



 Research Article

SEMANTICS OF WORDS USED IN THE EPIC "HIBAT UL-HAQOYIQ" ACCORDING TO THE RELATIONSHIP OF FORM AND MEANING

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ABSTRACT

In the article, the meanings and etymology of some homonyms, synonyms and antonyms in the work "Hibat ul-haqayq" by Ahmad Yugnaki are highlighted, and a morphological analysis is made.

KEYWORDS

Ahmad Yugnaki, "Hibat ul-haqayq", homonymy, omoform, omolexema, synonymy, antonymy, affixal antonyms, sema, lexeme, lexical unit.

INTRODUCTION

When determining homonymy relations, two sides of language units are taken into account - expression and content plan. Synonymy and antonymy are based on the content plan of language units, while in homonymy the expression plan is the leading one. The plan of expression refers to two aspects: pronunciation, pronunciation (sound expression) and writing (literal expression) [11.5].

The reasons for the appearance of homonyms in the language are different: the pronunciation of words that were pronounced differently and sounded the same in the historical process became compatible with each other as a result of sound exchange or pronunciation change; lexemes borrowed from other languages correspond to words in the native language in terms of pronunciation and spelling; the

separation of polysemous words in the language, etc. [17.539].

Uzbek linguistics has accumulated a certain experience in studying the phenomenon of homonymy, and based on it, we found it necessary to analyze the similar words in the work "Hibatul haqayyq".

There are two types of homonymy: homonyms and omofoms. Homonyms are lexemes of the same form but different (unconnected) meanings. They are also called homonymous omolexes. Homofoms are words that are equivalent only in certain grammatical forms. They are also called omofom omolexes [7.41-42].

In order for two lexical units of the same expression to be considered homonymous omolexes, they must be identical in terms of grammatical formation, and for this they must belong to the same category; if it belongs to a different category, it should be the same in terms of grammatical formation [10.323]. The following homonymous omolexes are visible in the source dictionary, which is the object of research:

1) noun+noun: bash "head": Let's change the nose [8]; bash "wound, injury": Bashak tursa bgtär bgtär aq bashy; kök "original, tag": Take the khuy kerklg of the köki kerklgk; kök "root, vein": it is time to dig up the root of animosity; ata "father": father, mother, nest, this nation; ata «atto, to create»: Ata qyldy shahymggaa bu jumlang; amal "hope, desire": Yima pandym algyl ozatma amal; amal "action": Amal qaydy alim zahid zuhd vida'; tash "stone": Sanurmu eziz qum ushak tash sany; tash "outside": Bakyb tash bezekin körgb sän lû;

2) verb+verb: "to give": Anyı yady birla shakar shahd anı; аня "to understand, to understand, to know": Ukush hush yetitib svzum аня; san- "to give": Sänë sandug'unny musulmanga san; san- "to count": Sanurmu eziz qum ushak tash sany; san- "to think": Sanyb sözlägän әr sözi söz saggy.

In order for two lexical units of the same expression to be considered homofom omolexes, they must be distinguished from the point of view of their grammatical formation. For this, they must have different grammatical forms [10.331]. The following omofom omolexes that occur between several groups of lexemes are expressed in the epic language:

a) noun+verb: ich "inner, inside": Yomakka (yokamakka) is a soft inside; ich-»drink»: Yygar yımäs ichmäs tutar brk any; write "spring, spring": Kigr kgz, kicher summer barur bu umur; yaz- "to write, to spread": Yazar stay strong, only leave again; yaz- "to sin, to make a mistake": Nı yazdy achunga bu sahib unar; kör "open-eyed, seer": Bu achun körgä körgmlgk tashy; kör- "to see": Yëygmädi bardy körgö haliny; mun "root, base": Harislyq qylu (v) mu/v/ muny ezgurek; mun "to be mistaken": Aduv kutsuz achin karybmu munar; tash "stone": Sanurmu eziz qum ushak tash sany; tash "tash": Jafa toldy tashty dëztin ëziz; tgsh "dream": Yaryng'y bulut tek or tgsh tek khaly; tgsh "fall": Rabatka tgsh chchgglgk;

b) noun+adjective: bök "bek, amir": Dad ispahsalar bök gchgn this book; бек «bek, closed»: Keep it closed. cry "disease": cry inconsolably because of stinginess; cry "good, true": Kim ol borchy ërse kishi ol ol;

ygz "face, face": Messengers ørun ygz ol ol ygzrø kun; ygz "superficial": Tolulab këtgrdum mimishtim ygzgg; tañ "interesting, wonderful": Tgngn kêtarið baz yarutur taña; tañ "interesting, wonderful": If you accept, tañ yak bu az hadyany;

v) noun+number: stay "hand": Write stays, runs, only leaves again; stay "piece": Iki stay dinarny ol on stay kylur;

g) noun+verb: kir "dirt": Axylyq kamug washes the dirt of guilt; kir- "to enter": If it dies, it enters the soil;

d) adjective+verb: bgt "whole, complete": Listen bgt to this word kamug tèn tèn tèn; bgt- "to recover, recover": Bashak tursa bgtmæs bgtør aq bashy; tgsh «equal»: in Tgrætmiş yak bil anə tgsh - ñngə; tgsh- "descend": tgshkh chchgglgk tgshkhli to Rabat; long "bottom, low": Knowledge is long without knowledge; long- "to wake up": Aya shak is long in the road;

ye) adverb+noun: yaryn "early": This day is kazgu saqynch yaryn ygk wabal; yaryn "doomsday": Yaryn kobsa bolsun yaranlar bashy;

or) idiom+verb: az "a little" Navadir sözgg az bulur azl ökgsh; az- "to go astray, to be mistaken": Takabbur libasyn kiyib az salyn; kach "many, abundant": Ėshit ėmdi kach bayt habib fazlytyn; run "run away": Write stay, run away, leave again, run away;

j) modal word+verb: bar "there is": This is the world; bar- "to go": Эри bardy kaldy кырыг тэк ieri.

z) number+verb: kary "old, unit of measure": Karyga kanar am kagyka kirgr; kary- "to grow old": the trace of Harislyq karymas karyb.

It is clear from the above that in the work "Hibat ul-haqayq" the phenomenon of homonymy is one word group (noun+noun, verb+verb) and several word groups (noun+verb, noun+adjective, noun+verb, adjective+verb, adjective+verb, adjective+noun, modal word+verb, number+verb) and new lexical units according to language laws served to enrich with meaning.

Synonymy. Synonyms are words that have different pronunciations and spellings, have the same (general) unifying meaning, and differ from each other in a number of features, such as subtlety of additional meaning, emotional color, and use. . A group of words connected with such a common meaning makes up synonymous lines. Synonymous strings can consist of two or more lexemes [19.3]. In a word, synonyms are a specific system of lexical units connected on the basis of a specific semantic relationship [14.3].

Synonymy of language units, including lexemes, usually means that they have the same or similar meaning. But having the same meaning and being close to each other according to the meaning are mutually different phenomena. Therefore, the combination of "same meaning" and "close to each other" cannot be indifferently applied to the same phenomenon, in particular, synonymy. Because clearly defining the essence of this phenomenon prevents imagination. Therefore, it is necessary to choose one of them, determine the one that correctly expresses the essence of the



phenomenon and apply it [19.124]. Synonyms consist of words within the same category that are used in the same language at the same time. They are enriched by acquiring words from a foreign language, from dialects to a literary language [9.214].

A number of works on the research of synonyms in Turkology and other languages have been carried out, and they are particularly noteworthy in the study of meaningful lexemes in the vocabulary of the work "Hibat ul-haqayq". Most of the synonyms mentioned in the epic were formed by means of Turkish words, which created synonymous lines during their use. Borrowed words, which entered the vocabulary of Turkic languages in different ways, ensured the expansion of these synonymous lines. Therefore, synonymous words and synonymous lines forming two or more lexical units can be recognized as sources of language enrichment. Meaningful lexemes used in the studied source are genetically divided into Turkic and borrowed: Arabic and Persian layers.

1. Synonymy of Turkish words. A noteworthy feature is that one concept is expressed using two or more Turkish words in the composition of lexemes used in the epic. The phenomenon of synonymy in the work, which is the object of research, took place within the following word groups:

a) noun: el - bozun "people"; ilig - kol "hand"; emgäk - qîn "hardship"; kñul - rootless "chest"; goodness - cry "goodness"; čığaylıq - yakluğ "poverty"; izi - ugan "god"; izi - bayat "god";

karavaş - slave "slave"; azuq - aş - yegü "food"; husband - person "human"; ešlik - friendship "friendship"; artut - part "gift"; biš - yemiš "fruit"; kezim - ton "clothing"; baylıq - mälliq "wealth"; yağluğ - čığaylıq "poverty"; saqînç - gazğu "sorrow"; sağ - oñ "right"; tamag - aš "food";

b) quality: ezgü - yig "good"; esiz - evil "evil"; small - small "small"; yıraq - yzak "far away"; asiğ - ötrü(v) "profit"; yıraq - yzak "far away"; qarî - koča "old"; dirty - asiğsiz "dirty, dirty"; koni - kertuv "correct"; тыты - тыгел "whole, complete"; yalıñ - ofrag "naked";

c) verb: ay- - sözlä- "to speak"; berkit- - yap- "to hide"; back- - izlä- irtä- "to search"; qat- - sal "to put"; az- - eksil- "to decrease"; kap- - tur- "to stand"; baq- - kör- "to see"; čal- - čökär- "overturn"; yaz- - bitî- "to write"; ker- - yaz- "to see, to write"; az- - mun- "to be mistaken"; čal- - sal- "to throw away"; sa- - saqîn- "to think"; te- - ayt- "to speak"; tilä- - sor- "to ask"; bič- - kes- "to cut";

g) ravish: ötrü - sora "after"; köp - üküš - telim "a lot"; tüš - teñ "equal"; üküš - kač "many"; more - köp "many"; evä - Turk "fast"; uzala - taba "toward".

2. Synonymy of Turkish and foreign words. Turkish and other language cognates of lexical units are used together in the epic under study. Words borrowed from Arabic and Persian served to fill the group of lexemes with a certain meaning:

a) synonymy of Turkish and Arabic words: tañ - ajab "to be surprised"; kiši - ādam "person"; then



- *ħırp* "it's over"; *iş* - action "work"; *yazuq* - *ayb* "sin"; *emgäk* - *azāb* "trouble"; *emgäk* - labor "difficulty"; *emgäk* - *vabāl* "hardship"; *bozun* - folk "the people"; *el* - folk "the people"; *böläk* - gift "gift"; *artut* - gift "gift"; *böläk* - *ehsān* "gift"; *artut* - *ehsān* "gift"; there is - *şārāb* "may"; *eş* - *habib* "friend"; *gazğu* - *ram* "sorrow"; *gazğu* - *aza* "sorrow"; *kezim* - *libas* "clothing"; *Izi* - *Haq* "God"; *Izi* - *Malik* "God"; *Izi* - *Hālik* "God"; *Ugan* - *Malik* "God"; *Uğan* - *Hālik* "God"; *înanç* - *îtiqād* "belief"; *koni* - the truth is "correct"; *körk* - *jamāl* "beautiful"; death - *ajal* "death"; *tawar* - *māl* "goods, goods"; *qīliq* - verb "character"; *uluğ* - *majd* "big"; *ög* - *madh* "praise"; evil - *sharri* "bad"; *ög* - *hamd* "praise"; *tat* - *maza* "taste"; *sanagh* - *hisāb* "account"; *küç* - power "power"; *indinlik* - *tavāzi'* "humility"; *barliğ* - *dunyā* "universe"; *süçük* - sugar "sweet"; *bayliq* - state "wealth"; *esān* - *salām* "hello"; *yanut* - answer "answer"; *yağī* - *aduv* "enemy"; joy - *farrah* "joy"; *suq* - greedy "greedy"; *gazğu* - *sad* "sorrow";

b) synonymy of Turkish and Persian words: *eş* - *yār* "friend"; *eş* - *dost* "friend"; *yağī* - *duşman* "enemy"; *miñ* - Khazarian "thousand"; *tatiğ* - delicious "tat"; *kün* - *roz* "day"; secret - *rāz* "secret"; *ağu* - poison "poison"; *ertäm* - *ādāb* "decency"; *esiz* - bad "bad"; *bayliğ* - *ganj* "wealth"; *em* - *darmān* "remedy"; *suq* - *nākas* "greedy"; *qīliq* - *xui* "act"; *yig* - *xyu* "good"; *guy* - *juvān* "young"; *qalī* - if "if"; *em* - *şifā* "treatment";

c) synonymy of Arabic words: *ajab* - *badi'* "to be surprised"; *riyat* - folk "the people"; *jabr* - *jafā* "suffering"; state - *māl* "wealth"; *hukm* - *amr* "order"; *malik* - "god" of creation; *mu'min* - muslim "person in Islam"; *ayb* - *wabāl* "sin"; *zāhid*

- *zuhd* "one who prays"; *zāhid* - *ābid* "one who prays"; *adāvat* - *advan* "enmity"; *jād* - *akhiy* "generous"; *sakhāvat* - cabbage "generosity"; suffering - trouble "difficulty"; *azāb* - trouble "trouble"; *madh* - *sanā* "praise"; *tamam* - *ākhir* "the end"; honey - *shahd* "sweet"; *madh* - *hamd* "praise"; *ehsān* - gift "gift"; power - power "power";

g) synonymy of Arabic and Persian lexemes: *habib* - *dost* "comrade"; *aduv* - *duşman* "enemy"; *malik* - *şāh* "king"; *sir* - *rāz* "secret"; *adl* - *dād* "justice"; *ālim* - *dānā* "mind"; flavor - taste "justice"; advice - *pand* "fertilizer"; *sadat* - happiness "happiness"; *fāriğ* - *āzād* "free"; verb - *huy* "character"; *khirad* - *huş* "white";

d) synonymy of Persian words: *dost* - *yār* "comrade";

e) synonyms of Turkish, Arabic and Persian words: *eş* - *habib* - *dost* "friend"; *yağī* - *aduv* - *duşman* "enemy".

Antonym. Since antonymy is a concept that reflects the conflict of meaning in words, it should be considered as an antonym, regardless of whether it is given by one word or by many words [18.35]. At the same time, the principle of the logical center should be used to determine whether it is an antonym - an assumed point or intermediate concepts between concepts expressed by two antonyms [13.9]. Antonyms belong to the same word group. Antonym is a semantic relationship of words with opposite meanings. Therefore, the phenomenon of antonymy occurs in the lexical paradigm and the group of synonymous lexemes, i.e., through the

semantic relationship of lexemes, as in the phenomenon of synonymy. With this feature, pairs of lexemes with opposite meanings also form a lexical system. It differs from other types of lexical-semantic groups by two main features: 1) it consists of two components; 2) components are in a relationship of mutual contradiction [19.131]. Antonyms, on the one hand, reveal the original meaning of words, and on the other hand, they help to determine their multiple meanings. Lexemes with opposite meanings help to compare and contrast objects, events and their signs in speech, and to effectively and clearly express our thoughts and feelings [6.74].

Most of the antonyms mentioned in the work "Hibat ul-haqayq" are mainly Turkish, which created a series of words with opposite meanings. The proper words provided the expansion of these lines. On the basis of our research, it became clear that in the system of lexical units used in the monument, conflicting meanings are expressed using one- and two-syllabic words, which are composed of Turkish and borrowed: Arabic, Persian layers. The following antonymic pairs are a clear proof of this.

1. Antonyms of Turkish words:

a) lexical antonyms. The grouping of lexemes (sememes) based on the meaning of mutually contradictory meanings is called lexical antonymy [16.121]. The lexical antonyms used in the epic consist mainly of nouns, adjectives, adverbs and verbs:

1) antonymy of words denoting the name of an object: bek "bek" - kul "slave"; bek "back" -

karavaş "slave"; yağı "enemy" - eş "comrade"; bay "rich" - чигай "poor"; kün "day" - tün "dark"; tooth "woman" - husband "man"; ata "father" - ana "mother"; qız "girl" - oğul "son"; ölüğ "dead" - tirig "alive"; baş "head" - azak "leg"; noun "fire" - suw "water"; alım "receiver" - berim "giver, debtor"; oñ "right" - soñ "left"; sevinč "joy" - kazgu "sorrow"; iç "inside" - taş "outside"; sevinč "joy" - saqînč "sorrow"; baylıq "wealth" - chığaylık "poverty"; asra "bottom" - yukar "ust"; езгюлюк "goodness" - езулик "evil"; yigil "goodness" - ezizil "badness"; yig "illness, pain" - em "treatment";

2) antonymy of words expressing a characteristic: qarī "old, old" - yaş "young"; qarī "old, old man" - yug "young"; koča "old, old" - yaş "young"; koča "old, old man" - yug "young"; yakın "near" - وصق "far"; yaqîn "near" - yîraq "far"; улуг "big, big" - чичи "small"; улуг "big, big" - ушак "small"; kiz "expensive" - chuçu "cheap"; koni "true" - lygan "lie"; kertuv "true" - lyan "lie"; soft "soft" - katığ "hard"; keñ "wide" - tar "narrow"; ačığ "bitter" - süçük "sweet"; kir "dirt" - ariğ "clean"; ezgü "good" - vazü "bad"; kol "hand" - azak "leg"; qazı "lower" - uzuk "top";

3) antonymy of words denoting status: bar "there is" - yak "no"; az "little" - üküş "many"; az "little" - telim "many"; az "little" - kač "many"; öñ "before" - then "after"; öñ "before" - ötrü "after";

4) antonymy of lexemes denoting concepts related to action and activity: bar- "to go" - kel- "to come"; art- "to increase" - tuşür- "to lower"; qur- "build" - arta- "destroy"; kir- "enter" - čiq- "exit"; al- "to take" - ber- "to give"; saç- "to scatter" - ter-



"to gather"; tur- "to stand" - yat- "to lie down"; kop- "to stand" - yat- "to lie down"; tök- "to pour" - sal- "to put"; aç- "to open" - beklä- "to close"; yaz- "to spread" - yığ- "to collect"; ket- "to go" - kel- "to come"; ket- "to leave" - kal- "to stay"; uç- "to fly" - kan- "to land";

b) affixal antonyms. In the epic, you can also find antonymous lexemes that are basically the same, but formed with the help of formative affixes. Such words with contradictory meanings are characteristic of the adjective group, -liq/-lik//liğ/-lig; -siz/-siz// -suz/-süz are formed by suffixes. In Uzbek linguistics, there are different views on whether adjectives formed from nouns with the affix -li and -siz are antonyms or not antonyms. B. Isabekov and G. Musaboev noted that adjectives formed by means of these additions cannot be antonyms. In the introduction of the "Annotated dictionary of antonyms of the Uzbek language" it is stated that they form antonyms from the same root [9.220]. According to Professor M. Mirtojiev, in the Uzbek language, antonyms are formed from the same root with the help of antonymic affixes. In addition, it is known that T. Mullayev analyzed the pair of words intelligent and unintelligent based on the differential-semantic method and proved that they are mutually antonyms. Because the meaning of the word "smart" includes the meaning of "sharp thinking activity", and the meaning of the word "unwise" includes the meaning of "weak thinking activity". The first and second semes of their semes are common, and the third semes are opposite. If this contradiction in the expression of semes indicates antonymy, the

commonality between semes means that the semantic field of antonyms is the same [16.223-224]. Based on our research based on these considerations, it was found that the following affix antonyms are used in the epic language: arıgliq "clean" - arıgsız "dirty"; asıgliq "useful" - asıgsız "useless"; bahāliq "priced" - bahāsiz "priceless"; wafāliq "faithful" - vafāsiz "unfaithful"; biliglig "knowledgeable" - bilig "ignorant, ignorant"; korkluk "beautiful" - korkless "ugly"; tatliğ "delicious" - tatliğsiz "tasteless, tasteless"; yollugh "lucky" - yolluz "unlucky"; kutluğ "happy" - kutsuz "unhappy".

2. Antonyms of Turkish and Arabic words:

lexical antonyms: sevinç "joy" - ram "sorrow"; bek "closed" - āškāra "open"; berk "closed" - āškāra "open"; eš "friend" - aduv "enemy"; ešlik "friendship" - adāvat "enmity"; ezgü "good" - bida' "bad"; lie "lie" - truth "truth"; lie "lie" - haq "truth"; yašru "hidden" - āškāra "open"; koni "truth" - kuzaf "lie"; small "small" - majd "big, big"; emgāk "trouble" - rāhat "pleasure"; indin "humble" - arrogant "conceited"; baş "beginning" - akhir "end"; baş "beginning" - tamam "end"; ačiq "bitter" - sugar "sweet"; yig "sick" - šifā "healing"; bay "rich" - gharib "stranger".

3. Antonyms of Turkish and Persian words:

lexical antonyms: bulun "captive" - āzād "free"; qarabaš "current" - qul "slave"; yaği "enemy" - dost "friend"; tün "night" - roz "day"; eš "friend" - enemy "my enemy"; ezgü "good" - bad "bad"; qarī "old" - juvān "young"; yeg "good" - bad "bad"; tikān "thorn" - gul "flower"; long "ignorant" - dānā "wise"; qul "slave" - šāh "king".

4. Antonyms of Arabic words:

lexical antonyms: ālim "scholar, educated person" - jāhil "ignorant, uneducated"; halāl "halal" - harām "forbidden"; bakhil "stingy" - jad "generous"; khasis "stingy" - ahij "generous"; khasis "stingy" - jad "generous"; jāhil "ignorant" - dānā "intelligent"; tavazi' "humble" - arrogant "condescending"; jāhil "ignorant" - fāzil "virtuous".

5. Antonyms of Arabic and Persian words:

lexical antonyms: habib "friend" - duşman "enemy"; jāhil "ignorant" - dānā "intelligent"; sāfiḥ "ignorant" - dānā "intelligent".

6. Antonyms of Persian words:

lexical antonyms: dost "friend" - duşman "enemy".

Based on the research, homonymous omolexems (noun+noun, verb+verb), homoform omolexems (noun+verb, noun+adjective, noun+number, noun+verb, adverb+verb) are actively used in the epic. it became clear. This, in turn, is due to the fact that homonymy is a very old phenomenon, in a word, the phenomenon of homonymy is characteristic of the language of written sources of the 12th-13th centuries and arose as a result of the similarity of lexemes.

Synonymous lines consisting of two and three words are used in the work "Hibat ul-haqaiq". Based on the analysis of the Turkish and native lexemes in it from the point of view of synonymy, I am sure that the words of another language, that is, Arabic and Persian, have a special position in

the language of the epic, as well as the use of synonymous lines. In general, the phenomenon of synonymy does not allow repetitions, it allows to express the idea clearly, figuratively and colorfully.

It can be said that the antonymic lines related to the noun, adjective, adverb and verb word groups played an important role in increasing the artistic and descriptive characteristics of the studied source. Also, along with lexical antonyms, in the monument there are adjectives -līq/-lik// līg/-lig, formed from other roots and from one root; Affixal antonyms formed by adding -siz/-siz// -suz/-süz are also found. This shows the importance of words with opposite meanings in determining the essence of lexical units and the antiquity of this phenomenon. In this way, the lexical-semantic relations in the epic dictionary are realized on the basis of the general laws of lexical development.

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