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Paradigmatic Relationships In The Dictionary Of "Hibatul Haqiq"

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ABSTRACT

In the article, the lexical-semantic relations in the dictionary of the epic "Hibatul-haqaiq" are based on the general laws of lexical development, as well as homonymous lexemes, synonymous lines, antonymous lines, as well as other memorable lexicons. paradigmatic relationships related to affixal antonyms are highlighted.

Keywords:

Ahmad Yugnaki, "Hibatul Haqiq", vocabulary, homonymy, synonymy, antonymy, lexical antonyms, affixal antonyms, lexical unity.

In world linguistics, the formation and development of the Turkic languages, historical lexicology and terminology are studied as one of the most pressing problems. The development of a poet's or writer's vocabulary in accordance with the requirements of diachronic linguistics is the basis of research in this area. The linguistic heritage of the thinkers, who took a leading position in a certain literary environment, and made a great contribution to the development of artistic and aesthetic thinking and literary language, and the study of the secrets of their linguistic skills, draws practical conclusions for linguistics.

Extensive work is being carried out in our country on the great spiritual heritage of our people, the objective study of its rich history, the deep understanding of our invaluable national values. "The history of the Uzbek language, which belongs to a large family of Turkic languages, is closely connected with its centuries-old past, its aspirations, aspirations, victories and victories. Our ancestors used to speak to the world through

their native language. In this language, they created great examples of culture, great scientific discoveries, masterpieces of art. " In this sense, the study of the lexicon of Ahmad Yugnaki's book "Hibatul Haqiq", one of the great treasures of the spiritual heritage of our people, reveals the wide potential of the Turkic languages, in particular, the Uzbek language. It is important to analyze their attitudes and speech skills.

In order for the same two lexical units of expression to be evaluated as homonymous homolexems, they must be identical in terms of grammatical formation, for which they must belong to the same category; if they belong to a different category, they must be the same in terms of grammatical formation. The following homonymous homolexems are observed in the source dictionary taken as the object of research:

1) **noun+noun**: **баш** «head»: *Бурун башқа бөркни кэйәр баш кэрәк¹*; **баш** «wound, trauma»: *Башақ турса бүтмәс бүтәр оқ башы*; **көк** «original, true»: *Көки көрклүк эрниң хуйы керклүк ол*; **көк** «root, vein»: *Адават көкини қазыб кәс кечүр*; **ата** «father»: *Ата бир ана бир уйалар бу халқ*; **ата** «create, formate»: *Ата қылды шақымға бу жумланы*; **амал** «hope, desire»: *Йимә пандым алғыл озатма амал*; **амал** «action»: *Амал қойды алим захид зухд видағ*; **таш** «stone»: *Санурму эзиз қум ушақ таш саны*; **таш** «excerpt, besides»: *Бақыб таш бәзәкин көрүб сән муңа*;

2) **verb+verb**: **аңа** «forgive»: *Аның йады бирлә шакар шаҳд аңа*; **аңа** «understand, comprehend, know»: *Укуш хуш йәтитиб сөзумни аңа*; **сан-** «forgive»: *Сәңә сандуғуңны мусулманға сан*; **сан-** «count»: *Санурму эзиз қум ушақ таш саны*; **сан-** «think, descant»: *Саныб сөзләгән әр сөзи сөз сағы*.

In order for the same two lexical units of expression to be evaluated as homoform homolexemas, they must differ in terms of grammatical formation. To do this, they must have different grammatical forms². The following homoform homolexemas occurring between several series of lexemes are expressed in the epic language:

a) **noun+verb**: **ич** «in, inside»: *Йомаққа (йоқомаққа) йумшақ ичи бор ағу*; **ич-** «drink»: *Йығар йәмәс ичмәс тутар бәрк аны*; **йаз** «spring»: *Кәлүр күз, кәчәр йаз барур бу умур*; **йаз-** «write, spread»: *Йазар қол қучар тәк йана тәрк қачар*; **йаз-** «sin, make a mistake»: *Нә йазды ачунға бу саҳиб унар*; **көр** «open-eyed, seer»: *Бу ачун көр әргә көрүмлүк ташы*; **көр-** «see»: *Йәйүмәди барды көрүң ҳалины*; **мун** «basis, fundamental»: *Ҳарислық қылу (в) му/в/ муны эзгүрәк*; **мун** «to be mistaken»: *Адув қутсуз ачун қарыбму мунар*; **таш** «stone»: *Санурму*

эзиз қум ушақ таш саны; **таш** «inundate»: *Жафа толды ташты дәңизтин эзиз*; **түш** «dream»: *Йарынғы булут тәк йа түш тәк халы*; **түш** «to drop»: *Рабатка түшүгли түшәр көчгүлүк*;

b) **noun+adjective**: **бәк** «ameer»: *Дад иснаҳсалар бәк үчүн бу китаб*; **бәк** «closed»: *Сәнә ҳасрат ол бәк тутуб турдуруң*; **йиг** «disease»: *Бахиллық оталаб оңалмас йиг ол*; **йиг** «good, well»: *Ким ол борчы эрсә киши йиг ол*;

йүз «face, image»: *Расуллар өруң йүз ол ол йүзрә кун*; **йүз** «superficial»: *Толулаб кәтүрдүм кәмиштим йүзүг*; **таң** «interesting, exciting»: *Түнүн кәтәриб баз йарутур таңа*; **таң** «interesting, exciting»: *Қабул қылса таң йоқ бу аз ҳадйаны*;

c) **noun+ quantity**: **қол** «hand»: *Йазар қол қучар тәк йана тәрк қачар*; **қол** «piece»: *Ики қол динарны ол он қол қылуғ*;

d) **noun+verb**: **кир** «dirtiness»: *Ахылық қамуғ айб кирини йуйур*; **кир-** «come in»: *Өлуб йитсә тунрақ ичигә кириб*;

e) **adjective+verb**: **бүт** «entire, whole»: *Әшит бүт бу сөзгә қамуғ тәң-дә тәң*; **бүт-** «recover, get better»: *Башақ турса бүтмәс бүтәр оқ башы*; **түш** «equal»: *Түрәтмишдә йоқ бил аңа түш – тәңә*; **түш-** «drop, decrease»: *Рабатка түшүгли түшәр көчгүлүк*; **узун** «mean-spirited»: *Биликни биликсиз узун нә қылуғ*; **узун-** «wake up»: *Айа шак йолыда йәлигли узун*;

f) **adverb+noun**: **йарын** «early»: *Бу кун қазғу сақынч йарын йүк вабал*; **йарын** «doomsday»: *Йарын қобса болсун йаранлар башы*;

g) **adverb+verb**: **аз** «little»: *Навадир сөзүг аз булуғ азл өкүш*; **аз-** «make a mistake»: *Такаббур либасын кәйиб аз салын*; **қач** «full, abundant»: *Әшит әмди қач байт ҳабиб фазлытын*; **қач** «escape»: *Йазар қол қучар тәк йана тәрк қачар*;

h) **modal word+verb**: **бар** «have»: *Бу кун бар йарын йоқ бу дунйа нәңи*;

бар- «go»: *Әри барды қалды қуруғ тәк йәри*.

i) **number+verb**: **қары** «old, unit of measurement»: *Қарыға қонар ам қафасқа*

¹ Examples are taken from the text of Kazakboy Mahmudov's book "On the work of Ahmad Yugnaki" *Hibatul haqoyiq* "" (Tashkent: Fan, 1972).
Rahmatullaev Sh. Turkish layer of the Uzbek language dictionary - T.: University, 2001. - B. 331.

кирүү; **қары-** « get older »: *Харислық қарымас изиси қарыб.*

It is clear from the above that in the work "Hibatul Haqiq" the phenomenon of homonymy is a single word group (noun + noun, verb + verb) and several word groups (noun + verb, noun + adjective, noun + verb, adjective + verb, adverb + verb, adverb + noun, modal word + verb, number + verb) and served to enrich lexical units with new meanings in accordance with the rules of language.

Synonymy. Most of the synonyms mentioned in the epic are derived from Turkish words, which formed synonymous lines during use. Conjunctions, which in different ways became part of the Turkish dictionary, provided an expansion of these synonymous lines. Therefore, synonyms consisting of synonyms and two or more lexical units can be recognized as sources of language enrichment. Semantic lexemes used in the studied source are genetically divided into Turkish and Arabic: Persian and Arabic.

1. Synonymy of Turkish words. It is noteworthy that in the composition of the lexemes used in the story, the concept of a bit is expressed by two or more Turkish words. In the work under study, the phenomenon of synonymy took place within the following phrases:

a) **noun:** el – bozun « people »; ilig – qol « Hand »; emgāk – qin « difficulty »; könül – köküz « chest »; ezgölük – yiglik « kindness »; čigayliq – yoqluğ « poverty »; izi – uğan « god »; izi – bayat « allah »; qaravaš – qul « slave »; azuq – aš – yegü « meal »; er – kiši « human »; ešlik – dostluq « friendship »; artut – böläk « gift »; biš – yemiš « fruit »; kezim – ton « clothes »; bayliq – mälliq « wealth »; yoqluğ – čigayliq « poverty »; saqinč – qazğu « distress »; sağ – oñ « right »; tamağ – aš « meal »;

b) **adjective:** ezgü – yig « good »; esiz – yavuz « bad »; kičik – ušaq « small, little »; yiraq – uzaq « far »; asiğ – ötrü(v) « profit »; yiraq – uzaq « long »; qarī – qoča « old »; kir – asiğsiz « dirty, mess »; köni – kertüv « correct »; bütün – tügäl « entire, whole »; yaliñ – ofrağ « naked »;

c) **verb:** ay- – sözlä- « speak »; berkit- – yap- « hide in »; arqa- – izlä- irtä- « search »; qat- – sal « put in »; az- – eksil- « decrease »; qop- – tur- « stand »; baq- – kör- « see »; čal- – čökär- « depose »; yaz- – biti- « write »; ker- – yaz- « expand »; az- – mun- « to be mistaken »; čal- – sal- « cast »; sa- – saqin- « get married »; te- – ayt- « talk, say »; tilä- – sor- « ask »; bič- – kes- « cut »;

d) **adverb:** ötrü – soñra « after »; köp – üküš – telim « a lot of »; tüš – teñ « equal »; üküš – qač « many »; artuq – köp « abundance »; evä – tärk « fast »; uzala – taba « direction ».

2. **Synonymy of Turkish and colloquial words.** In the studied epic, lexical units of meaning in Turkish and other languages are used together. Words borrowed from both Arabic and Persian have to some extent served to fill a group of meaningful lexemes:

a) **Synonymy of Turkish and Arabic words:** tañ – ajab « to be surprised »; kiši – ādam «human»; keyin – āxir « end »; iš – amal « work »; yazuq – ayb « sin »; emgāk – azāb « difficulty »; emgāk – zahmat « hardship »; emgāk – vabāl « hassle »; bozun – xalq « nation »; el – xalq « public »; böläk – hadiyya « gift »; artut – hadiyya « present »; böläk – ehsān « beneficence »; artut – ehsān « alms-deed »; bor – šarāb « may »; eš – habib « friend »; qazğu – ğam « sadness »; qazğu – aza « distress »; kezim – libas « clothes »; İzi – Haq « ALLAH »; İzi – Malik « GOD »; İzi – Xāliq « ALLAH »; Uğan – Malik « GOD »; Uğan – Xāliq « ALLAH »; inanč – e'tiqād « belief »; köni – haqiqat « correct »; körk – jamāl « beauty »; ölüm – ajal « death »; tawar – māl « product »; qiliq – fe'l « character »; uluğ – majd « big »; ög – madh « praise »; yavuz – šarri « bad »; ög – hamd « commendation »; tat – maza « taste »; sanağ – hisāb « score »; küč – quvvat « strength »; indinlik – tavāzi' « humbly »; barliğ – dunyā « universe »; süčük – šakar « delicious »; bayliq – davlat « wealth »; esān – salām « hello »; yanut – juvab « answer »; yaği – aduv « enemy »; sevinč – farrah « joy »; suq – xasis « greedy »; qazğu – hasrat « distress »;

b) **synonymy of Turkish and Persian words:** eš – yār « friend »; eš – dost « friend »; yağī – duşman « enemy »; miñ – xazār « thousand »; tatığ – maza « taste »; kün – roz « day »; sir – rāz « secret »; ağu – zahar « poison »; ertām – ādāb « morality »; esiz – bad « bad »; bayliğ – ganj « wealth »; em – darmān « treatment »; suq – nākas « greedy »; qīliq – xuy « mannerism »; yig – xuş « good »; yigit – juvān « young »; qalī – agar « if »; em – šifā « treatment »;

c) **Synonyms of Arabic words:** ajab – badi' « surprised »; raiyat – xalq « people »; jabr – jafā « suffering »; davlat – māl « wealth »; hukm – amr « command »; malik – xāliq « god »; mu'min – musulmān « muslim »; ayb – vabāl « sin »; zāhid – zuhd « prayer »; zāhid – ābid « prayer »; adāvat – advan « hostility »; jād – axiy « generous »; saxāvat – karam « generosity »; ranj – zahmat « difficulty »; azāb – zahmat « difficulty »; madh – sanā « praise »; tamām – āxir « end »; asal – šahd « delicious »; madh – hamd « praise »; ehsān – hadiya « gift »; qudrat – quvvat « strenght »;

d) **Synonyms of Arabic and Persian lexemes:** habib – dost « friend »; aduv – duşman « enemy »; malik – šāh « king »; sir – rāz « secret »; adl – dād « justify »; ālim – dānā « wise »; lazzat – maza « falvor »; nasihat – pand « edification »; sa'dat – baxt « happiness »; fāriğ – āzād « independent »; fe'l – xuy « character »; xirad – huş « white »;

e) **synonym of Persian words** dost – yār « friend »;

f) **Synonyms of Turkish, Arabic and Persian words:** eš – habib – dost « friend »; yağī – aduv – duşman « enemy ».

Antonyms. Most of the antonyms in Hibat al-Haqiqi are mainly Turkish, forming a series of contradictory words. The conclusions envisage the expansion of these areas. Based on our research, we found that in lexical units used in memory, opposite meanings are expressed in one or two syllables: The following antonym pairs are clear evidence of this.

1. Antonyms of Turkish words:

a) **lexical antonyms.** The formation of lexemes (sememas) based on interconnected meanings is called lexical antonymy. The lexical antonyms used in the epic are mainly related to the categories of noun, adjective, adjective, and verb:

1) **antonymy of words denoting the name of an object:** bek «бек» – qul « slave »; bek «бек» – qaravaş « slave »; yağī «душман» – eš « friend »; bay « the rich » – čığay « the poor »; kün « day » – tün « night »; tişi « woman » – er « man »; ata « father » – ana « mother »; qiz « girl, daughter » – oğul « son »; ölü « dead » – tirig « alive »; baş « head » – azaq « leg »; ot « fire » – suw « water »; alim « recipient » – berim « lender, debtor »; oñ « right » – soñ « left »; sevinč « joy » – qazğu « distress »; iç « in, inner » – taş « out »; sevinč « joy » – saqinč «miserable »; bayliq « wealth » – čığayliq « poverty »; asra « bottom » – yuqar « top »; ezgülük « goodness, kindness » – esizlik « evil »; yiglig « goodness » – esizlik « evil »; yig « ill, pain » – em « treatment »;

2) **antonyms of words denoting a character:** qarī « old » – yaş « young »; qarī « old » – yigit « yosh »; qoča « old » – yaş « young »; qoča « old » – yigit « young »; yaqin « near » – uzaq « far, long »; yaqin « close » – yıraq « long »; uluğ « elder » – kiçik « young, small »; uluğ « elder » – uşaq « young, small »; qiz « expensive » – uçuz « cheap »; köni « truth » – yalğan « lie »; kertüv « truth » – yalğan « lie »; yumşaq « soft » – qatığ « hard »; keñ « wide » – tar « narrow »; ačığ « bitter » – süçük « mild »; kir « dirty » – ariğ « clean »; ezgü « good » – yavuz « bad »; qol « hand » – azaq « leg »; qozī « bottom » – ozuq « top »;

3) **antonyms of status words:** bar « have » – yoq « absence »; az « little » – üküş « a lot »; az « little » – telim « a lot »; az « little » – qač « a lot »; öñ « before » – keyin « after »; öñ « before » – ötrü « after »;

4) **antonyms of lexemes denoting concepts related to action and activity:** bar- « have » – kel- « come »; art- « to ship » – tüşür- « unload »; qur- « build » – arta- « demolish »; kir- « come in » – čiq- « go out »; al- « bring » – ber- « give »; sač- « shave » – ter- « pick »; tur- «

stand, wake » – yat- « lie down »; qop- « stand, wake » – yat- « lie down »; tōk- « shave » – sal- « put »; ač- « open » – beklā- « close »; yaz- « spread » – yığ- « pick »; ket- « go » – kel- « come »; ket- « leave » – qal- « stay »; uç- « fly » – qon- « land »;

b) affixal antonyms. In the epic, one can also find antonymous lexemes that are basically the same, but formed using constructive affixes. Such contradictory words belong to the adjective category, -liq / -lik // liğ / -lig; -siz / -siz // -suz / -süz. In Uzbek linguistics, there are different views on whether the adjectives formed from the words in the category of nouns with the affixes -li and -siz are antonyms or antonyms. B.Isabekov and G.Musaboev noted that the adjectives formed by these additions cannot be antonyms. In the introductory part of the "Explanatory dictionary of antonyms of the Uzbek language" it is stated that they form antonyms from a single core. According to Professor M. Mirtojiev, in the Uzbek language, antonyms are formed using antonyms from affixes. In addition, T. It is known that Mullaev analyzed the pairs of intelligent and irrational words on the basis of the differential-semantic method and proved that they are mutually antonyms. Because the semantics of the word smart include the semantics of "sharp thinking activity" and the semantics of the word foolishness include the semantics of "weak thinking activity". The first and second semas of their semema are common, the third sema is opposite. While this contradiction in the expression of semantics indicates antonymy, the commonality between sememas means that the semantic field of antonyms is the same. Based on these observations, our research revealed that the following affixal antonyms were used in the epic language: arıgliq « clean » – arıgsız « dirty »; asiqliq « useful » – asiqsız « useless »; bahaliq « price » – bahasız « priceless »; vafaliq « faithful » – vafasız « unfaithful »; biliglig « clever » – biligsiz « ignorant »; körklük « beautiful » – körksüz « ugly »; tatliğ « delicious » – tatliqsiz « tasteless »;

lucky » – yolsuz « unhappy »; qutluğ « happy » – qutsuz « unhappy ».

2. Antonyms of Turkish and Arabic words:

lexical antonyms: sevinč « joy » – ğam « distress »; bek « close » – āškāra « open »; berk « close » – āškāra « open »; eš « friendship » – aduv « enemy »; ešlik « friendship » – adāvāt « hostility »; ezgü « good » – bida' « bad »; yalğan « lie » – haqiqat « truth »; yalğan « lie » – haq « truth »; yaşru « hidden » – āškāra « evident »; köni « truth » – kuzaf « lie »; kičik « small » – majd « elder, big »; emgäk « difficulty » – rāhat « pleasure »; indin « humble » – takabbur « greedy »; baš « beginning » – āxir « finish »; baš « beginning » – tamām « finish »; ačiq « bitter » – šakar « delicious »; yig « illness » – šifā « treatment »; bay « rich » – ğarib « poor ».

3. Antonyms of Turkish and Persian words:

lexical antonyms: bulun « prisoner » – āzād « independent »; qarabaš « woman slave » – qul « slave »; yaği « enemy » – dost « friend »; tün « night » – roz « morning »; eš « mate » – dušman « enemy »; ezgü « good » – bad « bad »; qarī « old » – juvān « young »; yeg « well » – bad « worse »; tikän « thorn » – gul « flower »; uzun « ignorant » – dānā « wise »; qul « slave » – šāh « king ».

4. Antonyms of Arabic words:

lexical antonyms: ālim « knowledgeable person » – jāhil « ignorant »; halāl « decent » – harām « unfair »; baxil « mean » – jad « generous »; xasis « miser » – axiy « generous »; xasis « mean » – jad « generous »; jāhil « ignorant » – dānā « wise »; tavāzi' « humble » – takabbur « greedy »; jāhil « ignorant » – fāzil « wise ».

5. Antonyms of Arabic and Persian words:

lexical antonyms: habib « friend » – dušman « enemy »; jāhil « ignorant » – dānā « wise »; sāfih « ignorant » – dānā « wise ».

6. Antonyms of Persian words:

lexical antonyms: dost « friend » – dušman « enemy ».

Based on the research, it became clear that in the epic homonymous homolexems (noun + noun, verb + verb), homoform homolexems (noun + verb, noun + adjective, noun + number, noun + verb, verb + verb) are actively used. This, in turn, is due to the fact that homonymy is a very old phenomenon, in a word, the phenomenon of homonymy is peculiar to the language of written sources of the XII-XIII centuries and occurred as a result of similarity of forms of lexemes. In Hibat al-Haqqiq, synonymous lines of two and three words are used. In the process of analyzing the Turkic and dialectal lexemes in it from the point of view of synonymous relations, we are convinced that the words of other languages, ie Arabic and Persian, have a special place in the epic language, as well as the effective use of synonymous lines. In general, the phenomenon of synonymy does not allow for repetition, allowing the idea to be expressed clearly, figuratively and colorfully.

It can be said that the antonymous series of nouns, adjectives, adverbs and verbs have played an important role in enhancing the artistic and descriptive features of the source under study. Also in the monument, along with lexical antonyms, -liq / -lik // liğ / -lig; There are also affixal antonyms formed by the suffixes -siz / -siz // -suz / -suz. This shows the importance of contradictory words in determining the content of lexical units and the antiquity of this phenomenon. Thus, the lexical-semantic relations in the structure of the epic dictionary are based on the general laws of lexical development.

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