



ARABISMS USED IN ABDULLAH KADIRI'S "MEHROBDAN CHAYON" (ON THE EXAMPLE OF QUALITY-MAKING WEIGHTS)

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Annotation: Reading the works of Abdullah Kadiri, the founder of Uzbek romance, any reader admits that the unique way of expression in it, the chain of words, is incredibly beautiful. For this reason, every curious reader repeatedly turns to the works of Kadiri. Every time we read, We will discover a strange meaning, new polishes.

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Word acquisition performs an important task as one of the general internal laws in the development of the language: the language expands its lexical capabilities, inherent subtleties of meaning arise in the language. The interaction and cooperation of languages causes the exchange of words between these languages, the transition of words from one language to another.

The deep roots of Arabic inclusions in our language can also be seen in the example of the novels of Abdullah Kadiri.

Reading the works of Abdullah Kadiri, the founder of Uzbek romance, any reader admits that the unique way of expression in it, the chain of words, is incredibly beautiful. For this reason, every curious reader repeatedly turns to the works of Kadiri. Every time we read, We will discover a strange meaning, new polishes.

Adib's verbal skills are evident in the historical novel "Mehrobdan chayon".

Abdullah Qadiri also made extensive use of Arabic, Persian-Tajik inclusions in addition to Turkic (Uzbek) words in his novel "Mehrobdan chayon". On each page of the work, approximately 35-40 Arabic inclusions occur on average without repetitions. In some places, this figure will increase by more than 50. (On pages featuring sections such as "on the subject of the Lord"; "The Concubine of Amir Umarkhan"). There are also words in the arab-Persian form, made of an Arabic word and a Persian suffix: indeed, like a schoolmaster, fatwonoma, kheyibona, nasihatomuz, neutral. As an example, on page 79 of the work there is a numerical Persian - Tajik appropriation, using more than 40 Arabic words.

It can be seen from this that the work has a high level of Arabic vocabulary, which is explained by the fact that the influence of Arabic on the Uzbek language is strong.

In the novel, the adjectival weight words borrowed from Arabic are more than 160 without any repetitions. This score is not equally equal in all verb chapters. While the adjectival form of certain Arabic verb chapters has a significant place, (chapter I (more than 70), Chapter II (about 30)) some have a number of adjectives (Chapter X, Chapter VII). Also, the adjectival form of the verb Chapter IX does not occur at all.

It seems that the adjectival forms of the verb chapter I into Uzbek have acquired a higher amount in comparison with the adjectives of other chapter verbs: hofiz, poet, Secretary, tole, employee, patron, deprived, belonging, known, famous, like the deceased. Ravshan Jomonov notes that " word acquisition as a linguistic process embodies a huge number of phenomena. Many factors influence the perception of a foreign word as well as its ability to "live" in the receiving language. One such factor is the semantic clarity in the word being mastered, that is, the ability to express the meaning clearly and clearly. As a result of word acquisition, Burmese, semantic clarity, instead of plurality - polysemy in a word, is created, simplifying the meaning structure of a word, increasing the possibility of accurately expressing meaning. An important aspect is the emergence of subtleties of meaning through perceived appropriation, which serves to expand the means of expression of the language , to become richer with lexical possibilities. I.V.Arnold writes that " the word in question usually takes on one (or more) of the meanings semantically closer to one of the words that have existed in the language for a long time. In this, regrouping takes place in their meaning structure, that is, some secondary meaning becomes the primary meaning, or vice versa". At the same place, very subtle aspects in Word acquisition are manifested: the acquisition of the word takes on the meaning of one of the existing lexemes in the language. More precisely, the acquired lexeme begins to extremely accurately express the meaning of a certain word in the receiving language." Hence, semantic clarity in the word being mastered ensures that monoscience also takes a finite place from the lexicon of the language receiving that word.

There have been a number of variations among Arabic borrowings, such as the expansion and narrowing of meaning, the partial and full transformation, the new polish of meaning dyes, the use of the portable sense.

In one setting of the novel "Mehrobdan chayon", the following sentence is found:"...Anwar had disappeared from sight and opened another new wound in Ra'no's majruh heart". Looking at the etymology of the word Majruh, this Arabic word has the original form maḥrūḥ(un), and is considered the relative adjective I bob majhul of the verb ḥaraḥa, meaning "physically injured". Meaning "injured", "disabled", "crippled": how many people returned from the war crippled.

The above example (the heart of the soul) shows that the word majruh in Uzbek not only represents injury physically, but also represents injury or failure psychologically-spiritually. Nowadays, both meanings of the word are used together: alcoholism leads a person to greatness, as both physically and spiritually (*T.F.*). It appears that the majruh word had a phenomenon of meaning expansion.

The word maxdum in the novel is used to mean a priest, a practitioner of religion. In his forties, he would become an imam in the neighborhood and expand his school even more, becoming known as "master Mullah Salih Mahdum" in every class of this genius.

In general, in our people, in relation to prominent religious leaders, scribes, the title of Makhdum is said to be added: I am a member of the Makhdumi, like Makhdum Vasily.

Hence, the Arabic word maxdum formed a new meaning in Uzbek, not far from its etymological meaning.

Arabic has a different meaning, while Uzbek has many words that mean something different. For example, the word link. In the novel" Scorpio from love", this word appears in 6 places and has the same meaning: while Anwar himself did not have time and would refer something

to the muftis, they laughed," mirzaboshi's tooth did not pass";" ... even Khan himself was a reformer of consciousness among wives."

The word link has the Arabic form of havālat(un), and was originally a chapter I masdari formed by the "separated" meaning of the verb hala, with meanings such as "to transfer money to someone in Arabic", and in Uzbek "to surrender to someone's discretion", "to bear". In addition the term link is now also used to mean "encourage, show to look at a particular source for feedback: references to relevant literature are given at the end of the page for further information" (wood).

Hence, the word link has moved away from its etymology in Uzbek to form a completely new meaning.

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