



LEXICAL AND SEMANTICAL CHARACTERISTICS OF ARABIC BORROWINGS USED IN "HAZRATI UMAR"

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Abstract. *The interaction of languages in the article. Stages of development of the Uzbek language, interaction at these stages, the influence of the Arabic language on the Uzbek language and, as a result, changes in the lexicology of the Uzbek language.*

Keywords: *language, culture, people, Uzbek, Arabic, nationality, lexical interaction, language units.*

Introduction

Arabic dialects play an important role in the Uzbek language dictionary. Cultural, scientific, socio-political and trade ties between nations are also reflected in their languages. It is known that in the Middle Ages, Arabic was known in the east, and Greek and Latin in the west as the language of science. A part of the Uzbek lexicon consists of Arabic words. Arabic had a strong influence not only on Uzbek, but also on the languages of all peoples who converted to Islam.

The main part

According to A. Bakhtiyarova, Arabic lexicons are actively used in the lexicon of many languages of the world. There are more than 1,250 Arabic speakers in modern Spanish. In fact, Arabic is also found in the languages of the English, French, Italian, German, and other European peoples of the language family and other religions. Arabic borrowings are also actively used in the lexicon of Turkic languages. Arabic words make up 30-35% of the Turkish dictionary. The lexical-grammatical, phonetic-morphological, lexical-semantic changes of the Arabic dialects of the Turkic, Bashkir, Tatar, Kumik, Azerbaijani, Gagauz languages from the fraternal Turkic peoples have been studied by well-known linguists.

Uzbek language and grammatical elements were first introduced into the Uzbek language as a result of the Islamization of the people. In the VIII-XV centuries, the establishment of a large caliphate and the penetration of Islamic civilization into the peoples of Central Asia created favorable conditions for the acquisition of Arabic, among other languages. Today, Arabic lexicon accounts for 20% of Uzbek lexicon.

Arabic assimilation has permeated all aspects of human life and activity:

- a) words related to the profession: - doctor, carpenter, commander, governor;
- b) words denoting religious concepts: - aqeeqah, recitation, imam, aza, azan, ajal, azrail;
- c) words on domestic topics: assalamu alaykum, salam, alalxusus, in particular, most, exactly, first, blessing, meaning, puberty, body;

g) lexicon of linguistics, poetry, fiction, social sciences: rhyme, rukn, byte, quiet, verse, poem, poet, dorulfunun, aruz, weight, philosophy, nation;

d) Vocabulary related to a person's feelings and emotions: cunning, pain, suffering, dear, strange, great.

The atheistic policy of the former Soviet Union led to the archaism of some Arabic dialects, which were firmly entrenched in the lexicon of the Uzbek language, and some Arabic dialects were replaced by Russian-international words. Some terms related to Islam have also fallen out of use.

However, after Uzbekistan gained its independence, some archaic Arabic, Persian-Tajik dialects began to appear in the Uzbek lexicon: *vazir*→*ministr*→*vazir*; *inqilob*→*revolyutsiya*→*inqilob*; *iqtisod*→*ekonomika*→*iqtisod*; *inqiroz*→*krizis*→*inqiroz*; *islohot*→*reforma*→*islohot*; *muallif*→*avtor*→*muallif*. There are also terms that refer to new concepts: independence, independence, citizenship, citizenship.

The study of Arabic in the lexicon of the Uzbek language began in the XI century. Mahmud Kashgari's *Devonu lug'otit-turk* is the first lexicographic work in Turkology. One of the first sources to compare Arabic and Turkish is Mahmud Zamakhshari's Arabic-Turkish dictionary "Asosul-balaga" and the Arabic-Uzbek-Persian-Mongolian dictionary "Muqaddimatul-adab". In the 13th century, an explanatory dictionary of Turkic languages "Attuhfatuz-zakiyyatu fil-lug'at-it-turkiyya" was created. Alisher Navoi's *Muhokamatul-lug'atayn* and the Arabic explanatory dictionary *Sab'atu abhur* are among them. A. Madvaliyev, a great representative of modern Uzbek lexicography, noted that the role of the Uzbek (Turkish) language in fiction during the Baburid period was great. In India, the Baburis tried to preserve their mother tongue and pass it on to their descendants. Such a need necessitated the creation of various dictionaries. One of the Baburi rulers, Muhammad Yaqub Chinghi, who served in the palace of Muhyiddin Muhammad Avrangzeb, is known for his dictionary *Kelurnoma*.

F. Abdullayev began to study Arabic borrowings in modern Uzbek lexicon. Today, in the Uzbek lexicon, Arabic is 20%" [1] Important factors that led to the introduction of Arabic into the Uzbek language are: "First, Arabic was the state language, the official and literary language. All official legal documents of the state were conducted and formalized in Arabic. The state court and economic affairs were conducted in Arabic. Arabic was the language of administration at that time. This factor strengthened the influence of Arabic on the local language, Second, Arabic was officially the language of fiction. Individual writers wrote their works in Arabic.

Reading fiction in Arabic is one of the factors that contributed to the expansion of the influence of Arabic on Turkic languages. Third, the strong influence of Arabic on Turkic languages, including Uzbek, is to some extent due to the fact that it was a common language for most peoples living at that time. Arabic has been the common literary language of the peoples of Central Asia for almost three hundred years. Due to the above socio-historical reasons, the Uzbek language has a certain number of Arabic words, which have undergone various phonetic-morphological and semantic changes in the Uzbek language" [2] We will consider the adaptation and semantics of Arabic words in the Uzbek language in the work of Hazrat Umar by Lutfi Kazanchi, translated by the skilled translator Firdavs Mirzo. This work tells the story of 'Umar, the great and just caliph of Islam. In the play, more than ten Arabic words are used on each page. For example, religion, hajj, event, Qur'an, imam, believer, hazrat, offer, appearance, desert, riyah, decision, courage, will, ability.

"*Rasulloh (s.a.v) tahorat oldilar. Ikki rakat namoz o'qidilar. So'ng to'plangan yeguliklarni idishlarga solishni buyurdilar. O'zi ozgina bo'lgan xurmo barcha idishni to'ldirdi. Teri ustida yana ancha yegulik qoldi. Bu barakani ko'rib mo'minlarning ko'zlari, qalblari yashnadi*" [3, 54]. The word ablution used in this sentence is explained in the Uzbek dictionary as follows: "(Arabic - cleanliness,

purity, washing and cleansing; cleansing with water after defecation) before praying, praying, reciting the Qur'an, washing the limbs, purification, face, hands, feet, etc. so purified state.

"To purify (take)" [4] Sheikh Muhammad Sadiq Muhammad Yusuf's book, "Hadith and Life", says that "purity" originally means "tahorat" in Arabic, and in Arabic it is called the Book of Purification. But we have a habit of saying ablution of what is called prayer and what is called wuzu in Arabic" [5, 7] This means that the word has been semantically narrowed down to us as a religious term.

"Qisqa vaqtda o'z ixtiyori bilan ma'arakada qatnashish istagini bildirgan kishilar soni ko'paydi. E'tiroz harakati to'xtab qo'shin tuzila boshladi. Hazrati Umar muhorabaga borishga birinchi bo'lib istak bildirgan Abu Ubaydni lashkarboshi etib tayinladi." [3] If we look at the words maraka, muharaba from the Arabic suffixes in this sentence, these words mean "a.war, battle, gathering" in the dictionary. We have the word muharaba now and the word 'maraka', which has become an archaic word in circulation, means the sum of mourning ceremonies.

"Haq taolo haqiqatni Umarni tili va diniga muhrlagan" , deya e'tirof etilgan qiymatli shaxsiyatdir". Here, the word seal means immortal, while the word seal is an Arabic word in the dictionary [a.– seal; stamp; trace] 1 A printed form (instrument) with a bubble or embossed image of the full text (text and image) with the name of the legal entity or individual (used to copy on paper, paper, wax, etc.)

Conclusion

In short, the Arabic assimilation lexemes used in the play are semantically adapted, and these words have become an integral part of our speech.

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