

.LINGUO-CULTURAL CHARACTERISTICS OF EDUCATIONAL AND NEWLY EMERGING WORDS IN THE WORKS OF ABDULLA QODIRIY

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Annotation: this article presents considerations on the educational terms used in the works of Abdulla Qodiriy, their internal classification, their meanings, reasons for use, the emergence of neologisms, their use in oral speech in a changed form, and their linguo-cultural characteristics.

Keywords: literary text, education, term, classification, semantic changes, neologisms, linguo-culturalology.

When the works of Abdulla Qodiriy are studied from a linguo-cultural aspect, it can be seen that several terms related to education are used in the work. In addition to providing information about a certain period, education-related terms also make a great contribution to revealing the scientific, spiritual and cultural image of that period. Since the language of the education-related field and its methods in the late 19th and early 20th centuries were within the framework of the Arabic language, it is clear that the terms and lexical units related to these areas also belonged to the Arabic language.

Since there are also topics related to the education-related process in creative works, terms directly related to it are also found very often. Let's start the analysis of words with the word education: education is a process of knowledge and skills formed through reading, learning, observation, and learning.

The persons who organize the educational process and directly participate in it were called teachers, effendi, khalfa, mudarris, domla, akhund, qori and other names. It is known that during the khanate period, each of these had a separate task. The word domla (domulla) was considered common for all teachers, the word khalfa served as an assistant to teachers, and the fact that this word is directly related to the word khalifa in Arabic also indicates its connection with this meaning. It is noted in scientific sources that the word domla (Domulla) as a word belonging to the ancient Sanskrit language expresses meanings such as "senior priest, teacher". The word effendi, as a word whose meaning has changed in the modern Uzbek language, expresses meanings such as "one who is responsive, creates funny situations", but in the modern Turkish language the meaning of this word as a teaching person is still valid. In the Old Turkic language, a person who teaches is referred to as "o'kutchi", and this name is the same

word as the modern Uzbek word "o'kutsi" from both a semantic and a formal point of view. In Yusuf Khos Hajib's work "Kutadgu bilig", this word is cited as follows:

“The teacher has sworn allegiance to you,

You have entered the right path, O you who are the teacher.” The “teacher” that Yusuf Khos Hajib refers to is the Prophet Akram Muhammad Mustafa, peace and blessings be upon him.

In madrasa, which are considered the highest level of the higher education system, teachers are called mudarris, while akhund refers to a certain academic level, and qari is used to refer to people who recite religious sciences from memory.

A number of names related to education are given as place names such as maktab, madrasa, hujra, qiraatkhona. When viewed from the perspective of the present era, it can be observed that the meaning of some words has changed, not their meaning, but their usage. A school is still an institution that provides secondary education. Organizations in the higher education system are referred to as universities, institutes, or general colleges. The places where students live are called dormitories, dormitories, and dormitories. Places that specialize solely in religious education are currently referred to in our country as madrasas, and the rooms where students live are called hujras. This situation is evidence of the consistent continuation of our cultural values by our people.

The items used in the educational process include books, dovot, folders and other items. The word book came through the Arabic language, in the ancient and old Turkic languages this word was expressed by bitik. The word bitik in the current Uzbek literary language does not mean a book, but rather represents writings as a scientific term. For example, Orkhun-Enasoy bitik, Irq bitik. The word dovot was used as a unit for a quill pen used with ink, now this word exists in our literary language, and is usually distinguished by its specificity for the language of literary works. The word folder is a unit that came after the Russian invasion.

The methods and textbooks used in education are also different. Such as husnikhat, rhyme existed as disciplines related to spelling and artistic literacy. Such as tahrir, sharh formed the educational methodology. A number of books and textbooks such as "Chohor Kitob", "Haftiyaki Sharif", "Sufi Alloyor", "Jairobiyya" (geography), "Maslaki Muttaqiyni Soniy", "Shamsiya", "Mukhtasari Wiqoya", "Sharhi Wiqoya" served as a source for teaching religious and secular sciences.

Below we will get acquainted with the explanation of some words:

Makhsun.s.t .Makhdum in Arabic means gentleman, boss; It means an employer, a recruiter, and historically it meant a title, nickname given to scholars and priests, pirs and teachers, and a person who has this title (O'TIL), (O'TEL, II, 246), and in the

works of Alisher Navoi it expressed meanings such as gentleman, person who rendered service, boss: Domla ma'bujur mullakabi Kalvak Maksum inbi Salimsok Okhund Shoshiy (KA, 51)".

A book is formed from the III part of the verb kataba (O'TEL, II, 201), and in the current Uzbek language, a printed work (including an ancient manuscript) consisting of sheets with certain text, bound in juz, covered, with a volume of not less than 4 pages; in general, a work dedicated to a certain person, event, usually intended for publication (as a book) (O'TIL, II, 376).

Therefore, educational terms are of great importance as an important linguo-cultural tool that captures the cultural characteristics of the population of the current era and provides information about them.

It is no secret to any linguist that the most important changes of the period are manifested, first of all, in the language. Words that are new in form and content in any language are neologisms. Neologisms do not always retain their novelty, with the passage of time they lose their novelty, or become words in common use, or become historical words under the influence of socio-political and other factors. Neologisms used in short works can be conditionally divided into the following groups:

- a) neologisms used in a modified form in terms of artistic images: moshina, girdmafun, purtortur, mastravoy, doma, bolshovoy, bulokhtir, desatnay (desyatnik), anzhirnay, sakratar, chirmanda (chervonets (money)), etc.;
- b) words that are used exactly in both form and content: rabochii, ukaz, pervoy, gospodin, bolshevik, pulemyot, shapka, militsiya, etc.;
- d) neologisms that retain their content but are specific to figurative speech in form: osmon popori, osmon popuriy, etc.
- e) words that are new in content but are related to our usual speech in form: aq tsasho, sylov, etc.

These neologisms are a source of valuable information about the language of the people, their worldview, and the changes that have occurred in their everyday, social, and economic life in the current period.

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