

# Lexical-Semantic Analysis of Unambiguous and Ambiguous Arabic Borrowings in The Work "Nasoyimu-L Muhabbat"

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**Abstract:** This article examines the lexical-semantic analysis of monosemantic and polysemantic Arabic loanwords in Alisher Navoi's work *Nasoyimu-l muhabbat*. The study highlights Navoi's exceptional mastery in utilizing the semantic nuances and expressive potential of Arabic loanwords, particularly in the context of Sufism. The analysis focuses on key terms such as *ilm* (knowledge), *iltiyom* (connection/healing), *iltifot* (favor/attention), and *imon* (faith), demonstrating their polysemantic nature and stylistic functions within the text. The article also identifies monosemantic loanwords, such as *iloho* (O Lord) and *ilhom* (inspiration), which retain a single meaning. Navoi's ability to use both types of loanwords underscores his linguistic prowess, with approximately 55–60% of the lexicon in *Nasoyimu-l muhabbat* consisting of Arabic loanwords. The study categorizes these terms based on their semantic roles, including place names, titles, and religious concepts, and explores their synonymous relationships. The findings confirm Navoi's status not only as a literary figure but also as a profound linguist whose work reveals the richness and versatility of the Uzbek language.

**Keywords:** Alisher Navoi, *Nasoyimu-l muhabbat*, Arabic loanwords, lexical-semantic analysis, polysemy, monosemy, *tasawwuf*, stylistics, synonymy, Uzbek language.

**Introduction:** Most of the words used in the work of the great thinker Alisher Navoi *Nasoyimu-l muhabbat* are polysemous words. It is no exaggeration to say that Navoi was able to fully polish the subtlety of meaning and semantic possibilities of these words not only through the work *Nasoyimu-l muhabbat*, but also in the texts of a number of other prose works. This circumstance proves the great master of words, the limitlessness of the possibilities of words, the correctness of the opinion that, in the words of the linguist Bahrom Bavoiev, "Navoi used more than twenty-six thousand words in his works." In this regard, in this chapter, we will try to analyze the Arabic words used in the work *Nasoyimu-l muhabbat* from a lexical-semantic point of view.

**Materials.** The primary material for this study is Alisher Navoi's *Nasoyimu-l muhabbat*, a significant work in Uzbek literature that extensively employs Arabic loanwords. Additional sources include the Explanatory

Dictionary of the Uzbek Language for definitions of key terms, religious texts providing interpretations of Sufi concepts, and classical Arabic sources such as the Quran for contextual analysis of terms like *ilmul yaqiyn*, *aynul yaqiyn*, and *haqqul yaqiyn*. Comparative references from other works by Navoi and linguistic studies by scholars such as Bahrom Bavoiev, Abdulhamid Nuromonov, and N. Sayidrahimova are also utilized.

## METHODS

The study employs a lexical-semantic analysis to examine the meanings and stylistic functions of Arabic loanwords in *Nasoyimu-l muhabbat*. The methodology includes:

- 1. Semantic analysis:** Identifying the monosemantic and polysemantic nature of terms such as *ilm*, *iltiyom*, *iltifot*, and *imon* through their contextual usage.
- 2. Comparative analysis:** Comparing the semantic roles of these terms in Arabic and Uzbek linguistic traditions,

with reference to religious and Sufi contexts.

**3. Textual analysis:** Examining specific excerpts from the work to highlight Navoi's stylistic and syntactic application of Arabic loanwords.

**4. Synonymic analysis:** Exploring synonymous relationships among the loanwords to understand their semantic interconnections.

## RESULTS

In particular, we touched upon the word *ilm* mentioned in the work above. The meaning of the word *ilm* is interpreted differently in different literature. In particular, in the Explanatory Dictionary of the Uzbek Language, this word is interpreted as follows:

ILM [Arabic - knowledge, science; theory]

1. Knowledge acquired through reading, research, and analysis; skills, information. Level of knowledge. Right to education.
2. A field of activity related to science; a system of knowledge about nature and society; science. Science and Craft.
3. Knowledge, doctrine, or skill related to a specific field of activity.

The Science of the Unseen (s.t. *ilmi g'oyib*): The science of knowing hidden, mysterious things.

Also, in this work we find the following definition: "Science - a term that we often use. However, Abu Tahir al-Abghari writes in his account that it has a deep and subtle meaning: 'They asked him: What is truth? He said: Everything is knowledge. He said: What is knowledge? I said: Everything is true.' That is, any truth is proven by knowledge, and any knowledge is based on truth." At this point, it seems that the thinker uses the word *ilm* in the sense of achieving truth - Allah, Truth, perfection.

In religious literature, one can see the following definition: "Knowledge is preciousness in this world and honor in the hereafter. This is how science is defined. Therefore, whoever needs this world should acquire knowledge, whoever needs the hereafter should acquire knowledge, and whoever needs both worlds should acquire knowledge. Zanjī ibn Khalid (may Allah be pleased with him) says: 'When we were children, we entered the presence of Zuhri (may Allah be pleased with him), and he told us: Seek knowledge. Then you will achieve it if you desire this world, and you will achieve it if you desire the hereafter.' The level of knowledge is such great. Knowledge is considered a great quality and beautiful deed that has risen to great levels and statuses in our religion. Acquiring knowledge is considered one of the greatest acts of worship in our religion. Because through knowledge, a servant

succeeds in knowing their Lord, fulfilling His commands, and fulfilling the rights that apply to all creatures."

So, it can be said that Navoi also pursues his mystical goal in his work by using the word *ilm*, forming a combination, or imposing various meanings in the text in terms of syntactic and stylistic possibilities. At the same time, with Navoi's mastery of word usage, this word acquires the property of polysemy.

In *Nasoyimu-l muhabbat*, Alisher Navoi divides the sciences related to Sufi teachings into two types and classifies them as follows:

1. Apparent Sciences (*Zohir ilmlar*).
  2. Inner Sciences (*Botiniy ilmlar*).
1. In the work, Apparent Sciences are defined as including concrete sciences that can be seen and determined by the eye. These sciences include:
1. *aynul yaqiyn, ilmul yaqiyn*;
  2. *haqqul yaqiyn*.

These compounds are Arabic borrowings, and in the sources, these Sufi concepts are explained as follows: Allah the Almighty says in the Holy Quran: وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا

"On the Day when We will show Hell to the disbelievers."

That is, Hell is presented and shown to them so they can see it. This confrontation, this demonstration also applies to believers. About this, Allah the Almighty has said: وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا "Each of you will fall into it (Hell). (This is) a ruling that your Lord (by His will) has made obligatory."

Some thought that *وَارِدُهَا* in this verse was "one who will enter it (Hell)." No, that's not the case, but rather it means "one who sees it (Hell) and passes over it." Arabs use the phrase *ترد الماء* (*taridul maa'a*). This means "reaches the water, but does not drink from it."

Yes! Because the *Sirat Bridge*, through which all people pass, is installed over Hell so that both believers and disbelievers can see it.

Regarding the believer seeing Hell before entering Paradise, this sight shows and reminds them of Allah's blessing and mercy. After all, Allah the Almighty saved him from the torment of that visible Hell. Then the believer will feel how great a blessing faith is. That faith will lead him by the hand and lead him safely through Hell. Therefore, Allah the Almighty reminded us of this matter and said in the Quran: فَمَنْ رُحِزَ عَنِ النَّارِ وَأُنْجِلَ الْجَنَّةَ فَقَدْ قَانَ

"So whoever is removed from Hellfire and admitted to Paradise has indeed achieved (great) success."

But the disbeliever will first be shown Hell. This vision before entering Hell is a vision of regret, remorse, and fear for the disbeliever. Because he knows that he will soon enter that Hell and won't be able to escape from it. This matter is explained in Surah At-Takathur.

(O people!) Increasing (wealth) has occupied you (with worship). You even went as far as your mausoleums (praising their abundance). No! You will soon know. Once again, no! You'll find out soon! No! If you had known with clear knowledge (about the consequences of worldliness), I swear, you will surely see Hell! I swear once again, you will see it with absolute certainty! Then on that Day you will surely be questioned about all the blessings!

The meaning of the verse كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ in this surah is as follows:

"If you acquire the approximate (highly reliable) knowledge about what I have informed you of - Hell and its torment - it will be as if you have seen Hell. Because I am informing you of a reliable, scientific view of Hell." This state is called *ilmul yaqiyn*. It is the science of certainty to verify and believe what Allah the Almighty has informed about Hellfire in the Quran.

"But in the Hereafter you will see Hell itself."

This is *aynul yaqiyn*. That is, on the Day of Judgment, when you pass over Sirat, you will see what Hell is like. Thus, sight will occur on the Day of Judgment, when crossing Sirat. Due to Allah's mercy and grace upon His believing servants, the believer's connection with Hell ends at this limit (that is, only by seeing Hell). Then salvation from Hell will be written for him.

Therefore, Allah the Almighty says at the end of Surah At-Takathur:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

"Then, on that Day, you will surely be questioned about all your blessings!"

But for a non-believer - may Allah protect us - the third stage related to Hell begins for them. This stage is *haqqul yaqiyn*. This stage will occur on the Day of Judgment when they enter Hell and taste its torment. About this, Allah the Almighty has said:

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ فَنُزِّلْ مِنْ حَمِيمٍ وَتَصْلِيَةٌ جَهِيمٍ إِنْ هَذَا لَهُوَ حَقُّ الْيَقِينِ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

"But if he is among the misguided disbelievers (followers of the left), then there will be a feast of boiling water and burning in Hell. Indeed, this is the truth. So glorify with the name of your Great Lord! (He has many beautiful names)."

Therefore, we have certain knowledge about Hell. This is the science of Hell, which is the information about Hell in the Quran. This is the knowledge that our Lord

has given us about the Fire. He warned us about Hell by saying "Indeed, the attributes of Hell are like this, like this." While we live in this world's prosperous life, Allah has taught us about Hell, called us to be cautious of it, and shown ways to be cautious.

*Aynul yaqiyn* happens in the Hereafter, when we pass over Sirat and see the Hell below us. Then we will see Hell with our own eyes. *Haqqul yaqiyn* is only for disbelievers. On that Day the unbelievers will be thrown into the Fire, and they will experience the torment. This is *haqqul yaqiyn*.

It seems that Navoi uses the word *ilm* as a polysemous word in this work. In addition to the above meaning, this word is used in the work *ILM* - 1. Knowledge, enlightenment. 2. A set of knowledge related to a science or field: a) people of scholars; b) students; c) musical - the theory of music science; d) *lorayb* - undoubtedly correct science, religious science; e) *i gayb* - knowledge of the unseen, prediction of the future; f) it can be seen that it is used in such meanings as to believe in the science of deeds; g) *u fazl* - knowledge and virtue. For example,

...A student of knowledge also established a madrasa. (*Nasoyimu-l muhabbat*. 122).

Also, the word *iltiyom* is used in the work, and this word also has multiple meanings in the work according to its semantic structure. For example,

*ILTİYOM* - association; completion: recovery.

... may the noble people be blessed by the blessings of Hazrat Khoja and his noble being, please and may the discipline of the Lord be fulfilled. (*Nasoyimu-l muhabbat*. 139).

In this text, we see that this word is used to mean end.

In a similar work, the word *iltifot* also acquires multiple meanings. Specifically,

*ILTIFOT* - kindness, attention, mercy: And regarding this humble one, kindness was abundant, and he had repeatedly offered blessings and prayers. (*Nasoyimu-l muhabbat*. p. 160).

In addition, this word has a number of other meanings in other works of Navoi: -*ayla* - to look, mercy; -*kurguz* - to show kindness, to pay attention; -*qil* - 1. To pay attention; to show kindness. 2. We can see that "please visit" also means.

In the work, we can see that the word *imon*, which comes in the sense of faith, belief, belief in God; religion, has acquired a multi-meaning in the context of Navoi's mastery of word usage. The reason is that in the work *Nasoyimu-l muhabbat* alone, we can see that it is used in different meanings from the text. For example, in one instance, the meaning of -prayer (A beggar said

that if the Khoja helps us with the prayer faith, we will suffocate, and from this devil's trap we will take a safe life),

- i haqqiy - the only correct belief (it is hoped that courtesy and devotion to him imoni haqiqiyg'a muntahiy bo'lg'ay), -ke(l) tur taking the leading verbs and affixes, -to accept the religion of Islam, to become a Muslim (They said that the secret of the hadith is that, cutting the zunnar under your cloak, may faith go away; -Junaid says, for sixty years, I am proud); 2. It also acquires a number of meanings, such as to believe, to confirm, -tila, -qil, -arz qil, creating polysemy.

Similarly, we cite a number of other words that appear in many meanings in the work:

LISON - tongue, speech, word: -og'riqi - heart's pain, sadness, -i hol - knowing, manifestation of inner meaning from external state; -ul g'ayb - inspiration coming from the unseen, divine meaning of inspiration. For example,

...Shamsiddin Muhammad Hafiz Shirazi-Alar lisanul-g'ayb va tarjimonul-asrordurlar. (Nasoyimu-l muhabbat. -184 p.)

LIQO - meeting, meeting, meeting; -ko'rguz-//top - to show, to meet; -siga musharraf bo'l - we can find the meaning of meeting, meeting in the text of the work. For example,

Chun alar liqosig'a musharraf bo'ldum. (Nasoyimu-l muhabbat. 127).

LIHOF - blanket, covering; it is observed that the polysemy of the word denoting clothing acquires a special meaning. In particular, in some cases, we can observe that Lo 1. -ku; -da expresses the load, Lo 2. -yo'q, not (a sign of negation):

La ilaha illalloh - there is no deity except the One God: Someone in Jami' said: La ilaha illalloh. (Nasoyimu-l muhabbat. p. 110).

MABSUD - interpreted, expanded; sent representative, open wide; mavdlid - place of birth: time of birth

-Alarning mavlidi Toshkandur va otalari darvesh kishi ermish (Nasoyimu-l muhabbat. -139 p.)

MAVOIZ - sermons, advice, counsel, teachings: Va aning tili turk alfozi bila mavoiz va nasoiha go'yo ermish (Nasoyimu-l muhabbat. 157).

MAJZUB - 1. Mad; insane; insane: majnun. 2. People of Sufism. (...Khoja Ubaydullah says that His Excellency the Mir has commanded that whenever I reached anywhere, I would ask majzub).

Also, majma' - 1. Group, society (Ul aziz dedi; Bale va men ul \*majma'\*da shayx xizmatida hozir erdimki, birov aning zikrin qiladurlar erdi).

2. Meeting, gathering (Oriflar samovi majlisida ko'ngullar tarvihi uchun uch nimaga muhtojdurlar); majoziy, mazbut (judicial, closed; clear, firm; mastered, occupied), mazid (excess, excessive; personal name; min mazid - excessive, more than necessary), mazmum (1) accused, condemned; hated; 2) error, fault, reproach, bad: ...irodat hirqasi nisbatan va zikr talqini nisbatin ikki Shayoxdin olmoq mazmunidur), mazor (1. Grave, tomb, tomb: Va aning mazori Turkistonda Yassi degan yerdaki, aning mavlid va manshaidur voqe' bo'lubtur. 2. Pilgrimage site) we can find many words with meanings.

In the work, there are also words that are semantically monosemantic, that is, have one meaning. For example,

The word Iloho (- O my Lord) is a word with one meaning, and we observed that it appears in the same meaning in the work Nasoyimu-l muhabbat. Similarly, it can be noted that it is used as a monosemantic word, used in the work Ilhod (- irreligiousness, non-belief in religion: Sheikhu-l-Islam said that there are two wonders: one is the amazement of the masses and it ilhod and the amazement of misguidance and another is the special amazement), Ilhom (- a spiritual feeling, aspiration sent from God to the human heart: Sheikhu-l-Islam said that they ilhom sat him in the matter and he was cruel to him).

Also, in the work, the word Imomat has the same meaning as the meaning of imamsip, the position of imam, and in the second place, combined with the verb -qil, it acquires polysemy, and the words Imomzoda (- son of the imam), Imomlig' (-duty of the imam), which are cognate with it, acquire the characteristic of monosemanticity according to their semantic composition in the work Nasoyimu-l muhabbat. For example,

Manquldurki, Hajjoji Yusuf qatlidin imomzodalardin biri qochib erdi va keyincha jam'e qovub erdilar. (Nasoyimu-l muhabbat. 72).

Abdullohni aziz tutungki, andin imomlig' kelur. (Nasoyimu-l muhabbat. 119-b.)

In addition, the work contains Lak (-one hundred thousand: One hundred thousand dirhams. (Nasoyimu-l muhabbat. 181); Ma'bodiy (- origins; origin, basis: Hazrat Khoja Bahauddin Muhammadil Bukhari ma'ruf ba-Naqshband tells stories about his ma'bodiy condition and ways. (Nasoyimu-l muhabbat. 87); Mavzu' (place, place, space); Lochin (-lochin: tribal name: Father Lochin was one of the elders of the tribe in Balkh district. (Nasoyimu-l muhabbat. 178); Mavlon (- great, great, master, master:...Mavlon They are connected to Nizomiddin's conversations. (Nasoyimu-l muhabbat. 137); Mavoni' (-barriers, obstacles, barriers:



Perhaps in sleep, some mavoni' will be disturbed. (Nasoyimu-l muhabbat. 138); Meros; Madoris (- madrasa, school: At the age of seventeen, he was engaged in expression in some madoris of Hamadan. (Nasoyimu-l muhabbat. 17-b.); Majmu'a (- collection, treatise:...this majmu'a, the purpose of its collection is the knowledge, remembrance, and hagiography of this group); Majusliq – fire worship: (I said, you wish me majusliq, that is, due to Tajarruddin).

Such words are frequently encountered in the work. For example, imlo (spelling), imo (gesture), imomat (imamate), maylon (desire), makkiy (Meccan), malbusat (clothing), maloyik/maloik (angels), mankuha (married wife), manoqid (attributes, virtues, noble qualities), mansuran (with assistance), mansha' (place, origin of something), manhiy (forbidden, prohibited, impossible), maorifpanoh (patron of knowledge and enlightenment: ...murod bu mubham adodin ul hazratqa janobi maorifpanoh Xoda Hofiz Ali Jomiydur...), marotib (ranks, degrees: Bovujudi bu biyik marotib ulcha oshubidin va muhabbat lag'adko'bin shayx boshig'a tushubtur), marg'inoniy (from Marg'ilon, pen name), marhalpaymon (traveler, wanderer, one who embarks on a journey: ...mundoq arz qilur jahl vodiysining marhalpaymoni Alisher mulaqqab bin Navoiykim...), muammil (hopeful, aspirant, optimistic), mubozabat (engagement, sequential action), muvozana (balancing, comparison), muvosanat (friendship, companionship, close relations), mujallad (bound, compiled), mujohidot (efforts, struggles, debates), mujtahid (one who strives diligently, religious scholar), muzayyin (decorator, adorer), muzlima (fine: Shibliyning xodimi Bkir Dinavariy debturki vafotig'a yaqin Shibliy dedidki, manga bir diram muzlimadur), muknat (power, strength, wealth), mukobat (correspondence, letter exchange), munofiq (hypocrite), muntazir (one who waits), muomalot (dealings, transactions), muotab (persecuted, reproached), muravvah (cool, refreshing), and many other monosemantic Arabic loanwords can also be found.

The word joriq is used in the work. This word as a polysemantic word is interpreted in dictionaries as follows: 1. Flowing, flowing; wandering; walking; crossing; walking. 2. Implementation. 3. Driven. 4. Tasvirilanish, nishonlanish, namoyon bo'lish, ko'rinish - bo'l/-o'l- 1) to flow, to flow; 2) to continue, to lengthen; 3) to demand, to be judged; 4) we can see that it is used in the meanings of said, to mention, and Nasoyimu-l muhabbat is used in the sense of said, to mention. Example:

Yana sidqdurki, gayri voqe' so'z tilga joriy bo'lmag'ay. (Nasoyimu-l muhabbat, p. 172).

The given examples belong to the phenomenon of synonymy, a mutually synonymous series, according to the semantic relationship of lexemes. However, according to the semantic structure of lexemes, they are considered monosemantic and polysemantic words.

## DISCUSSION

The analysis reveals Navoi's profound linguistic creativity in employing Arabic loanwords to convey complex Sufi concepts. The polysemy of terms like ilm, iltiyom, iltifot, and imon reflects Navoi's ability to weave multiple layers of meaning into his text, aligning with the philosophical and mystical depth of Nasoyimu-l muhabbat. The monosemantic terms, such as iloh and ilhom, serve as stable anchors for specific religious or spiritual concepts, enhancing the work's clarity in certain contexts. The significant proportion of Arabic loanwords (55–60%) underscores the influence of Arabic on the Uzbek language during Navoi's era, particularly in religious and scholarly discourse. The synonymic relationships among these terms highlight Navoi's skill in exploiting the Uzbek language's flexibility to create nuanced expressions. This study also aligns with the views of linguists like Abdulhamid Nuromonov and N. Sayidrahimova, who recognize Navoi as a great linguist whose work elevated the expressive potential of Uzbek.

## CONCLUSION

In conclusion, Alisher Navoi is not only a literary scholar but also a linguist. His mastery of word usage and attitude towards the common language are not so noticeable in the works of other thinkers. Arabic borrowings make up 55–60% of the words used in Navoi's work Nasoyimu-l muhabbat. Arabisms cited in the work belong to the phenomenon of synonymy, a synonymous series, according to the semantic relationship of lexemes. However, according to the semantic structure of lexemes, they are considered monosemantic and polysemantic words. Among the Arabisms used in the work Nasoyimu-l muhabbat, those meaning place (marg'inoniy - Marg'ilonlik), meaning the name of rank and rank (sheikh, mujtahid - one who strives, shows zeal, religious scholar, muzayyin - adorer, decorator), denoting personal names and pen names, mavlono (- great, great, owner, master), place names are considered monosemantic words. The use of polysemous - polysemantic words in the work, of course, proves the greatness and uniqueness of Alisher Navoi's mastery of word usage and, in the words of linguists Abdulhamid Nuromonov and N. Sayidrahimova, indicates that he is a "great linguist."

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