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## **«АШ-ШУЗУР АЗ-ЗАХАБИЙЯ» ЕҢБЕГІНДЕГІ СӨЗДЕРДІҢ ТАҚЫРЫПТЫҚ ЖІКТЕЛУІ ЖӘНЕ ОЛАРДЫҢ ҚОЛЖАЗБАЛАР НЕГІЗІНДЕ САЛЫСТЫРМАЛЫ ЗЕРТТЕЛУІ**

### **Аннотация**

Бұл мақалада араб тіл білімінің классикалық еңбектерінің бірі болып саналатын «Ash-Shuzur az-Zahabiyya» кітабындағы сөздердің тақырыптық классификациясы және қолжазба нұсқаларындағы салыстырмалы зерттеу мәселесі қарастырылады. Аталған еңбек араб грамматикасы мен лексикографиясында маңызды орынға ие болып, тілдік материалдарды жүйелеуде тарихи дерек ретінде қызмет атқарады. Зерттеудің негізгі мақсаты – мәтіндегі сөздерді мағыналық және тақырыптық тұрғыдан топтастыру, олардың семантикалық байланыстарын анықтау және әртүрлі қолжазба нұсқаларындағы айырмашылықтарды айқындау.

Мақалада тақырыптық классификация әдістері мен құрылымдық-лингвистикалық тәсілдер қолданылып, сөздер бірнеше топтарға бөлінді: діни терминдер, тұрмыстық ұғымдар, әлеуметтік-саяси атаулар және мәдени-тарихи лексика. Сондай-ақ, әр қолжазбадағы мәтіндік ерекшеліктер салыстырылып, редакциялық өзгерістер мен фонетикалық-лексикалық айырмашылықтар анықталды.

Зерттеу нәтижелері араб тіліндегі тарихи мәтіндерді жүйелеу мен олардың тілдік табиғатын терең түсінуге мүмкіндік береді. Сонымен қатар, бұл жұмыс лексикография, арабтану және салыстырмалы тіл білімі салалары үшін құнды дереккөз болып табылады. Мақала араб тілін үйренушілерге, зерттеушілерге және лексикалық қорды жүйелеумен айналысатын мамандарға пайдалы бола алады.

**Кілт сөздер:** түркі лексикографиясы, араб тіл білімі, қолжазбалар, классикалық еңбектер, лексикография, әдістеме, тілдің дамуы, мәдени мұра.

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## **THEMATIC CLASSIFICATION OF WORDS IN ASH-SHUZUR AZ-ZAHABIYYA AND THEIR COMPARATIVE STUDY ACROSS MANUSCRIPTS**

**Abstract.** “Ash-Shuzur az-Zahabiyya”, and conducts a comparative study across various manuscript versions of the text. This work holds a significant place in the fields of Arabic grammar and lexicography, serving as an essential historical source for understanding the structure and development of the Arabic language.

The main objective of the research is to categorize words in the text according to their semantic and thematic characteristics, identify their lexical relationships, and analyze the

differences between multiple manuscript versions. In the study, modern thematic classification methods and structural-linguistic approaches were applied to group the words into several categories, including religious terminology, everyday concepts, socio-political terms, and cultural-historical vocabulary.

Furthermore, the study compares the textual variations found in different manuscripts, highlighting editorial modifications, phonetic distinctions, and lexical discrepancies. These findings provide valuable insights into the historical evolution of Arabic vocabulary and manuscript traditions.

The results of the research contribute to a deeper understanding of the linguistic and cultural significance of “Ash-Shuzur az-Zahabiyya” and offer a useful reference for scholars, linguists, and researchers working in the fields of Arabic studies, lexicography, and comparative linguistics.

**Keywords:** Turkic lexicography, Arabic linguistics, manuscripts, classical works, lexicography, methodology, language development, cultural heritage.

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## **ТЕМАТИЧЕСКАЯ КЛАССИФИКАЦИЯ СЛОВ В «АШ-ШУЗУР АЗ-ЗАХАБИЙЯ» И ИХ СРАВНИТЕЛЬНОЕ ИЗУЧЕНИЕ НА ОСНОВЕ РУКОПИСЕЙ**

### **Аннотация**

В данной статье рассматривается тематическая классификация слов в одном из классических трудов по арабскому языкознанию — «Ash-Shuzur az-Zahabiyya», а также проводится сравнительное исследование различных рукописных версий этого текста. Данный труд занимает важное место в истории арабской грамматики и лексикографии, являясь ценным источником для изучения развития и систематизации арабского языка.

Основная цель исследования — классифицировать слова текста по их семантическим и тематическим признакам, определить взаимосвязь между ними, а также выявить различия между рукописями. В ходе исследования использованы современные методы тематической классификации и структурно-лингвистического анализа. В результате слова были распределены по нескольким категориям: религиозная терминология, бытовая лексика, социально-политические понятия и культурно-исторические термины.

Особое внимание уделяется сравнительному анализу текстов различных рукописей. В процессе работы выявлены редакторские изменения, фонетические различия и лексические расхождения между версиями текста.

Результаты исследования позволяют глубже понять языковую природу и историческое значение труда «Ash-Shuzur az-Zahabiyya». Материал статьи может быть полезен ученым, специалистам по арабистике, а также исследователям в области лексикографии и сравнительного языкознания. Работа также представляет интерес для изучающих арабский язык и анализирующих его лексический фонд.

**Ключевые слова:** тюркская лексикография, арабское языкознание, рукописи, классические труды, лексикография, методология, развитие языка, культурное наследие.

It is well known that the earliest information on the scholarly study of the Uzbek language is reflected in ancient dictionaries within the field of lexicography. Since the formation of the Uzbek literary language, lexicography has consistently remained at the center of attention of writers, intellectuals, and linguists throughout all subsequent periods. As early as the 11th century, Mahmud

al-Kashgari, by explaining the richness of Turkic words in Arabic, left us a great legacy — the linguistic heritage created by our people up to that time. This tradition was continued in later centuries with the creation of such unique monuments of Turkic lexicography as Mahmud al-Zamakhshari's *Asas al-Balagha* and Muqaddimat al-Adab (12th century), Tawalli Imon Hiravi's *Badayi' al-Lughat* (15th century), Muhammad Yaqub Chingi's *Kelurnoma* (17th century), Muhammad Rizo Khoqson's *Muntakhab al-Lughat* (18th century), Mirzo Mehdikhan's *Sanglākh* (18th century), Sulaymon Bukhari's *Lughat-i Chaghatay wa Turki 'Uthmani* (19th century), as well as anonymous works such as *al-Tuḥfat al-Zakiyya fi al-Lughat al-Turkiyya* (13th century) and *Abushqa* (16th century). These and many other dictionaries have been thoroughly studied by linguists and represent rare pearls of the Turkic lexicographic tradition [1, p. 1].

“Ash-Shuzur az-Zahabiyya” is a lexicographic work written in Egypt around 1619 and authored by Salih ibn Muhammad. His father, Sharif Muhammad al-Husayni, served as a judge in Egypt. Mulla Salih composed this book in order to teach his son the Turkic language [2, pp. IV]. The work is divided into four sections. Its second part, namely the “nouns” section (fols. 29b–37a), is devoted to the explanation of the names of objects and things. In this section, Arabic nouns are provided along with their Turkic translations. During the study of “Ash-Shuzur az-Zahabiyya,” the words presented in it were classified and analyzed according to the following thematic groups:

**1. Lexemes related to the names of human body parts:** ar-ra's – الرأس, baš – باش (head), al-uḍnu – الأذن, qulaq – قولاق (ear), al-ḥājib – الحاجب, qaş – قاش (eyebrow), al-‘ayn – العين, kōz – كوز (eye), al-anf – الأنف, burun – برن (nose), ash-shafatu – الشفة, dudaq – دودق (lip), al-wajh – الوجه, yüz – يوز (face), as-sinn – السن, diş – ديش (tooth), al-lisān – اللسان, dil – دل (tongue), al-fam – الفم, ağız – اغز (mouth), al-liḥya – اللحية, şaqal – صقل (beard), al-kitf – الكتف, ömüz – اموز (shoulder), al-işba' – الإصبع, barmaq – برمق (finger), az-zıfr – الظفر, tırnaq – طرنق (nail), al-baṭn – البطن, qarin – قرن (abdomen) (fol. 30a), and others.

The “nouns” section of the Saudi manuscript of Ash-Shuzur az-Zahabiyya also begins with lexemes denoting human body parts. However, the number of words listed there is 60. In the base manuscript, the words ash-shārib – الشارب (moustache) and biyiq – بيق (moustache) are omitted.

**2. Words denoting directions:** al-yamīn – اليمين, sağ – صاغ (right), al-yasār – اليسار, sōl – صول (left), al-xolf – الخلف, ard – ارد (back, behind), al-fawq – فوق, yuqāri – يقارى (above, upper) (fol. 30b).

In both manuscripts, the number of lexemes denoting directions is six. However, in the base manuscript all of the words are given with the definite article al.

**3. Words related to clothing:** al-shāsh – الشاش (aş-şāş), şoriq – صرق (muslin, gauze), al-‘imāma – العمامة, dolband – دلبند (turban, headwear), al-qamīš – القميص, köyläk – كويك (shirt), al-kum – الكم, yin – يك (sleeve), ad-dabl – الدبل, ätäk – اتك (skirt, hem), aş-şirvāl – الشروال, şilvār – شلوار (trousers), al-xizām – الخزام, qoşaq – قشاق (belt, sash), al-libās – اللباس, don – دون (robe, garment), sarmūja – سرموجة, başmaq – بشمق (boots), and others (fols. 30b–31a).

The number of words in both manuscripts is not the same. In the base manuscript, the additional variant of the word for “boots” – aş-şorma (الصرمة) – is preserved, while the word yapuç (يابوج) is omitted.

**4. Words denoting age and gender distinctions among people:** al-insān – الانسان (human being), kişi – كشى (person, human), ar-rajul – الرجل (man), adam – ادم (man, human), aḍ-ḍakar – الذكر (male), ärkäk – ارкак (man, male person), dişi – ديشى (woman), az-zawj – الزوج (spouse, husband), är – ار (husband), al-imra'a – المرأة (woman, wife), ‘awrat – عورت (wife, spouse), az-zawj fi al-‘adad – الزوج في العدد, jift – جفت (couple, husband and wife), al-ibn – الابن (son), oğul – اوغل (son), al-bint – البنت (daughter), qiz – قز (girl, daughter), al-akh – الاخ (brother), qardaş – قرداش (brother), al-ukht – الاخت (sister), qiz qardaş – قز قرداش (sister), aş-şabī – الصبى (boy, child), oğlan – اوغلان (child, boy), al-wālid – الوالد (father), baba – بابا (father), al-wāliḍa – الوالدة (mother), ana – انا (mother), (fols. 31a–31b).

Unlike the Saudi manuscript, the base manuscript does not include the lexemes ar-rabīb – الربيب, ogay oğil – اوکی اوغل (stepson), ar-rabība – الرببية, and ogay qiz – اوکی قز (stepdaughter).

**5. Animals: domestic animals, wild animals, birds, and insects:** al-ḥiṣān – الحصان (stallion, horse), ayqır – ایقر (horse), al-muhr – المهر (foal), tay – طای (colt), al-jamal – الجمل (camel), dāvā – دوه (camel), al-ḥimār – الحمار (donkey), āṣāk – اشك (donkey), al-baqr – البقر (cow, cattle), ṣıǵır – صغر (cow), al-‘ijl – العجل (calf), buzaǵ – بوزغ (calf), aṣ-ṣavr – الثور (bull), öküz – اوکوز (ox), aḍ-ḍa’n – الضأن (sheep), qoyun – قیون (sheep), aḍ-ḍanab – الذنب (tail), quyrūq – قویروق (tail), al-asad – الاسد (lion), aslān – اسلان (lion), al-xinzīr – الخنزیر (pig), toṇuz – تنکوز (pig), al-qird – القرد (monkey), maymun – میمون (monkey), al-kalb – الكلب (dog), küçäk – كوجك (dog), aṣ-ša’lab – الثعلب (fox), tilki – تلکی (fox), al-arnab – الارنب (hare, rabbit), tuṣān – طوشان (rabbit), aṣ-ṣu’bān – الثعبان (snake), yilān – یلان (snake), al-‘aqrab – العقرب (scorpion), a’qrab – عقرب (scorpion), al-fa’r – الفأر (mouse), ṣıçan – صحن (mouse, rat), al-‘ankabūt – العنكبوت (spider), orumçäk – اوروجك (spider), al-bargūs – البرغوث (flea), bīra – بیره (flea), al-jarād – الجراد (locust), çakirka – جکرکه (grasshopper), ad-dūd – الدود (worm), qurud – قورد (worm), an-naḥl – النحل (bee), ari – اری (bee), ad-dajāj – الدجاج (hen, fowl), tavuq – توق (hen), ad-dīk – الديك (rooster), xoraz – خورز (rooster), al-batṭ – البط (duck), ordak – اردك (duck), al-jaṇāḥ – الجناح (wing), qanaṭ – قنط (wing), aṣ-ṣāhin – الشاهن (falcon), laçin – لاجين (falcon), az-zāǵ – الزاغ (crow), qarǵa – قرغه (crow), al-kurkī – الكرکی (crane), ṭorna – طورنه (crane).

Our research identified 65 lexemes in both manuscripts within this thematic section. However, in some cases, the lexemes are represented by different variants. For instance, in the base manuscript, the word qarǵa (crow) is given in Arabic as az-zāǵ – الزاغ, whereas in the Saudi manuscript it appears as al-ǧurāb – الغراب. Both words denote the crow [3, p. 45].

The term at, denoting the animal that served as the principal mount for ancient Turkic peoples, occurs in its original meaning in Maḥmud al-Kashghari’s Diwan: quṣ qanatīn er atīn — “with the wings of a bird, with the horse of a man” [4, MK 1960, I, p. 70]. In Old Uzbek monuments, at is actively attested: maydan içigä çäbükün säkrätidi at [5, Navoi 1983–1985, II, p. 533]. In modern Uzbek literary language, the term has preserved its original meaning [6, O’TIL 1981, I, p. 547]. It is also widely used in other Turkic languages. According to E. Sevortyan, at (Turkic at < aqta “horse”) is derived from this root [7, ESTY 1974, I, p. 197]. A. Shcherbak, however, connects the term to atan “gelded camel” [8, IRLTYA 1961, p. 83]. In our view, this term is of purely Turkic origin [9, p. 68].

**6. Sea and Marine Animals:** al-baḥr – البحر (sea), deñiz – دكز (sea), al-baḥr al-mālīḥ – البحر المالح (salt sea), açi deñiz – اجی دكز (salt sea), al-baḥr al-ḥilw – البحر الحلو (freshwater sea), taṭli deñiz – طتلی دكز (freshwater sea), al-baḥr al-aswad – البحر الاسود (Black Sea), qara deñiz – قره دكز (Black Sea), an-naḥr – النهر (river), irmaq – ایرمق (river), as-samak – السمك (fish), baliq – بالی (fish), aḍ-ḍifda’ – الضفدع (frog), qurba’a – قربة (frog), az-zahlaf – الزحلف (tortoise), tuṣbaqa – طسبقة (turtle, tortoise), al-‘alaq – العلق (leech), suluk – سلوك (leech), al-qurāb – القراب (boat), qadirǵa – قدرغه (ship, boat), al-miqdāf – المقداف (oar), küräk – كورك (oar, paddle), al-qal’u – القلع (sail), yīlkān – یلكن (sail), al-ḥabl – الحبل (rope), ip – ایب (rope), al-‘amūd – العمود (mast, pillar), dirak – درك (mast, pole), roǵvat al-mawj – رغوة الموج (foam of the wave).

**7. Natural Phenomena, Celestial Bodies, and Religious Concepts:** Allah ta’ālā – الله تعالى (Allah the Exalted), Tängri – تنگری (Tengri), ar-rasūl – الرسول (the Messenger), payǵambar – پیغمبر (prophet), al-malā’ika – الملائكة (angels), farištalar – فرشته لار (angels), as-samā’ – السماء (sky, heaven), kōk – كوك (sky), aṣ-ṣams – الشمس (sun), gūnāš – گنیش (sun), al-qamar – القمر (moon), ay – ای (moon), an-naǵm – النجم (star), yildiz – یلديز (star), al-barq – البرق (lightning), šimšak – شمشك (lightning), aṣ-ṣā’iqā – الصائقة (thunderbolt), yildirim – یلدرم (thunderbolt), ar-ra’d – الرعد (thunder), kōk kōrlāmāk – كوك كورلامك (to flash lightning), al-maṭar – المطر (rain), yaǵmur – یغمور (rain), aṣ-ṣalj – الثلج (snow), qar – قار (snow), as-saḥāb – السحاب (cloud), bulut – بلوط (cloud), as-saxin – السخن (heat), isi – اسی (heat), al-bard – البرد (cold), ṣavuq – صوق (cold), aṣ-ṣayf – الصيف (summer), yaz – یاز (summer), aṣ-ṣitā’ – الشتاء (winter), qış – قیش (winter), aṣ-ṣahr – الشهر (month), ay – ای (month), as-sana – السنة (year), yil – یل (year), al-yawm – اليوم (day), kun – كون (day), an-naḥār – النهار (daytime), kunduz – كوندز (daytime), al-layl – الليل (night), kiçä – كچه (night), az-zolām – الظلام (darkness), qaranliq – قرنلی (darkness), an-nūr – النور (light), aydinliq – ایدنلی (light), al-‘īd – العيد (religious festival), bayram – بیрам (festival), aṣ-ṣolāt – الصلاة (prayer), namaz – نماز (prayer), ṣolātus-ṣubḥ – صلاة الصبح (morning





Comparative analysis of the manuscripts revealed that in the Saudi manuscript, this section contains fifteen lexical items, whereas in the base manuscript only thirteen are attested. In the base manuscript, the following lexemes are missing: وردى – vardī, كولكونى – gulguni (pink), الدغ – aldağ, بئلك – pōlağ (stammerer).

In the Saudi manuscript, the word ابيض – abyad (white) is rendered in its Turkic equivalent بياض – bayaz. In the Explanatory Dictionary of the Uzbek Language, the word bayoz is defined in two senses: (1) white, whiteness; (2) a poetic anthology compiled from selected poems of one or several poets [11, p. 138].

**11. Household objects and related words:** المدينة – al-madīna, شهر – šahar (city), القرية – al-qorya, كوى – kōy (village), الحارة – al-hāra, محله – mahalla (neighborhood), البيت – al-bayt, او – ev (house), الباب – al-bāb, قابو – qābu (door), العتبة – al-a’taba, اشك – išik (threshold), الجدار – al-jidār, تمل – tamal (wall), الحائط – al-hāiṭ, ديوار – divār (wall), الحوش – al-hūš, عولى – a’vli (courtyard), الاصطبل – al-iṣṭabl, اخر – axur (stable), السلم – as-sullam, مردوان – marduvon (ladder), القصر – al-qaṣr, كوشك – kōšk (palace, pavilion), الطاقة – aṭ-ṭāqa, بنجره – panjara (window), السقف – as-saqf, طوان – ṭavān (roof, ceiling), القفل – al-qifl, كلت – kilit (lock), الرواق – ar-rivāq, جردق – ğardağ (veranda), السلسلة – as-silsila, زنجير – zanjir (chain), الطريق – aṭ-ṭarīq, يول – yol (road), اللوح – al-lavh, تحتة – tahta (plank, board), الخزانة – al-xizāna, دولاب – dūlāb (cupboard), الخشب – al-xoṣab, اغج – ağaç (wood), الطرحة – aṭ-ṭorha, دوشك – dōšāk (quilt, bedding), المخدة – al-mixadda, يصتق – yaštuq (pillow).

**12. Military terms and vocabulary:** السيف – as-sayf, قلیچ – qiliç (sword), القراب – al-qirāb, قين – qin (sheath, scabbard), الدرة – ad-dirqa, قلقلان – qalqan (shield), القوس – al-qavs, ياي – yay (bow), الخنجر – al-xanjar, بچق – piçaq (knife), السكين – as-sikkīn, اوق – oq (arrow), النشاب – an-niṣāb, الخنجر – xanjar (dagger), الموس – al-mūs, اسطره – ustara (razor), السرج – as-sarj, اكر – igar (saddle), اللجام – al-lijām, كم – gam (bridle), الشكال – aš-šikāl, قولان – qulon (shackle), القربال – al-qurbāl, قاربول – qarbul (sieve), الطاجن – aṭ-ṭājīn, طوى – ṭava (pan), الكانون – al-kānūn, اوجق – oçaq (hearth, stove), الدخان – ad-duḫān, دتن – dutun (smoke), الرماد – ar-romād, كول – kul (ash), الفانوس – al-fānūs, فئر – fanar (lantern), القزاة – al-qizāza, شيشه – šiša (glass), الطشت – aṭ-ṭašt, لكن – lagan (large bowl, dish), الخيمة – al-xoyma, جادر – jodur (tent), المحراث – al-mihrāš, صبن – şapan (plough), القلة – al-qulla, برداق – bardaq (cup, jug), الدست – ad-dast, قزن – qazan (cauldron, pot), الجرة – al-jarro, دستى – dasti (jug, pitcher), الابریق – al-ibrīq, ابرق – ibriq (teapot), الكحل – al-kuhl, سرمه – surma (kohl, eye cosmetic), الدقيق – ad-daḡīq, اون – un (flour), الخبز – al-xubz, اكمك – ikmāk (bread), العسل – al-a’sal, بال – bal (honey), الشمع – aš-šamu’, موم – mum (candle, wax).

In our reference manuscript, the number of military-related vocabulary items was determined to be 48, whereas in the Saudi manuscript their number is 45. In the Saudi version, the following words are missing: العرقية – al-a’raqīya, ترلیق – tarliq (a headgear worn under a turban), الشبحة – aš-šibha, بيونوق – boyunduq (halter), الدخان – ad-duḫān, دتن – dutun (smoke).

Another difference between the manuscripts is that in the Saudi version, the section “Military terms” is further subdivided into smaller thematic categories according to subject matter. For example, the names of animals and their harnesses, as well as household items, are presented in separate chapters. In the reference manuscript, however, these are listed in a generalized form without such subdivisions.

**13. Terms related to fruits and plants:** الجنينه – al-junayna, بخشه – baxša (garden), الفاكهه – al-fākiha, يمش – yamiš (fruit), التفاح – at-tuffāh, المة – alma (apple), الرمان – ar-rummān, انار – anar (pomegranate), الكمثرى – al-kummašrā, ارمود – armud (pear), الخوخ – al-xuvx, شفتالو – šaftalu (peach), الحصرم – al-ḥaṣrom, قورق – quruq (unripe grape), العنب – al-i’nab, اوزم – uzum (grape), البلج – al-balāh, خرمه – xurma (date), المشمش – al-miš-miš, زردالو – zardalu (apricot), الكرمة – al-karma, اصمه – ašma (vine, grape plant), التين – at-tīn, انجير – anjir (fig), الجوز – al-javz, قوز – qoz (walnut), اللوز – al-lūz, بادام – badam (almond), البنندق – al-bunduq, فندق – findiq (hazelnut), القصب – al-qoşob, قمش – qamiš (reed), الشوك – aš-šavk, دكان – dikan (thorn), البزر – al-bizr, تخم – tuxum (seed), الحطب – al-ḥaṭob, اودون – odun (firewood), السفرجل – as-safarjal, ايوه – ayva (quince), الفرع – al-qoru’, قبق – qabaq (pumpkin), اللفت – al-lift, شلغم (turnip), الجزر – al-jazar, حاوج – havuç (carrot), العجل – al-i’jl, ترب – turp (radish), بطيخ الاخضر – aš-šūm, صرمصق – şarimsaq (garlic), الكرنب – al-kurunb, لخنه – laxana (cabbage),

biṭṭīx ul-axḍor, قاربوز – qarpuz (watermelon), بطيخ الاصفر – biṭṭīx ul-aşfar, صارى قاون – şori qavun (melon), البادنجان – al-bādinjān, بادنجان – badinjan (eggplant), الورد – al-varḍ, كول – gul (flower), الحنطة – al-hanṭo, بغدى – buğday (wheat), الشعير – aš-šaīr, ارپه – arpa (barley), الارز – al-urẓ, برنج – birinç (rice), الفول – al-fūl, بقله – baqla (bean), العدس – al-aʿdas, مرجمك – marjamak (lentil), الحليب – al-halīb, صود – sut (milk), اللبن الرايب – al-laban ar-rāib, يگرت – yağurt (yogurt), الجبن – al-jubn, بينر – benir (cheese), السمن – as-saman, صاياغى – şayağī (butter), الزبدة – az-zubda, تره ياغى – tere yağī (butter), الزيت الحار – az-zayt al-hār, باذر ياغى – bazir yağī (linseed oil), الزيت الطيب – az-zaytuṭ-ṭoyyib, زيتون ياغى – zaytun yağī (olive oil).

In the base manuscript under study, the number of entries amounts to 55, whereas in the Saudi manuscript their number is 50. In the Saudi manuscript, the entries related to grains and dairy products are presented in a separate section, similar to the case mentioned above. The following entries are missing in the Saudi manuscript: بطيخ الاخضر – biṭṭīx ul-axḍor, قاربوز – qarpuz (watermelon), بطيخ الاصفر – biṭṭīx ul-aşfar, صارى قاون – şori qavun (melon), الورد – al-varḍ, كول – gul (flower), الزيت الحار – az-zayt al-hār, باذر ياغى – bazir yağī (linseed oil), الزيت الطيب – az-zaytuṭ-ṭoyyib, زيتون ياغى – zaytun yağī (olive oil).

**14. Terms related to professions and crafts:** الشيخ – aš-šayx, خوجه – xoja (shaykh), التلميذ – at-tilmīḍ, شاگرد – šagird (pupil, apprentice), المعلم – al-muʿallim, اوسطه – usto (teacher, master), الميزان – al-mīzān, ترازى – tarazi (scales), المطرقه – al-miṭraqah, جكج – çakiç (hammer), الفحم – al-fahm, كمور – kumur (coal), الابره – al-ibra, ايكنه – iknä (needle), المكواة – al-mikwā, لوتى – oti (iron), الخيط – al-xayṭ, ابلڪ – iplik (thread), الحرير – al-ḥarīr, ابرشيم – abrişim (silk), النجار – an-najjār, دلكر – dolgar (carpenter), المنشار – al-minšār, بجقى – piçaqi (saw).

“Ash-Shuzur az-Zahabiyya” dictionary is one of the important lexicographic sources in Arabic linguistics. The thematic classification of its entries, their documentation across different manuscript versions, and the presence of textual variations demonstrate that this work is a rich source of information. During the study, a comparative analysis of the main manuscript and the Saudi version was carried out, which clarified the representation of religious terms, geographical names, professional vocabulary, as well as socio-cultural lexical units.

The results show that this dictionary not only highlights different layers of Arabic vocabulary, but also reflects the socio-political and cultural environment of its time. The differences between the versions emphasize the necessity of applying a critical source-based approach in the study of manuscript texts.

Thus, the study of “Ash-Shuzur az-Zahabiyya” from both lexicographic and historical-linguistic perspectives holds significant scholarly and practical value for Arabic linguistics, manuscript studies, and cultural studies.

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