

ARABISMS IN CHULPAN'S PUBLICISTIC WORKS

Ne'matova Donokhon Saidjalolovna

Candidate of Philological Sciences,

Associate Professor of Uzbek Linguistics, Andijan State University.

Nosirova Zahrokhon Latifjon qizi

Master of Linguistics, Andijan State University.

ABSTRACT

The article describes the extent to which Chulpan used Arabic words to describe new things and events that entered public life at the beginning of the 20th century.

Keywords: lexical syllables, lexico-semantic verticals, Arabic words, row of arabic affixes.

ABSTRACT

Мақолада XX аср бошларида ижтимоий ҳаётга кириб келган янги нарса ва ҳодисаларни ифодалашда Чўлпон арабча сўзлардан қай даража фойдаланганлиги баён этилган.

Калит сўзлар: лексик қатлам, лексик-семантик хусусиятлар, арабча сўзлар, арабча аффиксли қатор.

ABSTRACT

В статье описывается, в какой степени Чолпон использовал арабские слова для описания новых вещей и событий, вошедших в общественную жизнь в начале XX века.

Ключевые слова: лексический слой, лексико-семантические вертикали, арабские слова, ряд арабских аффиксов.

INTRODUCTION

The linguistic influence of other peoples on the development of the Uzbek language, especially on its lexical layer, is obvious. In particular, the socio-political changes of the 1920s had an impact on language and its lexicon.

Changes in social life naturally give rise to different concepts. As a result, there is a need to express these new concepts in the lexicon of a literary language. In such cases, in addition to the internal capabilities of a particular language, the use of words in the dictionary of other languages is required. Such an event took place in the formation of the Uzbek literary language in the 1920s [1. Б. 48].

Our observations show that the main sources of enrichment of the vocabulary of Chulpan's journalistic works are, firstly, the vocabulary of the Uzbek language (elements of the vernacular, dialectal words, etc.) and, secondly, words borrowed from other languages.

It is known that words from other languages have a special place in the vocabulary of each language. Because they have political, economic, cultural relations with any society. There is

no language itself that is embedded in a particular shell, separated from the influence of other languages [2. Б. 10].

Vocabulary is one of the factors in the convergence of languages. The phenomenon of word acquisition in language is an indicator of the acquisition of new phenomena and concepts by the people. All assimilated words usually result from the expression of a new subject and event [3]. Word acquisition does not mean taking all the words of another language, but taking from them the ones that fit the need. Therefore, word acquisition is one of the external factors of language development. The vocabulary structure of any language usually grows through two main sources - the formation of new words and phrases based on the internal laws of a particular language, as well as the acquisition of words and linguistic elements from other languages. Although these two factors that enrich language seem to be the same, in fact they differ in their nature and laws. Language is in constant contact with all phenomena in society and nature. Concepts that express events in language and society are called words and terms. In such cases, the language's own internal capabilities are first addressed. But ready-made material for naming new events and concepts that have emerged in life is not always available in world languages. At this point, there is a need to learn ready-made elements from another foreign language that represent this concept.

Issues related to the acquisition of words and other linguistic phenomena have been studied in the modern Uzbek literary language. In particular, there are a number of studies devoted to the acquisition of Arabic in the Uzbek literary language [4, 5, 6, 7, 8].

The formation and rise of Uzbek journalism covers the period from the early twentieth century to the 1930s. There are a number of factors that determine the lexical and semantic features of Uzbek journalism of this period, the main of which are:

- 1) The strong influence of Arabic-Persian languages to our literary language, the fact that most of our intellectuals were educated "old-fashioned";
- 2) Widespread Turkish-Tatar publications in Turkestan;
- 3) The emergence of new realities in the socio-cultural life of colonial Turkestan under the influence of Tsarist Russia and later the Soviet Union;
- 4) Literary language has not yet been truly standardized.

The same factors also determined the lexical-semantic features of Chulpan's journalistic works. The journalistic work is characterized by the fact that it is intended for the public, a central feature of which requires that its language be popular. This requirement posed a very difficult task for publicists working in the early twentieth century. One of these is the task of popularizing the Arabic and Persian lexical units that were previously the language of the more educated (those who educated at madrasa). In other words, now in our dictionary the issue of serious consideration of the Arabic-Persian layer, removal of such words as non-Uzbek alternatives, determination of their semantic change in our language, abandonment of unnecessary ones has been raised. Most importantly, this had to be done on a practical basis, not on a theoretical basis. Chulpan followed this principle.

In the lexicon of his publicistic works, words related to the Arabic language, which are borrowed into the Uzbek language and are understood by all, are often used. For example, many words such as homeland, school, government, gratitude, letter, letter, punishment, governor, madrasa, assembly and many others have become an integral part of modern Uzbek vocabulary.

The abundance and diversity of Arabic words in our language, as well as the creation of new types of words with the help of Uzbek suffixes among the words from Arabic, shows that Arabic words are very widely absorbed into the Uzbek language [9. Б. 38].

It is clear that words related to Arabic assimilations in the Chulpan lexicon are not neologisms in our language. Because many of these words are used in harmony, as our own word. However, the Arabic words that have been absorbed into the Uzbek language since ancient times undergo various changes in meaning. In Arabic words mastered in the Uzbek language, we encounter cases of expansion of meaning, narrowing of meaning and migration of meanings.

Chulpan uses Arabic words to express a concrete meaning, probably to popularize the same (he intended) meaning, explaining the word in different ways: "...ular bilan alohida *muohada* (dogovor)lar yasab..." ("... by concluding separate agreements with them ...") [10. Б. 182], "ergashish yo'li bilan, *taqlid* usuli bilan..." ("By following, by imitation ...") [10. Б. 183]. Chulpan uses Arabic words to name some of the new things and concepts that are emerging in political, socio-cultural reality, suggesting the same use to language users. For example, "...o'rtog Vitning «Revizor» qo'yilishi to'g'risidagi *musohabasini* o'qidingiz" ("... you read Comrade Witt's interview about staging the Auditor") [10. Б. 43], "...teatru *mahfillarida* (tevaraglarida)..." ("... in theatrical circles ...") [10. Б. 128], "...*valuolalih* (*sensatsionniy*) "Farg'ona fojealari"..." ("... sensational" Ferghana tragedies "...") [10. Б. 22]. In the above examples, Chulpan suggests the words "mahfillari, musohabasi" and "valuolalik".

It is known that the range of meanings of Arabic words in our language was not the same for language users: a word that meant several meanings to those who saw the madrasa was familiar to the public with more than one meaning. In some places, Chulpan refers to the lesser-known meanings of Arabic (or Arabic for making) words in our language. For example, while "complaining" is more popular in the sense of "complaining", Chulpan uses its meaning of "narrating": "... I will briefly complain about the results of my interview." Or, if the word "tafsir" is used in the public sense, literally, "to interpret the texts of the Qur'an", Chulpan uses it to mean "to understand", "to explain": "...173 nchi dekreti bir qadar o'zboshimcha *tafsirlarga* yo'luqmoqdadir" ("... Decree 173 is facing some arbitrary interpretations") [10. Б. 208]. A similar situation is "life" (life (depending on the departure of D.N.)), "zeal" (Bukhara news) we welcome the zeal (action - D.N.) of our comrade in this regard " "application"(" education- " application of education (practice, practice - D.N.).

The above actions of Chulpan are undoubtedly a contribution to the formation of journalistic language. At the same time, Chulpan used a number of Arabic words by force of tradition or as the of the time. It is also clear that he used "waqf branch", "immigration office").

The Uzbek language has Arabic affixes as well as suffixes [6. Б. 170].

Chulpan's journalistic works also use a number of words with Arabic affixes, which are mainly *-at/ot, -yat, -an, -iy(viy)* are words based on affixes. For example: "Holbuki, "Oqjul" yo'ldoshimiz kuchlik bir *asabiyat* bilan yozilg'on shu maqolasida aytmak istaganini ochib bera olmaydir" ("However, our comrade Akjul can't explain what he wants to say in this article, which was written with a strong nervousness") [10. Б. 201], "Maorif nazoratining qishloq maktablariga bo'g'on *munosabati*..." ("The attitude of education control to rural schools ...") [10. Б. 226], "...andijonli talabalarning rejalik *ta'minotlariga* kirishmakchidir" ("... wants to start planning for Andijan students") [10. Б. 227], "Buni, mutloq, umumiy doirada hal etmak lozim" (This

must be resolved in an absolute, general manner") [10. Б. 208], "...yangi usul maktablar ochdirib ularni ham *moddiy* va *ma'naviy* yoqlardan mukammallashdirishga butun maorif va yoshliq kuchlarini..." ("... a new way to open schools and devote all the forces of education and youth to improving them both materially and spiritually ...") [10. Б. 186].

The Arabic words used in Chulpan's works can be divided into two groups in terms of their use in the modern Uzbek literary language and their comprehension by today's reader.

1. Assimilated words used in modern Uzbek literary language, the meaning and content of which are fully understood by today's reader: school, government, governor, nation, literature, active, upbringing, education, attitude, general, commercial, spirituality, dignity, adornment, body, statements, etc.

2. Arabic words that are not used in modern Uzbek literary language or colloquial language, and the meaning and content of which are difficult to understand for today's reader. For example, *intibah* (awareness), *mushfiq* (compassion), *mas'ud* (blessed), *muttahid* (united), *muhibi* (friend), *mahv* (disappearance), *opposition* (disagreement), *musahaba* (interlocutor), *mahofil* (place), *mutarjim* (translator), *tafsir* (commentary), *consultation* (consultation), *engineer* (engineer), *crop* (farming) and so on.

The Arabic words in Chulpan's works are related to various spheres of social life and can be divided into the following thematic groups.

1. Words denoting philosophical concepts: spirit, cause, time, event.
2. The concept associated with the concept of man: man, man.
3. Name of man-made objects and events: madrasa, stage, mosque, tomb, treasure.
4. Name of religious concepts and ideas: religion, Allah, Sharia, saint, pilgrimage, thawab, resurrection, hur, satan.
5. Abstract words: happiness, love, sincerity, conscience.
6. Philological terms: poetry, verse, ghazal, literary, adib.
7. Words denoting the concept of time: time, history, period.
8. Words denoting the concepts of profession and occupation: kalandar, Muslim, poet, mullah, Sufi, sheikh.
9. Words denoting the concepts of the document: waqf, letter.
10. Terms related to politics, education and culture: revolution, decision, reading, article, education, spirituality, politics, independence, judgment, government, amnesty, attack, etc.

In the process of observing Chulpan's journalistic works, we can be sure of how contradictory the formation of the journalistic style in our language, in general, the renewal of the modern Uzbek dictionary. As we have seen above, Chulpan, on the one hand, feels the need to assimilate words, and on the other hand, seeks to 'nationalize' the assimilated words. In particular, as we have seen above, in addition to using Arabic words in new meanings, Chulpan seeks to make them Uzbek. For example, "...bu sahna bu kun ulug' va *yarashar* bir sharaf bilan o'zining ellik yillik bayramini o'tkazmakdadir" ("... this scene is celebrating its fiftieth anniversary today with great honor and dignity") [10. Б. 83], "...asarda darrov sezilaturg'on bir qarshilik (zidlik – protivopolojnost) bor" ("... there is an immediate resistance in the play") [10. Б. 81], "...elning o'z turmushini o'ziga *ingichka* qilib ko'rsatmak" ("... to make people's lives thinner") [10. Б. 67]. The words highlighted in the examples belong to their own layer, and they are used instead of

the words "worthy", "contradictory", "elegant", which are absorbed into our language, which can be considered as excessive action.

As an example of Arabic assimilation used in Chulpan's publicistic works, we will show the original meanings of the following Arabic words [11, 12]. "...dunyoda odam qatori yashashg'a *istiqqoq* kasb etishini sira istamaslar edi" ("... they did not want to live in the world as human beings") [10. Б. 240]. *Istiqqoq* - means "to be entitled to something". "Muttahid fro'ndning birinchi vazifalaridan yana biri – vaqflar masalasi deb aytdik" ("We said that one of the first tasks of the United Front is the issue of foundations") [10. Б. 190]. *Muttahid* - means "united, organized". "... mashhur Madaminbekka qo'shulub Andijon shahrini *muhosara* qildilar" ("... joined the famous Madaminbek and laid siege to Andijan") [10. Б. 239]. *Mukhosara* - means "siege, siege. "... o'yun tuzma va mafhumni chuqur onglash yo'llari bilan asarni boshqa qolibqa soldi" ("... the game changed the work in a different way through the structure and deep understanding of the concept") [10. Б. 109]. The term is used in the sense of "understood". "... eng ulug' kuchning to'ymas ko'zlariga hadaf bo'lg'on bu o'lka..." (... this country is the target of the insatiable eyes of the greatest power ...) [13]. Target means - "target, target location, direction" [11].

Almost all of the Arabic words highlighted above are now archaic words.

CONCLUSION

The study of the layer of Arabic words in Chulpan's journalistic works is as follows:

Among the Arabic lexical units in Chulpan's publicist works, words belonging to the political and cultural spheres make up the majority.

It should be noted that the number of Arabic words used in Chulpan's publicistic works is much lower than in the works of his predecessors and contemporaries.

Most of the Arabic words used by Chulpan were widely used in the old Uzbek literary language. Chulpan widely used Arabic assimilations to express new things and events that entered social life: spiritual, scene, tragedy, list, decision, revolution, representative, society, and the like.

Chulpan made almost no use of complex Arabic adjectives and phrases.

Such cases can be seen in the journalistic works of his contemporaries Behbudi, Avloni. This is the result of the efforts of the supporters of "Chigatay Gurungi" to purify the Uzbek language from elements of other languages.

The Arabic words used by Chulpan are widely used in the vernacular, their meanings and contents can be understood without special dictionaries.

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