

## Thematic Groups of Arabic Words in Boburnoma

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**ABSTRACT:** In this article, Arabic dialects in the Uzbek language dictionary. Principles of word acquisition, Arabic borrowings used in "Boburnoma", grammatical tools, thematic groups of Arabic borrowings are analyzed.

**KEYWORDS:** Boburnoma, assimilation, arabism, arabic assimilation, thematic group

### Introduction

It is obvious that the lexical units of our language in terms of historical sources are not limited to the languages of the Turkic peoples. The vocabulary of the Uzbek language is distinguished not only by Turkic words, but also by the richness of Uzbek words from other languages. At the same time, it should be noted that no language in the world consists of its own words. In addition to the words in any language, it is enriched with linguistic elements learned from other languages, which expands its position among the world's languages and the percentage of its use in various relationships.

Words from other languages have a special place in the vocabulary of each language. Because every society, in the course of its development, has political, economic and cultural relations with other societies. Language, on the other hand, develops as an integral companion to the development of society, influenced by other languages. There is no language that is isolated from the influence of other languages. Interaction of languages is one of the main features of language development. Language is influenced by internal and external factors in the change of the lexical layer. Vocabulary is the part that first reflects this effect of language and is quick to absorb news.

### The main part

If we look at the historical development of the Uzbek literary language, the acquired words and forms came at different times for different social reasons. Assimilated words in the Uzbek language dictionary have a strong place in the dictionary arsenal of our language due to two factors: colloquial language and biblical language. If we apply this idea to Arabic words, then we will see that Arabic words entered our literary language mostly through biblical language and Persian-Tajik language, as well as through oral speech<sup>1</sup>. Assimilation is more of a literary language. At the same time, there are many Arabic words in oral speech, the process of assimilation of which depends on socio-religious relations and communication between people.

The spread of the Arabic language coincided with the period of Uzbek (Turkish)-Arabic, Uzbek-Tajik bilingualism. During this period, many Arabic words entered and assimilated into the Turkic languages.

Independence, as in all spheres, opened up a wide range of opportunities in linguistics. In

particular, the study of the role of Arabic words in the enrichment of the Uzbek language, which came to Central Asia along with Islam, led to the discovery. After all, Arabic, like Persian-Tajik and Mongolian, had a great influence on Uzbek. At the same time, the Uzbek language is one of the factors contributing to the growth of vocabulary. The introduction of Arabic words into the Uzbek language, their assimilation, use, change and development of these words in connection with the development of society - all this can be the subject of special scientific research. and are independent directions.

It can be considered that Arabic words entered the Uzbek language from the VII-VIII centuries. This is due to the influx of Arabs into Central Asia and the spread of Islamic religion and culture, science and Islamic customs in the occupied territories. Arabic had a great influence on the local languages, Iranian and Turkish. Culturally, the ancestors of the Uzbek and Tajik peoples created their literature and culture in the form of Arabic. Well-known local scholars have written in Arabic. This greatly increased the potential of the Arabic language. On the other hand, the richness and expressiveness of the Arabic language was very conducive to the creation of scientific terms.

#### **The main reasons for the introduction of Arabic words into Uzbek:**

1. Arabic was the official language, state and literary language. Official and judicial documents, trade and economic affairs were conducted in Arabic. Arabic was the administrative language at that time. This factor has increased the influence of Arabic on local languages, while allowing Uzbek to introduce many Arabic administrative terms and phrases.
2. Arabic was officially the language of literature. Indigenous writers wrote in Arabic. The proliferation of Arabic literature has led to an increase in the influence of the Arabic language on the Turks. Many Arabic lexical elements have entered the field of literature. This applies to the literary vocabulary of the Uzbek language, as well as directly to the terms of literary criticism.
3. Arabic is the language of science, culture and education. Scientific literature is written in Arabic. At that time, the educational process in madrassas was conducted in Arabic. This led to the formation of the worldview of our ancestors on the basis of the Arabic language, on the basis of Arabic textbooks and works.
4. Arabic was the language of religion and Sharia. It has penetrated into the socio-economic life, mind, psyche, heart of the people. They also began to express their grief in Arabic religious expressions. This caused the Arabic language to take root in the hearts of the people of that time.
5. The Arabic language of that period is characterized by the richness of the vocabulary, scientific terms, the diversity of the vocabulary of the poetic style. By the time of its spread in Central Asia, Arabic was well-formed, developed, and polished as a literary language. This has had a strong impact on the emerging Uzbek language.

Due to the above socio-historical reasons, many Arabic words have been introduced into the Uzbek language. These words have undergone various changes during the development of the Uzbek language, some of which have disappeared, and some of which have gained a new meaning in the lexical structure of the language.

It is worth mentioning two stages in the transformation of Arabic words into Uzbek

vocabulary.

Formal stage. At this stage, Arabic words adapt to the phonetic, orthographic, morphological and word-formation rules of the Uzbek language. This is the pronunciation of the same sound in Arabic words as -a, the transformation of -za, -zo, -zel into a single -z sound, the assimilation of orthographic, morphological and pronunciation rules specific to the Arabic language in accordance with the rules of the Uzbek language. gave.

Content phase. It is well known that the interaction of languages always has its social causes. These reasons contribute to the enrichment of languages. This phenomenon is as integral as the development of language. Analyzing the historical development of Arabic words in the Uzbek language, we are convinced that the relationship between the two languages has been developing. As mentioned above, in the VIII-XI centuries, a large number of Arabic words entered the Uzbek language. At the same time, Arabic words have fully adapted to the orthographic, phonetic, grammatical rules of the Uzbek language and become its important layers.

The lexical structure of a particular vernacular has the potential to reflect the historical process. The acquisition of Arabic and Persian in the lexicon of the Uzbek language can reflect not only the historical relations of our people with these nations, but also the national way of thinking. If we look at the historical lexicon of the Uzbek language on the basis of written sources, we can see that the weight of the Arabs gradually increased until the end of the XIX and the beginning of the XX century. In the absence of Arabic words in the ancient Turkic writings, Arabicism is more common in "Hibatul-haqayiq", which is considered a monument of the XII-XIII centuries, than the monument of the XI century "Qutadg'u bilik". Our scholars have made many scientific comments on the reasons and means of mastering the Arabic lexical units and combinations of Turkic languages, including Uzbek. Boburnoma contains many Arabic words and terms, toponyms and anthroponyms. The words belonging to the Arabic dialects in the Boburnoma can be analyzed by dividing them into specific thematic-semantic groups, and we will consider them in the following sections:

### Literary Words

As mentioned above, Arabic has been the language of fiction in Central Asia for many years. For this reason, many literary phenomena and concepts are expressed in Arabic terms. For example, in "Boburnoma" we can see the following literary words:

**Aruz.** The word is originally a masdar of Chapter I, which is formed by the meaning of the verb arada, which means "barrier", and means the weight of the poem in Arabic. and in the language means a type of poetic weight — a weight based on the length and brevity of the joints: There is a Persian dream. He is very poor, he is very poor with an account (p. 243).

**Asar.** This word is the masdar of Chapter I of the verb asara, which originally means "influenced", and is described as a word with seven meanings; the Uzbek language has three meanings: 1) "interaction"; 2) "residue, trace, target as a result of exposure"; 3) creativity, the product of labor.

**Proverb.** Chapter I, which is derived from the verb qala, which originally means "spoke", means 'small amount of information' in Arabic and "a wise phrase created by the people" in Uzbek. means.

### Words that express abstract concepts

Most of the Arabic and Persian words in the Uzbek language are words that express abstract concepts. This can be seen in the lexical structure of the work.

Let's take a look at some of the Arabic words used in the play. For example, the play uses the word love couple, both parts of which are historically Arabic. The first component of this pair of words is formed as an infinitive form of the verb love. Historically, the word love itself has come to this meaning as a result of polysemy, and the name of the coca that clings to plants and dries them has served as a denotant. According to Abdurazzaq Shorih Zuhuri from Sharhi Tool and Futuhoti Hikam, love is the name of a plant that grows like a bean, (but) clings to the trees and dries them out [1].

Now, if we compare it with the historical and etymological analysis of the word *muhabbat*, our opinion becomes a little clearer. *Muhabbat habba* حب formed on the basis of the verbs "to love", "to make a strong love", "to make cheap" *P13F* [2]. Its meanings "wish", "dream", "wish" are formed as a result of logical connection with the original meaning. Thus, the analysis shows that these words, which represent different aspects of the same concept, have a predominance of meaning in love, that is, the meaning of love in the word love is strong.

The word **G'alayon** in Arabic means the process of boiling water. In the Uzbek language, along with the meanings of rebellion, uprising, riot, which are raised for the purpose of protest, it is also used in the figurative sense in the sense of riot, war in the inner world.

The word **Aysh** [عيش] in Arabic means life, marriage, food. In Uzbek, the word means concepts that have nothing to do with the Arabic concept: 1) peace, pleasure; nash'a; 2) pleasure.

The word **Vahim** [وهم] in Arabic has 4 meanings: 1) imagination; illusion; textile 2) thought, idea; 3) doubt, risk; fear; 4) error, misguidance, error. The word narrows its meaning in Uzbek language. 1 Fear, dread. 2 Terrible, frightening, dangerous.

### Words denoting a religious concept

Of course, most of the religious and mystical terms in the old Uzbek language are derived from Arabic. After all, the religion of the Uzbek people is Islam, which means that Uzbeks believe in Islam. Islam is closely related to Arabic. Nevertheless, the genetic affiliation of religious terms in the old Uzbek language, as well as in our modern literary language and dialects, is not limited to Arabic. In the Uzbek system of religious terms, there are many words belonging to the Persian language, as well as words belonging to its own stratum. Based on our topic, we will discuss religious terms whose genetics are related to the Arabic language used in the play.

**Namoz** نماز is one of the most widely used words in the work. In the old Uzbek language, this word was used only in the sense of Islamic worship (Arabic salat صلاة), but in ancient beliefs, the word worship was expressed by the word namaz.

“**Qodir**”, “**karim**”, “**g'affor**” – are the Arabic words. In the play, they expressed the attributes of God, not their names. But they also have the same qualities. Babur used the word ‘qadir’ in places that refer to the incomparable power of Allah, and the words ‘karimu gaffor’ when it comes to his grace and forgiveness.

According to Alisher Navoi's Annotated Dictionary, “**G'ayb**” means "a place" or "mystery"

that no one but Allah knows. Because that mystery and that mysterious place are associated with God, the meaning has shifted through metonymy, and the word "unseen" has also expressed the concept of God. For example, *Mundoq mahalda g'ayb ko'magi – Sulton Ahmad qorovul jamoati bila kelib qotilg'onni shug'un tutub, sabohi-o'q g'anim ustiga yasab yuruduk'*.

**The word Kofir** كافر. The word has a socio-political significance and is derived from the verb *kafara* كفر, which means to deny. *Kofir* is a person who does not believe in any religion and does not recognize God.

According to I.Purdovud, *Kofir* was borrowed to Arabic from Aramaic and is originally was *Gabr*. Although the *gabr* means fire worshiper, Zoroastrian in modern Persian, it was in fact an absolute body. Indeed, Purdovud's interpretation, both in content and in phonetic law, sheds light on the historical roots of the word. This is because the Arabic language does not have the sound *g*. In borrowings, it is usually replaced by *j* (e.g., *javhar*) or *k* (e.g., *Kulsum*). Labial *b* is exchange to labial *f*, at the result consists of three consonants that are very convenient for internal inflection in Arabic, and thus the verb *kafara* and the words derived from it (*kufir*, *kuffor*, *takfir*, etc.) are formed: *Eli kofirlar bila omixta uchun agarchi musulmondur, vale kuffor rusumini bajo kelturlar.* (p.192).

Although the word "*Kofir*" actually means a person who does not believe in any religion, "in the Islamic tradition and sources, all people except Muslims, believers of other religions, and atheists who do not believe in a religion are called infidels". We see in the *Boburnama* that the broken plural form of the word *kafir* is also used as *kuffar*.

**G'oziy**. The word means "invader" in Arabic. In Uzbek, the word is used to mean "victorious in a religious war."

**Oxirat**. This Arabic word is a horse made up of the last word with the suffix -at (un), which in Arabic means "bottom", "the last ending"; When used with the article of certainty in the form of 'al akhiratu', it means 'beyond the world'. In Uzbek, the word means "afterlife" in the afterlife. In "*Boburnoma*" we find this word only in one place: *Ayniqsa, shukr shunday bir ne'mat muqobilida bo'lsaki, dunyoda hech bir boylik undan buyukroq va oxiratda biror yaxshilik undan go'zalroq bo'lmasa.* (p. 469).

### Words related to administrative-territorial division

In our linguistics, socio-political words that express the administrative-territorial division in the language of written monuments of the XI-XIV centuries have been specially studied [1]. In the work "*Boburnoma*" there are the following Arabic words related to the administrative-territorial division: **Mamlakat** – مملكت state, country. The word is also used in some sources in the sense of region: *Firuzshohdin so'ng Junpur mamlakatig'a musallit bo'lubturlar.* ( p.340t ).

The word state is also used in the play as a synonym for the word country: *Hindistondek keng mamlakatni maftuh ayladi. Bu davlatni o'zumizning zo'r va quvvatidin ko'rmabsiz. Balki tengrining mahzi lutf va shavqatidindur.* (p.340).

**Viloyat 1** ولايت The province, a certain administrative part of the country, is a territory under the direct control of the khanate: *Qobul viloyati to'rtunchi iqlimdandir. Ma'muraning o'rtasida tushubdur.* (p.38)

Another word for "administrative unit" in the context of a province is **muzofot** مضافات. The word is used in only one place in the work "Boburnoma". The lexical meaning of the word as "additional" is derived from the lexical meaning of the word. This means that the lands that were originally annexed to the mainland of the country were called **muzafats**, and later the expansion of the meaning led to the meaning of the word administrative unit.

### Career and title words

Although this topic has been specifically studied in our linguistics<sup>1</sup>, it is very helpful to compare the materials of historical works created at that time in order to get a more complete picture of the titles and titles that existed in each period. Therefore, in the literature on the subject, the titles of titles and titles are divided into small groups, differing from each other, based on the available materials.

For example, only the ranks of the state apparatus are divided into subgroups, such as the titles of persons in the palace service, the titles of administrative officials, and the titles of persons in charge of provincial and city administrations. Z.Kholmanova also divides the semantic group of career into 6 subgroups within the semantic field representing the socio-political concept.

In our study, we want to analyze the Arabic titles and titles used in Boburnoma.

It is known that the Central Asian region was invaded by the Arabs in the late 7th century and gradually occupied by them. The Arabs, who have established their rule in our country, have pursued a policy of Arabizing the local population and, most importantly, inculcating Islam in them. As a result, various Arab-led emirates and nobility were established in Central Asia. This has led to the emergence of many Arabic lexemes in the local population, ie in Uzbek, Kazakh, Kyrgyz, and Turkmen. Among the lexemes acquired in this way, the Arabic words for career and title began to occupy a special place. This layer can be grouped as follows:

1. Titles and titles related to Islam: alam, imam, mullah, mutawalli, mufti, chairman, sadr, qari, shaykh al-Islam, sudur, uroq.
2. Positions and titles related to state, judicial, commercial and economic affairs: amin, amir, minister, representative, Malik, muboshir, editor, deputy, sultan, caliph, governor, etc.

The following Arabic titles are given in the work "Boburnoma":

The word **sultan** has taken on different meanings at different times in our history: 1. In the tenth century, the ruler of Muslim countries was called the sultan. In the 11th century, from the Seljuks, the title was given to the rulers of states independent of the Arab caliphate. Currently, the title is retained only in some Islamic countries where the state is a monarchy. 2. After the crisis of the Mongol feudal empire, the Genghis Khans, who did not rule, were called sultans. For example: *Bekliklarida Suyunchukxon sultonlar bila kelib, Toshkantda Ahmad Qosimni qabag'onda alarni bosturib kirdi.* (p. 300). In the play, the slender Arabic plural form of the sultan is used as a salotin: In particular: *Biz ham Hind fathidin so'ng salotini sobiq dasturi birla Hasanxong'a rioyatni mar'iy tutdik.* (397-bet).

**Mahram** is Arabic and means "trustworthy servant". The mahrams are considered to be close to the khan and are a hereditary duty, as mentioned in Agahi's Riyaz ud-davla (p. 263). They were directly advisers to the khan in the administration of the state and had the right to enter

the khan's rest house: Igan.

The term **calipha** was originally translated into Uzbek as "a person who is the head of the caliphate.". Serious research has been done on the meanings of this term in different periods and languages [2]. The word "caliph" in "Baburnama" refers to a well-educated person who is well versed in the Shari'ah; assistant, deputy "; Means "doer, servant": *Ul jumladin bir, Ma'mun xalifa rasad bog'labturkim, Zichi Ma'muniyini andin bitibdurlar. (106-bet).*

**Amir** – is derived from the verb to command, to give orders, and means to command [3]. The word **Amir** is used in the sources to mean:

1. A king, a ruler [4], that is, a head of state whose system of government is an emirate (emirate);
2. In the Khiva khanate, the amir was considered one of the honorary titles of the palace, such as "amirulumaro" [5]. The word Amir is sometimes abbreviated and used as mir. For example, another word with an Amir component is Amir ul-Umaro, which is the name of one of the highest state positions, formed from the combination of two Arabic words through an Arabic suffix.

### Conclusion

In conclusion, Babur used Arabic dialects and grammatical forms effectively in his work.

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