

## SEMANTIC FEATURES OF THE BORROWED WORDS IN ALISHER NAVOI'S EPIC "HAYRAT UL-ABROR"

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### ABSTRACT

This article outlines the semantic-functional, stylistic characteristics of the Turkish words used in Nebuchadnezzar's poem "Surprise ul-Abror": The semantic characteristics of Arabic, Arabic-Tajik entities are explained: Lexicon units are classified according to form and meaning.

**Keywords:** "Surprise ul-abror", Arabic, Arabic, Turkish, semantics, vocabulary, vocalism, singarmonism, shir-u sugar method.

### INTRODUCTION

One of the written sources, which incorporates the linguistic characteristics of the old Uzbek language and is a great example of the skills of Nebuchadnezzar, is the poem "Hamsa". The 15th and 17th centuries old Uzbek literary language contains linguistic units related to socio-economic, military, and domestic life. Arabic and Arabic are also expressed, reflecting the way the people of Afghanistan live, culture, and living. The study of the lecture of the poem "Hayrat ul-abror", which is part of the book Hamsa, is important in studying the vocabulary of the old Uzbek language of the 15th and 17th centuries, phonetic, linguistic, grammatical characteristics, Turkish language development, semantics of Turkish lectures, historical linguistics of the Uzbek language, and the vocabulary of Nebuchadnezzar.

The lecture of the poem "Surprise ul-abror" has been studied in historical and ethical, functional-semantic characteristics, and linguistic characteristics. The following were achieved in the process of studying the linguistic characteristics of the text of the poem. The semantic-functional, stylistic characteristics of Turkish words, the ancient Turkish language and modern Uzbek language, and the attitude of the sheets were explained: The semantic characteristics of Arabic and Arabic-Tajik entities were explained: Lexicon units were classified according to form and meaning.

The meaning of each word in Nebuchadnezzar's works has a special scientific significance. Published by Jehovah's Witnesses but now out of print. These works fully encompass the legacy of Nebuchadnezzar and are provided with adequate explanations. This prohibits a new approach to Nebuchadnezzar's large-scale rich heritage in various fields of science and is the basis for the creation of new scientific research. Until now, Nebuchadnezzar's art had not been published in full and perfection. In that sense, there is a great deal of meaning when our first president, I. Trump, argues, "If we love Nebuchadnezzar, we will love the Uzbek people." This is because Nebuchadnezzar's art in the eyes of the world is an inheritance of eternity. In the meantime, representatives of ethnic groups in various parts of the world who know Nebuchadnezzar know the Uzbek people. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these protracts.

In addition to the Turkish language, the Arabic and Arabic words were skillfully used in Neb u chad nez'zar's poem "Hayrat ul-Abror." At that time, all three languages were treated the same way. It is well-known that uzbeks and Tajiks have lived in a common territory since ancient times. For many years, economic, political, and cultural cooperation has brought these two peoples very close to each other and strengthened their brotherly ties. These historical and cultural cooperation and relations have been vividly reflected in the traditions, literature and art of the Uzbek and Tajik peoples, and the interaction of Uzbek and Tajik languages. Many Arabic-Tajik words were accepted into the dictionary of the Uzbek language, which preserved its structure. These words, which belong to various fields of social, political, and cultural background, form a certain layer in the Uzbek dictionary, causing the formation and proliferation of new synonyms in the language. For example, **the king, andisha, decree, Boston, sarcophagus, week, desert, haridor, flower, gulob, name, arguments, legend, base, happiness, rest, negligent, programmer, jom, humble, army, may, tone, ohista, dreamsor** .

In the early days, Arabic-Tajik dictionary units consist of words that conveyed subjective and specific concepts, while gradually words with characteristics, status, and quantity concepts are also expressed. This can be evident in the poem "Surprise ul-abror": **wise, beggar, beggar, benavo, gado, gulandom, giant, sweet, jigarpora, mabodo, mardona, manifestation, nozzle**.

As a result of the interdependence of the peoples of Turkish (Uzbek) and Arabic, the interaction of these international languages has resulted in the widespread use of Persian and Turkish explanations, mixed Persian-Turkish vocabulary combinations: **mahbubi language, ayyomi vasl, mohi hovariy, city vasl, property latofat, jun valley, ishq people, hajr interest, the secret of love, and the bathtub of the soul**.

A number of persian-Tajik-language words (-difficult, -grain, -iston, -da, no-, be- ) later becomes an affix that also serves to make new words in English: affixoids **made from independent vocabulary were adopted, along with affixes that make up such things as olmazor, salt, cucumber, companion, wrong, beomon (-mathematician, -rogue, -kash, -xon, -room, -noma, parvar) , linguist, geologist, chef, bloodthirsty, ethical, workshop, drawing**.

The influence of the Persian-Tajik language also led to some changes in the phonetic system and grammatical construction of the Uzbek language. One of the most important of these is the appearance of sounds that are not unique to the Turkish phonological system in the leading urban sheets under the influence of the Arabic-Tajik language. The resulting embryo was taught to develop in nutrients and then inserted into her womb, where it implanted. As a result, the vocalism of the Tashkent-type urban sheets approached the Arabic-Tajik language units, and the contents of the Samarkand and Bucharest sheets were previously close to Arabic-Tajik vocalism. This led to a decrease in syngarmonism in English and a gradual weakening of the city's shells.

For many centuries, living in the same territory , the same lifestyle, and cultural life have also been reflected in the words, articles, and phrases of wisdom created in the languages of these peoples.

For example, **a bull does not die for a day, does not give up for two days - Ba yek fast barzagov namemurad, ba du fast sohebash namedihad; A flower of flowers and flowers of man's hand;** it's similar to the content of words and phrases of wisdom, such as wisdom. Such words of wisdom and phrases arise at the same time or ahead.

The Uzbek language, in turn, influenced the development of The Arabic-Tajik language, its linguistics, and especially its grammar to some extent. In addition to many words, phrases, and dictionary units from English, a number of vocabulary-making, shape-making affixes (such as -chi, -cha, -dosh, -siz, -lik) have also been accepted into Arabic. Because of its historical constant contact, many of its leading sheets appear in morphology and syntax, and new agglutinative types of analytical forms that are widely used, including **buddhism, desire on the shelf, and complex verbs of the type of buddhism on the shelf**, are grammatical events that arise directly based on the influence of the Uzbek language.

The interaction of Uzbek and Arabic with one another has continued to our day, and it has become stronger. The resulting rise in sea levels from the meltwater could spell hundreds of millions of people. After all, as our president, Sha'drach, Me'shach and A'bed'ne go, put it, "Uzbeks and Tajiks are a people who speak two languages."

Arabic and Arabic are the most part of the most of the layers of Neb u'chad nez'zar's writings. The reason for this is that in the days of Nebuchadnezzar, the language of science was Arabic, while the language of creativity was Persian-Tajik.

Arabic words were actively used during the time of Nebuchadnezzar, the old Uzbek language. Therefore, the essay "Surprise ul-Abror" also reflects Arabic words that were widely used in the 14th and 17th centuries. Arabic words used in assyrian are made up of language units related to almost all aspects of social life. The most widely used of these are religious terms, anthropomorphs, words that convey a subjective understanding of individual verbs. For example:

Antroponimlarni ifodalovchi arabcha so'zlar: Still, Mahmud, Ya'qub, Ja'far, Jabroil, Homon, Rustam, Yusuf Kan'oniy...

Arabic words that represent individual verbs: righteous, wise, wicked, unbeliever, believer, cytamorous, darveshvas, g'ofil.

Words that convey a subjective concept: disaster, ishq, safar, visol, gossip, heart, anger, fahm, intellect, wahm, azm, mutuality, azimat, safokat...

Some of the Arabic words used in "Surprise ul-Abror" were also consumed during the old Turkish language. Combined horses in Arabic (hostility, pain, aqueousness, avr, bala, adl, appeal, justice, genealogy, architecture, mutuality); words that convey signs (dear, angry, arjumand), that describe a person's verbs (taste, taste, disobedience, conspiracy, arrogance), and that represent a religious concept (prayer, prayer, azon); The names of things (buildings, varieties, camphors) are also found in the dictionaries in the text of the poem. Some of these words are still preserved in Turkish linguistics.

In "Surprise ul-abror," the words used in their sense make up the bulk of Arabic conversions. **Words such as duration, muddao, address, torment, communication, deprivation, navohi, generosity, xasis, famous, promise, grace, compassion, muyassar, career, opposition, defect, inevitable, picture, and appearance** are used in semantic, semantic terms, in the sense of the old Uzbek literary language.

Arabic words in the lycemetery are used in the sense of the old Uzbek literary language. The meaning of Arabic words in the old English language can be traced through a semantic analysis of the following words. It appears that the semantic ability and stylistic characteristics of Arabic words found in Neb u'chad nez'zar's "Surprise ul-Abror" are the basis for their active use.



It reflects the meaning of Arabic-Tajik linguistic units in the old Uzbek literary language. About 39 percent of the lyrics in the lyrics of the vocabulary consist of words that are actively used in the old Uzbek language.

Most of the Arabic-Tajik words used in the poem are : human names; names of places; names of tribes and descendants; animal names; plant names; the names of books and brochures, the words that signify, the words that signify the names of events.

Arabic-Tajik words in assyrian lectures include **wrath, mourning, bad, sara, daru, medicine, arasta, zahr, pasbon, and eternal** .

The Arabic-Tajik words in the lecture "Surprise ul-Abror" represent a variety of objects and concepts. We have tried sang, time, time, love, craftsmanship, parishioners, and prosperity.

Arabic-Tajik words that characterize: companion, true, lavand, pleasant.

Arabic-Tajik isofas are also found: prayer bad; tolibi science; Like the innocence of the world.

In "Surprise ul-abror," the word Infidelity is used to mean "a place of white." The basis of the word kofiriston is Camphor, Arabic-Tajik "in white fragrant mode (kamfara); white, white" (ANATIL, II, 30); in a major sense, it represents the concept of "white." In another sentence , Camphor expressed the whiteness of the "snow-covered mountain, " while in another sentence he expressed the whiteness of the "salted land."

Some Arabic-Tajik words are used in the text of the poem in a different sense than in the old English language: Koft Nebuchadnezzar's works use the sense of "beating, crushing, crushing."—NAL, 328.

A number of Arabic-Tajik words, such as **girds and bovujuds**, are used in modern kitten sheets:

Who bow down to the work of God,

That's how you know how to scan it. Or:

Va olimning bovujudi falokat quyoshdek sar balandlig'i va johilning bovujudi ganju mol tufrog' aro najandlig'i.

Arabic-Tajik isofas are also found: prayer bad; tolibi science; Sebi Samarkand; Like Bucharest, the world is innocent, innocent.

Studying the lecture "Surprise ul-abror" based on the definition of the semantic field is important in determining the ratio of words used in the lecture of the poem, separating the main linguistic units that highlight the reality of the work, highlighting the contents of linguistic units, analyzing the semantic content of linguistic units, analyzing the composition of semas, and observing changes in the semantic composition of linguistic units. The use of lectures that represent concepts related to all aspects of social life ensured the cosmetics of the lecture.

The lecture "Surprise ul-abror" consists of linguistic units that are identical in shape and meaning, but represent different meanings (ammonia), reflect one concept in a variety of styles, meanings, levels (synonyms), and serves to improve effectiveness. Along with ammonia, synonyms, and antonyms in the old English language, the text uses ammonia, synonyms, and antonyms in the author's style.

"Surprise ul-abror" reflects the linguistic characteristics of the Uzbek language in the ancient Turkish language, the old Turkish language, and the old Uzbek literary language. The Turkish lecture in the poem is illuminated in two ways: 1. The consists of Turkish words in the ancient Turkish language. 2. The reaction of Turkish words to modern Uzbek literature.

The names, which reflect the linguistic characteristics of the 15th century, observe the existence of a number of words of the ancient Turkish language. About 1400 ancient and ancient Turkish words were used in the writings of Neb u chad nez'ne . Although semantic, historical, ethical, and structural-grammatical analysis of the old Turkish language and the old Uzbek literary language military lecture shows that in the 14th and 15th centuries, many military terms began to be expressed in Arabic, Arabic, especially Mongolian, but the old Uzbek literary language was based on military lecture.

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