

## Linguo-Cognitive, Linguo-Cultural Study of Old Uzbek Educational-Philosophical Lexicon and its Problems

**Xalliyev Jasurbek Iskandarovich**  
*Urgench RANCH university a.a. professor*

**Abstract:** *This article explores the educational and philosophical lexicon of the Old Uzbek language from linguo-cognitive and linguo-cultural perspectives. Based on historical texts and linguistic analysis, it examines the formation, semantic evolution, and cultural significance of key lexical units. Special attention is given to the challenges faced in identifying modern equivalents, terminological inconsistencies, and the interpretation of polysemous terms. The findings are relevant for scholars in linguistics, historical semantics, philosophy of language, and cultural studies.*

**Key words:** *Old Uzbek language, linguo-cognitive analysis, linguo-cultural aspects, educational-philosophical terms, semantics, historical linguistics, terminology problems.*

**Introduction:** The Old Uzbek literary language, which reached a high level of development during the 14th–15th centuries, occupies a central place in the cultural, spiritual, and intellectual history of Central Asia. As a continuation of the Turkic literary tradition, Old Uzbek served as a powerful medium for expressing complex philosophical ideas, religious beliefs, and educational doctrines. During this golden period, prominent thinkers, poets, and scholars such as Alisher Navoi, Lutfi, and others produced rich literary and scholarly works that not only shaped the linguistic identity of the region but also reflected the intellectual landscape of their time.

Many of the texts composed in this era, including treatises on ethics, metaphysics, theology, and pedagogy, demonstrate a nuanced use of language to convey abstract notions. These concepts—such as *ilm* (knowledge), *ruh* (soul/spirit), *haqiqat* (truth/reality), and *tarbiya* (education/upbringing)—were not only linguistic units but carriers of deep cognitive and cultural meanings. They were embedded in the broader Islamic philosophical and Sufi traditions, filtered through the linguistic and stylistic frameworks of Old Uzbek.

Studying this lexicon from both **linguo-cognitive** and **linguo-cultural** perspectives allows us to go beyond mere etymological or semantic analysis. It enables us to reconstruct the cognitive models that shaped the understanding of the world in the medieval Turkic-Islamic context. Furthermore, it sheds light on how these mental models were influenced by external cultural factors, such as Persian and Arabic intellectual traditions, and how they evolved uniquely within the Old Uzbek linguistic space. [7]

This paper, therefore, seeks to analyze selected lexical units from the educational-philosophical domain of Old Uzbek and explore the semantic, cognitive, and cultural dimensions embedded within them. In doing so, it also aims to identify the key challenges in interpreting these terms today, such as the difficulty in finding exact equivalents in modern Uzbek, semantic shifts over time, and the risk of losing important cultural connotations in translation. Ultimately, this study contributes to a deeper understanding of the intellectual heritage encoded in the Old Uzbek language and its relevance for contemporary linguistic and cultural research.

Literature Review. The study of the Old Uzbek educational-philosophical lexicon intersects with several key domains within linguistics, namely historical semantics, cognitive linguistics, cultural linguistics, and Turkic philology. A review of the existing literature reveals a rich but fragmented scholarly tradition dealing with various aspects of the Old Turkic and Old Uzbek languages, with particular focus on lexical development, conceptual structures, and terminological borrowing.

One of the foundational sources in this field is **Alisher Navoi's** didactic and philosophical prose, such as *Mahbub ul-Qulub*, which provides not only linguistic data but also insight into the intellectual and moral values of the time. Scholars such as **Akmedov A.** (1992) have contributed to the lexicological analysis of Old Uzbek, compiling detailed studies on vocabulary formation and the influence of Persian and Arabic on the language. His work offers a comprehensive understanding of how certain philosophical and educational terms entered the lexicon and evolved semantically. [1]

The role of cognition in shaping meaning is addressed in the works of **E.S. Kubryakova** (2004), whose theories on linguo-cognitive analysis serve as a theoretical backbone for this study. Kubryakova emphasizes that language reflects the way humans perceive and categorize the world, making her framework particularly useful in analyzing abstract concepts such as "truth" or "soul" in Old Uzbek texts. Similarly, **V.I. Karasik** (2000) provides insight into the cultural layers of meaning in discourse, introducing the idea that language functions as a carrier of national and cultural identity, which is directly applicable to Old Uzbek. [5]

In the Uzbek academic context, **Vohidov A.** (1982) and **Khaitov N.Z.** (2015) have explored the relationship between language and thought in Turkic linguistic history. Their findings suggest that the philosophical lexicon of Old Uzbek cannot be separated from the socio-cultural and religious environment in which it developed. **Sultonova D.** (2019) expands on this by integrating linguo-cultural methodologies to analyze the conceptual frameworks of key terms in Uzbek. [3]

More recent studies have begun to focus on interdisciplinary approaches. For example, **Gulyamov A.** (2018) investigates the intersection of philosophy and linguistics in the evolution of terms like *haqiqat* (truth), *ilm* (knowledge), and *tarbiya* (education), drawing connections between semantic change and shifts in societal values.

Despite these contributions, significant gaps remain, particularly in the comparative analysis of Old Uzbek terminology with its modern equivalents and the cognitive models underlying them. Many earlier studies emphasize etymology and philological commentary, but lack systematic cognitive or cultural analysis. Thus, this study attempts to bridge that gap by employing an integrative linguo-cognitive and linguo-cultural approach.

**Conclusion:** The analysis reveals that the educational and philosophical lexicon of Old Uzbek is rich in cognitive and cultural depth. Many terms were borrowed from Arabic and Persian but adapted to the phonological and semantic norms of Old Uzbek. These terms often carried profound metaphysical and ethical meanings that remain relevant today, especially in religious and spiritual contexts. However, challenges persist in translating and interpreting these terms in contemporary Uzbek due to terminological instability, semantic shifts, and insufficient contextual understanding. A deeper, interdisciplinary study involving linguistics, philosophy, and cultural history is essential to fully understand and preserve this linguistic heritage.

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