



Historical-Functional Characteristics of Uzbek Word Units Like "Science-Enlightenment"

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The ensuing years saw the creation of ample prospects for the resurgence and growth of the cultural and spiritual values shared by the inhabitants of the former Turkestan. There is currently a lot of research being done on the in-depth study of classical sources and their extended research, both in our country and in a number of international circles.

In the 9th-12th and 14th-15th centuries, the East, and particularly the region of Central Asia, is said to have produced two significant scientific and cultural advancements that had a favorable impact on the processes of the Renaissance in other parts of the world. recognized.

The historical era known as the Karakhanid period holds a distinctive position in the history of the Turkic peoples. A number of works reflecting the Turkic language and these peoples' way of life also emerged during this period as a result of the heightened interest in learning about the culture and language of the Turkic peoples. Among these, "Qutudgu bilig" by Yusuf Khos Hajib and "Devonu lug'atit turk" by Mahmud Koshgari stand out.

From a different scientific vantage point, Yusuf Khos Hajib's work "Kutadgu Bilig" provides an opportunity to resolve a number of puzzles that are still unresolved in the field of the history of the development of science, to resolve many contentious issues, to clarify some abstract views, and to draw new conclusions. [2:5].

This work, which tells about the lengthy history and past of our people and demonstrates the great culture of the Turkic peoples, is regarded as a significant source of spirituality, enlightenment, and knowledge.

Numerous scientists have conducted studies on the language aspects of the epic, including K. Karimov, E. Fozilov, Q. Sodikov, H. Dadaboev, F. Abdujabborova, and M. Kholmuradova. These studies provide in-depth knowledge about the work "Kutadgu Bilig" and its lexical and methodological elements.

The lexical units in "Kutadgu bilig" that convey a person's traits, personality, and character were examined in F. Abdujabbarova's study, and they were consistently classified into lexical-semantic groupings. [1:3].

The lexicon of this work is in-depth explored on a historical-etymological and substantive basis in M. Kholmuradova's dissertation.

The book "Qutadgu Bilig" by Yusuf Khos Hajib contains numerous sections that encourage wisdom, counsel, virtue, and enlightenment. For instance:

O'qush ul yulateg qarangqu tuni,

Bilig ul yarug'lug' yarutti sani.

That is:

Uquvdir chirog'dek qorong'i tuni,

Bilimdir yorug'lik, yorigay seni [2:28].

In the paragraph provided, words like learning and knowledge are used, and it is stressed that knowledge is light and that it shines like a lamp in the pitch-black night. We'll focus on the subsequent passage.:

O'qushqa turur bu ag'irliq, etik,

O'qushsiz kishi bir avuchcha yenik.

That is:

Uquv qadru qimmat uchundir kafil,

Uquvsiz kishi bir hovuchcha yengil [3:28].

The great scholar said that learning, information, and knowledge are vitally important for a person's future, whether it be through comprehending, thinking, or the contrary, in the section that is being quoted.

Biligni bedug bil, uqushni ulug',

Bu ikki bedutur udurmish qulug'.

That is:

Bilimni buyuk bil, uquvni chuqur,

Bu ikkisi birla kishi ulg'ayur [3:28].

With the aid of knowledge, educational vocabulary units, and knowledge is equated to large degrees, it is shown how essential thinking and information are for a person's progress, or more specifically, for his perfection.

Yuri ey biligsiz, igingni o'ta,

Biligsiz utunsan, e bilga quta.

That is:

Kel ey nodon, izla bu dardga davu,

Bilimsiz tubandir, qadrli dono [3:28].

It can be observed through the text of the work that the ideas that invite people to acquire knowledge and promote that knowledge and enlightenment are the basis of all good deeds were expressed in very simple and understandable lines even in those times. That is, through the words biligsiz (uneducated, ignorant) and bilga (wise), it is also warned that a person has positive or negative qualities.

In the "Annotated Dictionary of the Uzbek Language" the word bitik is annotated as a homonym, its original meaning is explained as follows:

Bitik – 1. The inscription.

2. Letter, message, work [7:282].

This word is used in specific stylistic contexts and appears to have maintained its textual meaning up to this point.

It is possible to see the active use of vocabulary units connected to science and enlightenment in Mahmud Koshgari's work "Devonu Lug'oti-t-Turk," which is devoted to the study of the comparative-historical aspects of Turkic languages. The work also contains literary fragments that serve as warnings, exhortations, and extolments of learned and erudite individuals as possessors of noble virtues. For example, *bilga (scientist)*, *bilga beg (learned man)*, *bilga (knowledgeable)*, *erdamsizin (unlearned)*, *biliklik kishi (intelligent, scholar, knowledgeable person)* indicating

personal sign; Unique qualities such as o'git (word of the wise), erdam (virtue), bilging (knowledge), erdam (knowledge), ulug (knowledge) are glorified. For example:

*Bilga erig ezgu tutub so'zin eshit,
Erdamini o'graniba ishqqa sura.*

(Respect and listen to the words of knowledgeable and intelligent scientists. Learn and practice their knowledge and skills)[3:102].

The great scholar writes:

Kuchandi bilagim, Yag'udi tilagim, Tilindi biligim.

That is: I strained my wrist, I tired him by writing a lot about science [3:179].

Also:

Ol bilik o'grandi (He learned knowledge and wisdom) [3:82].

Or:

Bitik bitildi (book was written).

It seems that the work uses the variant of the word "book" to write, "to write" to "written" and "to learn" to "learn".

When utilized in M. Koshghari's "Devon" and used to emphasize his positive traits, words and phrases like "bilga" and "bilga bek" conveyed the idea of a scientist who had knowledge. Erdam and bilig were used to convey the notions of wisdom, learning, and virtue.

The units of "science-enlightenment" have received some attention in studies on A. Navoi's writings. For instance, the thematic groups that made up social groups were carefully examined in Z. Isaqova's research on the analysis of lexical units associated to socio-political strata in the work "Majolis un-nafois." It is stated that several words—including calligrapher, afozil, muarrif, mudarris, katib, and muarris—represent intellectuals. [2:13].

In the five-volume "Annotated Dictionary of the Uzbek Language" he is the author of the word calligrapher; husnikhat teacher, a person who writes beautifully clearly; [7:391] has been shown to mean calligrapher.

In this research, personal names such as bookkeeper, muhrdar are also given among the words formed with personal name-forming suffixes.

Also, in the works of A. Navoi, the word knowledge is knowledge, knowledge; used in the sense of mind.

Even today, the word bilig(k) can be found in some artistic texts:

Оллоҳ – бу билигдир, қалбингда аён,

Воқе топмаган дил эркига зомин (И.Отамурод, Довуш).

A. Orazboev, in his research on the lexicon of Ogahi's works, also dwells on the system of terms of science and art. He noted: "Scientific and cultural-educational life has always been one of the components of chronicles. For example, in Ogahi's historical works, we see several vocabulary units that are included in the system of terms of science and art.

For example, as'adi soot is the most favorable and lucky time to do something good in astrology. History is a literary term" [6:16].

Also, A. Ubaidullaev's dissertation on "Lexicographic study of the Turkish dictionary" briefly discusses the units of "science-enlightenment" used in the sources of the 18th century. For example, the word "okumak" means to read. This word is used in the written monuments of the 12th-14th centuries, in particular, in Qutb's epic "Khusrav and Shirin" - to call, to call, to invite, to call; In "Kutadgu Bilig" - to offer; In "Golden light" - offered; In "Sheikh Sulayman Bukhari" - to invite; In

"Tafsir" - shout, call; It is noted that it is used in M. Koshgari and in the current Uzbek language in such meanings as to read. [5:15].

It is crucial to carefully examine the creative talent, extensive investigation, and encyclopedic knowledge of the Eastern intellectuals and thinkers who flourished in the Middle Ages and made a significant contribution to the advancement of global civilisation. Naturally, this places the burden of properly clarifying the meaning of the lexical units provided in the works of our great thinkers on linguists..

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