbekiston Respublikasi Fanlar akademiyasi O‘zbek tili, adabiyoti va folklori instituti O‘zbek tili yo‘nalishi ilmiy-tadqiqot ishlari rejasiga muvofiq “O‘zbek tili tarixining dolzarb muammolari” mavzusidagi ilmiy yo‘nalish doirasida bajarilgan.

**Tadqiqotning maqsadi** Hofiz Xorazmiy “Devon”i tilining leksik qatlamlarini aniqlash, so‘zlarni mavzuiy guruhlar bo‘yicha tasnif va tavsif qilish, asar leksikasining genealogik hamda leksik-semantik xususiyatlarini yoritishdan iborat.

**Tadqiqotning vazifalari:**

Hofiz Xorazmiy “Devon”i leksikasining mavzuiy-semantik guruhlarini aniqlash va ushbu guruhlariga kiruvchi so‘zlarni tasniflash hamda shu orqali so‘zlar funksiyasining tarixiy taraqqiyotini belgilash;

yodgorlik so‘z boyligini genealogik jihatdan o‘rganish natijasida XIV-XV asr uchun xarakterli bo‘lgan belgilarni aniqlash hamda o‘z va o‘zlashma qatlamga doir leksemalarning o‘ziga xos xususiyatlarini ochib berish;

asar tilining leksik-semantik xususiyatlarini yoritish, xususan, “Devon” matnida qo‘llangan ma’nodosh so‘zlar, shakldosh so‘zlar qatori zid ma’noli so‘zlar uyalarini aniqlash, ko‘p ma’noli so‘zlar tahlilini amalga oshirish, ularning o‘ziga xos uslubiy xususiyatlarini ko‘rsatib berish;

muayyan leksemalarning shakliy-ma’noviy tarkibida ro‘y bergan o‘zgarishlar, ularning qo‘llanish doirasini yozma yodgorliklar tili, hozirgi o‘zbek adabiy tili va shevalar tili nuqtayi nazaridan qiyoslab o‘rganish va tahlil qilish, shuningdek, asar leksikasining eski va hozirgi o‘zbek adabiy tili so‘z boyligi rivojlanishidagi o‘rnini aniqlash.

**Tadqiqot obyekti** sifatida Hofiz Xorazmiy “Devon”ining Alibek Rustamov, Fozila Sulaymonovalar tarafidan amalga oshirilgan 1981-yildagi nashri, shuningdek, Rejep Toparli tomonidan Turkiyada nashr etilgan “Harezmlī Hafizin divani” leksikasi tanlangan<sup>8</sup>.

**Tadqiqot predmetini** Hofiz Xorazmiy “Devon”ining leksik-semantik, genealogik va funksional-uslubiy xususiyatlari tashkil etadi.

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

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Абдурахмонов Ф., Рустамов А. Қадимги туркий тил. – Тошкент: Ўқитувчи, 1982; Абдушукуров Б. Эски туркий адабий тил лексикаси. – Тошкент: Tafakkur bo‘stoni, 2015, 190 б.; Аширбоев С., Азимов И. Ўзбек тилининг тарихий грамматикаси (Ўқув-услубий қўлланма). – Тошкент: Тошкент давлат педагогика университети, 2002, 47 б.; Бафоев Б. Навоий асарлари лексикаси. – Тошкент: Фан, 1983, 152 б.; Бегматов Э. Ҳозирги ўзбек адабий тилининг лексик қатламлари. – Тошкент: Фан, 1985, 200 б.; Дадабаев Х., Насыров И., Хусанов Н. Проблемы лексики староузбекского языка. – Ташкент: Фан, 1990. – С. 213; Дадабаев Х. Астрономическая наименования в старотюркских письменных памятниках XI-XIV вв. // Историко-лингвистический анализ лексики старописьменных памятников. – Ташкент: Фан, 1994. – С. 32; Дадабаев Х., Ҳамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007. 155 б.; Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995, 264 б.; Фозилов Э.И. Ўзбек тилининг тарихий морфологияси. – Тошкент: Фан, 1965, 172 б.; Ўразбоев А. Огаҳийнинг тарихий асарлари лексикаси. – Тошкент: Muharrir nashriyoti, 2013.

<sup>8</sup> Хоразмий Х. Девон. I китоб. – Тошкент, 1981. – 303 б.; Хоразмий Х. Девон. II китоб – Тошкент, 1981. – 298 б. Toparli R. Harezmlī Hafizin divani. – Ankara: Turk Dil Kurumi, 1998. – 775, 586 б.

**Tadqiqotning ilmiy yangiligi** quyidagilardan iborat:

“Devon” tarkibidagi soʻzlar tahlil qilinib, ularning statistikasi aniqlangan, shuningdek, asar leksikasidagi barcha soʻzlar oʻz qatlam va oʻzlashgan qatlamga ajratilgan;

asar soʻz boʻyligining tarixiy va semantik taraqqiyoti, hozirgi oʻzbek tiliga munosabati koʻrsatib berilgan;

“Devon” leksikasidagi qator soʻzlarning semantik-uslubiy xususiyatlari yoritilib, leksik birliklarning genealogik tadqiqi amalga oshirilgan, shuningdek, asardagi turli mavzuviy guruhlariga oid leksik birliklarning qoʻllanish doirasi dalillangan;

asarda qoʻllanilgan soʻzlar diniy-fiqhiiy terminlar, oʻsimlik nomlari, hayvonot nomlari, shuningdek, koʻp maʼnoli soʻzlar kabi maʼnoviy guruhlariga ajratilib, statistik maʼlumotlar aniqlangan.

**Tadqiqotning amaliy natijalari** quyidagilardan iborat:

tilning tarixiy va hozirgi holatini aniq baholash, qolaversa, yosh avlodning ota-bobolarimiz maʼnaviy merosini oʻrganish hamda undan bahramand boʻlishiga hissa qoʻshishi asoslangan;

Hofiz Xorazmiy “Devon”i leksikasini tarixiy-etimologik, funksional-stilistik va leksik-semantik jihatdan oʻrganish natijasida chiqarilgan xulosalar til tarixi bilan aloqador til hodisalarini sharhlash, leksemalarning maʼno taraqqiyotini ochib berish, adabiy tilning shakllanish va rivojlanish bosqichlariga xos xususiyatlarni aniqlashga imkon berishi ilmiy-nazariy jihatdan asoslangan;

dissertatsiyada tadqiq qilingan materiallar “Hofiz Xorazmiy “Devon”i tilining lugʻati”, “Oʻzbek tilidagi oʻzlashma soʻzlar lugʻati”, “Yozma yodgorliklar tili lugʻati”ni yaratishda, oliy oʻquv yurtlari filologiya fakulteti talabalariga maxsus kurslar oʻqishda qoʻl kelishi asoslangan.

**Tadqiqot natijalarining ishonchliligi.** Tahlilga tortilgan materiallar oʻzbek tilining tabiatidan kelib chiqqan holda xulosa qilish imkonini berganligi, tahlilga tortilgan materiallarning asosliligi, metodologik jihatdan puxtaligi, tavsiflash, tasniflash, funksional-semantik, qiyosiy-tarixiy va statistik tahlil usullaridan samarali foydalanilgani, nazariy fikr va xulosalarning amaliyotga joriylanishi, qoʻyilgan masalalarning aniqligi va ishonchli leksikografik manbalardan foydalanilganligi bilan izohlanadi.

**Tadqiqot natijalarining ilmiy va amaliy ahamiyati.** Tadqiqot natijalarining ilmiy ahamiyati shundaki, Hofiz Xorazmiy “Devon”idagi til birliklarining oʻziga xosliklari tahlil etilishi, manbada qoʻllangan soʻzlarda yuzaga kelgan turli leksik-semantik, genealogik, funksional-stilistik xususiyatlar toʻgʻrisidagi ilmiy xulosalar, mazkur manbaning oʻzbek tilining shakllanishidagi roli belgilab berilgani bilan izohlanadi.

Tadqiqot natijalarining amaliy ahamiyati shundan iboratki, “Devon”ning soʻz boʻyligi, ushbu manbaning XIV-XV asr eski oʻzbek adabiy tilining holatini koʻrsatib berishdagi oʻrnini belgilovchi materiallar “Oʻzbek tili tarixi”, “Oʻzbek tilining tarixiy grammatikasi”, “Oʻzbek terminologiyasi” leksik boʻyligini oʻrganishda, mazkur fanlardan darslik, oʻquv qoʻllanma, lugʻatlar yaratishda manba boʻlib xizmat qiladi.

**Tadqiqot natijalarining joriy qilinishi.** Hofiz Xorazmiy “Devon”ining leksik-semantik xususiyatlarini o‘rganish asosida:

antroposentrik tilshunoslik va uning mohiyati, pragmatik va sotsiopragmatik tahlil va diskurs masalalarining nazariy jihatdan ahamiyati, Hofiz Xorazmiy asarlarini antroposentrik va pragmatik usullar hamkorligidagi integrativ yondashuvda o‘rganish adibning o‘ziga xos uslubini yoritib berishda muhim vosita bo‘la olishi, ularning tasnifi bilan bog‘liq ilmiy xulosalardan O‘zR FA O‘zbek tili, adabiyoti va folklori institutida 2021-2022-yillarda amalga oshirilgan “Antroposentrik tilshunoslik terminlari izohli lug‘atini tuzish va nashr qilish” (lug‘at mobil ilovasi va veb saytini yaratish) mavzusidagi innovatsion loyihasida foydalanilgan (O‘zR Fanlar akademiyasining 2024-yil 25-noyabrdagi 3/1255-2610-son ma‘lumotnomasi). Natijada badiiy asarning antroposentrik, pragmatik, sotsiopragmatik paradigma asosida yondashuv tendensiyasi imkoniyatlarining tadqiqiy metodologiyasiga doir yangi nazariy qarashlar bilan boyitilgan;

“Devon” leksikasidagi qator so‘zlarning semantik xususiyatlari, leksik birliklarning genealogik tadqiqi; tarixiy leksikologiyaning nazariy qoidalariga tayangan holda “Devon”dagi turli mavzuviy guruhlariga oid leksik birliklarning qo‘llanish doirasi dalillanganligi hamda asarda qo‘llanilgan barcha diniy-fiqhiy terminlar, o‘simlik nomlari, hayvonot nomlari, shuningdek, ko‘p ma‘noli so‘zlar ma‘noviy guruhlariga ajratilib, statistik ma‘lumotlar aniqlanganligi haqidagi mulohazalar qoraqalpoq tilshunosligidagi xuddi shu tip ishlar uchun nazariy asos bo‘la olishi haqidagi fikrlardan O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limi Qoraqalpoq gumanitar fanlar ilmiy tadqiqot institutida 2017-2020-yillarda amalga oshirilgan “Qoraqalpoq folklorshunosligi va adabiyotshunosligi tarixini tadqiq qilish” mavzusidagi fundamental tadqiqot loyihasini amalga oshirish jarayonida foydalanilgan (O‘zbekiston Respublikasi Fanlar akademiyasi Qoraqalpog‘iston bo‘limining 2024-yil 27-noyabrdagi 548/2-son ma‘lumotnomasi). Natijada loyihaning ilmiy-nazariy, ilmiy-amaliy ahamiyati yanada ortgan;

“Devon” leksikasidagi qator so‘zlarning semantik xususiyatlari, leksik birliklarning genealogik tadqiqi, shuningdek, tarixiy leksikologiyaning nazariy qoidalariga tayangan holda “Devon”dagi turli mavzuviy guruhlariga oid leksik birliklarning qo‘llanish doirasi dalillanganligi haqidagi ma‘lumotlardan Qoraqalpog‘iston Respublikasi telekanalining “Assalawma áleykum, Qaraqalpaqstan!” ko‘rsatuvining “Ilim dunyasi” rubrikasini tayyorlashda, shuningdek, Qoraqalpog‘iston teleradiokompaniyasi “Saz-sáwbet hám kewil ashar baǵdarlamalar” bosh redaksiyasi tomonidan tayyorlangan “Kúsh bilimde” eshittirishida foydalanilgan. (Qoraqalpog‘iston teleradiokompaniyasining 2024-yil 22-noyabrdagi 05-22/507-sonli ma‘lumotnoma). Natijada ko‘rsatuvlarning ilmiy-ommabopligi ta‘minlangan, ko‘rsatuvlar matnining ilmiy-manbaviy saviyasi boyigan.

**Tadqiqot natijalarining aprobatsiyasi.** Mazkur tadqiqot ishi 7 ta ilmiy-amaliy anjumanda, jumladan, 3 ta respublika va 4 ta xalqaro konferensiyada ma‘ruza ko‘rinishida bayon etilgan va aprobatsiyadan o‘tkazilgan.

**Tadqiqot natijalarining e‘lon qilinganligi.** Tadqiqot natijalari bo‘yicha jami 14 ta ilmiy ish chop etilgan. Shundan O‘zbekiston Respublikasi Oliy ta‘lim,

fan va innovatsiyalar vazirligi huzuridagi Oliy attestatsiya komissiyasi tomonidan doktorlik dissertatsiyalarining asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 7 ta maqola, jumladan, 6 tasi respublika hamda 1 tasi xorijiy jurnallarda nashr qilingan.

**Dissertatsiyaning tuzilishi va hajmi.** Dissertatsiya kirish, uch asosiy bob, bob bo'yicha xulosalar, umumiy xulosa, shartli qisqartmalar va foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning umumiy hajmi 146 sahifani tashkil etadi.

## DISSERTATSIYANING ASOSIY MAZMUNI

**Kirish** qismida dissertatsiya mavzusining dolzarbligi, zarurati asoslangan, muammoning o'rganilganlik darajasi oydinlashtirilgan, tadqiqotning maqsad va vazifalari, obykti va predmeti belgilangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiligi va amaliy natijalari yoritilgan, olingan natijalarning ishonchliligi, ilmiy va amaliy ahamiyati asoslangan, natijalarning joriylanishi, e'lon qilinganligi, ishning tuzilishi va hajmi bo'yicha ma'lumotlar berilgan.

Dissertatsiyaning **“Hofiz Xorazmiy “Devon”i leksikasining tarixiy-etimologik tahlili**” deb nomlangan birinchi bobi uch faslni o'z ichiga oladi. Mazkur bob tahlil qilinayotgan “Devon” leksik birliklarining tarixiy ildizlarini, o'zbek tili leksikasining taraqqiyotini o'rganishga, tilning rivojlanish va boyish qonuniyatlarini yoritishga bag'ishlangan.

Bobning dastlabki fasli **“Turkiy qatlamga oid leksika”** deb nomlangan.

Umuman, yozma yodgorliklardagi turkiy leksika tilshunoslikda ma'lum darajada tadqiq qilingan. Jumladan, Alisher Navoiyning “Farhod va Shirin”, “Lison ut-tayr”, “Muhokamat ul-lug'atayn” va boshqa shoirlar asarlaridagi turkiy asosli leksika o'rganilgan<sup>9</sup>. Biroq ushbu asarlardagi turkiy leksikaning miqdori ko'rsatilmaydi. Faqat Ziyodulla Hamidov “Lisonut-tayr” asarida turkiy so'zlar asar leksikasining 24,3 foizini tashkil etishini ta'kidlaydi. B.Bafoyevning fikricha, Navoiyda “qaydlangan so'zlarning 35,7 foizini umumturkiy, 64,59 foizini o'zlashtirilgan so'zlar tashkil etadi”<sup>10</sup>.

Ko'rinib turibdiki, Navoiy asarlarida arab va fors tiliga oid so'zlar turkiy so'zlarga nisbatan ancha ko'p, ammo Hofiz Xorazmiy “Devon”ida turkiy qatlamga oid so'zlar yuqoridagi tillariga nisbatan ko'p miqdorni tashkil qiladi.

“Devon” tilidagi o'z qatlamga oid leksemalarni tarixiyli va qo'llanilish davriga ko'ra ikki guruhga ajratish mumkin:

- 1) XII -XIV asrlarga mansub umumturkiy leksemalar;

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<sup>9</sup> Каримов А. Лексико-семантические и стилистические особенности языка поэмы “Фархад и Ширин” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1973; Санакулов У. Исследование языка памятника XV в. “Мухокаматул-луғатайн” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1971; Хамидов З. Лексико-семантические и лингвопоэтические исследование языка “Лисан ат-тайр” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Исакова З. Алишер Навоийнинг “Мажолис ун-нафоис” асаридаги ижтимоий-сиёсий лексика: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2010.

<sup>10</sup> Бafоев Б. Навоий лексикасининг баъзи масалалари // Навоий ва ижод сабоқлари. – Тошкент, 1981. – Б. 120.

2) Hofiz Xorazmiy yashagan davrda va hozirgi o'zbek adabiy tilida faol ishlatiladigan leksemalar.

**XII -XIV asrlarga mansub umumturkiy leksemalar.** Hofiz Xorazmiy "Devon"i lug'aviy tarkibida hozirgi o'zbek adabiy tilida uchramaydigan, ammo qadimiy yozma yodgorliklar tiliga oid leksik birliklar ko'plab uchraydi.

Hofiz Xorazmiyning "Devon"i tili arxaik elementlarga boydir. Bunday so'zlarga quyidagilarni keltirish mumkin: *bilik*, *chipchuq* "*chumchuq*", *qamu* "*hamma*", *tudaq* "*dudoq*", *o'ksulmak* "*kamaymoq*", *o'sh* "*shu*", *ilig* "*qo'l*", *o'lmoq* "*bo'lmoq*", *o'kush* "*ko'p, ancha, talay*", *yozuq* (*gunoh, ayb*), *tamug'* (*do'zax*), *uchmoq* (*jannat*) kabilar.

Shunday arxaizmlar ham borki, ular hozirgi zamon turkiy tillarda deyarli qo'llanilmaydi. Masalan, tegma "har", temak "demak", qanda "qayerda", ig'lat "yig'latmoq", tegru "-gacha" kabilar.

Shoir asarlaridagi turkiy leksika turli sohalarga oiddir. Yana shuni qayd etish lozimki, bunday turkiy so'zlarning ko'pchiligi boshqa turkiy tillarda ham uchraydi. "Devon" tilida shunday turkiy so'zlar ham borki, ular turkiy tillarning o'g'uz guruhiga tegishlidir. Bunday so'zlarni tilshunoslar o'g'uz unsurlari deyishadi. "Devon"da *biki* "kabi", *basharmoq* "bajarmoq", *dagul* "emas", *o'granmak* "o'rganmoq", *o'gratmak* "o'rgatmoq", *yolon* "yolg'on" kabi o'g'uz tillariga xos leksik birliklarni uchratish mumkin.

"Devon" leksikasida qipchoq unsurlariga nisbatan o'g'uz unsurlari ko'pchilikni tashkil qiladi. Shuni alohida qayd etish kerakki, Hofiz Xorazmiydagi o'g'uz guruhiga mansub so'zlar Navoiy va uning salaflari – Lutfiy, Sakkokiy, Atoiy asarlaridagi o'g'uz unsurlariga qaraganda ancha ko'p.

"Devon" tilida o'g'uz tillariga xos bo'lgan ba'zi so'zlarning qisqargan shakli uchraydi: *suchi* "*chuchuk*" (11,55), *achi* "*achchiq*" (11) kabi. Masalan:

**Achi** so'zni g'amgin la'lingga san o'gratma,

**Suchi** so'z birla ravon narx-i shakar arzon qil (D, II, 11).

Labi shirining erur jon-i jonim,

**Suchi** og'zing taqi sirr-i nihonim (D, II, 55).

Ba'zi so'zlarda bir tovush orttiriladi: *yingichka* "*ingichka*".

Yo'qdur tesam aning **yingichka** belini filhol,

Yo'qni bor qilur ko'z ko'ra band-i kamari (D, II, 225).

Lekin so'z boshida va oxirida bir tovush tushadi: *yangli* "*yanglig*" (168), *qamu* "*barcha*" (123), *o'lu* "*o'lik*" (80), *ig'latmoq* "*yig'latmoq*" (20).

**Hofiz Xorazmiy yashagan davrda va hozirgi o'zbek adabiy tilida faol ishlatiladigan leksemalar.** "Devon" lu'g'aviy tarkibida o'z qatlamga oid leksemalarning ikkinchi katta guruhi Hofiz Xorazmiy yashagan davrda va hozirgi o'zbek adabiy tilida faol qo'llanilgan - neytral leksemalar hisoblanadi. Mazkur so'zlar nutq jarayonida turli xil tushunchalarni ifodalaydi. Masalan: *asramoq*, *bashoq*, *bel*, *bilmoq*, *bor*, *borliq*, *bosmoq*, *bosh*, *bo'l*, *dog'*, *yog'*, *yoq*, *yel* kabi.

"Devon" tilida faol qo'llangan leksemalarning aksariyati hozirgi jonli so'zlashuv nutqida ham keng ishlatiladi: *sog'inmoq*, *son*, *so'zlamoq*, *tilak*, *tiriklik*, *kun*, *tun*, *tushmoq*, *urmoq* kabilar.

Asar tilidagi o'z qatlamga mansub leksemalarni quyidagi guruhlarga ajratish mumkin:

1) tabiat hodisalari va tabiiy boyliklarni ifoda etuvchi soʻzlar: *bulut, chaqmoq, yoz, kuz, qish; oy, quyosh; altun, inju;*

2) oʻsimliklar va hayvonot nomlarini anglatuvchi soʻzlar: *bashoq, bugʻdoy, tol, ot, qoʻzi, oʻchku, chipchuq, ilon;*

3) qon-qarindoshlik maʼnolarini bildiruvchi soʻzlar: *ato, oʻgʻil;*

4) vaqt, payt tushunchalarini anglatadi: *il, oy, ilgaru, chogʻ, ertagi;*

5) diniy tushunchalarni ifodalaydi: *tangri, tamugʻ, uchmoq;*

6) davlat, huquq va harbiy sohaga mansub soʻzlar: *xon, qilich, oʻq;*

7) xususiyat, belgini anglatuvchi soʻzlar: *oq, qizil, kabilar.*

8) miqdorni anglatuvchi soʻzlar: *bir, ikki, besh, yuz, ming, tuman, koʻp kabi.*

*Bashoq* soʻzi “Devon”da faqat ikki oʻrinda uchraydi va *oʻq uchiga biriktirilgan oʻtkir uchli metall* maʼnosida ishlatilgan:

Man oh chakkan aro oʻqin oʻtsa koʻksumga,

Yolingdin oʻqi yonar oʻtgʻa bashoq tushar (D, I, 178).

Man xokiy yuragindin agar ichmadi qonni,

Nedin yuragim shaklinadur oʻqi bashoqi (D, II, 247).

Alisher Navoiy asarlari tilida mazkur leksema “yoy oʻqi uchiga oʻrnatilgan oʻtkir uchli temir, yoy oʻqining oʻtkir uchi” (ANATIL, I, 233) maʼnosida qoʻllanilgan:

Sharaf andoqki boʻlgʻay oʻtqa farzand,

Bashoqdekkim erur temurga parkand (Farhod va Shirin, 201).

Bu soʻz asli *bash* soʻzining “tik narsaning tepa qismi” maʼnosidan kichraytirish maʼnosini anglatuvchi *-a(q)* qoʻshimchasi bilan yasalgan (OʻTEL, I, 61,62). Eski turkiy tilida, xususan, M.Koshgʻariy lugʻatida *bashaq* shaklida “oʻq va nayza uchidagi temir” maʼnosini ifodalagan (MK, I, 359).

Hozirgi oʻzbek adabiy tilida “*oʻq uchiga biriktirilgan oʻtkir uchli metall*” maʼnosidagi *bashoq* soʻzi eskirgan hisoblanadi.

Shuningdek, *adaq, adash, altun, chaqmoq, oʻkush, sogʻar, yozuq* kabi leksemalar tahlil qilindi.

Umuman, XIV asrda yaratilgan Hofiz Xorazmiy “Devon”i leksikasida oʻgʻuz unsurlari Navoiy va uning salafarlari asarlaridagi oʻgʻuzcha soʻzlarga nisbatan ancha koʻpdir. Navoiyda 46 ta oʻgʻuz unsuri boʻlsa<sup>11</sup>, “Devon”da bu 197 tani tashkil qiladi. Bizningcha, buning sababini “Devon”ning Xorazm muhitida yaratilganligi va Hofiz Xorazmiyning oʻzi oʻgʻuz lahjasi vakili boʻlganligi bilan izohlash mumkin. Shuningdek, “Devon” leksikasidagi mavjud arxaizmlar XV-XVI asrlarda yaratilgan asarlardagi arxaizmlarga nisbatan koʻpchilikni tashkil etadi. Asardagi oʻz qatlamga mansub soʻzlarning asosiy qismi uslubiy nuqtayi nazardan faol qoʻllanilganligini kuzatish mumkin. Ularning aksariyati davrlar oʻtishi bilan eskirgan, qolgan qismi esa fonetik, semantik oʻzgarishlar bilan hozirgi oʻzbek adabiy tilida uchraydi.

Bobning ikkinchi fasli “*Umumeroniy qatlamga oid leksika*” deb nomlanadi. Oʻzbek va tojik xalqlarining tarixi uzoq davrlarga borib taqaladi.

<sup>11</sup> Юсуф Б., Ширинова М. Навоий асарлари тилида ўғуз лаҳжасига хос унсурлар // Ўзбек тили ва адабиёти. — Тошкент, 2018. — №4. — Б. 99-104.

XIII – XV asrlarda, ayniqsa, XV asrda yashagan o‘zbek adiblari ham fors, ham o‘zbek tillarida ijod etganlar.

Hofiz Xorazmiy yashagan davrda ham fors va tojik tillarining turkiy tilga ta’siri kuchli bo‘lgan. Buni shoirning “Devon”idan anglab olish mumkin.

“Devon” tilidagi ayrim forscha so‘zlar XIV-XV asr yozma yodgorliklarida deyarli shakliy o‘zgarishlarsiz uchraydi. Masalan, “Devon”da *palos* so‘zi bir marta uchraydi va unda *kiyim* ma’nosida qo‘llangan:

Atlas-u iksunni ko‘za ilmaga,  
Saltanat-i faqrda kiygan *palos*<sup>12</sup> (D, I, 258).

Alisher Navoiy asarlarida ham *palos* shaklida ko‘zga tashlanadi<sup>13</sup>.

B. Bafoyev *palos* so‘zining *polos* varianti ham borligini yozadi<sup>14</sup>. Ammo Navoiyning Turkiyada nashr etilgan “Sab’ai sayyor” asarining tanqidiy nashrida bu so‘z *polos* emas, *palos* ekanligi ma’lum bo‘ldi<sup>15</sup>. “Devonu lug‘otit turk”da *ko‘vo‘z* ma’nodoshi uchraydi. Yungdan to‘qilgan, yerga solinadigan har qanday *palos*, *gilam*, *sholcha*, *namat* (MK, III, 178).

Manbada keltirilgan fors tilidan o‘zlashtirilgan so‘zlarning deyarli hammasi (“seb” so‘zidan boshqa) hozirgi o‘zbek adabiy tilida ishlatiladi.

“Devon”da fors tilidan o‘zlashtirilgan so‘zlar 23 ta mavzu guruhlarida xususida to‘xtalish ma’qul topildi va batafsil sharhlandi.

Bobning “*Arabiy qatlamga oid leksika*” deb nomlangan uchinchi faslida asar tilidagi barcha arabcha leksemalar jamlanib, 16 ta mavzuiy guruhga ajratildi. Har bir guruhga dalillovchi misollar keltirilgan. *Istig‘for*, *dalil*, *masof*, *savt*, *avroq*, *tifl*, *qulf*, *tijorat*, *sarrof*, *xayyol*, *badr*, *maoriz*, *yad*, *shat*, *raht*, *mahfil* kabi so‘zlar genealogik nuqtayi nazardan tahlilga tortilgan.

*Qulf* – bu arabiy o‘zlashma *qufl(un)* shakliga ega. “Mahkamlab yopdi” ma’nosini anglatuvchi *qafala* fe’lidan hosil qilingan I bob masdari hisoblanadi (O‘TEL, II, 542). Hofiz Xorazmiy “Devon”ida ushbu o‘zlashma nafaol istifoda etilib, faqat bir o‘rinda uchraydi va *osma qulf* ma’nosida qo‘llanilgan:

Ko‘ngul eshigina gar qulf g‘am solur esa band,  
Sharob-i la’lini izdakim, ul erur miftoh (D, I, 78).

Ijodkor ushbu baytda *qulf*, *band*, *miftoh* so‘zlari orqali tanosub san’atini, *eshik* so‘zi orqali istiora san’atini, shuningdek, misrada turli tillardagi so‘zlarni qo‘llab, talmi’ san’atini yuzaga keltirgan. “Harezmi Hafiz’ın divanı”<sup>16</sup> da “kufl-ı ğam” tarzida uchraydi. Arab tilida *osma qulf*; *zulfin*, *tamba*; hozirgi o‘zbek adabiy tilida *eshik*, *sandiq*, *javon* va *sh.k.ni kalit bilan berkitish va ochish uchun ishlangan maxsus buyum yoki moslama*; *turli narsalarning, buyumlarning berkitiladigan qismi*; *kesim vazifasida kelib, qulflab qo‘yilgan, berk* (O‘TIL, V, 375) ma’nolarini ifodalaydi. *Qulf* so‘zi hozirgi o‘zbek adabiy tilida faol qo‘llaniladi. *Qulfla*, *qulfli*, *qulfloq*, *qulfloqlik*, *qulfsiz*, *qulfchi* kabi so‘zlarning yasalishida asos vazifasini o‘tagan. Shevalarda *qulup* tarzida talaffuz etiladi. “Devonu lug‘otit turk” asarida “kipitlik” (MK, Индекс-луғат, 161) *qulf* ma’nosida uchraydi. Alisher Navoiy

<sup>12</sup> Хоразмий Х. Девон. II китоб. – Тошкент, 1981.

<sup>13</sup> Бафоев Б. Қўҳна сўзлар тарихи. – Тошкент, 1991. – Б. 128.

<sup>14</sup> Ko‘rsatilgan asar. – Б. 128.

<sup>15</sup> Emir Nizamud-din Ali Şer-i Nevāyī. Seb‘a-yi Seyyar. – Ankara, 2015. – S. 194.

<sup>16</sup> Toparlı R. Harezmi Hafizin divanı. – Ankara: Turk Dil Kurumi, 1998. – S. 203.

asarlari tilida ushbu o'zlashma *qulf* ma'nosida qo'llangan:

Ko'ngul maxzanining qulfi til va ul maxzanning kalidin so'z bil<sup>17</sup>.

Mazkur fasl "Devon"ning leksik manzarasi haqida ma'lumot beradi.

Dissertatsiyaning II bobi "**Hofiz Xorazmiy "Devon"i leksikasi mavzuiy-semantik guruhlari**" deb nomlanadi. Mazkur bob beshta fasldan iborat. Bobning birinchi fasli "**Diniy-fiqhiy atamalar**" deb ataladi.

Umuman, yozma yodgorliklardagi arabcha diniy atamalar ko'p olimlar tomonidan tadqiq etilgan. Masalan, Devoni Munis tilidagi, Ogahiyning tarixiy asarlari leksikasidagi diniy atamalar o'rganilgan<sup>18</sup>.

Hofiz Xorazmiy "Devon"ida qo'llanilgan arab tilidan o'zlashgan diniy atamalar anchagina. O'z navbatida bu atamalar kichik guruhlariga bo'linadi. Diniy atamalarni quyidagi guruhlariga ajratish mumkin:

1) mutlaq iloh tushunchasini anglatuvchi so'zlar: *qodir, razzoq, rahmon, roziq, xoliq, haq*; 2) Qur'oni Karim va uning qismlarini ifodalovchi so'zlar: *oyot, oyat, sura, juzv, fotiha*; 3) payg'ambarlar va ularning nomlarini ifoda etuvchi so'zlar: *anbiyo, Dovud, Ibrohim, Iso, Muhammad*; 4) farishta tushunchasini bildiruvchi so'zlar: *aflokiy, Jabrail, malak, hur*; 5) xudo tomonidan payg'ambarlarga yuborilgan diniy kitoblar: *Qur'on, Zabur, Injil*; 6) payg'ambar aytgan so'zlari: *hadis*; 7) avliyolar, muhaddislar tushunchasini ifodalovchi so'zlar: *zohid, zuhhod, muftiy, murid*; 8) jannat va do'zax tushunchasini ifoda etuvchi so'zlar: *jannat, qiyomat, oxirat, rizvon, uqbo*; 9) ibodatga aloqador tushunchalarni anglatuvchi so'zlar: *asr, bihamdilloh, bihamdulillah, duo, ziyorat, zikr, ibodat*; 10) turli mazmundagi diniy atamalar: *Arsh, ahkom, vajah, vubol, motam* kabi.

"Devon"dagi diniy arabcha so'zlar o'zbek tilining morfologik qonuniyatlariga moslashib, o'zbek tilining so'z yasovchi, so'z o'zgartiruvchi va forma yasovchi qo'shimchalarini qabul qilgan: *iloh+i+miz, maqsud+g'a, masjud+ni, mahbub+da+kim, ma'bud+din* kabi.

Hofiz Xorazmiy "Devon"i tilidagi hozirgi o'zbek adabiy tiliga nisbatan shakli o'zgargan arabcha diniy atamalar: *xonaqah-xonaqoh, vubol-uvol, tasbih-tasbeh, vusul-visol, Jabrail-Jabroil* kabi.

Hofiz Xorazmiy "Devon"i tilidagi arabcha diniy atamalar yuzasidan olib borgan kuzatishlarimiz natijasi shuni ko'rsatadiki, "Devon" tilidagi bu toifa so'zlarning ko'pchiligi hozirgi o'zbek adabiy tilida ham hech qanday o'zgarishlarsiz, faol ishlatiladi. Ammo ba'zi arabcha diniy so'zlar hozirgi adabiy tilga nisbatan shakliy-ma'noviy o'zgarishlarga uchragan, ba'zilari hozirgi o'zbek adabiy tilida qo'llanilmaydi. M: burqa'(a. hijob, parda).

Bobning ikkinchi fasli "**Maishiy leksika**" deb nomlanadi.

XX asrning oxirlariga kelib, o'zbek tilidagi maishiy leksika va kiyim-kechak nomlari L.X.Gafurova<sup>19</sup>, M.Asomiddinova<sup>20</sup> tomonidan o'rganildi. Shuningdek, Alisher Navoiy "Xamsa" dostonlaridagi maishiy leksika<sup>21</sup>, Ogahiy tarixiy

<sup>17</sup> Алишер Навоий. Муқаммал асарлар тўплами. 14 - том – Тошкент: Фан, 1998. – Б. 98.

<sup>18</sup> Абдулхайров М. "Девони Мунис" тилининг лексик қатламлари: Филол. фан. ном. ... дис. – Тошкент, 1996; Ўразбоев А. Огаҳийнинг тарихий асарлари лексикаси: Филол. фан. д-ри. ... дис. – Тошкент, 2018.

Махмудов Р. Огаҳий тарихий асарларида ўзлашмалар: Филол. фан. д-ри. ... дис. автореф. – Тошкент, 2022.

<sup>19</sup> Гафурова Л.Х. Бытовая лексика современного узбекского языка. – Ташкент: Фан, 1991.

<sup>20</sup> Асомиддинова М. Кийим-кечак номлари. – Тошкент: Фан, 1981. – Б. 26.

<sup>21</sup> Махаммадиев Х.Л. Алишер Навоий "Хамса" дostonларидаги маиший лексика: Филол. фан. б-ча фалс. д-ри

asarlaridagi maishiy leksikaga mansub soʻzlar tadqiq qilingan<sup>22</sup>. Hofiz Xorazmiy “Devon”i soʻz boyligi maishiy sohaning juda koʻp qirralariga oid leksemalarni oʻz ichiga olgan. “Devon”da bu sohaga oid 409 ta leksema uchraydi. Shundan 173 tasi (42 %) forscha, 172 tasi (42 %) arabcha, 64 tasi (16%) turkcha soʻzni tashkil qiladi.

Asarda qoʻllanilgan maishiy leksikaga oid soʻzlarni quyidagi guruhlariga ajratish mumkin: 1) oziq-ovqat, ichimlik mazmunini umumlashtirib ifodalovchi soʻzlar va taom turlarining nomlari: *javin, jullob, yemak*; 2) kiyim-kechakni umumlashtirib ifodalovchi, kiyim-kechakning qismlari va matolarning nomlari: *atlas, jubba, koʻnglak*; 3) parfyumeriya va boshqalar: *atir, kuhl, shona*; 4) Turar joy va uning qismlarini ifodalovchi leksemalar: *bayt, bino, jilvagoh, mahalla, hujra* kabi.

*Kabob* eski oʻzbek tiliga arab tilidan oʻzlashgan. “Devon”da faol qoʻllanilgan boʻlib, qirq ikki oʻrinda uchraydi:

Koʻzi xayoli birla jigar ayladim kabob,

Izdagay ushbu asruk uchun teb kabobini (D, II, 202).

Bahrom Bafojev bu soʻzning fors-tojik tiliga mansubligini<sup>23</sup>, Berdak Yusuf esa arabcha<sup>24</sup> oʻzlashma ekanligini qayd qilgan. Shavkat Rahmatullayev esa, bu arabcha soʻz *kabāb(un)* shakliga ega; oʻzbek tiliga choʻziq *ā* unlisini *â* unlisiga almashtirib qabul qilingan: *kabāb-kabâb* (kabob); asli koʻp maʼnoli *kabba* feʼlining “aylantirib turdi” maʼnosi bilan hosil qilingan I bob masdari boʻlib, “sixga tortilgan goʻshtni choʻgʻ ustida aylantirib (agʻdarib) turib pishiriladigan taom” maʼnosini anglatadi. Bu soʻzdan oʻzbek tilida *kabobchi* soʻzi yasalgan (OʻTEL, II, 192), deya izoh bergan. Bahrom Bafojev *kabob* soʻzining tarixan yasama soʻz ekanligini, u ikki mustaqil soʻzdan, yaʼni *kam* va *ob* — suv elementlarining qoʻshilishidan yasalganligini, bu taomning bir necha tayyorlanish usullarida suvning kam qoʻllanilishi va mana shu belgi asosida tayyorlangan ovqat ham *kam+ob>kabob* deya nomlanishini qayd etgan. Bizningcha, Sh.Rahmatullayevning mazkur soʻzning etimologiyasi haqidagi fikri asoslidir. Biz olimning fikrlariga qoʻshilamiz.

Bobning “*Mavhum tushunchalarni ifodalovchi leksik qatlam*” deb nomlangan uchinchi faslida *maʼnaviy-axloqiy tushunchalarni ifodalovchi soʻzlar, diniy-tasavvufiy tasavvurlarga oid tushunchalarni ifodalovchi soʻzlar, his-tuygʻu bilan bogʻliq tushunchalarni ifodalovchi soʻzlar, umumiy holatni ifodalovchi soʻzlar* kabi mavzuiy guruhlariga ajratilgan holda batafsil sharhlandi.

Hofiz Xorazmiy “Devon”i tilida uchraydigan mavhum otlarning koʻpchiligi *-lik//-liq//-ligʻ* qoʻshimchasi bilan yasalgan soʻzlar hisoblanadi. Buni quyidagi misollarda koʻrishimiz mumkin: *behayolik, biligsizlik, vafoligʻ, vafodorligʻ, dildorliq, donoliq, zarfishonliq* kabi.

Bobning toʻrtinchi fasli “*Hayvonot nomlari*” deb nomlandi. “Devon”dagi mazkur guruhga oid soʻzlar barchasi toʻplanib, oʻz ichida mavzuchalarga ajratib tahlilga tortildi.

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дис. автореф. – Жиззах, 2022.

<sup>22</sup> Ўразбоев А.Д. Огахийнинг тарихий асарлари лексикаси: Филол. фан. д-ри ... дис. – Тошкент, 2018.

<sup>23</sup> Бафоев Б. Кўхна сўзлар тарихи. – Тошкент: Фан, 1991. – Б. 134.

<sup>24</sup> Юсуф Б. Навоий тили луғати. 5 жилдли. 2 - жилд. – Тошкент: Sharq, 2020. – Б. 671.

Hofiz Xorazmiy “Devon”ida bir guruh zoonimlar qo‘llangan. Asarda hayvonot dunyosiga mansub 72 ta so‘z uchraydi. Ulardan 16 tasi uy hayvonlari, 15 tasi esa yovvoyi hayvonlar, 4 ta sudralib yuruvchi hayvonlar nomlari, 1 ta afsonaviy hayvon nomi, 23 ta qush nomlari, 5 ta suvda yashovchi hayvon, 7 ta hasharot nomlari, 1 ta o‘rgimchaksimonga oid hayvon nomidir. Ushbu ko‘rsatilgan har bir tur hayvonlarning nomlari turkcha va arab, fors tillaridan o‘zlashgan so‘zlardan iborat.

*Chumchuq*. “*Chipchuq*” shaklida istifoda etilgan. Hofiz Xorazmiy “Devon”ida ikki o‘rinda uchraydi:

Ko‘zlari kirpuk ila sayd qilur ko‘nglumni,

Sayd chipchuqni netak aylasa panja bila boz (D, I, 247).

Jon berib jononag‘a Hofizki vaslin izdayur,

Sayd qilmoqliq tilar chipchuq bila shahbozni (D, II, 179).

“Devonu lug‘otit turk”da *chanchurg‘a* (MK, III, 260), o‘g‘uzcha *sōchä* (MK, III, 238), “Qisasi Rabg‘uziy”da *sicha*, *sichak* tarzida keltirilgan: “Ilk burun sicha kelib Odamnung boshing‘a qo‘nub sochin yula boshladi. ... Sichak cho‘p tashidi-qamug‘ o‘g‘lonlar ani tutub yungin yulub o‘tg‘a so‘klub yeyurlar”<sup>25</sup>.

Alisher Navoiy asarlarida *chumchuq* shaklida qo‘llangan:

“Yana bir tojkim, vazni oltmish botmon erdi, oltundinkim ming gavhar bila mukallal qilib erdilarkim, har biri chumchuq yumurtqasicha”<sup>26</sup>.

*Chumchuq* so‘zi L.Z.Budagov lug‘atida *chibchiq*, *chubchuq*, *chupchuq*; *chimchik* shakllarida keltirilgan; qirg‘iz tilida *chumchik*, qozoq tilida esa *shumshuq* tarzida (O‘TEL, I, 439) uchraydi. Turkman adabiy tilida va qisman shevalarida, o‘zbek tilining o‘g‘uz lahjasida “*chumchuq*” so‘zi “seche-serche”<sup>27</sup> shaklida keltirilgan. Bizningcha, *chumchuq*ning bunday shakllari hozirgi o‘zbek adabiy tilida uchramaydi.

*Chibchiq* asli “kichkina jonivor” ma‘nosini bildiruvchi *chibi* so‘zidan kichraytirish ma‘nosini ifodalovchi *-chiq* qo‘shimchasi bilan hosil qilingan bo‘lsa kerak; keyinchalik ikkinchi bo‘g‘indagi tor unli talaffuz qilinmay qo‘ygan; o‘zbek tilida **b** undoshi **m** undoshiga, **t** unlisi **u** unlisiga almashgan: *chibi* + *chiq* = *chibichiq* > *chibchiq* > *chimchiq* > *chumchuq* (O‘TEL, I, 439).

Hozirgi o‘zbek tilida *chumchuq* so‘zi *chumchuqko‘z* so‘zining yasalişida asos vazifasini o‘tagan. *Chumchuqko‘z* bu mevasi jingalak tuklar bilan qoplangan, bir yillik dorivor o‘simlik (O‘TIL, IV, 516) hisoblanadi.

“*O‘simliklar nomlari*” deb nomlangan beshinchi faslda o‘simlik nomlarining Hofiz Xorazmiy “Devon”ida qo‘llanilishi, shuningdek, shoir tomonidan qo‘llanilgan o‘simlik nomlarining badiiy maqsadlarda xizmat qilishi va badiiy san‘atlar yaratishdagi mahorati tahlilga tortilgan. “Devon”da sakson ikkita fitonim nomlari qo‘llanilgan. Ularning etimoni qadimgi turkiy til, arab, fors-tojik tillariga borib taqaladi. Asarda keltirilgan daraxt, o‘simlik, buta, meva nomlarining arab, fors va turkiy tillaridagi muqobillari berilgan. Masalan: *bug‘doy*, *gandum f.* (*bug‘doy*), *bar f.* (*meva*), *meva f.* (*meva*), *samar a.* (*meva*), *olma*, *seb f.* (*olma*).

<sup>25</sup> Рабғузий Н.Б. Қисаси Рабғузий. 1-китоб. – Тошкент, 1990. – Б. 26, 67.

<sup>26</sup> Алишер Навоий. Мукамал асарлар тўплами. 20 томлик. Том XVI. – Тошкент: Фан, 2000. – Б. 248.

<sup>27</sup> Ўзбек шевалари лексикаси (Масъул муҳаррирлар: Ф.Абдуллаев, А.Ишаев). – Тошкент: Фан, 1966. – Б. 26.

*Rayhon*. Eski o‘zbek tiliga arab tilidan o‘zlashgan. Xushbo‘y o‘simlik turi. Xalqimizda rayhonni “jannat guli” deb atashadi. Xotin-qizlarga ism sifatida ham qo‘yiladi. Arab tilida *xushbo‘y o‘simlik turi* (O‘TIL, III, 345) tarzida, Hofiz Xorazmiy “Devon”ida *rayhon guli* ma’nosida istifoda etilgan. Asarda faol qo‘llanilib, yigirma uch o‘rinda kuzatiladi:

Bog‘ aro kelgali ul zavq ila,

Sunbul-u gul, lola-u rayhon kular (D, I, 208).

baytidagi *bog‘, sunbul, gul, lola, rayhon* kabi o‘simliklar nomlariga asoslangan tanosub tashxis (“jonlantirish”) san’atini ro‘yobga chiqargan. Baytdagi sunbul-u gul, lola-u rayhon insonga xos kulish xususiyatini kasb etgan. Qolaversa, baytda ikkinchi misraning ikkinchi ruknida juft so‘z holida kelgan mazkur fitonimlar mukarrar san’atini yuzaga keltirgan.

Manbada *rayhon* o‘zlashmasining ko‘plikdagi *rayohin* varianti ham qo‘llanilgan:

Munshiy-i azal xomasidin xat tilar ersang,

Sardaftar-i avroq-i rayohin bo‘la ko‘rgil (D, I, 297).

Ushbu baytda ma’no jihatdan bir-biriga yaqin tushunchalarni anglatuvchi *munshiy, xoma, xat, avroq* so‘zlari orqali tanosub san’ati qo‘llangan.

“Devonu lug‘otit turk” asarida rayhonning *zarg‘unchmud* (*заргунчмуд* — *bot. bir xil rayhon*), *jepkin* (*јепкин* — *bot. rayhon*) (МК, Индекс-лугат, 126) shakllarini kuzatish mumkin. Bu so‘z Alisher Navoiy asarlarida va “Boburnoma”da ham *rayhon* ma’nosida faol qo‘llangan:

“Firoto orig‘in ul qozdi va Iroqqa suv eltti va bog‘lar, bo‘stonlar tarh qildi va ashjor va gul va rayhon bog‘larda ekti (Tarixi muluki ajam, XIV-190).

“Tartib bilan gulzorlar qilib, atrofiga xushrang va xushbo‘y gullar, rayhonlar ekish lozim” (BH, 2019. – 401).

Xulosa qilib shuni aytish mumkinki, Hofiz Xorazmiy “Devon”ida sakson ikkita o‘simlik nomlari qo‘llanilgan. Ularning etimoni qadimgi turkiy til, arab, fors-tojik va hind tillariga borib taqaladi. Asarda keltirilgan daraxt, o‘simlik, buta, meva nomlarining arab, fors va turkiy tillaridagi muqobillari berilgan. Fitonimlar vositasida ayol obrazini ifodalash uchun she’riy san’atlardan foydalangan. She’riy san’atlar ijodkor badiiy tafakkur dahosining ko‘lami, yuksak ijtimoiy-axloqiy g‘oyalarni jilolantirish san’atkorligi ifodasi bo‘lib kelgan. “Devon”da qo‘llanilgan she’riy san’atlar muayyan badiiy tamoyillarga asoslangan. Ularning eng asosiysi she’riy san’atlarning asar mazmuni bilan uzviy bog‘liqligidir.

Tadqiqotning uchinchi bobi **“Hofiz Xorazmiy “Devon”i leksikasining semantik xususiyatlari”** deb nomlanib, u to‘rt fasldan iborat.

Badiiy asardagi leksik birliklarning semantik xususiyatlarini o‘rganish jarayonida ijodkorning tildan foydalanish mahoratiga, ma’lum badiiy-tasviriy vositalar namoyon bo‘lishiga xizmat qilgan leksik birliklarni aniqlash va ularning shoir badiiy-estetik maqsadiga qay darajada xizmat qilganligi haqida mulohaza qilish lozim. Buning uchun “Devon”dagi shakldosh, ma’nodosh, zid ma’noli va ko‘p ma’noli so‘zlar ajratib olindi va asarda nima maqsadda qo‘llanganligi izohlandi. Zero, Hofiz Xorazmiy kabi buyuk so‘z daholari hech bir so‘zni noo‘rin qo‘llamaydi. Ijodkorning bu asari adabiy merosimizni tinimsiz izlash va to‘plash

jarayonida Hamid Sulaymon qo‘lga kiritgan bebaho durdonalar orasida favqulodda uchraydigan “durri yatim”lardan biridir.

Uchinchi bobning birinchi fasli “*Shakldosh leksik birliklar tadqiqi*” deb ataladi.

Hofiz Xorazmiy shakldosh so‘zlardan tajnis san‘atini yaratishda va chiroyli qofiya, radiflar yaratib, baytlar ja‘rangdorligini ta‘minlash uchun foydalangan. Buni “Devon”dan keltirilgan misollar orqali ko‘rish mumkin:

Tosh eshigindin o‘shaning tosh ne teb bo‘loyim,

Chun ko‘rarman la‘l-u marjon eshigining toshidur (D, I, 118).

Mazkur bayt misralarida uchala tosh so‘zi tajnisni hosil qilib, birinchi tosh-*tashqari*, *tashqi*, ikkinchi tosh - *sakkiz chaqirim uzoqlikdagi masofa*, uchinchi tosh-*tosh*, *sang* ni ifodalab kelgan.

Hofiz Xorazmiy “Devon”ida keltirilgan shakldosh so‘zlarni genealogik jihatdan quyidagi guruhlarga ajratish mumkin:

1. Umumturkiy va o‘zbek tiliga xos omonim so‘zlar. Bunday so‘zlar “Devon”da ko‘pchilikni tashkil etadi. Asarda bu xil so‘zlardan turli ma‘nolarni ifodalashda, poetik ta‘sirchanlikni oshirishda mahorat bilan foydalanilgan. *Bel*, *berguchi*, *biz*, *bit*, *boq*, *bo‘l*, *navbat*, *ne*, *oz*, *oy*, *ot*, *tuz* kabi. Masalan:

Aql ila ishq hargiz tuz kelmadi bu yo‘lda,

Oshiq qoshinda sig‘mas chun zohid-i muvasvis (D, I, 255).

Guliston xurram-u xush bo‘ldi emdi bir nigor izda,

Tuzub zavq-u safo sozin sharob-i xushguvor izda (D, I, 26).

Soqiy, vaqti gul erur bodayi gulgun keltur,

Mutribo, changing tuzub nag‘ma-yi mavzun keltur (D, I, 147).

Tuzulsa soqi-yu may changimizga tushsa nigor,

Navo-yi nay bila changu udni tuzali (D, II, 254).

Misollarda omonim bo‘lib kelgan *tuz* so‘zi birinchi baytda *to‘g‘ri*, *rost*, *kelishgan* ma‘nosida, ikkinchi, uchinchi va to‘rtinchi baytlarda esa *tuzatmoq*, *to‘g‘rilamoq*, *kelishtirmoq*, *sozlamoq* ma‘nolarida istifoda etilgan.

2. “Devon”da fors-tojik tiliga oid omonimlar quyidagilardan iborat: *Badaxshon*, *band*, *barg*, *barin*, *betob*, *boz*, *gard*, *go‘y*, *go‘yo*, *gul*, *g‘uncha*, *dam* va boshqalar.

3. Arab tiliga oid omonim so‘zlar ham asarda faol istifoda etilgan: *abtar*, *ayn*, *alam*, *alim*, *amin*, *araq*, *arz*, *asir*, *asr*, *asror*, *attor*, *ahd*, *a‘zam*, *nabot* kabi.

4. Turkcha va fors-tojik so‘zlar o‘zaro omonim vazifasida keladi. *Besh*, *bol*, *bor*, *boru*, *bog‘*, *but*, *bo‘y*, *kamar*, *kom*, *ko‘b*, *kuz*, *obiy*, *pos*, *pusht*, *sol*, *son*, *sud*, *so‘z*, *xon* kabilar. Masalan:

Kamar belingakim ul sarv-i siymbar bog‘lar,

Zaif jonima qasd etkali kamar bog‘lar (D, I, 181).

Base, javohir-u yoqut-i so‘rxni emdi

Safo bila kamar-i ko‘hsor ko‘rguzdi (D, II, 169).

Birinchi baytda *kamar* so‘zi *bel*, *qayish*, *belbog‘* ma‘nosini, ikkinchi baytda esa *tepalik*, *tog‘yon bag‘rida* va *qoyalardagi o‘yuq* ma‘nosini anglatgan.

5. Turkcha va arabcha so‘zlar o‘zaro omonimlik qatorni hosil qilgan: *balo*, *bari*, *kun*, *qalb*, *qasr*, *toq*, *xol*, *ham*, *yaqin* kabi.

6. Forscha va arabcha soʻzlar oʻzaro omonim vazifasida kelgan: *basar, baho, bahr, bino, jon, roziy, roh, savdo, sad, sehr, siyoh, tark* kabi.

Har nechakim jon tandadur bahr-i gʻam-i ishqing erur,

Paydo emas bu bahrning olamda hargiz sohili (D, II, 253).

Ushbu baytda birinchi misradagi *bahr* forscha-tojikcha soʻz “foйда, naf” maʼnosini, ikkinchi misradagi arabcha *bahr* esa “dengiz” maʼnosini anglatgan.

7. “Devon”da oʻzaro shakldosh boʻlib kelgan turkcha, fors-tojikcha va arabcha soʻzlar ham uchraydi:

Ey yuzi olkim, erur ishing hamisha ol,

Solma, bu oshiqing koʻngulin lutf birla ol (D, II, 46).

Birinchi misradagi forscha *olkim* soʻzi *qizil*, arabcha *ol* soʻzi *hiyla* maʼnosini, ikkinchi misradagi turkcha *ol* soʻzi esa *olmoq* maʼnosini anglatadi.

Umuman “Devon”da fors va arab tillaridan oʻzlashgan soʻzlar, bu tillardagi mavjud shakldosh soʻzlarning oʻzbek tiliga oʻzlashishi natijasida vujudga kelgan omonimlar katta oʻrin egallaydi. Mana shu shakldosh soʻzlar esa badiiy tasvirning jozibali va rang-barang boʻlishini taʼminlagan.

Uchinchi bobning ikkinchi fasli “*Maʼnodosh soʻzlar tahlili*” deb nomlanadi. “Devon”da qoʻllanilgan sinonimik qatorlarni material jihatdan quyidagi guruhlarga ajratish mumkin:

**1. Umumturkiy soʻzlardan tashkil topgan sinonimik qatorlar:** *ayo, ey; axtar, izda; axshom, kecha, tun; achi, yomon; barcha, qamu, qamugʻ; koʻrklu, chiroyli* kabi:

**2. Forsiy soʻzlardan hosil boʻlgan sinonimik qatorlar:** *anboz, sherik; anjom, poyon; afgʻon, faryod, figʻon; barbod, barham, nobud, yakson; donishmand, dono, farzona* kabi.

**3. Faqat arab tiliga xos soʻzlardan sinonimik qatorlar hosil boʻladi:** *aqd, nikoh; aroq, sharob; badan, jism; bashar, inson; vajh, mujib, sabab; firoq, furqat, hajr, hijron* kabi.

**4. Umumturkiy va forscha soʻzlardan tarkib topgan sinonimik qatorlar.** Manbada fors-tojik tillariga oid boʻlgan leksemalar salmoqli oʻrinni egallaydi. Masalan, turkcha *yoruq* soʻzi bilan fors-tojikcha *furugʻ*, shuningdek, *bol va angabin; boʻsagʻa va ostona; kokil, soch va gesu, zulf; koʻz va diyda; koʻp va base, bisyor; tikan va soʻzan; ilgi, iligi, qoʻl va dast; tuproq, tufroq va xok; tilak va dilxoh, orzu, umid; ichmoq va noʻsh etmoq; uyqu va xob* каби soʻzlar oʻzaro maʼnodoshlikni yuzaga keltirgan.

**5. Sinonimik qatori oʻzbekcha va arabcha soʻzlardan tuziladi.** Asar matnida *bilig va ilm; bol va asal; bulut va sahob; yemak va qut; ev va hujra* kabi sinonimik qatorlar ham faol ekani aniqlandi. Mazkur soʻzlar keng tahlil qilindi.

**6. Forscha va arabcha soʻzlardan hosil boʻlgan sinonimik qatorlar.** XIV-XV asr eski oʻzbek tilida arab va fors tili leksikasi sezilarli qatlamni tashkil qilgan. “Devon” leksikasida oʻzga tillardan oʻzlashgan quyidagi sinonimlarni misol sifatida keltirish mumkin: *band va qayd; bechora, xojatmand va muflis, muhtoj, faqir, qallosh; gunoh va ayb, vubol, jurm, nuqson, xato; shogird va murid* kabi. Fors va arab tilidan kirib kelgan naxjir, ohu va gʻazol soʻzlarining oʻzaro maʼnodoshlikni yuzaga keltirganligi tahlil qilindi.

**7. Turkiy, forsiy va arabiy tillarga xos bo'lgan sinonimik qatorlar.** Bu jarayon boshqa tillardan narsa-buyum, tushuncha bilan birga uni ifodalovchi so'zning kirib kelishi yoki boshqa tillarga oid sinonimlarning o'zlashishi bilan shu so'zga sinonim bo'lgan o'z qatlam so'zining iste'moldan chiqib ketishi kabi omillar asosida sodir bo'ladi<sup>28</sup>.

Tadqiqot obyekti bo'lgan "Devon"da o'zlashgan so'zning ta'sirida turkiy so'zlar iste'moldan chiqmaydi. Masalan: *iz, nishon, alomat, asar; yel, bod, sabo; ko'z, chashm, nazar.*

Bobning "**Zid ma'noli leksemalar tadqiqi**" deb atalgan uchinchi faslida "Devon" leksikasida alohida o'ringa ega bo'lgan qarama-qarshi ma'noli leksik birliklar o'rganilgan. Adib har bir g'azal, qasida, qit'a va ruboiylarida chuqur mantiqiylik va ta'sirchanligini ta'minlash uchun asarini ziddiyat asosida qurgan. "Devon"dagi zid ma'noli so'zlarni, genealogik jihatdan, quyidagicha xarakterlash mumkin: *turkiy so'zlar antonimiyasi, fors-tojik tiliga oid so'zlar antonimiyasi, arab tiliga xos so'zlar antonimiyasi, turkcha va fors-tojik tillariga xos so'zlardan tashkil topgan antonimlar, turkcha va arab tillariga xos so'zlardan tashkil topgan antonimlar, forscha va arab tillariga xos so'zlardan tashkil topgan antonimlar, qadimgi turkiy tilga xos bo'lgan so'zlardan tashkil topgan antonimlar.*

Turkiy so'zlar antonimiyasiga bir qancha misollarni keltirish mumkin. *O'lug* leksemasi "o'lgan, o'lik, joni yo'q, jonsiz" ma'nosida "o'lmagan, hali yashab turgan; hayot, barhayot" ma'nosini (O'TIL, II, 109) ifoda etuchi *tiri* leksemasi bilan antonimlikni hosil qilgan:

Zarrot-i jahon oning so'ziga erur mashg'ul,

Ham o'lug-u ham tiri, ham somit-u ham notiq (D, I, 284).

Shuningdek baytda arabcha *somitu* hamda *notiq* ot leksemalari ham tazod san'atini yuzaga keltirgan. O'z o'rnida *o'luk* leksemasi *tirining* sinonimik jufti *hayot* leksemasi bilan antonimik uyada birlashadi. "Devon"da quyidagicha keltirilgan:

Yiroq tushgali man xasta dard ila o'ldum,

Chu xush erur sanga sarmoya-yi hayot, ey do'st (D, I, 58).

Hozirgi o'zbek tilida *o'luk* leksemasi yettita ma'noda qo'llaniladi. Ushbu ma'nolar orasida "hayoti tugagan; o'lgan, jonsiz" (O'TIL, V, 149) ma'nosi ham mavjud.

Antonimlar, asosan, sifat, ravish, ot va fe'l turkumiga xos so'zlardan hosil bo'ladi.<sup>29</sup>

"Devon"da keltirilgan turli qarama-qarshi ma'noni anglatuvchi antonim so'zlarni so'z turkumlari bo'yicha sifat-antonimlar, ravish-antonimlar, ot-antonimlar, fe'l-antonimlar kabi ma'noviy guruhlariga ajratishimiz mumkin.

Bobning to'rtinchi fasli "**Ko'p ma'noli leksik birliklarning asardagi o'rni**" deb nomlanadi. Ma'lumki, so'zning ko'p ma'no anglatishi tilda mustaqil tizim bo'lib, bu hodisa umumiy tilshunoslikda polisemiya termini bilan ataladi. So'z dastlab bir ma'noni atash uchun qo'llanilib, davrlar o'tishi va turli lingvistik ta'sirlar vositasida bir necha ma'noni bildiradi. Polisemiya bir turkum doirasida

<sup>28</sup> Primov A.I. Sharafiddin Ali Yazdiyning "Zafarnoma" asari leksikasi: Filologiya fanlari doktori (DSc) dissertatsiyasi avtoreferati. – Toshkent, 2024. – B. 27.

<sup>29</sup> Шукуров Р. Ўзбек тилида антонимлар. – Тошкент: Фан, 1977. – Б. 19.

leksik ma'nolardan tarkib topishi, ularning o'zaro bog'liq bo'lishi, ma'nolarning ayni so'zning o'ziga oidligi bilan boshqa hodisalardan ajralib turadi<sup>30</sup>.

Tilshunoslikda qaysidir ijodkor uslubiga baho berishda uning polisemiya qay darajada foydalanishi muhimdir.

Polisemiya, asosan, matnda yaqqol namoyon bo'ladi. Chunki matnning qanchalik rang-barang va jozibador bo'lishi ko'p ma'noli so'zlarning uslubiy qo'llanishiga bog'liq. Buni Hofiz Xorazmiy "Devon"i misolida ham ko'rish mumkin. Tadqiqotda shoir qo'llagan polisemantik leksemalar semantik, leksik-grammatik, genealogik tamoyillar nuqtayi nazaridan tahlil etilgan.

"Devon" leksikasida 520 ta ko'p ma'noli so'z uchradi. Jumladan, turkiy qatlamga oid ko'p ma'noli so'zlar 46 ta, arabiy qatlamga oid ko'p ma'noli so'zlar 295 ta, forscha-tojikcha o'zlashmalarga oid ko'p ma'noli so'zlar 179 tani tashkil etadi. Izlanishlar natijasi shuni ko'rsatdiki, "Devon"da ko'p ma'nolilikning fe'l kategoriyasiga oid so'zlar boshqalariga qaraganda faol ekanligi aniqlandi. Quyida mazkur fe'llarning ayrimlariga to'xtalamiz.

"O'rab tang'imoq" bosh ma'nosini ifoda etuvchi sof turkiycha *bog'la* = fe'li hozirgi o'zbek adabiy tilida ancha faol ishlatiladi. Qadimiy yodgorliklar tilida *borla* shaklida "bog'lamoq" ma'nosida iste'molda bo'lgan (ДТС, 109). "Devonu lug'otit turk" asarida *bog'ladi* shaklida "bog'lar, bog'lamaq" ma'nosida qo'llanilgan (МК, Индекс-луг'ат, 74). Navoiy asarlari tilida ushbu fe'l leksemaning yetti ma'noda qo'llanilgani ma'lum (ANATIL, I, 326). Xorazmiy "Devon"ida esa mazkur fe'l quyidagi ma'nolarda ishlatilgan: 1) "o'rab tang'imoq, taqmoq"; 2) "tasavvur qilmoq"; 3) "parishonxotir bo'lmoq".

O'zbek tilining Xorazm o'g'uz shevalari va Chimkent o'g'uz shevalarida *-r/-ar* affiksini fe'l negiziga qo'shish orqali kelasi zamon formasi yasaladi<sup>31</sup>. Xorazmiy "Devon"ida bu forma, asosan, ish-harakatning bajarilishi ma'lum bir konkret zamon bilan bog'lanmaydi – hamma zamon turlariga xos formadagi grammatik ma'noni ifodalagan:

Ko'rgalikim havas aylar guhar-i dandonin

Kirpukim rishtasina ko'z durr-i g'alton bog'lar (D, I, 180).

Xulosa qilib shuni aytish mumkinki, "Devon"da qo'llangan ko'p ma'noli so'zlarning 28 %ini fe'l so'z turkumiga oid leksemalar tashkil etgan. Mazkur so'zlarning barchasi turkiy qatlamga mansubdir.

Tadqiqotimiz jarayonida kuzatildiki, asar matnida ot so'z turkumi doirasidagi polisemiya eng faol qo'llangan. "Devon"da ishlatilgan ko'p ma'noli so'zlarning deyarli 62%i ot kategoriyasiga mansub. Mazkur otlarni genealogik jihatdan quyidagi guruhlariga bo'lish mumkin:

1. Turkiy qatlamga oid ko'p ma'noli so'zlar: *bosh, yoqa, yel, el, etak, yuz* kabi. Hofiz Xorazmiy "Devon"ida ot so'z turkumiga kiruvchi turkiycha ko'p ma'noli so'zlar 45 tani tashkil etadi. Asar leksikasida *yel* oti "*shamol; shabada; ko'chma* ma'noda *chopag'on ot; havo*" ma'nolarida o'n sakkiz o'rinda uchraydi.

Metafora, bir predmetning nomini boshqa predmetga biror tomondan o'xshashligini e'tiborga olib ko'chirish usulidir. Metafora so'zning yangi

<sup>30</sup> Миртожиев М. Ўзбек тилида полисемия. – Тошкент: Фан, 1975. – Б. 47.

<sup>31</sup> Абдуллаев Ф.А. Ўзбек тилининг ўғуз лаҳжаси. – Тошкент: Фан, 1978. – Б. 96.

ma'nolari hosil bo'lishida qatnashadigan omillardan biridir<sup>32</sup>. Hofiz Xorazmiy ko'p ma'noli so'zlarni izohlashda metafora yo'li bilan ko'chirishga alohida e'tibor beradi. Chunonchi, "Devonu lug'otit turk"da "ho'l tol novdasi" (МК, Индекс-луғат, 213) ma'nosidagi *tal* "Devon" tilida *tol* leksemasi bilan atalgan. Nozik va xushqomat ayollar ham tolga qiyoslanib, *tol bikin qading, qaddi tolsan, (I, 80), tol bo'yli (I, 150), tol yangli bo'yungni (II, 83)* deyilgan.

2. Arabiy qatlamga oid ko'p ma'noli so'zlar: *alif, tol, miftoh* kabi (295 ta).

"*Kalit, ochqich; ko'ch. biror narsani tushunish, anglash vositasi*" ma'nolarida qo'llanuvchi *miftoh* leksemasi asarda faqat ikki o'rinda uchraydi. *Kalit, ochqich:*

Ko'ngul eshigina gar qulf g'am solur esa band,  
Sharob-i la'lini izdakim, ul erur miftoh (D, I, 78).

*Biror narsani tushunish, anglash vositasida:*

Miftoh-i mushkulot aning aqli bo'lg'ali,  
Qoldi tamom hal bo'lubon qilu qol-i aql (D, II, 268).

Mazkur so'z qoraqalpoq tilida *ashar*; turkman tilida *achar-kalit*; o'zbek tilining o'g'uz, qipchoq lahjasida *achar* shaklida qo'llangan.<sup>33</sup> "Devonu lug'otit turk" asarida "kipit" (МК, Индекс-луғат, 161) "kalit, qulf kaliti" ma'nosini ifodalagan. Alisher Navoiy asarlari tilida *miftoh* leksemasi quyidagi ma'nolarda kelgan:

1. *Kalit, ochqich:* Farajlar miftohidur va bandlar fattohidur. (Mahbubul-qulub, 77).

2. Xorazmlik olim Yusuf as-Sakkokiyning arab tili qoidalarini o'z ichiga jamlagan "Miftohul-ulum" kitobining qisqargan shakli:

Band etibdur jadal ahli ishin ashkol, andoq  
Kim ne "Miftoh" anga sud qilur, ne "Talxis".

Xazoyinul-maoniyy, Ia-220. (ANATIL, II, 310, 311).

3. Forscha-tojikcha o'zlashmalarda ko'p ma'nolilik: *abr, o't, namoz* kabi. (179 ta).

Metonimiya bir predmet, belgi, harakat nomini o'zaro tashqi yoki ichki bog'liqlik asosida boshqa predmet, belgi yoki harakatga nisbatan qo'llash usulidir. Asar tilida o'zaro bog'liqlik asosida ma'no ko'chirishga oid bir qator misollar uchraydi. *Gulxan* so'zi "o't, olov, alanga" qatori "o't yoqiladigan joy"ni ham anglatgan. Bunda metonimiya asosida ma'no ko'chish hodisasi kuzatiladi:

Solsa gulxanga lutf ila nazare,  
Gulxan o'lur hamon zamon gulshan (D, II, 66).

"Devonu lug'otit turk" da *öpm, om* "o't, olov" (МК, Индекс-луғат, 198), "Qutadg'u bilig" va "Qisasi Rabg'uziy"da *o't "olov"*<sup>34</sup> ma'nosini anglatgan. *O'rt* shakli hozirgi umumturkiy tilda uchraydi.

"Din; namoz"ni anglatuvchi *namoz* leksemasi "fotiha, ta'ziya" ma'nosini ham ifoda etgan, shuningdek, "vaqt o'lchovi birligi" (I, 148) ma'nosini ifodalagan *moh* so'zi "sayyora"ni (I, 150) ham anglatishga xizmat qilgan.

<sup>32</sup> Хожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2002. – Б. 63.

<sup>33</sup> Ўзбек шевалари лексикаси (Масъул муҳаррирлар: Ф.Абдуллаев, А.Ишаев). – Тошкент: Фан, 1966. – Б. 65.

<sup>34</sup> Yusuf Xos Hojib. Qutadg'u bilig. – Toshkent: Cho'lpon, 2007. – Б.124; Рабғузий Н.Б. Қисаси Рабғузий. 1- китоб. – Тошкент: Ёзувчи, 1990. – Б. 21.

Sinekdoxa, ya'ni bir predmet nomining boshqa predmetga butun yoki qism munosabati asosida ma'no ko'chishi, butunning nomi qismning nomiga va aksincha bo'lib qolishi<sup>35</sup> ga doir misollar uchraydi. "Devon"da izohlanishicha, "mevaning bir turi"- *nor* so'zi "shu mevaning daraxti"ni ham ifodalagan.

Hofiz Xorazmiy "Devon"i tilidagi ko'p ma'noli so'zlarni atroflicha tadqiq qilish o'zbek adabiy tilining tarixiy ildizlarini aniqlash, leksik-semantik jarayonlar dinamikasini chuqur anglash, shuningdek, o'zlashma so'zlar eski o'zbek tilining rivojiga qanday ta'sir ko'rsatganini aniqlash imkonini beradi.

## XULOSA

Hofiz Xorazmiy "Devon"ining leksik-semantik xususiyatlarini o'rganish asosida quyidagi xulosalarga kelindi:

1. "Devon" leksikasi, asosan, turkiycha, shuningdek, arab, fors va boshqa tillarga mansub elementlardan tashkil topgan. O'z qatlam so'zlari barcha sohalarda keng qo'llaniladi, muayyan qismi hozirgi o'zbek adabiy tilida ayni shakl va ma'nolarda ishlatiladi. Ayrimlari semantik o'zgarishlar bilan qo'llanadi. Asar tilida XII -XIV asrlarga mansub umumturkiy leksemalar, Hofiz Xorazmiy yashagan davrda va hozirgi o'zbek adabiy tilida faol ishlatiladigan leksemalar, o'g'uz unsurlariga tegishli so'zlar uchraydi. Tahlillar asarda qo'llangan qipchoq unsurlariga nisbatan o'g'uz unsurlari ko'pligini ko'rsatdi.

2. Tadqiqot ishimiz, Hofiz Xorazmiy "Devon"i leksikasi eski o'zbek adabiy tili umumiy lug'at tarkibidan keskin farq qilmasa ham, unda adib tilidagi lug'aviy birliklar miqdori salmoqli ekanligi, shuningdek, mumtoz adabiyotimiz vakillari asarlari tilida uchramaydigan leksemalar mavjudligini ko'rsatadi. "Devon"da Alisher Navoiy asarlarida kuzatilmaydigan leksik birliklar uchradi. Bu esa Hofiz Xorazmiyning qadimgi turkiy tilga xos leksemalarni qo'llash orqali nafaol so'zlarni ommalashtirganidan, shuningdek, yangi leksik birliklarni istifoda etganidan dalolat beradi.

3. "Devon" leksikasidagi o'zlashmalar arabcha, forsha-tojikcha, hindcha, yunoncha, lotincha, mo'g'ulcha so'zlardan iborat. O'zlashgan qatlamning asosiy qismini arabcha va forsha-tojikcha so'zlar tashkil qiladi. Asardagi arabcha so'zlar ijtimoiy-siyosiy va madaniy hayotning turli jabhalariga oid bo'lib, mavhum tushunchalarni ifodalovchi o'zlashmalar ko'pchilikni tashkil etadi. Mazkur so'zlarning ma'lum qismi aynan, ba'zilar fonetik va semantik o'zgarishlar bilan hozirgi o'zbek adabiy tilida ishlatiladi. "Devon" tilidagi ayrim forsha-tojikcha so'zlar deyarli shakliy o'zgarishlarsiz uchraydi.

4. Asar tilidagi o'zlashma qatlamga oid so'zlarning aksariyati o'zbek tilining ichki qonuniyatlariga bo'ysungan holda o'zlashgan bo'lib, mazkur so'zlar hozirgi o'zbek adabiy tili va shevalarida faol ishlatiladi. Shuningdek, ushbu leksemalarning "Devon"da ifodalagan ma'nolari hozirgi o'zbek adabiy tilidagi ma'nolaridan farqlanadi.

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<sup>35</sup> Хожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2002. – Б. 88.

5. “Devon”dagi diniy-fiqhiy atamalarning ko‘pchiligi hozirgi o‘zbek adabiy tilida ham hech qanday o‘zgarishlarsiz faol ishlatiladi. Ammo ba’zi arabcha diniy so‘zlar hozirgi adabiy tilga nisbatan shakliy-ma’noviy o‘zgarishlarga uchragan, ba’zilari hozirgi o‘zbek adabiy tilida qo‘llanmaydi.

6. Hofiz Xorazmiy “Devon”i leksikasi mavzu ko‘lami nuqtayi nazaridan juda boy. Xususan, maishiy leksikaga oid birliklarning o‘zini bir qancha guruhlariga ajratib tahlil qilish mumkin. Ushbu tahlillar ijodkorning o‘zbek tili tarixi rivojida tutgan o‘rni va ahamiyatini yoritishga, ayrim leksik birliklarning etimologiyasini aniqlashtirishga xizmat qiladi. “Devon”da bu sohaga oid 409 ta leksema uchraydi. Shundan 173 tasi (42 %) forscha, 172 tasi (42 %) arabcha, 64 tasi (16 %) turkcha so‘zlarni tashkil qiladi.

7. Hofiz Xorazmiy “Devon”idagi o‘zlashmalarning katta bir qismini mavhum tushuncha ifodalovchi so‘zlar tashkil qiladi. Bunday mavhum otlarning ko‘pchiligi *-lik//-liq//-lig*‘ qo‘shimchasi bilan yasalgan so‘zlar hisoblanadi.

8. Hofiz Xorazmiy “Devon”ida bir guruh hayvon nomlari ham qo‘llanilgan. Asarda hayvonot dunyosiga mansub 72 ta so‘z uchraydi. Ulardan 16 tasi uy hayvonlari, 15 tasi esa yovvoyi hayvonlar, 4 tasi sudralib yuruvchi hayvonlar nomlari, 1 tasi afsonaviy hayvon nomi, 23 tasi qush nomlari, 5 tasi suvda yashovchi hayvon, 7 ta hasharot nomlari, 1 ta o‘rgimchaksimonga oid hayvon nomidir.

9. Hofiz Xorazmiy “Devon”ida sakson ikkita o‘simlik nomlari qo‘llanilgan. Ularning etimoni qadimgi turkiy til, arab, fors-tojik va hind tillariga borib taqaladi. Asarda keltirilgan daraxt, o‘simlik, buta, meva nomlarining arab, fors va turkiy tillaridagi muqobillari berilgan. Fitonimlar vositasida ayol obrazini ifodalash uchun she’riy san’atlardan foydalangan.

10. “Devon” leksikasida o‘zlashgan qatlamga mansub bo‘lgan ko‘pchilik so‘zlarning turkiy muqobillari qo‘llanilgan. Bu holatni Hofiz Xorazmiyning so‘z qo‘llash mahorati mezonlaridan biri sifatida baholash mumkin.

11. “Devon”da fors va arab tillaridan so‘z olish, bu tillardagi tayyor shakldosh so‘zlarning o‘zbek tiliga o‘zlashishi natijasida vujudga kelgan omonimlar katta o‘rinni egallaydi. So‘zlar hech qanday qo‘shimchalarsiz omonim vazifasida kela oladi. Shakldosh so‘zlarning ba’zilari so‘z yasovchi, ba’zilari esa forma yasovchi qo‘shimchalarni olib kelishi bilan xarakterlanadi.

12. Hofiz Xorazmiy “Devon”i tilida qo‘llanilgan ma’nodosh so‘zlar tilning lug‘aviy jihatdan boylik darajasini ko‘rsatib berishga, zid ma’noli so‘zlar lisoniy va kontekstual yoki nutqiy zid ma’noli so‘zlarni farqlashga, ko‘p ma’noli so‘zlar esa nutqning ifoda imkoniyatlarini kengaytirishga xizmat qilgan.

13. Asar tilida 520 ta ko‘p ma’noli so‘z uchradi. Turkiy qatlamga oid ko‘p ma’noli so‘zlar 46 ta, arabiy qatlamga oid ko‘p ma’noli so‘zlar 295 ta, forscha-tojikcha o‘zlashmalarga oid ko‘p ma’noli so‘zlar 179 tani tashkil etadi. Izlanishimiz natijasi shuni ko‘rsatdiki, asar matnida ot so‘z turkumi doirasidagi polisemiya eng faol qo‘llangan. Xususan, “Devon”da ishlatilgan ko‘p ma’noli so‘zlarning deyarli 62%i ot kategoriyasiga mansubdir.

**SCIENTIFIC COUNCIL DSc.02/30.12.2019.Fil.46.03 ON AWARDING  
SCIENTIFIC DEGREES AT THE INSTITUTE OF UZBEK LANGUAGE,  
LITERATURE, AND FOLKLORE**

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**INSTITUTE OF UZBEK LANGUAGE, LITERATURE, AND FOLKLORE**

**MADAMINOVA RAYKHAN MARATOVNA**

**LEXICAL AND SEMANTIC FEATURES OF “DIVAN”  
BY HAFIZ KHOREZMI**

**10.00.01 – Uzbek Language**

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

**Tashkent – 2025**

The theme of Doctor of Philosophy (PhD) dissertation was registered by the Supreme Attestation Commission at the Ministry of higher education, science and innovation of the Republic of Uzbekistan under number B2022.2.PhD/Fil2379.

The dissertation has been prepared at the institute of Uzbek language, Literature, and Folklore of the Academy of Sciences of the Republic of Uzbekistan.

The abstract of the dissertation was posted in three (Uzbek, English, Russian (resumé)) languages on the website of the Scientific Council (www.tai.uz) and on the Information and Educational portal «ZiyoNet» (www.ziynet.uz).

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The dissertation can be viewed at the Main Library of the Academy of Sciences of the Republic of Uzbekistan (registered under number 20). Address: 100060, Tashkent, Ziyolilar, street, 13. Tel.: (99871) 262-74-58.

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## INTRODUCTION (dissertation abstract of doctor of philosophy (PhD))

**Topicality and necessity of the thesis.** In world linguistics, lexical units studied in historical works are used to create artistic historical works or historical films. Also, in the cultural life, in the creation of new works and films about historical places and monuments, the wide use of historical words and thus the vivid reflection of the historical color are gaining urgent importance.

In world philology, the translation and publication of the works of classical writers into foreign languages, the preparation of critical texts of the manuscript sources belonging to their works, and the scientific researches on revealing the linguistic features serve to achieve the place and status of our mother tongue on the world scale. In national linguistics, the classification and analysis of the system of lexical units in the language of the works of poets and writers improves to a certain extent the theoretical knowledge about the specific aspects of the historical lexicology of our national language, and creates the need to research the lexicon of written monuments whose language features have not yet been studied or are poorly studied.

At present, in-depth scientific researches are being conducted in Uzbek linguistics as in all fields of science. The history of the Uzbek language, which is an integral part of our national spirituality, and the linguistic study of the works created in this language are also being done. However, despite this, there are still a large number of written monuments whose language features have not been studied or have been poorly studied. Written monuments of the 14th-15th centuries are from such sources. Based on this, we set out to research the lexical-semantic features of “Divan” by Abdurrahim Hafiz, a poet from Khorezm who lived and created between the second half of the 14th century and the middle of the 15th century, and was unknown in history until 1975. The language of Hafiz Khorezmi’s poetic heritage has not yet been an object of research. In the following years, special attention is being paid in our country to “...scientific research in the fields of textual studies, literary source studies, linguistics, philosophy, cultural history, aimed at revealing many layers of our national cultural heritage that have not yet been explored”<sup>1</sup>, and it is the basis for the scientific study of the lexicon of “Divan” by Hafiz Khorezmi.

This dissertation will serve to a certain extent in the implementation of the tasks defined in the Presidential Decree № 4797 “On the establishment of the Tashkent State University of Uzbek Language and Literature named after Alisher Navoi” as of May 13, 2016, the Presidential Resolution № 2789 “On measures to further improve the activities of the Academy of Sciences, organization, management and financing of research activities” as of February 17, 2017, Presidential Resolution № 2995 “On measures to further improve the storage, research and promotion of ancient written sources” as of May 24, 2017, the new version of the Law of the Republic of Uzbekistan “On the State Language”

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<sup>1</sup> Ўзбекистон Республикаси Президентининг 2017 йил 24 майдаги ПҚ-2995-сон “Қадимги ёзма манбаларни сақлаш, тадқиқ ва тарғиб қилиш тизимини янада такомиллаштириш чора-тадбирлари тўғрисида”ги Қарори. Manba: <https://lex.uz/docs/3211987>.

adopted on December 21, 1995, as well as other regulatory documents regulating this area.

**Correspondence of the research to the priorities of the development of science and technology of the Republic of Uzbekistan.** The dissertation was carried out within the priority direction of the republic's science and technology development I. “Social, legal, economic, cultural, spiritual and educational development of the information society and democratic state, development of innovative economy”.

**Problem development status.** “Divan” by Hafiz Khorezmi was found in the Salorjang Museum in Hyderabad, India in 1975, and a photocopy was brought to our country. Hamid Sulaymanov, a lover of our spirituality, has published several scientific and popular articles about it. In 1980, it was first published as a book under the name “From the Poetry of Hafiz Khorezmi”. In 1981, the poems included in this collection were translated into Russian by Sergey Ivanov and were published. Finally, Hafiz Khorezmi’s “Divan” was published in Tashkent in two books in 1981, two years after the death of Hamid Sulayman. The services of Alibek Rustamov and Fazila Sulaymanova are great for the successful completion of the “Divan” edition. In 1988, the anthology “Hayat Wasfi” published in the cycle “O‘zbek adabiyoti bo‘stoni” included a large number of poems from Hafiz Khorezmi’s lyrics<sup>2</sup>.

In 1996, Muminjon Sulaymanov defended his candidate’s thesis on the topic “Hafiz Khorezmi and the development of Uzbek lyrical poetry”. His monograph “Life and work of Hafiz Khorezmi” was published in Germany in 2020 in 9 languages. Sulaymanov Mominjon Yunusovich published analytical articles on the life and work of Hafiz Khorezmi, in particular, articles such as “Study of Hafiz Khorezmi’s work in Turkey”, “Study of Hafiz Khorezmi’s work based on biographical method”, “Didactic views of Hafiz Khorezmi”. Also, there should be listed such research works as “Alisher Navoi and Hafiz Khorazmi”<sup>3</sup> by B.Yusufov, “Hafiz Khorazmi’s Marsiya to Ibrahim Sultan”<sup>4</sup> by J. Jurayev, “The First Marsiya in Uzbek Literature”<sup>5</sup>, “Tashbeh in Hafiz Khorazmi’s Lyrics”<sup>6</sup> by M.Inoghamkhojayeva. However, the language of Hafiz Khorezmi’s “Divan” has not yet been the object of special research.

Scientists E.Fozilov, G.Abdurahmonov, B.Bafoyev, S.Ashirboyev, I.Azimov, U.Sanakulov, Sh.Shukurov, A.Rustamov, E.Begmatov, Kh.Dadabayev, I.Nasirov, N.Khusanov, U.Tursunov, B.Urinboyev, A.Aliyev, Z.Hamidov, Z.Kholmanova, A.Urozboev, B.Abdushukurov and others who made a significant contribution to the study of historical lexicology in Uzbek linguistics deserve

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<sup>2</sup> Хаёт васфи / Ўзбек адабиёти бўстони. – Тошкент: Фафур Гулом номидаги Адабиёт ва санъат нашриёти, 1988. – Б. 13-226.

<sup>3</sup> Юсуф Б. Алишер Навоий ва Ҳофиз Хоразмий // Ўзбек тили ва адабиёти. – Тошкент, 2012. – №1. – Б. 25-30.

<sup>4</sup> Жўраев Ж. Ҳофиз Хоразмийнинг Иброҳим Султонга марсиyasi // Sharqshunoslik. – Тошкент, 2015. – № 2-3 сон. – Б. 216-226.

<sup>5</sup> Жўраев Ж. Ўзбек адабиётидаги илк марсия // Шарқ юлдузи. – Тошкент, 2015. – № 6. – Б. 10-21.

<sup>6</sup> Иноғомхўжаева М. Ҳофиз Хоразмий девонида ирсоли масал санъатининг берилиши // Адабий мерос / ЎзССР ФА Ҳ.С.Сулаймонов номидаги Қўлёмалар институти. – Тошкент, 1987. – №1 (39). – Б. 30-35; Иноғомхўжаева М. Шоир Ҳофиз Хоразмийнинг ҳаёти ҳақида баъзи мулоҳазалар // Адабий мерос / ЎзССР ФА, Ҳ.С.Сулаймонов номидаги Қўлёмалар институти. – Тошкент, 1989. – № 3 (49). – Б. 15-18.

special recognition<sup>7</sup>. In the process of writing the research, the theoretical opinions of the mentioned scientists were taken into account, and their factual materials were included in the work where necessary.

**Relevance of the dissertation with the plans of research works of the higher educational institution where the dissertation has been conducted.** The research work was carried out as part of the research plan on the topic “Actual problems of the history of the Uzbek language” carried out in the “History and dialectology of the Uzbek language” department of the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan.

**The aim of the research** is to determine the lexical layers of the “Divan” language of Hafiz Khorezmi, to classify and describe the words according to thematic groups, to clarify the genealogical and lexical-semantic features of the lexicon of the work.

**Tasks of the research:**

to determine the thematic and semantic groups of the lexicon of “Divan” by Hafiz Khorezmi, and classifying the words included in these groups, and thereby to determine the historical development of the words’ function;

as a result of the genealogical study of the monument vocabulary, to identify the signs characteristic of the 14<sup>th</sup>-15<sup>th</sup> centuries, and to reveal the specific features of the lexemes of the native and borrowed layers;

to elucidate the lexical and semantic features of the language of the work, in particular, to identify synonyms, a series of similar words and nests of words with opposite meanings used in the “Divan” text, to analyze the polysemous words implementation, to show their unique methodological features;

to study and analyze comparatively the changes in the formal and spiritual structure of certain lexemes, their scope of use from the perspective of the language of written monuments, the modern Uzbek literary language and the language of dialects, as well as the old ones, and to determine its place in the development of the vocabulary of the modern Uzbek literary language.

**The object of the research** was chosen the publication of Hafiz Khorezmi’s “Divan” by Alibek Rustamov and Fazila Sulaymanova in 1981, as well as the lexicon “Harezmlī Hafizīn divanī” published in Turkey by Rejep Toparli<sup>8</sup>.

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<sup>7</sup> Абдурахмонов Ф., Шукуров Ш. Ўзбек тилининг тарихий грамматикаси. – Тошкент: Ўқитувчи, 1973; Абдурахмонов Ф., Рустамов А. Қадимги туркий тил. – Тошкент: Ўқитувчи, 1982; Абдушукуров Б. Эски туркий адабий тил лексикаси. – Тошкент: Tafakkur bo‘stoni, 2015, 190 б.; Аширбоев С., Азимов И. Ўзбек тилининг тарихий грамматикаси (Ўқув-услубий қўлланма). – Тошкент: Тошкент давлат педагогика университети, 2002, 47 б.; Бафоев Б. Навоий асарлари лексикаси. – Тошкент: Фан, 1983, 152 б.; Бегматов Э. Ҳозирги ўзбек адабий тилининг лексик қатламлари. – Тошкент: Фан, 1985, 200 б.; Дадабаев Х., Насыров И., Хусанов Н. Проблемы лексики староузбекского языка. – Ташкент: Фан, 1990. – С. 213; Дадабаев Х. Астрономическая наименования в старотюркских письменных памятниках XI-XIV вв. // Историко-лингвистический анализ лексики старописьменных памятников. – Ташкент: Фан, 1994. – С. 32; Дадабаев Х., Ҳамидов З., Холманова З. Ўзбек адабий тили лексикаси тарихи. – Тошкент: Фан, 2007. 155 б.; Турсунов У., Ўринбоев Б., Алиев А. Ўзбек адабий тили тарихи. – Тошкент: Ўқитувчи, 1995, 264 б.; Фозилов Э.И. Ўзбек тилининг тарихий морфологияси. – Тошкент: Фан, 1965, 172 б.; Ўразбоев А. Огаҳийнинг тарихий асарлари лексикаси. – Тошкент: Muharrir nashriyoti, 2013.

<sup>8</sup> Хоразмий Ҳ. Девон. I китоб. – Тошкент, 1981. – 303 б.; Хоразмий Ҳ. Девон. II китоб – Тошкент, 1981. – 298 б. Toparli R. Harezmlī Hafizīn divanī. – Ankara: Turk Dil Kurumi, 1998. – 775, 586 б.

**The subject of the research** is the lexical-semantic, genealogical and functional-stylistic features of “Divan” by Hafiz Khorezmi.

**Research methods.** The methods of classification, comparative-historical, description, analysis and statistical research were used to clarify the research topic.

**The scientific novelty of the research** is as follows:

the words contained in “Divan” were analyzed, their statistics were determined, and all the words in the lexicon of the work were divided into their native layer and the borrowed layer;

the historical and semantic development of the work’s vocabulary and its relation to the current Uzbek language were shown;

the semantic and stylistic features of a number of words in the “Divan” lexicon were highlighted, the genealogical research of the lexical units was carried out, and the scope of use of the lexical units related to different thematic groups in the work was proved;

the words used in the work were divided into meaningful groups such as religious and juridical terms, plant names, animal names, as well as polysemous words, and statistical data were determined.

**The practical results of the research** are as follows:

there were substantiated the accurate assessment of the historical and current state of the language, as well as the contribution of the younger generation to the study and enjoyment of the spiritual heritage of our ancestors;

the conclusions drawn as a result of the historical and etymological, functional-stylistic and lexical-semantic study of Hafiz Khorezmi’s “Divan” lexicon were used to elucidate the linguistic phenomena related to the history of the language, to reveal the meaning development of lexemes, a scientific and theoretical point of view that it allows to determine the characteristic features of formation and development stages of the literary language were substantiated;

the researched materials in the dissertation are “Dictionary of the language of “Divan” by Hafiz Khorezmi”, it is based on the creation of the “Dictionary of the Language of Written Monuments”, and special courses for students of the Faculty of Philology of higher educational institutions.

**The reliability of the research results.** The analyzed materials made it possible to draw conclusions based on the nature of the Uzbek language, the validity and methodological thoroughness of the analyzed materials, the effective use of description, classification, functional-semantic, comparative-historical and statistical analysis methods, the introduction of theoretical ideas and conclusions into practice, it was explained by the accuracy of the questions and the use of reliable lexicographical sources.

**The scientific and practical significance of research results.** The scientific significance of the research results is that the analysis of the peculiarities of language units in “Divan” by Hafiz Khorezmi, the scientific conclusions about the various lexical-semantic, genealogical, functional-stylistic features of the words used in the source, it is explained by defining the role of the source in the formation of the Uzbek language.

The practical significance of the research results is that the vocabulary of “Divan”, the materials that determine the position of this source in showing the

state of the old Uzbek literary language of the 14<sup>th</sup>-15<sup>th</sup> centuries, serves as a source for learning the lexical wealth of “History of the Uzbek language”, “Historical grammar of the Uzbek language”, “Uzbek terminology”, creating textbooks, training manuals, dictionaries from these subjects.

**Implementation of the research results.** Based on the study of the lexical-semantic features of “Divan” by Hafiz Khorezmi:

scientific conclusions on anthropocentric linguistics and its essence, the theoretical importance of pragmatic and sociopragmatic analysis and discourse issues, the study of Hafiz Khorezmi’s works in an integrative approach with the cooperation of anthropocentric and pragmatic methods, related to their classification, can be an important tool in illuminating the unique style of the writer, were used at the Institute of Uzbek Language, Literature and Folklore of the Academy of Sciences of the Republic of Uzbekistan in the innovative project “Creating and publishing an annotated dictionary of anthropocentric linguistic terms” (creating a dictionary mobile application and website), carried out in 2021-2022 (certificate No. 3/1255-2610 of the Academy of Sciences of the Republic of Uzbekistan as of November 25, 2024). As a result, the possibility of anthropocentric, pragmatic, sociopragmatic paradigm approach to the artistic work was enriched with new theoretical views on research methodology;

conclusions on study of semantic features of a number of words in the “Divan” lexicon, genealogical research of lexical units based on the theoretical rules of historical lexicology, the scope of lexical units related to different thematic groups in “Divan” was proven, and all the religious and juridical terms, plant names, animal names, as well as polysemous words used in the work divided into semantic groups, and statistical meaning that comments about the identification of data can be a theoretical basis for the same type of work in Karakalpak linguistics, were used during the implementation of the fundamental research project on the topic “Researching the history of Karakalpak folklore and literary studies” carried out in 2017-2020 at the Karakalpak Research Institute for Humanities of the Karakalpak Department of the Academy of Sciences of the Republic of Uzbekistan (certificate No. 548/2 of the Karakalpak Department of the Academy of Sciences of the Republic of Uzbekistan as of November 27, 2024). As a result, the scientific-theoretical, scientific-practical significance of the project has increased;

conclusions on study of semantic properties of a number of words in the “Divan” lexicon, genealogical research of lexical units, as well as evidence of the scope of use of lexical units related to various thematic groups in “Divan” based on the theoretical rules of historical lexicology were used in the TV channel of the Republic of Karakalpakstan “Assalawma áleykum, Qaraqalpaqstan!”, in the preparation of the “Ilim dunyasi” column of the program, as well as in the “Kúsh bilimde” broadcast prepared by the main editorial office of the “Saz-sáwbet hám kewil ashar baǵdarlamalam” of the Karakalpakstan television and radio company . (certificate No. 05-22/507 of the Karakalpakstan Broadcasting Company as of November 22, 2024). As a result, the scientific popularity of the shows was ensured, and the scientific and resource level of the text of the shows was enriched.

**Approbation of research results.** This research work was presented and approved in 7 scientific and practical conferences, including 3 republican and

4 international conferences.

**Publication of research results.** There were published 14 scientific works on the research topic. In particular, 7 articles were published in scientific editions, recommended by the Higher Attestation Commission for publication of the main scientific results of doctoral dissertations, 6 articles were published in the republican journals and 1 article was published in a foreign journal.

**The structure and scope of the dissertation.** The dissertation consists of an introduction, three main chapters, a conclusion, a list of used literature and an appendix. The total volume of the dissertation is 146 pages.

## MAIN CONTENT OF THE DISSERTATION

In the **Introduction**, the topicality and necessity of the dissertation topic were substantiated, the aim and tasks, object, subject, scientific novelty and practical results and value of the research were highlighted, the scientific and practical significance of the obtained results was revealed, and there was presented information on implementation of the research results, their approbation, and on the dissertation structure.

The first chapter of the dissertation, entitled **“Historical and etymological analysis of the lexicon of Hafiz Khorezmi “Divan”**, includes three parts. This chapter is devoted to studying the historical roots of the analyzed “Divan” lexical units, the lexicon development of the Uzbek language, and highlighting the laws of growth and enrichment of the language.

The first part of the chapter is entitled **“Lexicon related to Turkic layer”**.

Generally, in linguistics the Turkic lexicon in written monuments has been studied to a certain extent. For example, the Turkic-based lexicon in the works of Alisher Navoiy “Farhod and Shirin”, “Lison ut-tayr”, “Muhokamat ul-lughatain” and other poets has been studied<sup>9</sup>. However, the amount of Turkic lexicon in these works is not indicated. Only Ziyodulla Hamidov emphasizes that in the work “Lison ut-tayr” Turkic words make up 24.3 percent of the lexicon of the work. According to B. Bafoyev, in Navoi’s works “35.7 percent of the recorded words are universal Turkic, and 64.59 percent are borrowed words”<sup>10</sup>.

It is clear that in Navoi’s works, there are much more Arabic and Persian words than Turkic words, but in Hafiz Khorezmi’s “Divan” there are more words of the Turkic layer than in the above languages.

The lexemes of their own layer in the “Divan” language can be divided into two groups according to their historically and period of use:

- 1) General Turkic lexemes belonging to the 12th-14th centuries;

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<sup>9</sup> Каримов А. Лексико-семантические и стилистические особенности языка поэмы “Фархад и Ширин” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1973; Санакулов У. Исследование языка памятника XV в. “Муҳокаматул-луғатайн” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1971; Хамидов З. Лексико-семантические и лингвопоэтические исследование языка “Лисан ат-тайр” Алишера Навои: Автореф. дисс. ... канд. филол. наук. – Ташкент, 1982; Исакова З. Алишер Навоийнинг “Мажолис ун-нафоис” асаридаги ижтимоий-сиёсий лексика: Филол. фан. номз. ... дисс. автореф. – Тошкент, 2010.

<sup>10</sup> Бafоев Б. Навоий лексикасининг баъзи масалалари // Навоий ва ижод сабоқлари. – Тошкент, 1981. – Б. 120.

2) Lexemes actively used during the time of Hafiz Khorezmi and in the modern Uzbek literary language.

**General Turkic lexemes belonging to the 12th-14th centuries.** The vocabulary of Hafiz Khorezmi's "Divan" contains many lexical units that are not found in the modern Uzbek literary language, but belong to the language of ancient written monuments.

The language of Hafiz Khorezmi's "Divan" is rich in archaic elements. Such words include: *bilik*, *chipchuq* "sparrow", *qamu* "all", *tudaq* "lip", *o'ksulmak* "to decrease", *o'sh* "this", *ilig* "hand", *o'lmoq* "to be", *okush* "many, numerous, a lot of", *yozuq* (*sin*, *guilt*), *tamug'* (*hell*), *uchmoq* (*paradise*), etc.

There are also archaisms that are almost never used in modern Turkic languages. For example, *tegma* "any", *temak* "then", *qanda* "where", *ig'lat* "to cry", *tegru* "-gacha", etc.

The Turkic lexicon in the poet's works belongs to various fields. It should also be noted that many of these Turkic words are moreover found in other Turkic languages. There are also such Turkic words in the "Divan" language that belong to the Oghuz group of Turkic languages. Linguists call such words Oghuz elements. In "Divan", one can find lexical units specific to Oghuz languages, such as *biki* "like", *basharmoq* "to carry out", *dagul* "not", *o'granmak* "to learn", *o'gratmak* "to teach", and *yolon* "lie".

In the "Divan" lexicon, Oghuz elements are more numerous than Kipchak elements. It should be noted that the words belonging to the Oghuz group in Hafiz Khorezmi are much more numerous than the Oghuz elements in the works of Navoi and his predecessors — Lutfi, Sakkaki, Atai.

In the "Divan" language, there are shortened forms of some words characteristic of the Oghuz languages: such as *suchi* "bland" (11,55), *achi* "bitter" (11). For example:

**Achi** so'zni g'amgin la'lingga san o'gratma,

**Suchi** so'z birla ravon narx-i shakar arzon qil (D, II, 11).

Labi shirining erur jon-i jonim,

**Suchi** og'zing taqi sirr-i nihonim (D, II, 55).

In some words, one sound is added: *yingichka* "ingichka".

Yo'qdur tesam aning **yingichka** belini filhol,

Yo'qni bor qilur ko'z ko'ra band-i kamari (D, II, 225).

But at the beginning and end of the word, one sound is added: *yangli* "mistakenly" (168), *qamu* "all" (123), *o'lu* "dead" (80), *ig'latmoq* "bring to tears" (20).

**Lexemes actively used in the period of Hafiz Khorezmi and in the modern Uzbek literary language.** The second large group of lexemes belonging to their own layer in the lexical composition of "Divan" are neutral lexemes, which are actively used in the period of Hafiz Khorezmi and in the modern Uzbek literary language. These words express various concepts in the speech process. For example: *asramoq*, *bashoq*, *bel*, *bilmoq*, *bor*, *borliq*, *bosmoq*, *bosh*, *bo'l*, *dog'*, *yog'*, *yoq*, *yel*;

Most of the lexemes actively used in the "Divan" language are also widely used in modern colloquial speech *sog'inmoq*, *son*, *so'zlamoq*, *tilak*, *tiriklik*, *kun*,

*tun, tushmoq, urmoq, etc.*

Lexemes belonging to their own layer in the language of the work can be divided into the following groups:

1) words denoting natural phenomena and natural resources : *bulut, chaqmoq, yoz, kuz, qish; oy, quyosh; altun, inju;*

2) words denoting names of plants and animals: *bashoq, bug‘doy, tol, ot, qo‘zi, o‘chku, chipchuq, ilon;*

3) words denoting the close relatives meanings: *ato, o‘g‘il;*

4) denoting concepts of *time, period: il, oy, ilgaru, chog‘, ertagi;*

5) denoting religious concepts: *tangri, tamug‘, uchmoq;*

6) words related to the state, law and military sphere: *xon, qilich, o‘q;*

7) words denoting characteristics, signs: *oq, qizil, etc.*

8) words denoting quantity: *bir, ikki, besh, yuz, ming, tuman, ko‘p, etc.*

The word *Bashoq* occurs only twice in “Divan” and is used in the sense of a *sharp metal tip attached to the tip of an arrow*:

Man oh chakkan aro o‘qin ota ko‘ksumga,

Yolingdin o‘qi yonar o‘tg‘a bashoq tushar (D, I, 178).

Man xokiy yuragindin agar ichmadi qonni,

Nedin yuragim shaklinadur o‘qi bashoqi (D, II, 247).

In the language of Alisher Navoi’s works, this lexeme is used in the sense of “sharp-pointed iron attached to the tip of a bow, the sharp tip of a bow” (ANATIL, I, 233):

Sharaf andoqki bo‘lg‘ay o‘tqa farzand,

Bashoqdekkim erur temurga parkand (Farhod va Shirin, 201).

This word was originally formed from the word *bash*, meaning “the top of a straight thing”, with the suffix *-a (q)*, meaning diminutive (O‘TEL, I, 61,62). In the Old Turkic language, in particular, in the dictionary of M.Kashgari, the form *bashaq* expressed the meaning of “iron at the tip of an arrow or spear” (MK, I, 359).

In the modern Uzbek literary language, the word *bashaq*, meaning “sharp-pointed metal attached to the tip of an arrow”, is considered obsolete.

Also, lexemes such as *adaq, adash, altun, chaqmoq, o‘kush, sog‘ar, yozuq* were analyzed.

In general, in the lexicon of Hafiz Khorezmi’s “Divan”, created in the 14th century, there are much more Oghuz elements than in the Oghuz words in the works of Navoi and his predecessors. While Navoi has 46 Oghuz elements<sup>11</sup>, “Divan” has 197. In our opinion, the reason for this can be explained by the fact that “Divan” was created in the Khorezm environment and Hafiz Khorezmi himself was a representative of the Oghuz dialect. Also, the archaisms present in the lexicon of “Divan” are more numerous than the archaisms in works created in the 15th-16th centuries. It can be observed that the majority of words belonging to their own layer in the work were actively used from a stylistic point of view. Most of them have become obsolete over the years, and the rest are found in the modern

<sup>11</sup> Юсуф Б., Ширинова М. Навоий асарлари тилида ўғуз лаҳжасига хос унсурлар // Ўзбек тили ва адабиёти. — Тошкент, 2018. — №4. — Б. 99-104.

Uzbek literary language with phonetic and semantic changes.

The second part of the chapter is called “*Lexicon belonging to the general Iranian layer*”. The history of the Uzbek and Tajik peoples goes back to the depths of time.

In the 13th-15th centuries, especially in the 15th century, Uzbek writers wrote in both Persian and Uzbek.

During the period when Hafiz Khorezmi lived, the influence of Persian and Tajik languages on the Turkic language was also strong. This can be seen from the poet’s “Divan”.

Some Persian words in the “Divan” language are found in written monuments of the 14th-15th centuries almost without any formal changes. For example, in “Divan” the word *palos* occurs once and is used in the meaning of *clothing*:

Atlas-u iksumni ko‘za ilmagay,  
Saltanat-i faqrda kiygan *palos*<sup>12</sup> (D, I, 258).

In the works of Alisher Navoi it is also seen in the form *palos*<sup>13</sup>.

B. Bafoev writes that there is also a variant of the word *palos* as a *polos*<sup>14</sup>. However, in the critical edition of Navoi’s work “Sabai Sayyor” published in Turkey, it turned out that this word is not *polos*, but *palos*<sup>15</sup>. In “Divanu Lugotit Turk” the synonym *ko‘vo‘z* is found. Any palos, carpet, rug, felt, woven from wool, placed on the ground (MK, III, 178).

Almost all of the words borrowed from Persian cited in the source (except for the word “seb”) are used in the modern Uzbek literary language.

In “Divan”, it was found appropriate to dwell on 23 thematic groups of words borrowed from Persian and commented on them in detail.

In the third part of the chapter, entitled “*Lexicon belonging to the Arabic layer*”, all Arabic lexemes in the language of the work were collected and divided into 16 thematic groups. Examples for each group are provided. Words such as *Istig‘for, dalil, masof, savt, avroq, tiftl, qulf, tijorat, sarrof, xayyol, badr, maoriz, yad, shat, raht, mahfil* have been analyzed from a genealogical point of view.

*Qulf* is an Arabic loanword with the form *qufl(un)*. It is a participle of the I chapter, formed from the verb *qafala*, which means “to close tightly” (O‘TEL, II, 542). In Hafiz Khorezmi’s “Divan”, this loanword is used as non-active and occurs only in one place and is used in the meaning of a *osma qulf (hanging lock)*:

Ko‘ngul eshigina gar qulf g‘am solur esa band,  
Sharob-i la‘lini izdakim, ul erur miftoh (D, I, 78).

In this beyt, the poet created the art of tanosub through the words *qulf, band, miftoh*, the art of istiora through the word *eshik*, and also the art of talmi’ using words from different languages in the verse. In “Harezmi Hafiz’in divani”<sup>16</sup> it appears as “kufl-ı ğam”. In Arabic, *a hanging lock; zulfın, tamba*; in the modern Uzbek literary language, *a special item or device made for locking and unlocking*

<sup>12</sup> Хоразмий Ҳ. Девон. II китоб. – Тошкент, 1981.

<sup>13</sup> Бафоев Б. Қўҳна сўзлар тарихи. – Тошкент, 1991. – Б. 128.

<sup>14</sup> Ко‘rsatilgan asar. – Б. 128.

<sup>15</sup> Emir Nizamud-din Ali Şer-i Nevāyī. Seb‘a-yi Seyyar. – Ankara, 2015. – S. 194.

<sup>16</sup> Toparlı R. Harezmi Hafiz’in divanı. – Ankara: Turk Dil Kurumi, 1998. – S. 203.

*doors, chests, shelves, etc. with a key*; the part of various things and objects that is locked; *comes as a participle, expresses the meanings of locked, closed* (O‘TIL, V, 375). The word *qulf* is actively used in the modern Uzbek literary language. It served as the basis for the formation of words such as *qulfla, qulfli, qulfloq, qulfloqlik, qulfsiz, qulfchi*. In dialects, it is pronounced as *qulup*. In the work “Divanu Lugotit Turk” “kipitlik” (MK, Index-lugat, 161) is found in the meaning of a *qulf*. In the language of Alisher Navoi’s works, this word is used in the meaning of a *qulf* (*lock*):

Ko‘ngul maxzanining qulfin til va ul maxzanning kalidin so‘z bil<sup>17</sup>.

This part provides information about the lexical landscape of “Divan”.

Chapter II of the dissertation is called “**Thematic and semantic groups of the lexicon of Hafiz Khorezmi’s “Divan”**”. This chapter consists of five parts. The first part of the chapter is called “**Religious-juridical terms**”.

In general, Arabic religious terms in written monuments have been studied by many scholars. For example, religious terms in the language of Divani Munis and the lexicon of Ogahi’s historical works have been studied<sup>18</sup>.

There are quite a few religious terms borrowed from Arabic used in Hafiz Khorezmi’s “Divan”. In turn, these terms are divided into small groups. Religious terms can be divided into the following groups:

1) words denoting the concept of absolute God: *qodir, razzoq, rahmon, roziq, xoliq, haq*; 2) words denoting the Holy Quran and its parts: *oyot, oyat, sura, juzv, fotiha*; 3) words denoting prophets and their names: *anbiyo, Dovud, Ibrohim, Iso, Muhammad*; 4) words denoting the concept of angel: *aflokiy, Jabrail, malak, hur*; 5) religious books sent by god to prophets: *Qur’on, Zabur, Injil*; 6) words spoken by the prophet: *hadis*; 7) words denoting the concept of saints, hadithists: *zohid, zuhhod, muftiy, murid*; 8) words expressing the concept of heaven and hell: *jannat, qiyomat, oxirat, rizvon, uqbo*; 9) words denoting concepts related to worship: *asr, bihamdilloh, bihamdulillah, duo, ziyorat, zikr, ibodat*; 10) religious terms with various meanings: *Arsh, ahkom, vajh, vubol, motam*

Religious Arabic words in “Divan” have adapted to the morphological laws of the Uzbek language and have adopted the word-forming, word-modifying and form-forming suffixes of the Uzbek language, as *iloh+i+miz, maqsud+g’a, masjid+ni, mahbub+da+kim, ma’bud+din*.

Arabic religious terms that have changed their form in comparison with the modern Uzbek literary language in the “Divan” of Hafiz Khorezmi, as *xonaqah-xonaqoh, vubol-uvol, tasbih-tasbeh, vusul-visol, Jabrail-Jabroil*

The results of our observations on Arabic religious terms in the “Divan” of Hafiz Khorezmi show that most of these words in the “Divan” language are actively used in the modern Uzbek literary language without any changes. However, some Arabic religious words have undergone formal and semantic changes in comparison with the present-day literary language, and some are not used in the modern Uzbek literary language. For example: *burqa’* (a. *hijab, veil*).

<sup>17</sup> Алишер Навоий. Мукамал асарлар тўплами. 14 - том – Тошкент: Фан, 1998. – Б. 98.

<sup>18</sup> Абдулхайров М. “Девони Мунис” тилининг лексик қатламлари: Филол. фан. ном. ... дис. – Тошкент, 1996; Ўразбоев А. Огаҳийнинг тарихий асарлари лексикаси: Филол. фан. д-ри. ... дис. – Тошкент, 2018.

Махмудов Р. Огаҳий тарихий асарларида ўзлашмалар: Филол. фан. д-ри. ... дис. автореф. – Тошкент, 2022.

The second part of the chapter is called “**Household Lexicon**”.

By the end of the 20th century, household vocabulary and clothing names in the Uzbek language were studied by L.Kh. Gafurova<sup>19</sup>, M. Asomiddinova<sup>20</sup>. Also, household lexicon<sup>21</sup>, in Alisher Navoi’s dastan “Khamasa” and words belonging to household lexicon in Ogahiy’s historical works were studied<sup>22</sup>. The vocabulary of Hafiz Khorezmi’s “Divan” includes lexemes related to many aspects of the household sphere. In “Divan” there are 409 lexemes related to this sphere. Of these, 173 (42%) are Persian, 172 (42%) are Arabic, and 64 (16%) are Turkic words.

The words related to the household lexicon that used in the work can be divided into the following groups: 1) words that summarize the content of food and drink and the names of types of dishes: *javin, jullob, yemak*; 2) generalizing clothing, names of parts of clothing and fabrics: *atlas, jubba, ko‘nglak*; 3) perfumery and others: *atir, kuhl, shona*; 4) Lexemes denoting a housing and its parts: *bayt, bino, jilvagoh, mahalla, hujra*.

*Kabob* was adopted into the old Uzbek language from Arabic. It is actively used in “Divan” and occurs in forty-two places:

Ko‘zi xayoli birla jigar ayladim kabob,  
Izdagay ushbu asruk uchun teb kabobini (D, II, 202).

Bahrom Bafoyev noted that this word belongs to the Persian-Tajik language<sup>23</sup>, and Berdak Yusuf noted that it is an Arabic borrowing<sup>24</sup>. Shavkat Rahmatullayev, however, noted that this Arabic word has the form *kabāb(un)*; The Uzbek language adopted the long vowel *ā* by replacing it with the vowel *â*: *kabāb-kabâb* (*kabob*); originally it is the first masdar (*a verb formation that denotes the name of the action and state expressed by the verb*) form infinitive of the verb *kabba* with the meaning “was turning” and means “a dish cooked by turning (roll over) meat on a skewer over coals”. He explained that the word *kabobchi* in the Uzbek language was derived from this word (O‘TEL, II, 192). Bahrom Bafoyev noted that the word *kabob* is a historically invented word, formed from two independent words, namely the combination of the elements *kam* – little and *ob* — water, that water is rarely used in several methods of preparing this dish, and that the dish prepared based on this sign is also called *kam+ob>kabab*. In our opinion, Sh. Rahmatullayev’s opinion about the etymology of this word is well-founded. We agree with the scholar’s opinion.

In the third part of the chapter, entitled “**Lexical layer expressing abstract concepts**” words expressing spiritual and moral concepts, words expressing concepts related to religious and mystical ideas, words expressing concepts related to emotions, and words expressing general situations were analyzed in detail, divided into thematic groups.

Most of the abstract nouns found in the language of Hafiz Khorezmi’s “Divan” are words formed with the suffix *lik//-liq//lig‘*. We can see this in the following

<sup>19</sup> Гафурова Л.Х. Бытовая лексика современного узбекского языка. – Ташкент: Фан, 1991.

<sup>20</sup> Асомиддинова М. Кийим-кечак номлари. – Тошкент: Фан, 1981. – Б. 26.

<sup>21</sup> Махаммадиев Х.Л. Алишер Навоий “Хамса” дostonларидоги маиший лексика: Филол. фан. б-ча фалс. д-ри дис. автореф. – Жиззах, 2022.

<sup>22</sup> Ўразбоев А.Д. Огахийнинг тарихий асарлари лексикаси: Филол. фан. д-ри ... дис. – Тошкент, 2018.

<sup>23</sup> Бафоев Б. Кўхна сўзлар тарихи. – Тошкент: Фан, 1991. – Б. 134.

<sup>24</sup> Юсуф Б. Навоий тили луғати. 5 жилдли. 2 - жилд. – Тошкент: Sharq, 2020. – Б. 671.

examples: *behayolik*, *biligsizlik*, *vafolig'*, *vafodorlig'*, *dildorliq*, *donoliq*, *zarfishonliq*.

The fourth part of the chapter entitled “*Animal names*”. All the words related to this group in “Divan” were collected and analyzed by dividing them into sub-themes.

In the “Divan” of Hafiz Khorezmi a group of zoonyms were used. The work contains 72 words related to the animal world. Of these, 16 are names of domestic animals, 15 are wild animals, 4 are names of reptiles, 1 is a name of a mythical animal, 23 are names of birds, 5 are aquatic animals, 7 are insect names, and 1 is the name of an arachnid. The names of each of these animal species are words borrowed from Turkish, Arabic, and Persian.

*Chumchuq* (Sparrow). Used in the form of “*Chipchuq*”. It appears in two places in Hafiz Khorezmi’s “Divan”:

Ko‘zlari kirpuk ila sayd qilur ko‘nglumni,  
Sayd chipchuqni netak aylasa panja bila boz (D, I, 247).  
Jon berib jononag‘a Hofizki vaslin izdayur,  
Sayd qilmoqliq tilar chipchuq bila shahbozni (D, II, 179).

In “Divanu Lugotit Turk” it is called *chanchurg‘a* (MK, III, 260), in Oghuz *səchä* (MK, III, 238), in “Qisası Rabg‘uziy” it is mentioned as *sicha*, *sichak*: “Ilk burun sicha kelib Odannung boshing‘a qo‘nub sochin yula boshladi. ... Sichak cho‘p tashidi-qamug‘ o‘g‘lonlar ani tutub yungin yulub o‘tg‘a so‘klub yeyurlar”<sup>25</sup>.

In the works of Alisher Navoi, is used in the form of *chumchuq* (sparrow):

“Yana bir tojikim, vazni oltmish botmon erdi, oltundinkim ming gavhar bila mukallal qilib erdilarkim, har biri chumchuq yumurtqasicha”<sup>26</sup>.

The word *chumchuq* is given in the dictionary of L.Z. Budagov in the forms *chibchiq*, *chubchuq*, *chupchuq*; *chimchik*; in Kyrgyz it is found as *chimchik*, and in Kazakh as *shimshiq* (O‘TEL, I, 439). In the Turkmen literary language and some dialects, in the Oghuz dialect of the Uzbek language, the word “*chumchuq*” is given in the form “*seche-serche*”<sup>27</sup>. In our opinion, such forms of *chumchuq* are not found in the modern Uzbek literary language.

*Chibchiq* was probably originally formed from the word *chibi*, meaning “small animal”, with the suffix *-chiq*, which expresses the diminutive meaning; later the narrow vowel in the second syllable was not pronounced; In Uzbek language, the consonant **b** changed to the consonant **m**, and the vowel *ɪ* changed to the vowel **u**: *chibi* + *chiq* = *chibichiq* > *chibchiq* > *chimchiq* > *chumchuq* (O‘TEL, I, 439).

In the modern Uzbek language, the word *chumchuq* served as the basis for the formation of the word *chumchuqko‘z*. *Chumchuqko‘z* is an annual medicinal plant whose fruit is covered with curly hairs (O‘TIL, IV, 516).

In the fifth part, entitled “*Plant names*”, the use of plant names in the “Divan” of Hafiz Khorezmi, as well as the use of plant names used by the poet for artistic purposes and the skill in creating artistic works, is analyzed. Eighty-two phytonyms are used in “Divan”. Their etymology goes back to the ancient Turkic,

<sup>25</sup> Рабғузий Н.Б. Қисаси Рабғузий. 1-китоб. – Тошкент, 1990. – Б. 26, 67.

<sup>26</sup> Алишер Навоий. Мукамал асарлар тўплами. 20 томлик. Том XVI. – Тошкент: Фан, 2000. – Б. 248.

<sup>27</sup> Ўзбек шевалари лексикаси (Масъул муҳаррирлар: Ф.Абдуллаев, А.Ишаев). – Тошкент: Фан, 1966. – Б. 26.

Arabic, and Persian-Tajik languages. The names of trees, plants, bushes, and fruits mentioned in the work are given in Arabic, Persian, and Turkic. For example: *bog‘doy*, *gandum f. (wheat)*, *bar f. (fruit)*, *meva f. (fruit)*, *samar a. (fruit)*, *olma, seb f. (apple)*,

*Rayhon*. It was borrowed into the Old Uzbek language from Arabic. A fragrant plant. Among our people, basil is called the “flower of paradise.” It is also given as a name for women. In Arabic, it is used as a fragrant plant (O‘TIL, III, 345), and in Hafiz Khorezm’s “Divan” in the meaning of *rayhon guli (basil’s flower)*. It is actively used in the work and is observed in twenty-three places:

Bog‘ aro kelgali ul zavq ila,  
Sunbul-u gul, lola-u rayhon kular (D, I, 208).

He realized the art of tanosub diagnosis (“revival”) based on the names of plants such as *bog‘*, *sunbul*, *gul*, *lola*, *rayhon*, in the beyt. *Sunbul-u gul*, *lola-u rayhon* in the beyt acquired the characteristic of human laughter. In addition, in the beyt, these phytonyms, which appear as a pair of words in the second column of the second verse, created the art of mukarrar.

The source also uses the plural version of the *rayhon* assimilation *rayohin*:

Munshiy-i azal xomasidin xat tilar ersang,  
Sardaftar-i avroq-i rayohin bo‘la ko‘rgil (D, I, 297).

In this beyt, the art of tanosub is used through the words *munshiy*, *homa*, *khat*, *avraq*, which denote concepts that are close in meaning.

In the work “Divanu Lugotit Turk” one can observe the forms of basil *zarg‘unchmud (заргунчмуд — bot. same basil)*, *jepkin (jэнкин — bot. rayhon)* (MK, Index-lugat, 126). This word is actively used in the meaning of *basil* in the works of Alisher Navoi and in “Baburnama”:

“Firotd orig‘in ul qozdi va Iroqqa suv eltti va bog‘lar, bo‘stonlar tarh qildi va ashjor va gul va rayhon bog‘larda ekti (Tarixi muluki ajam, XIV-190).

“Tartib bilan gulzorlar qilib, atrofiga xushrang va xushbo‘y gullar, rayhonlar ekish lozim” (BH, 2019. – 401).

In conclusion, it can be said that in “Divan” by Hafiz Khorezmi, eighty-two plant names are used. Their etymology goes back to the ancient Turkic language, Arabic, Persian-Tajik and Indian languages. The alternative names of trees, plants, bushes, fruits in Arabic, Persian and Turkic languages were given. The author used poetic arts to express the image of a woman through phytonyms. Poetic arts have always been an expression of the genius’s scope of poet artistic thinking, artistry of the polishing high socio-moral ideas. The poetic arts used in “Divan” are based on certain artistic principles. The most important of them is the inextricable connection of poetic arts with the content of the work.

The third chapter of the research is named “**Semantic features of Hafiz Khorezmi’s “Divan” lexicon**”, and it consists of four parts.

In the process of studying the linguopoetic features of lexical units in an artistic work, it is necessary to determine the lexical units that served the artist’s skill in using language, the manifestation of certain artistic and visual tools, and to what extent they served the poet’s artistic and aesthetic purpose. For this purpose, similar, synonyms, opposite and polysemantic words in “Divan” were separated and the purpose of the work was explained. After all, great word geniuses like

Hafiz Khorezmi do not use any words inappropriately. This work of the poet is one of the extraordinary “durri yatim” (*lonely pearl*) among the priceless masterpieces obtained by Hamid Sulayman in the process of tireless search and collection of our literary heritage.

The first part of the third chapter is named “*Study of cognate lexical units*”.

Hafiz Khorezmi used similar words to create the art of tajnis and to create beautiful rhymes and radifs and to ensure the rhythm of verses. This can be seen through examples from “Divan”:

Tosh eshigindin o‘shaning tosh ne teb bo‘loyim,

Chun ko‘rarman la‘l-u marjon eshigining toshidur (D, I, 118).

In these stanzas, the three words of stone form a tajnis, the first stone means *tashqari, tashqi, outside, outer* the second stone means *sakkiz chaqirim uzoqlikdagi masofa, a distance of eight miles*, and the third stone means *tosh, sang*.

The similar words mentioned in the “Divan” by Hafiz Khorezmi can be genealogically divided into the following groups:

1. All-Turkic and Uzbek homonyms. Such words are the majority in “Divan”. In the work, these words are skillfully used to express different meanings and increase poetic effectiveness. *Bel, berguchi, biz, bit, boq, bo‘l, navbat, ne, oz, oy, ot, tuz*. For example:

Aql ila ishq hargiz tuz kelmadi bu yo‘lda,

Oshiq qoshinda sig‘mas chun zohid-i muvasvis (D, I, 255).

Guliston xurram-u xush bo‘ldi emdi bir nigor izda,

Tuzub zavq-u safo sozin sharob-i xushguvor izda (D, I, 26).

Soqiy, vaqti gul erur bodayi gulgun keltur,

Mutribo, changing tuzub nag‘ma-yi mavzun keltur (D, I, 147).

Tuzulsa soqi-yu may changimizga tushsa nigor,

Navo-yi nay bila changu udni tuzali (D, II, 254).

In the examples, the word *tuz*, which has become a homonym, is used in the first beyt in the sense of *to‘g‘ri, rost, kelishgan*, and in the second, third and fourth beyts, it is used in the sense of *tuzatmoq, to‘g‘rilamoq, kelishtirmoq, sozlamoq*.

2. Homonyms related to the Persian-Tajik language in “Divan” include the following: as *Badaxshon, band, barg, barin, betob, boz, gard, go‘y, go‘yo, gul, g‘uncha, dam* and other words.

3. Arabic homonyms are also actively used in the work: as *abtar, ayn, alam, alim, amin, araq, arz, asir, asr, asror, attor, ahd, a‘zam nabot*.

3. Turkic and Persian-Tajik words are mutual homonyms. They are *Besh, bol, bor, boru, bog‘, but, bo‘y, kamar, kom, ko‘b, kuz, obiy, pos, pusht, sol, son, sud, so‘z, xon*. For example:

Kamar belingakim ul sarv-i siymbar bog‘lar,

Zaif jonima qasd etkali kamar bog‘lar (D, I, 181).

Base, javohir-u yoqut-i so‘rxni emdi

Safo bila kamar-i ko‘hsor ko‘rguzdi (D, II, 169).

In the first beyt, the word *kamar* means *bel, qayish, belbog‘*, and in the second one, it means *tepalik, tog‘ yon bag‘rida va qoyalardagi o‘yuq*.

4. Turkic and Arabic words form a series of mutual homonyms: as *balo, bari, kun, qalb, qasr, toq, xol, ham, yaqin*.

5. Persian and Arabic words are used as synonyms for each other: as *basar*, *baho*, *bahr*, *bino*, *jon*, *roziy*, *roh*, *savdo*, *sad*, *sehr*, *siyoh*, *tark*.

Har nechakim jon tandadur bahr-i g'am-i ishqing erur,

Paydo emas bu bahrning olamda hargiz sohili (D, II, 253).

In this beyt, the Persian-Tajik word *bahr* in the first verse means “foйда, naf” – *benefit*, and the Arabic word *bahr* in the second verse means “dengiz” - *sea*.

6. Turkic, Persian-Tajik and Arabic words, which have been cognate with each other, are also found in “Divan”:

Ey yuzi olkim, erur ishing hamisha ol,

Solma, bu oshiqing ko'ngulin lutf birla ol (D, II, 46).

The Persian word *olkim* in the first verse means *qizil* (red), the Arabic word *ol* means *hiyla* (trick), and the Turkish word *ol* in the second verse means *olmoq* (to take).

In general, in “Divan” words borrowed from Persian and Arabic languages, as well as homonyms formed as a result of the assimilation of existing cognate words from these languages into Uzbek, occupy a large place. These similar words made the artistic image attractive and colorful.

The second part of the third chapter is called “*Analysis of synonym words*”. The synonymous lines used in “Divan” can be materially divided into the following groups:

**1. Synonymous lines consisting of common Turkic words:** like *ayo*, *ey*; *axtar*, *izda*; *axshom*, *kecha*, *tun*; *achi*, *yomon*; *barcha*, *qamu*, *qamug'*, *ko'rclu*, *chiroyli*.

**2. Synonymous lines formed from Persian words:** like *anboz*, *sherik*; *anjom*, *poyon*; *afg'on*, *faryod*, *fig'on*; *barbod*, *barham*, *nobud*, *yakson*; *donishmand*, *dono*, *farzona*.

**3. Synonymous lines are created only from Arabic words:** like *aqd*, *nikoh*; *aroq*, *sharob*; *badan*, *jism*; *bashar*, *inson*; *vajh*, *mujib*, *sabab*; *firoq*, *furqat*, *hajr*, *hijron*.

**4. Synonymous lines consisting of common Turkic and Persian words.** Lexemes related to the Persian-Tajik languages occupy an important place in the source. For example, the Persian-Tajik *furug'* with the Turkic word *yoruq*, as well as *bol* and *angabin*; *bo'sag'a* and *ostona*; *kokil*, *soch* and *gesu*, *zulf*; *ko'z* and *diyda*; *ko'p* and *base*, *bisyor*; *tikan* and *so'zan*; *ilgi*, *iligi*, *qo'l va dast*; *tuproq*, *tufroq* and *xok*; *tilak* and *dilxoh*, *orzu*, *umid*; *ichmoq* and *no'sh etmoq*; words such as *uyqu* and *xob* created mutual meaning.

**5. A synonymous line is composed of Uzbek and Arabic words.** It was found that synonymous lines as *bilig va ilm*; *bol va asal*; *bulut va sahob*; *yemak va qut*; *ev va hujra* are also active. These words were extensively analyzed.

**6. Synonymous lines formed from Persian and Arabic words.** In the old Uzbek language of the XIV-XV centuries, the Arabic and Persian lexicon formed a significant layer. The following synonyms, adopted from other languages, can be cited as examples in the “Divan” lexicon: like *band va qayd*; *bechora*, *xojatmand va muflis*, *muhtoj*, *faqir*, *qallosh*; *gunoh va ayb*, *vubol*, *jurm*, *nuqson*, *xato*; *shogird va murid*. The mutual semantic similarity of the words *nahjir*, *ohu* and *g'azol*, which came from Persian and Arabic, was analyzed.

**7. Synonymous lines characteristic of Turkic, Persian and Arabic languages.** This process occurs based on factors such as the introduction of a word from other languages along with a concept or an object that represents it, or the borrowing of synonyms from other languages, which leads to the disappearance of a word from its own layer, which is synonymous with this word<sup>28</sup>.

In “Divan”, which is the object of the research, Turkic words do not go out of use under the influence of the borrowed word. For example: *iz, nishon, alomat, asar; yel, bod, sabo; ko‘z, chashm, nazar*;

In the third part of the chapter “*Study of opposite meaning lexemes*”, lexical units with opposite meaning, which have a special place in “Divan” lexicon, are studied. A poet built his work on the basis of contradiction to ensure deep logic and effectiveness in every ghazal, qasida, kitaa and rubai. Genealogically, words with opposite meanings in “Divan” can be characterized as follows: *antonymy of Turkic words, antonymy of words related to the Persian-Tajik language, antonymy of words specific to the Arabic language, specific to the Turkish and Persian-Tajik languages antonyms made up of words, antonyms made up of words specific to Turkic and Arabic languages, antonyms made up of words specific to Persian and Arabic languages, Old Turkic antonyms consisting of words specific to the language*. Several examples of antonymy of Turkic words can be given. The lexeme *o‘lug* (dead) means “dead, lifeless”, “not dead, still alive; meaning “life, living” (O‘TIL, II, 109) formed an antonym with the lexeme *tiri*:

Zarrot-i jahon oning so‘ziga erur mashg‘ul,

Ham o‘lug-u ham tiri, ham somit-u ham notiq (D, I, 284).

Also, the Arabic *somitu* and *notiq* noun lexemes in the beyt created the art of tazod. In its place, a lexeme *o‘luk* is combined with the synonymous pair of *tiri*’s lexeme *hayot* in an antonymic nest. “Divan” is quoted as follows:

Yiroq tushgali man xasta dard ila o‘ldum,

Chu xush erur sanga sarmoya-yi hayot, ey do‘st (D, I, 58).

In the modern Uzbek language, the lexeme *o‘luk* is used in seven meanings. Among these meanings there are meanings like “end of life; dead, lifeless” (O‘TIL, V, 149).

Antonyms are mainly formed from adjectives, adverbs, nouns and verbs<sup>29</sup>.

We can divide the antonym words with opposite meanings listed in “Divan” into semantic groups such as adjective-antonyms, adverb-antonyms, noun-antonyms, verb-antonyms.

The fourth part of the chapter is named “*The role of polysemous lexical units in the work*”. It is known that multiple meanings of a word are an independent system in language, and this phenomenon is called polysemy in general linguistics. The word was originally used for one meaning, but through the passage of time and various linguistic influences, it has several meanings. Polysemy is distinguished from other phenomena by the fact that it consists of lexical meanings within a single category, their interrelationship, and the fact that

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<sup>28</sup> Primov A.I. Sharafiddin Ali Yazdiyning “Zafarnoma” asari leksikasi: Filologiya fanlari doktori (DSc) dissertatsiyasi avtoreferati. – Toshkent, 2024. – B. 27.

<sup>29</sup> Шукуров Р. Ўзбек тилида антонимлар. – Тошкент: Фан, 1977. – Б. 19.

the meanings belong to the same word<sup>30</sup>.

In linguistics, when assessing the style of a particular author, it is important to consider the extent to which he or she uses polysemy.

Polysemy is mainly evident in the text. Because how colorful and attractive the text is depending on the methodical use of polysemantic words. This can be seen in the example of Hafiz Khorezmi's "Divan". In the study, polysemantic lexemes used by the poet were analyzed from the point of view of semantic, lexical-grammatical, genealogical principles.

In the "Divan" lexicon 520 polysemantic words were found. In particular, there are 46 polysemantic words related to the Turkic layer, 295 polysemantic words related to the Arabic layer, and 179 polysemantic words related to Persian-Tajik borrowings. The results of the research showed that in "Divan" it was found that words belonging to the verb category of polysemy are more active than others. Below we will consider some of these verbs.

The pure Turkic verb *bog'la=*, which means "o'rab tang'imoq", is used quite actively in the modern Uzbek literary language. In the language of ancient monuments, *borla* was used in the sense of "bog'lamoq" (to tie) (DTS, 109). In the "Divanu Lugatit Turk" it is used in the form of *bo'gladi* in the sense of "bog'lar, bog'lamaq" (MK, Indeks-lug'at, 74). It is known that this verb lexeme is used in seven senses in the language of Navoi's works (ANATIL, I, 326). In the Khorezmi's "Divan" this verb is used in the following meanings: 1) "o'rab tang'imoq, taqmoq"; 2) "tasavvur qilmoq"; 3) "parishonxotir bo'lmoq".

In the Khorezm Oghuz dialects and the Shymkent Oghuz dialects of Uzbek language, the future tense form is formed by adding the suffix *-r/-ar* to the verb stem<sup>31</sup>. In Khorezmi's "Divan", this form is not primarily associated with a specific time of action — it expresses the grammatical meaning in a form common to all tenses.

Ko'rgalikim havas aylar guhar-i dandonin

Kirpukim rishtasina ko'z durr-i g'alton bog'lar (D, I, 180).

In conclusion, it can be said that 28% of the polysemantic words used in "Divan" are verb lexemes. All these words belong to the Turkic layer.

In the course of our research, it was observed that in the text of the work, polysemy within the noun group is most actively used. Almost 62% of polysemantic words used in the "Divan" belong to the noun category. These nouns can be genealogically divided into the following groups:

1. Polysemantic words related to the Turkic layer: *bosh, yoqa, yel, el, etak, yuz*. There are 45 Turkic polysemantic words belonging to the category of nouns in Hafiz Khorezmi's "Divan". In the lexicon of the work, the word *yel* (wind) means "shamol; shabada; in the figurative sense, *chopag'on ot; havo*" is found in eighteen places.

Metaphor is a method of transferring the name of one object to another object, taking into account its similarity in some way. Metaphor is one of the

<sup>30</sup> Миртожиев М. Ўзбек тилида полисемия. — Тошкент: Фан, 1975. — Б. 47.

<sup>31</sup> Абдуллаев Ф.А. Ўзбек тилининг ўғуз лаҳжаси. — Тошкент: Фан, 1978. — Б. 96.

factors involved in the formation of new meanings of words<sup>32</sup>. Hafiz Khorezmi pays special attention to metaphorical transfer when explaining polysemantic words. For example, in the “Divanu Lugatit Turk” *tal*, in the meaning “ho‘l tol novdasi” (wet willow branch) (MK, Index-lug‘at, 213), is named with the lexeme of *tol* (*willow*) in the “Divan” language. Delicate and graceful women are also compared to willows, and it is said *tol bikin qading, qaddi tolsan, (I, 80), tol bo‘ylu (I, 150), tol yangli bo‘yungni (II, 83)*.

2. Polysemantic words related to the Arabic layer: *alif, tol, miftah*, etc. (295). The lexeme *miftoh*, which is used in the meanings of “*Kalit, ochqich; ko‘ch. biror narsani tushunish, anglash vositasi*”(key, open; fig. a means of understanding, comprehending something) appears only two times in the work. *Kalit, ochish*:

Ko‘ngul eshigina gar qulf g‘am solur esa band,  
Sharob-i la‘lini izdakim, ul erur miftoh (D, I, 78).

*To understand something, by means of understanding:*

Miftoh-i mushkulot aning aqli bo‘lg‘ali,  
Qoldi tamom hal bo‘lubon qilu qol-i aql (D, II, 268).

This word in the Karakalpak language is *ashar*; in Turkmen language *achar-kalit*; in the Oghuz and Kipchak dialects of the Uzbek language used in the form of *achar*<sup>33</sup>. “*Kirit*” in the work “Divanu Lugotit Turk” (MK, Index-lug‘at, 161) expressed the meaning of “*kalit, qulf kaliti*” (key, lock key). In the language of Alisher Navoi’s works, the lexeme *miftoh* has the following meanings:

1. The key, open: *Farajlar miftohidur va bandlar fattohidur*. (Mahbubul-Qulub, 77).

2. The abbreviated form of the book “*Miftahul-Ulum*”, which includes the rules of the Arabic language by Yusuf al-Sakkaki, a scientist from Khorezm:

Band etibdur jadal ahli ishin ashkol, andoq  
Kim ne “Miftoh” anga sud qilur, ne “Talxis”.  
Xazoyinul-maoniy, Ia-220. (ANATIL, II, 310, 311).

3. Polysemy in Persian-Tajik borrowings: *abr, o‘t, namoz*. (179).

Metonymy is a method of applying the name of an object, sign, action to another object, sign, or action based on external or internal correlation. The language of the work contains a number of examples of transferring meaning based on correlation. The word *Gulxan* means “fire, flame” as well as “fireplace”. In this case, a phenomenon of meaning transfer based on metonymy is observed:

Solsa gulxanga lutf ila nazare,  
Gulxan o‘lur hamon zamon gulshan (D, II, 66).

In “Divanu Lugotit Turk”, *öpm, om* means “fire? flame” (MK, Indeks-lug‘at, 198), in “*Kutadgu Bilig*” and “*Qisasi Rabguzi*” *o‘t* means “fire”<sup>34</sup>. The form *o‘rt* is found in the current common Turkic language.

“The lexeme *namoz*, which means religion; prayer, also means “*fatiha, condolence*”, and the word *moh* (moon), which means “unit of time measurement”

<sup>32</sup> Хожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: “Ўзбекистон миллий энциклопедияси”, 2002. – Б. 63.

<sup>33</sup> Ўзбек шевалари лексикаси (Масъул муҳаррирлар: Ф.Абдуллаев, А.Ишаев). – Тошкент: Фан, 1966. – Б. 65.

<sup>34</sup> Yusuf Xos Hojib. *Qutadg‘u bilig*. – Toshkent: “Cho‘lpon”, 2007. – Б. 124; Рабғузий Н.Б. Қисаси Рабғузий. 1 - китоб. – Тошкент: “Ёзувчи”, 1990. – Б. 21.

(I, 148), means “planet” (I, 150) also served to mean.

There are examples of synecdoche, that is, the transfer of meaning of the name of one object based on the relationship of the whole or part to another object, where the name of the whole becomes the name of the part and vice versa<sup>35</sup>. According to the explanation in “Divan”, the word *nor* means “a kind of fruit” and “tree of this fruit”.

A detailed study of the polysemantic words in the language of Hafiz Khorezmi’s “Divan” makes it possible to identify the historical roots of the Uzbek literary language, gain a deeper understanding of the dynamics of lexical-semantic processes, and also determine how borrowed words influenced the development of the old Uzbek language.

## CONCLUSION

Based on the study of the lexical and semantic features of “Divan” by Hafiz Khorezmi, the following conclusions were obtained:

1. The “Divan” lexicon consists mainly of elements belonging to Turkic, as well as Arabic, Persian and other languages. Words of their own layer are widely used in all fields, some of them are used in the same forms and meanings in the modern Uzbek literary language. Some are used with semantic changes. In the language of the work, there are common Turkic lexemes belonging to the 12<sup>th</sup>-14<sup>th</sup> centuries, lexemes actively used in the period when Hafiz Khorezmi lived and in the modern Uzbek literary language, and words related to Oghuz elements. The analyzes showed that there are more Oguz elements than Kipchak elements used in the work.

2. Our research shows that, although the lexicon of Hafiz Khorezmi’s “Divan” does not differ sharply from the general vocabulary of the old Uzbek literary language, it contains a significant number of lexical units from the literary language, as well as the presence of lexemes that are not found in the works of representatives of our classical literature. In “Divan” there are lexical units that not observed in the works of Alisher Navoi. This indicates that Hafiz Khorezmi popularized inactive words by using lexemes characteristic of the ancient Turkic language, as well as using new lexical units.

3. Borrowings in the “Divan” lexicon consist of Arabic, Persian-Tajik, Indian, Greek, Latin, and Mongolian words. Arabic and Persian-Tajik words form the main part of the borrowing layer. The Arabic words in the work refer to various aspects of socio-political and cultural life, and most of them are expressions of abstract concepts. Some of these words are used exactly, some with phonetic and semantic changes in the modern Uzbek literary language. Some Persian-Tajik words in the “Divan” language are found almost without formal changes.

4. Most of the words belonging to the borrowing layer in the language of the work were borrowed subject to the internal laws of the Uzbek language, and these words are actively used in the modern Uzbek literary language and dialects. Also,

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<sup>35</sup> Ҳожиев А. Тилшунослик терминларининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси, 2002. – Б. 88.

the meanings of these lexemes in “Divan” differ from their meanings in the modern Uzbek literary language.

5. Most of the religious and juridical terms in “Divan” are actively used in the modern Uzbek literary language without any changes. However, some Arabic religious words have undergone formal and meaning changes compared to the modern literary language, and some are not used in the modern Uzbek literary language.

6. The lexicon of Hafiz Khorezmi’s “Divan” is very rich in terms of subject scope. In particular, it is possible to analyze the units of the household lexicon by dividing them into several groups. These analyzes serve to shed light on the role and importance of the creator in the history of the Uzbek language, clarify the etymology of some lexical units. In “Divan” there are 409 lexemes related to this field. Of these, 173 (42%) are Persian, 172 (42%) are Arabic, 64 (16%) are Turkic words.

7. A large part of the borrowings in Hafiz Khorezmi’s “Divan” are words expressing an abstract concept. Most of such abstract nouns are words formed with the suffix *-lik//liq//lig*’.

8. A group of animal names are also used in Hafiz Khorezmi’s “Divan”. There are 72 words related to the animal world in the work. 16 of them are pets, 15 are wild animals, 4 are names of reptiles, 1 is the name of a mythical animal, 23 are the names of birds, 5 are the names of aquatic animals, 7 are the names of insects, and 1 is the name of an arachnid.

9. Eighty-two plant names are used in Hafiz Khorezmi’s “Divan”. Their etymology goes back to the ancient Turkic, Arabic, Persian-Tajik and Indian languages. Alternative names of trees, plants, bushes, and fruits mentioned in the work are given in Arabic, Persian, and Turkic languages. He used poetic arts to express the image of a woman by means of phytonyms.

10. In the “Divan” lexicon, Turkic equivalents of most words belonging to the borrowed layer are used. This situation can be assessed as one of the criteria of Hafiz Khorezmi’s skill in using words.

11. In “Divan”, the homonyms that arose as a result of borrowing words from the Persian and Arabic languages, assimilation of ready-made words from these languages into the Uzbek language, occupy a large place. Words can appear as homonyms without any suffixes. Some of the cognate words are characterized by word-forming and some form-forming suffixes.

12. The synonyms used in the language of Hafiz Khorezmi’s “Divan” served to indicate the level of lexical richness of the language, antonyms served to distinguish between words with linguistic and contextual or speech antonyms, and the polysemantic words served to expand the expressive possibilities of speech.

13. There are 520 polysemantic words in the language of the work. There are 46 polysemantic words of the Turkic layer, 295 polysemantic words of the Arabic layer, and 179 polysemantic words of Persian-Tajik borrowings. The result of our research showed that polysemy within the noun group is most actively used in the text of the work. In particular, almost 62% of polysemantic words used in “Divan” belong to the noun category.

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

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**ИНСТИТУТ УЗБЕКСКОГО ЯЗЫКА, ЛИТЕРАТУРЫ И ФОЛЬКЛОРА**

**МАДАМИНОВА РАЙХАН МАРАТОВНА**

**ЛЕКСИКО-СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ “ДИВАНА”  
ХАФИЗА ХОРЕЗМИ**

**10.00.01 – Узбекский язык**

**АВТОРЕФЕРАТ  
диссертации доктора философии (PhD) по филологическим наукам**

**Ташкент – 2025**

Тема диссертации доктора философии (PhD) по филологическим наукам зарегистрирована в Высшей Аттестационной Комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № B2022.2.PhD/Fil2379.

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Автореферат диссертации размещен на трех языках (узбекский, английский, русский, (резюме)) на веб-странице Института узбекского языка, литературы и фольклора [www.tai.uz](http://www.tai.uz) и на информационно-образовательном портале "Ziyonet" [www.ziyonet.uz](http://www.ziyonet.uz).

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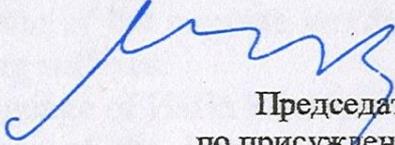
Защита диссертации состоится "28" марта 2025 года, в 11<sup>00</sup> часов на заседании Научного совета DSc.02/30.12.2019.Fil.46.03 по присуждению ученых степеней при Институте узбекского языка, литературы и фольклора (Адрес: 100060, г.Ташкент, проезд Шахрисабз, 5. Тел.: (871) 233-71-44; факс: (871) 233-71-44; e-mail: [uztafi@academy.uz](mailto:uztafi@academy.uz).)

С диссертацией можно ознакомиться в фундаментальной библиотеке Академии наук Республики Узбекистан (зарегистрирована за № 20). (Адрес: г.Ташкент, улица Зиёлилар, 13. Тел.: (99871) 262-74-58.

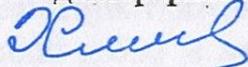
Автореферат диссертации разослан "14" марта 2025 года.

(Протокол рассылки № 6 от "14" марта 2025 года).



  
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## **ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))**

**Цель исследования** - определение лексических пластов языка произведения «Диван» Хафиза Хорезми, классификация и описание слов по тематическим группам, выяснение генеалогических и лексико-семантических особенностей лексики произведения.

### **Задачи исследования:**

определить тематические и семантические группы лексики «Дивана» Хафиза Хорезми, и классифицировать слова, входящие в эти группы, и тем самым определить историческое развитие функции слов;

в результате генеалогического изучения лексики литературного памятника выявить признаки, характерные для XIV-XV вв., и специфические особенности лексем исконного и заимствованного пластов;

выяснить лексико-семантические особенности языка произведения, в частности, выявить синонимы, ряды сходных слов и гнезда слов с противоположным значением, используемые в тексте «Дивана», проанализировать применение многозначных слов, показать их уникальные методические особенности;

изучить и проанализировать в сравнительном плане изменения в формальной и духовной структуре некоторых лексем, сферу их употребления с точки зрения языка письменных памятников, современного узбекского литературного языка и языка диалектов, а также старых, и определить его место в развитии словарного состава современного узбекского литературного языка.

**Объектом исследования** выбрано издание «Дивана» Хафиза Хорезми, осуществленное Алибеком Рустамовым и Фазилой Сулаймановой в 1981 году, а также лексика “Narezmli Hafizin divani” (*«Диван» Хафиза Хорезми*), изданный в Турции Реджепом Топарли.

### **Научная новизна исследования** заключается в следующем:

проведен анализ слов, содержащихся в «Диване», определена их статистика, все слова в лексике произведения разделены на исконный слой и заимствованный слой;

показано историко-семантическое развитие лексики произведения и ее связь с современным узбекским языком;

выделены семантико-стилистические особенности ряда слов лексики «Дивана», проведено генеалогическое исследование лексических единиц, доказана сфера использования в произведении лексических единиц, относящихся к различным тематическим группам;

использованные в произведении слова разделены на содержательные группы, такие как религиозно-правовые термины, названия растений, названия животных, а также многозначные слова, определены статистические данные.

**Внедрение результатов исследования.** На основе изучения лексико-семантических особенностей Хафиза Хорезми «Диван»:

научные выводы по антропоцентрической лингвистике и ее сущности, теоретическое значение прагматического и социо-прагматического анализа и проблемы дискурса, изучение произведений Хафиза Хорезми в интегративном подходе в кооперацией антропоцентрических и прагматических методов, связанных с их классификацией, могут стать важным инструментом в освещении уникального стиля писателя, были использованы в инновационном проекте «Создание и издание толкового словаря терминов антропоцентрической лингвистики», выполненном в 2021-2022 годах в Институте узбекского языка, литературы и фольклора Академии наук Республики Узбекистан (создание мобильного приложения и веб-сайта словаря), (справка № 3/1255-2610 Академии наук Республики Узбекистан от 25 ноября 2024 года). В результате возможности антропоцентрического, прагматического, социо-прагматического парадигматического подхода к художественному произведению обогащены новыми теоретическими взглядами на методологию исследования;

выводы по изучению семантических особенностей ряда слов лексики «Дивана», генеалогическое исследование лексических единиц, а также доказательства сферы употребления лексических единиц, относящихся к различным тематическим группам в «Диване» на основе теоретических правил исторической лексикологии, объем лексических единиц, относящихся к разным тематическим группам в «Диване», а также все использованные в работе религиозно-правовые термины, названия растений, названия животных, а также многозначные слова разделены на семантические группы, и статистические значения, замечания об идентификации данных могут быть теоретической основой для однотипных работ в каракалпакском языкознании, были использованы в ходе выполнения фундаментального научно-исследовательского проекта по теме «Исследование истории каракалпакского фольклора и литературоведения», выполненного в 2017-2020 годах в Каракалпакском научно-исследовательском институте гуманитарных наук Каракалпакского отделения Академии наук Республики Узбекистан (справка № 548/2 Каракалпакского отделения Академии наук Республики Узбекистан от 27 ноября 2024 года), В результате возросла научно-теоретическая, научно-практическая значимость проекта;

выводы по изучению семантических особенностей ряда слов лексики «Дивана», генеалогическое исследование лексических единиц, а также доказательства сферы употребления лексических единиц, относящихся к различным тематическим группам в «Диване» на основе теоретических правил исторической лексикологии были использованы в работе телеканала Республики Каракалпакстан “Assalawma áleykum, Qaraqalpaqstan!” при подготовке рубрики программы “Ilim dunyasi”, а также в передаче “Kúsh bilimde”, подготовленной главной редакцией “Saz-sáwbet hám kewil ashar baǵdarlamalar” телерадиокомпании Каракалпакстана (справка № 05-22/507 Телерадиокомпании «Каракалпакстан» от 22 ноября 2024 г.) В результате обеспечена научная популярность передач, обогащен научно-ресурсный уровень текста передач.

**Апробация результатов исследования.** Результаты исследования были обсуждены и прошли апробацию в виде докладов на 7 научно-практических конференциях, в том числе на 3 республиканских и 4 международных научно-практических конференциях.

**Структура и объем диссертации.** Диссертация состоит из введения, трех основных глав, заключения, списка условных сокращений и списка использованной литературы. Общий объем диссертации составляет 146 страниц.

**E'LON QILINGAN ISHLAR RO'YXATI**  
**СПИСОК ОПУБЛИКОВАННЫХ РАБОТ**  
**LIST OF PUBLISHED WORKS**

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4. Maxmudov R.B., Madaminova R.M. Hofiz Xorazmiy “Devon”idagi arabcha diniy atamalar // Хоразм Маъмун академияси ахборотномаси, 2023. – № 6/4. – B. 77-81. (10.00.00 №21)
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7. Madaminova R.M. About phytonyms in Hafiz Khorazmiy’s “Devon” // American Journal of Philological Sciences. – 2024. 4(10). – P. 85-96. ISSN: 2771-2273. (11. ReserchBib Impact Factor: 10.40).

**II bo'lim (II часть; part II)**

8. Madaminova R.M. Hofiz Xorazmiy “Devon”ida turkiycha va forscha so‘zlar // “Ilm-fan taraqqiyotida zamonaviy qarashlar: muammo va yechimlar” nomli xalqaro ilmiy-amaliy konferensiya materiallari. – Toshkent, 2022. – B. 134-137.
9. Madaminova R.M. Hofiz Xorazmiy “Devon”idagi arabcha diniy atamalar // O‘zR FA Qoraqalpog‘iston bo‘limi Qaraqalpaq gumanitar ilimlar ilim-izertleu instituti maqalalar toplami. 2-kitap. – Nokis, 2023. – B. 107-110.
10. Madaminova R.M. Hofiz Xorazmiy “Devon”idagi zoonimlarning leksik-semantik xususiyatlari // “O‘zbek tilshunosligi va adabiyotshunosligi taraqqiyoti, xalqaro hamkorlik masalalari” mavzusidagi xalqaro ilmiy-amaliy konferensiya to‘plami. – Nukus, 2024. – B. 118-124.
11. Madaminova R.M. Hofiz Xorazmiy “Devon”idagi maishiy leksika // “O‘zbekiston turkshunoslarining I forumi”. – Toshkent: Toshkent davlat sharqshunoslik universiteti, 2024. – B. 202-208.
12. Madaminova R.M. Hofiz Xorazmiy “Devon”idagi fitonimlar haqida // “O‘zbek tili taraqqiyoti va targ‘iboti” mavzusidagi respublika ilmiy-amaliy anjumani materiallari. – Toshkent, 2024. – B. 211-217.

13. Madaminova R.M. Hofiz Xorazmiy “Devon”idagi arabiy qatlamga oid leksik birliklar // “O‘zbek tili taraqqiyoti va xalqaro hamkorlik masalalari” mavzusidagi an’anaviy xalqaro ilmiy-amaliy konferensiya materiallari. – Toshkent, 2024. – B. 532-540.

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Avtoreferat "O'zbek tili va adabiyoti" jurnali tahririyatida tahrirdan o'tkazildi.



*[Handwritten signature]*

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