

## LEXICAL FEATURES OF NAVOI'S PROSE WORKS

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[한국어 초록]

## Alisher Navoi의 산문 작품에 나타난 어휘 특징

이 논문은 위대한 사상가이자 시인인 알리셰르 나보이가 그의 작품 속 소재들을 바탕으로 고대 우즈베크어에 크게 기여한 점을 강조하고 있다. 이 예술가의 작품에 26,052개의 단어가 사용됐다는 점은 주목할 만한데, 전 세계에 어떠한 작가나 시인도 이렇게 많은 단어나 구절을 작품에 사용하지 않았기 때문이다.

алфоз라는 단어에 사용된 동의어는 1. so'zlar, iboralar, jumlar(단어들, 어구들, 문장들) 2. gapirish uslubi, talaffuz(말하는 형식, 발음의 형태) 3.til(언어)이다. гуфтор라는 단어에는 1.so'z, so'zlash qobiliyati, gapirish(단어, 언어능력, 구술) 2.bayon(서술)이 동의어로서 쓰였다. калом에는 1. gap, so'z(발언), 2.til(언어)가 사용되었고, лафз에는 1.so'z, ibora(단어, 단어군)과 2.til(언어), лисон에는 til, sukhan, so'z(언어, 연설, 단어)가 쓰였다. нутқ에는 gapirish, so'zlash qobiliyati, gap, kalom(말하기, 말재주, 문장, 단어)가 사용됐다. такаллум의 동의어로서 so'z, nutq(단어, 말하기)라는 단어를 사용했다.

나보이의 작품들 속의 이러한 단어들의 역할은 확고했으며, 시인의 작품에 나타나는 수식어는 이러한 표현들에게 적용된다.

**주제어:** 어휘소, 사전, 의미, 내용, 동의어, 단어, 언어학, 고대어, 자아주의(egoism)

## 1. introduction

The history of the Uzbek language is inconceivable without Alisher Navai. He is recognized not only by Uzbek language specialists, but also by world scholars for his unique ideas in the field of linguistics. Alisher Navai, centuries before European scholars, expressed unique views on the social nature of language and its development in conjunction with the human factor. He is one of the scholars who compared Turkish and Persian languages and laid the foundations of comparative–historical linguistics.

The article discusses the quantity and quality of lexical units used by Alisher Navai. The 26035 words used by the poet in 1378600 places are compared with the words used by Shakespeare, Cervantes, A.S. Pushkin, Abdurahman Jami, statistical data are given. The words used by Navai have proven to be the most common.

9305 Uzbek, 7973 Arabic, 5489 Persian–Tajik words used in the works of Alisher Navai were evaluated.

It has been proved that Alisher Navai had a deep respect for the Turkic–Old Uzbek language. Synonyms of language, speech, word lexemes are listed *алфоз, ганж, гуфтор, зариф, заройиф, лафз, лисон, нукта, нутк, к алом, сухан, такаллум, хадис* commentaries are given on his words, and reinforcing passages from the poet's works are given.

Most importantly, the situation with Navai's interpretation of “mass culture” entering the lives of young people due to today's globalization processes was discussed. “Egoism” and focused on more than 10 words based on it.

The study of lexical features of words used in Navai's works has been shown to play an important role in educating young people.

In the history of Uzbek literature, art and culture, no one has left such a deep mark as Navoi. The scientific, philosophical, artistic and poetic works created by the poet have not lost their significance. It belonged to his pen “Khazayn ul–Maoniy”, “Hamsa”, “Lison ut–tayr”, “Muhokamat ul–lug'atayn”, “Majolis un–nafois”, “Nazm ul–javohir”, “Tarihi muluki Ajam”, “Mufradot” such works are of great educational importance. In the words of our esteemed Head of State:

## 2. body(Navoi's various expressions in his works)

The themes of the poet's works are colorful and multifaceted. Scholars, from scholars to ordinary people, try to enjoy Navai's work and draw the necessary conclusions. First of all, Navai raises the human personality, glorifies humanity, humanity, humility, patriotism. Such ideas put forward by him are of great practical importance in the struggle against some selfish people who do not turn away from any evil in the pursuit of their own interests in today's fast–paced and fast–paced world. At a time when a group of malicious people are trying to capture the minds of people, especially young people, to poison their brains, it is natural that Navoi's works will help us closely. The poet in the epic “Найрат ул–abrор”:

*“Нафъинг агар халққа бешакдурур,*

*Билки, бу нафъ ўзингга кўпракдурур”*, –he says.

So, every effort made by man, every action has a reward. First of all, man himself benefits. Because he is the most intelligent, the most honorable of all creatures. About this Navai: *“Борчасини гарчи латиф айладинг, Борчадин инсонни шариф айладинг”*, –he writes. Man's humanity is determined not

by his appearance, beauty, dress, but by his perfect mastery of a profession, his dealings with others, and the good deeds he performs. It should embody the qualities of faith, honesty, faith, devotion to the people, diligence, purity.

The poet writes:

*“Ким жаҳон аҳлида инсон эрур,  
Балки нишонни анга имон эрур.  
Бас ани инсон атағил бериё,  
Ким ишидур сабр ила шукру хаё”.*

In addition to joining these ideas, fully supporting and promoting them is a sign of true humanity. In another place, Navoi emphasizes:

*“Жаҳл аҳли била кимгаки улфат бўлғай,  
Ул улфати ичра юз минг офат бўлғай.  
Фақр аҳли била ангаки суҳбат бўлғай,  
Шак йўқки, зиёда шукри неъмат бўлғай”.*

In this way, Navai calls people to be knowledgeable, ignorant, ignorance will never lead to good.

How does a person benefit others? What is his purpose in life? The poet gives a detailed account of this. Encourages students to follow the example of every event that takes place around us, points out that under them lies the wisdom and example of the Creator, and addresses every person who bears the name of Man in this way:

*“Тухм ерга кириб, чечак бўлди,  
Қурт жондин кечиб, ипак бўлди.  
Лола тухмича ғайратинг йўқму?!  
Пилла қуртича ҳимматинг йўқму?!”*

Every young generation should draw enough conclusions from these

lines. From worms to ants to birds to wild animals – why should a human being live a life of love, creation, and love for the next generation?! On the contrary, he must live for the people, for the country, for a bright future. For this, it is permissible for a person to hold the skirt of any profession. Otherwise, as Navai puts it, “It's like going into the bathroom and leaving without washing or cleaning”

*“Камол эт касбким олам уйидин,  
Сенга фарз ўлмағай ғамнок чиқмоқ,  
Жаҳондин натамом ўтмак бийних,  
Эрур ҳаммомдин нопок чиқмоқ”*

Hundreds of symbols in the works of Alisher Navoi, such as Farhod, Shirin, Shopur, Mehinbonu, Layli, Qays, Anushervon, Bahrom, Dilorom, Suhayl, lead us to goodness and kindness; Emblems like Khisrav and Sheruya call us to be vigilant. The ideas put forward by Alisher Navoi underlie the great creativity and ingenuity put forward by our esteemed Head of State and state. Our main goal is to teach young people the secrets of modern science and technology and bring them up as a spiritually high and physically harmonious generation. The vices that hinder us on this path are found as much as we want. In particular, the manifestations of "mass culture" that are trying to blur our peaceful and serene life, to poison the minds of our youth due to globalization: *immorality, ignorance, stupidity individualism, individualism, violence, greed, nationalism, rudeness, rudeness, etc.* are strongly condemned in Navai's works. To understand this, it is necessary to have a deep understanding of the essence of Navai's works, to fully understand the meanings hidden in the lines and to draw the right conclusions from them.

Language is a multifaceted, complex social phenomenon that is constantly

enriched and improved with new ideas and new concepts [1]. One of its most important features is that language is the beginning of national values, a unique mirror of the people's spirituality, an invaluable spiritual treasure. There are great people in the nation who always take care of this treasure and pass it on to future generations. One of such great people is Alisher Navai. The scope of his work, is unparalleled in terms of content and educational significance. According to Navai's contemporary Zahiriddin Muhammad Babur: *“Туркий тил биля то шеър айтибдурлар, хеч ким онча кўп ва хўп айтқон эмас...”* [2]

It is noteworthy that in Navai's works the best examples of the old Uzbek literary language, thousands of lexical units that were actively used in the living vernacular at that time, found their vivid expression. B. Bafoyev, who has been conducting scientific research on the lexicon of the poet's works for many years, brings an interesting fact. The Oxford Dictionary of English includes 400,000 words, of which Shakespeare used 21,000 in his works. This is 5 percent of the total words included in the dictionary. The more than 18,000 words used by Miguel de Cervantes make up 23 percent of the 76,000–word Spanish Explanatory Dictionary. The number of words used in the works of AS Pushkin is 21,197. This is 17.5% of the 120,480–word Dictionary of the Russian Language.

In the works of Alisher Navai, 26,035 words were used in 1378,600 places. [3] If we look at the 80,000–word “Explanatory Dictionary of the Uzbek Language” created during the years of independence, this amount is 32.5% of the total words. On the one hand, in terms of the frequency of use of lexical units in the language, Alisher Navai leads the list of creators of the world called manaman. On the other hand, there are thousands of words and phrases that we no longer use in our language today that were actively

used in the Navai language **абу** – ота, атоқли отдан олдин келадиган куня (father, kunya that comes before a proper noun), **абушқа** – кекса, қа ри эркак, (old, an old man), **авохир** – бирон даврнинг охири, кейинги п айтлари (end of a period, next time), **алҳонсаро** – сайроки (singing), **а смо** – исмлар (names), **бадрақа** – хайдалган (expelled) **бедаранг** – тўхт овсиз, тез, тезлик билан (continuously, without stopping, fast), **вахомат** – кўркинч, ваҳима (fear, panic), **гарона** – сохил (bank, seashore), **гул бонг** – баланд овозда нола тортиш, фарёд чекиш, хушовоз билан сайраш (groan(moan) in a land voice, singing with a pleasant voice), **дурандеш** – узокни кўзловчи (thinking of remote future), **жоний** – жонга тегишли, кўнгилга энг яқин дўстлар (very close friends), **илтиём** – бирикиш, бит иш, тузалиш (joining, recovery, getting well), **комсиз** – ожиз (helpless), **мудбир** – иши орқага кетган, бахтсиз (unlucky), **нийрон** – ўт, олов, дў зах (fire, hell), **пойбус** – оёқ ўпиш, таъзим, хурмат (kissing feet, bow, respect), **рахшанда** – жилваланувчи, ялтироқ, порлоқ (glittering, shining, bright). Nevertheless, Alisher Navai is the founder of the old Uzbek literary language, a unique poet, a great scholar in all fields. An important aspect of the poet's life and work is that he brought the old Uzbek literary language, which was mixed with Arabic, Persian and Tajik languages, a little far from the language of the living people, from the dead end to the smooth path of development; He regularly propagated that religion, Arabic, which had become the language of the scholars, was no different from the Persian–Tajik languages, which were considered the literary language, preferred to the Turkic language in official circles, and proved this in practice through his works. Of the 26,035 words used in Alisher Navai's works, 9,305 are Uzbek, 7,973 are Arabic, and 5,489 are Persian–Tajik. This fact alone shows that Alisher Navai had a deep respect for the Turkic–Old Uzbek language. He

values word science first and foremost. The *synonyms of the words enyague speech алфоз, ганж, гуфтор, зариф, заройиф, лафз, лисон, нукта, нут қ, калом, сухан, такаллум, ҳадис* were used skillfully. Let's address to the examples. The following comments are given in the "Explanatory Dictionary of the Language of Alisher Navai's Works".

АЛФОЗ – 1. сўзлар, иборалар, жумлалар (words, word combinations, sentences). 2. гапириш услуби, талаффуз (style of speaking, pronunciations). 3 тил (language). Examples: 1. *Бу фақирга ар қилдила рким, сенинг дағи назминг туркча алфозда чун мутааддид бўлибтур, сен дағи ҳар бирининг бир исм била мумтоз қил.* (from “*X a m s a t ul-mutaxayyirin*”)

2. *Шеър ҳар синфинки қилдим ибдидо,*

Турк алфози била топди адо (from “*Lison ut-tayr*”) [4].

ГАНЖ – 1. хазина, бойлик, ганж (treasure, wealth). 2. нақд, олтин, кумуш (cash, gold, silver). 3. илм, билим, маъно (knowledge, meaning). 4. мақсад, муддао (purpose, aim). 5. қимматбаҳо сўзлар, тўплам, бебаҳо тўплам (valuable, words, collective, pile, priceless collection). 6. бахт қуши, Семурғ (bird of happiness, Simurgh).

As is seen from the definitions the fifth meaning of the word “ганж” was used as a word in Navai’s interpretation, on the basis of this word such lexical units as *ганжина – treasure, mine; ганжпош – gold and pearl seller; га вжур – treasurer, treasure keeper; ганжи беинтиҳо, ганжи илм, ганжи иқбол, ганжи роз, ганжи файз, ганжи қаноат* were formed and skillfully used by Navai in his works. The poet writes:

*“Тўрт девон бирла назми панж ганж,*

*Даст берди чекмайин андуҳу ранж.*

*Бу беш ганждинким жаҳондир тўло,*

*Ки кўк жавфида доғи йўқтур хало*” (from “Saddi Iskandariy”) [5]

ГУФТОР – 1. сўз, сўзлаш, гапириш (word, to speak,); 2. баён (statement). Example:

*Топти сокин – сокин ул такордин,*

*Содда кўнглум бахра ул гуфтордин.* (from “Lison ut – tayr”)

Ушбу лексема асосида **гуфторлиғ** – сўзлашиш, гапиришлик (*talking, speaking*); **гуфтугузор** – сўзлашиш, сужбат, баҳс (*talking, talk, argument*), **гуфтушунид** – баҳс, мунозара, тотишув (*argument, discussion*); **гуфтушу нуфт** – сўзлашиш, баҳс, мунозара (*talking, argument discuss*) lexemes were created on the basis of the lexeme and actively used during Navai’s period [6].

ЗАРОЙИФ – зебо, гўзал, латиф, камёб (beautiful, smart, charming, rare); words with delicate meanings. Example:

*Жахонда зохир айлаб кўп заройиф,*

*Жахон аҳлин доғи қилди тавойиф* (from “Farhad and Shirin”) [7].

КАЛОМ – гап, сўз (utterance word). The lexeme was taken from Arabic language, which meant a word, utterance and widely used during Navai’s period. Example:

*Дедиким, чун инонмассен каломим,*

*Сенга собит қилай андоқки комим.* (from “Farhad and Shirin”) [8].

ЛАФЗ – 1. сўз, ибора (a word, word group). 2. тил (language). Example:

*Бир – икки лафз дедим ишқидин ўлтурди мени,*

*Магар эмди дегамеи хашрда қолғон алфоз* (from “X a zoyin ul – maoniy”) [9].

The word **лаффоғ** – 1. сўзамол, сўз устаси (*master of oratory*). 2. эзма, серпап (*talkative*) and the word **лоф** – 1. сўз, таъриф, мақтанчоқ (*word,*

*definition, boaster*). 2. *баён, даъво* (*narration, claim*). 3. *лоф, мақтаниш* (*exaggeration, boasting*); *лофиз* – speaking, the man that pronounces that make up the patronymic pair are considered to have relations with *лафз*.

ЛИСОН – тил, суҳан, сўз (language, word). Example:

*Ҳар не ки сенга етар лисон оғриғидин,*

*Билгилки, қатиқ дурур синон оғриғидин* [10].

НУКТА – 1. *нозик ва теран маъноли сўз, ибора*; *ҳазил, мутойиба* (a word with delicate and depth meaning, a word group; joke), 2. *сир, ҳик мат* (secret, saying). We rarely use this lexeme today, but in old Uzbek the following lexeme, with this word were actively used: *нуктагўй – чуқур маъноли сўзлар айтувчи* (*the man who utters words with deep meanings*), *нуктадон – гапдон, сўз нозикликларини тушунувчи, нозикфаҳм; доно, билимдон* (*tattler*); *the man who understands tender sides of words, delicate wise, a learned man* *нуктадонлик – нозик фаҳмлилик, чуқур фикрлилиқ* (*cleverness*), *нуктажў – чуқур маъноли сўзлар ахтарувчи* (*a man who seeks words with deep meanings*); *нукталиқ – донишманд, билимдон, оқил* (*a wise man, erudite*); *нуктаоро(й) – маъноли сўзлар айтувчи, гўзал сўзловчи* (*the man who utters meaning, a master of speaking*); *нуктапайванд – ҳикоячи, сўзловчи* (*a story teller speaker, orator*); *нукта – пардоз – чуқур маъноли чиройли сўзлар айтувчи* (*the man who utters, nice words with deep meanings*), *нуктапардозлиқ – чуқур маъноли сўзлар айтиш қобилияти* (*gift of using words with deep meanings*); *нуктарез – лутғли сўз тарқатувчи, нозик, чуқур маъноли сўзлар айтувчи* (*the man who distributes good tender works*), *нуктарон – чиройли, маъноли сўзловчи* (*the man who uses nice words with deep meanings*), *нуктаронлиқ – нозик маъноли сўз айтишлиқ, сўзга киришиш* (*utterance of words with tender meanings, joining the task*); *нуктасанж – латоғатли гап сўзлаш, синчиклаб – танлаб сўзлайдиган* (*speaking carefully sentences, the man who is*

*good at selecting words*); нуктасаро – маъноли сўзлар айтувчи, гўзал сўзловчи (*the man who uses meaningful and good words in speech a good orator*); нуктатироз – чиройли сўзловчи, гўзал нутқ эгаси (*a good the owner of a nice speech*); нуктафишон – нозик фикрлар айтувчи (*the man who utters tender ideas*) лексемалари фаол қўлланган [11].

НУТҚ – гапириш, сўзлаш қобилияти, гап, калом (*speaking, gift of speaking, sentence, word*). Example:

*Нутқинг сочсун базм аро гавҳар, ё раб,*

*Ёрабки, ижобат айлагил ҳар ё раб* (from “Munshoat”) [12].

ТАКАЛЛУМ – сўз, нутқ (*word, speech*). Мазкур сўз билан боғлиқ ҳолда такаллум айла, такаллум кўргиз, такаллум бошла, такаллум қил лексик бирликларидан кенг фойдаланилган. Example:

*То топибон хуш такаллум тузай,*

*Сўз чамани ичра наво кўргузай* (from “Hayrat ul–abrор”) [13].

ҲАДИС – 1. сўз, калом (*word, phrase*). 2. пайғамбар сўзи (*words of prophet*). 3. ҳикоя, нақл (*a story, legend*). Example:

*Ширин сўз ила халққа марғуб ўлғил,*

*Юмшок де ҳадисингнию маҳбуб ўлғил.* (from “Nazm ul–javohir”) [14].

The main purpose of quoting the lexical units related to language and words in the works of Alisher Navai is to convey to the minds of our youth the noble ideas sung by Navai, to warn them against the dangerous ways of evil, ignorance and evil. The main purpose of quoting the lexical units related to language and words in the works of Alisher Navai is to convey to the minds of our youth the noble ideas sung by Navai, to warn them against the dangerous ways of evil, ignorance and evil. Alisher Navai's ideas on "mass culture" trying to poison our lives, especially the minds of

young people, due to globalization: individualism, violence, immorality, individualism, greed, nationalism, rudeness, rudeness, ignorance, ignorance, etc. helps us. In recent years, the meaning of the lexemes such as selfishness, selfishness, suicide, widely used in Navai's works in explaining to the younger generation the destructive ideas underlying such lexemes as drugs, narcotics, religious extremism, international terrorism, militancy, suicide. it is useful to explain the meanings hidden beneath.

One of the poems of the poet contains the following verse:

*“Ғайрдин кўнглумни соф эттим юзунг акси учун,*

*Ғарчи худбинсен, сенга бўлмас бу кўзгу сори майл.*

Apparently, the word selfish is used here to mean "self-centered, self-centered, arrogant." [15]. The idea in these lines is that at a time when the terrible crisis of so-called "popular culture" is sweeping our youth, changing their appearance, speech and behavior, it is like a warning to the present generation from time immemorial. . Alisher Navai's interpretation of "selfishness" is a manifestation of the spiritual threat.

This can be noted in words that were used in Navai's works *худком* // *худкома-фақат ўз манфаатини кўзловчи* (*the man who thinks of his interest*), *худкомлиғ-фақат ўз манфаатини кўзлаш* (*thinking of only one's interest*), *худнамо//худнамой-шуҳратпараст, ўзини кўрсатишга интил увчи* (*ambitious*), *худнамолик//худнамолиғ-1. худбинлик, шуҳратпар астлик* (*egoist, ambitious*); *2. риёкорлик* (*hypocrisy*), *худоройлик//худоройлиғ-ўзига аро бериш* (*self estimation*), *худпараст-мутакаббир, худбин* (*egoist*), *худпарастлиғ-ўзини ҳаммадан устун билиш, бошқани тан олма слик* (*to feel superior one's other*), *худписанд-ўз манфаатини кўзловчи, худбин, мутакаббир* (*egoist*), *худписандлик-ўзбилармонлик, ўзбошимчалик* (*arbitrariness*), *худрой-ўзбилармон, ўжар, қайсар* (*naughty*), *худройли*

ғ—ўжарлик, ўзбилармонлик (*self assuredness*), худситонлиғ—ўзини мақташ (*self boasting*), худфуруш—ўзини бозорга солувчи, ўзининг баҳосини оширувчи (*overestimating oneself*) there is also this interpretation under such words. Navai writes:

*“Ақли ҳикмат ишидур бўйла маошу ойин,  
Қайта топқай муни ҳар нафспарасту худбин”* [16].

It calls man not to be arrogant, not to go too far, warns us that arrogance is the work of the devil, that great departure (height) leads to ignorance. The content of Navoi's work and the words he utters are an endless source of education for young people. Only a deep study of it, a deep understanding of the essence of Navoi's work, a full understanding of the hidden meanings in the lines and drawing the right conclusions from them will save our youth from the so-called "popular culture" and guide them in the right direction. It is directly part of the great historical period in which our people lived. We need to learn from him. Even today, under the vices of arrogance, conceit, and selfishness, there are ideas that are inherent in "popular culture," such as obscenity, violence, greed, arrogance, and rebellion against the masses. It is necessary to fight them regularly, to constantly strike the roots of the origin with an ax. Navai's work helps us in this. The immortal ideas put forward in the works of the poet, such as patriotism, courage, bravery, diligence, interethnic equality, tolerance, do not lose their significance.

**РЕЗЮМЕ.** Мақолада Алишер Навоий ижодида қўлланган лексик б ирликлар, уларнинг тарихий—этимологик хусусиятлари, тил, сўз билан боғлиқ лексемаларнинг лисоний хусусиятлари ҳақида фикр—мул оҳазалар билдирилган.

**РЕЗЮМЕ.** В статье рассматриваются лексические единицы, употребленные в произведениях Алишера Навоий и их историко–этимологические особенности, в частности лингвистические черты слов, связанных с лексемой «язык» и «слово».

### 3. Conclusion

The article deals with lexical units, their historical–etymological features, linguistic features of the lexemes related with language and word used in A. Navai's creative activity.

Таянч сўз ва иборалар: лексема, луғат, маъно, мазмун, синоним, сўз, тил, тилшунослик, эскирган сўзлар, худбинлик.

Ключевые слова и выражения: лексема, словарь, значение, синоним, слово, язык, языкознание, устаревшие слово, эгоизм.

[ABSTRACT]

## LEXICAL FEATURES OF NAVOI'S PROSE WORKS

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The article highlights the great contribution of the great thinker and poet Alisher Navoi to the old Uzbek literary language on the basis of materials from his works. It is noted that there are 26,052 words in the works of the artist and that no other word or phrase has been used in such a large number of works in any writer or poet in the world.

Абу – ота, атоқли отдан олдин келадиган куня (father, kunya that comes before a proper noun), абушқа – кекса, қари эркак, (old, an old man), авоҳир – бирон даврнинг охири, кейинги пайтлари (end of a period, next time), алҳонсаро – сайроқи (singing), асмо – исмлар (names), бадрақа – ҳайдалган (expelled) бедаранг – тўхтовсиз, тез, тезлик билан (continuously, without stopping, fast), ваҳомат – қўрқинч, ваҳима (fear, panic), гарона – соҳил (bank, seashore), гулбонг – баланд овозда нол а тортиш, фарёд чекиш, хушовоз билан сайраш (groan (moan) in a land voice, singing with a pleasant voice) сингари сўзлар мисолида Навоийнинг сўздан фойдаланиш маҳорати очиб берилган.

Used as a synonym for the word language алфоз: 1. сўзлар, иборалар, жумлалар (words, word combinations, sentences). 2. гапириш у с луб

и, талаффуз(style of speaking, pronunciations). 3 тил(language); гуфтор: 1. сўз, сўзлаш, гапириш(word, to speak,); 2. баён(statement); калом: – гап, сўз(utterance word); лафз: 1. сўз, ибора(a word, word group). 2. тил (language). лисон – тил, сухан, сўз(language, word); нутқ: – гапириш, сўзлаш қобилияти, гап, калом(speaking, gift of speaking, sentence, word); такалум – сўз, нутқ(word, speech) the role of such words in Navoi's work was determined, and the supporting materials from the poet's works were given to them.

худком//худкома – the man who thinks of his interest, худкомлиғ – thinking of only one's interest, худнамо//худнамой – ambitious, худнамолик//худнамолиғ –1. egoist, ambitious; 2. (hypocrisy), худоройлик//худоройлиғ – self estimation, худпараст – egoist the importance of such words in Navoi's work has been determined.

On this basis, it was revealed that Navoi's work is an inexhaustible treasure of the old Uzbek language.

**Key words:** lexeme, dictionary, meaning, content, synonym, word, linguistics, archaic word, egoism

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