



**A LEXICAL-SEMANTIC STUDY OF THE LANGUAGE OF IS'HAQKHAN IBRAT'S
ARTISTIC WORKS**

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Annotation

This article highlights the specific features of spiritual and moral views in Is'haqkhan Ibrat's works. Also, conclusions and suggestions are given in his articles on the specific characteristics of spiritual and moral views.

Keywords: Ishaq Khan Ibrat, Ishaq Khan Ibrat's arars, spiritual and moral views, enlightened poet, pictographic inscriptions.

IS'HOQXON IBRAT BADIY ASARLARI TILINING LEKSIK-SEMANTIK TADQIQI

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Annotatsiya: Ushbu maqolada Is'hoqxon Ibrat ararlarida ma'naviy-axloqiy qarashlarning o'ziga xos xususiyatlari yoritilgan. Shuningdek, uning ararlarida ma'naviy-axloqiy qarashlarning o'ziga xos xususiyatlari bo'yicha xulosa va takliflar berilgan.

Kalit so'zlar: Is'hoqxon Ibrat, Is'hoqxon Ibrat ararlari, ma'naviy-axloqiy qarashlar, ma'rifatparvar shoir, piktografik yozuvlar.

**ТЕКСТ НАУЧНОЙ РАБОТЫ НА ТЕМУ «ЛЕКСИКО-СЕМАНТИЧЕСКОЕ
ИССЛЕДОВАНИЕ ЯЗЫКА ХУДОЖЕСТВЕННЫХ ПРОИЗВЕДЕНИЙ ИСХАКХАНА
ИБРАТА»**

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Аннотация:

В данной статье освещаются особенности духовно-нравственных воззрений в творчестве Исхакхана Ибрата. Также в его статьях даются выводы и предложения по особенностям духовно-нравственных воззрений.

Ключевые слова: Исхак-хан Ибрат, арар Исхак-хана Ибрата, духовно-нравственные воззрения, просвещенный поэт, пиктографические надписи.



In an era of globalization, the threat of national and spiritual values - popular culture - is growing. First of all, they threaten to educate the younger generation, contribute to the prosperity and development of the homeland and the land, poisoning the minds of young people with such ills as "living fluently," "finding easy money," "spiritual alienation," and "spiritual distance." This puts before us the duty of preserving our national spiritual values by the exemplary life and efforts of our ancestors, preserving them, enriching them with spiritual riches, and bringing them to the next generation.

Indeed, "against all kinds of ideological and spiritual threats - we have a great history that is desirable, we have great ancestors who are desirable." [6] Therefore, the widespread public promotion of the life and creativity of our great nobles, the roots of our spirituality, will be of great importance. Especially in the late 19th century, it is necessary to travel the world, study science, study the work of Isaac as a polyglot, poet, teacher, publisher, linguist, develop a sense of unlimited pride in him in the younger generation, and thereby educate them as patriotic and poverty-stricken individuals. In particular, by teaching young people the rich literary and scientific heritage of Isaac Abraham, educating them in a spirit of high spirituality and enlightenment, improving the literary and aesthetic thinking of talented young people by studying Abraham's work, and perfecting the spiritual world of our children.

Of course, our country has gained fame as a land of great allies and saints who have contributed greatly to the taste of the world and the development of science. There is a constant focus on a deep scientific study of the precious heritage of our ancestors. For example, on November 2, 2016, during a meeting with voters in the province of Badakhshan, Sh. Mirziyoyev initiated an initiative to perpetuate his name as a symbol of respect for the incomparable services of the great passionate and passionate Isaac Abraham on the road to the spiritual and educational rise of our people, to create a modern garden for him, to establish a monument and the "School of Abraham." Therefore, the Resolution of the Cabinet of Ministers of the Republic of Uzbekistan dated April 13, 2017 No. 208 "On the establishment of a monument to the renowned adventurer Isaac Ibrahim in Torakhon district of The Province of Badakhshan" was adopted.

METHODOLOGY

Studying the work of Isaac Abraham and preparing manuscripts for publication is also under way. Isaac Abraham is a passionate visitor, passionate poet, memorabilia, vigorous teacher, tourist, linguist and historian, founder of Uzbek printing, publisher, publisher, and, in a nutshell, a serene worker.

Sources studied by such scholars as U.Dolimov, S.Rustamov, T.Malik, Sh.Yusupov, N. Jabborov, D.Ziyoyeva, A. Abdunabiyev, Ya.G'affarov, K.Vohidova, M.Saribayeva on the life and work of I.Ibrahim can be found. Specifically, M. Sha'drach, Me'shach and A-bed'ne-go, A. So'fizoda said: "The heroes of independence. Abraham. Selected writings," "Abraham the son of Isaac Junaydullaxo'ja. History of Fargo, U.Dolimov "Isaac Abraham" and "Isaac Abraham." Self-sacrificing," "Isaac Abraham." History of Fergana and others.

The facts written by Ya.Gaffarov, based on the memories of Abraham's contemporaries, relatives, and conversations with his disciples, are also important sources of Abraham's life [8].



In an article entitled "The Instructive Way of Life of Abraham," M. Saribaeva published information about the life and work of an enlightened, dedicated poet based on new sources and analyzed the educational aspects of some of his works[10].

RESULTS

Isaac Abraham's book *Mezon Uz-Zamon* was published in 2001 in collaboration with Japanese scholars, and the nine criteria in it are also of great importance to today's people.

In 2000, poems by the poet's fortress were published in a series of anthology of Turkish literature in Turkey.

Professor U.Dolimov's "Pedagogy of the Millennium Awakening" provides valuable insights into Abraham and his research [4]. In cooperation with U.Dolimov and N.Jabborov, they also prepared a selected edition of their works.

The Memorial Complex of Isaac Torah Abraham was established in the province of Badakhshan. The complex includes the garden, a statue of Isaac Net Abraham, a national architectural-style porch, a printing press, a musical fountain built on advanced technology, a 400-seat school specializing in foreign languages, and a museum built in a historic building.

The film's subjects included horse-drawn wagons and early-model automobiles, as well as shoppers and news agencies. It describes the hard-to-reach way of life of a poet, translator, historian, and linguist, writer Isaac Abraham.

DISCUSSION

It is well-known that the social, political, and educational movement that originated in Burma in the late 19th and early 20th centuries brought passionate people to the stage of history. These include such cosmopolitan scholars as Mahmoud Ahmadinejad Behbudiy, Munavvarqori Abdurashidov, Abdurauf Fitrat, Ubaydullaxo'ja Assadullaxo'zadeh, and Abdulla Avloniy. They sought to spend their knowledge on the prosperity of the nation and the development of society, and when it came to their place, they did not allocate their funds. Among them is Abraham, the son of Isaac Junaydullaxon, a representative of the Fargo Movement.

Isaac Abraham was born in 1862 in Torakhon, a passionate poet, powerful linguist, historian, and first Uzbek printer. He receives initial information at an old school and then in the hands of his mother. Later, he goes to Mogadishu and goes to the monastery. Isaac Abraham graduated from the monastery in 1886 and returned to Torakhon. He began his career as a teacher by spreading education in the village. o that year opens a new school much different from old local schools.

Isaac Abraham traveled to the East and Europe from 1887 to 1906, especially in central European cities such as Istanbul, Sofia, Athens, Rome, the cities of Sargs, such as Gobul, Bogotá, Jeddah, Mumbai, and Calcutta, as well as in China, India, and Arabia. Isaac studied Arabic, Arabic, Hindi, and English, which were widely used there.

Abraham is engaged in blessed creativity, and his writings are more than 20, and twalkings have reached our day. For example, in 1900 his book *Science Abraham*, his six-language dictionary *Sitta al-*



Sinai in 1901, and his translation book *Fiqhi Kadani* were published in Arabic in 1908. At the same time, Isaac established the first publication in the Valley of Fargo in the name of "Printing Isaac" in Torakhon. It publishes books on science, enlightenment and development and books written by himself. To assist individuals desiring to benefit the worldwide work of Jehovah's Witnesses through some form of charitable giving, a brochure entitled *Charitable Planning to Benefit Kingdom Service Worldwide* has been prepared[5]. In all, in 20 years he wrote 14 scientific, historical, linguistic works and compiled a collection of poems entitled "*Devoni Ibrahim*", a masterpiece of 30 years of poetic work. He has created scientific works on history, such as "*Historical Fergana*", "*Historical culture*" and "*Mezon uz-zamon*". During this time, a collection of manuscripts entitled "*Mufradot*" (dedicated to memorabilia) and "*Majmuai ash'or*" were created.

Isaac Abraham's book *Dictionary Sitta-alsina* was suddenly used as a manual for learning Oriental and Russian in schools. It should be noted that Isaac Abraham has created a much more perfect scientific work in the complex field of linguistics called *Jome'ul-Hutut*. In this essay, the author tries to highlight the history of progress, which went from the most primitive of the writings - pictographic recordings to the most perfect recordings of the last period. Regarding the history of the creation of this poem, its purpose, and its title, Isaac writes: "These letters (right) are a decision to preserve and preserve a single history for our nation, and this Egyptian mujahed" indeed, Isaac Abraham's deep knowledge of linguistics was demonstrated in his essay. Because it provides information on the oldest sound-letter inscriptions that emerged after pictographic inscriptions: Phoenicia, Jews, Syrians, Arabic, Greek, Persian, Slavic, Sanskrit, Indian, Latin, Armenian, Georgian, Uighur, and more than 40 other inscriptions, their origins and development. Abraham also not only studied the examples of writings in his homeland but also studied ancient writing culture in Arab countries. He attracted in his work the monuments of writing created by the Phoenicians before the Common Era and the remains of writing found in caves on the island of Cyprus.

Abraham also arranged for a giant as a poet. Thankfully, his "*Abraham of Devon*" has not yet arrived. His services as the first organizer and promoter of the national library, reading work were insignificant. The Library Isaac Foundation, which he founded, was much richer in this respect and booking and acquisition were regulated by a certain procedure.

Indeed, after the October coup d'état, Abraham was involved in maintenance work. He is active in the opening of new schools, illiteracy completion companies. Opened by Abraham in 1918, the 44th school in Torakhon was established, which was converted into three final schools in the 1960's called Isaac Abraham. In the early days of this school, Isaac Abraham taught his language, literature, and history and later entered the school program. In 1919, on his initiative, a girls' school for Uzbek women and girls was opened in Namangan for the first time, where Hussein Makayev's wife, Photima Makayeva, taught Uzbek women [7]. According to the facts cited by U. Dolimov, from 1920 to 1920, schools for the elimination of illiteracy were opened in Shahand, Namangan, led by Muhammadsharif So'fizoda, Orifjon Umarov in Arghan, Isaac Ibrahim and Mirzahamdham Honkeldiyev in Torakhon [3, 106-107]. Of course, Abraham's zeal in science, culture, and schooling, which earned public respect and was



elevated to the level of judgeship because of his good and good deeds, has been hindered by the unusual relationships of some strange professionals.

Historical, scientific, and social works written by Abraham continue to be incompatible and include events from the Mogadishu Empire to the 1930's. In his essays "Historical Dignity" and "The Time of the Commanders," the author interrupts the October coup, the establishment of Mogadishu's independence, what happened in the valley, the bloodshed of Burma's independence, the origin, nature, and causes of the oppression movement from the point of view of his day. Later, according to a report by Abraham's disciple Alexander the Great, about 100 of his books were hidden among the neighbors shortly before his assassination in 1937 [3, 107]. The rest were taken away on January 7, 1937, in four sacks [6].

As a major muarrix of his day, Isaac Abraham created scientific works such as "Historical Fargo," "Historical Culture," and "Mesonuzzamon." Along with Oriental historians, Abraham used the works of Russian and European Oriental scholars to create these works. In his essay "Historical Fargo," Isaac Abraham pays special attention to describing the reaction of chambers and princes to historical events. The author opposed the 1842 assassination of a torch in Mogadishu by Nasrullah, the emperor of Bucharest, Absalom usurped David's throne, but his coup failed, and he was killed by Neb., as well as historian. If the chamber had been fooled, repented, put in Hogandg, subdued to Bucharest, and a property would have been a shield to the enemies who came to us." By quoting these words, Scholar Isaac Abraham strongly condemns kings and princes, such as Nasrullah, who cannot see beyond their nose, while emphasizing that there are Jewish Jews who can see far in the administration of the chambers and empires.

Isaac Abraham looked to the bright future of his people, the construction of a free and happy life, with great hope and confidence. In his essay "Historical Culture," he describes the appearance of future cities of science and culture in romantic paints. His scientific and historical works are undoubtedly a necessary, abundant resource in studying the history of our country.

Isaac's net Abraham produced a number of works on a social and political topic that accurately represented the lives of the people. These include the poet's satirical works, such as "What Are You Going to Do?" "The Dead," "The Complaint," and "Siyumu Zardur." As a result of the conquest of Central Asia, the country became the main raw material base supplying the Russian textile industry with cotton. Given the deepest attention paid to the radio station "Debt" by The Poet Abraham, it is not hard to see that the poet's poison in poetry lies bitter truth. Poor farmer forced to shoot himself to feed his family: he at the beginning of the year borrows over the upcoming cotton crop. Due to the fact that the harvest is less than expected, it is in debt, its housing is "in a letter," and a piece of land is separated from it.

Isaac Abraham, along with capitalist relations with the country's life, The resulting embryo was allowed to develop in nutrients and then inserted into her womb, where it implanted. indicates the conquest of Central Asia, including the Mogadishu dynot, by Russia.

It should be emphasized that the leading idea in the work of Isaac Abraham is the idea of promoting the news of science, culture, and technology. The bottom line of Abraham's enlightenment is that human destiny was first in his poems calling for knowledge. He promoted science and technology that



served the economic and cultural life of the people, eased its difficulty, and proximated it. From this point of view, his poems, such as "Historical Chopper," "Spirituality about Culture," "Newspaper," "Turkish Cry," "Patience Namangondin," "Kalam," "Historical Manzumai Wagon Abraham Monument," and "Mu muhammed Abraham," are noteworthy. In these poems, Sha'drach, Me'shach and A-bed'ne-go sharply exposed the country, the people, and the ancients. Abraham tried to find out the reasons for the hard life, poverty, the country's poverty, the foolishness of the people, and find ways to save them from it. Abraham, who was in several prosthifying countries, understood that the one-on-one way to save the people from darkness and the country from plight was to acquire knowledge. Indeed, the essence of Abraham's enlightenment is that he treated and evaluated every event from the point of view of his people and the interests of his Father. He longed for a free, independent, prosperous life, among the developed nations of the next generation, and had high hopes for it.

CONCLUSION

In a nutshell, isaac Abraham, a great-grandfather who was in the forefront of the movement, is not only a historian, poet, linguist, publisher, and teacher, but also a historical figure who sought all his life, fighting poverty for the prosperity of his homeland in the great-grandson, judge, and first gallery of his day. In the late 19th century, Sha'drach, Me'shach and A-bed'ne-go correctly understood the social and political changes that began in the country, promoted the need to pursue people with high ideals, to awaken national awakening, to know themselves, to organize science and technology news, science, education effectively, and to build life on a healthy mind and terrestrial thinking. Therefore, his rich cultural heritage is being thoroughly studied not only in our country but also abroad. Therefore, his spiritual and moral views are one of the most important educational processes for young people today. Indeed, isaac Abraham left a "symbol" for the prosperity of godly devotion and the nation, which was a "thousandth" of people in the example of his life, creativity, and work.

Available Publications:

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5. Zion H. Istiqlal is the essence of spirituality. - T.: Spirituality, 1999. 190 b.
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Academica Globe: Inderscience Research

ISSN: 2776-1010 Volume 3, Issue 12, Dec., 2022

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