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Analysis of Words Related to the Arabic Layer in Bukhara Qarluq Dialects

Avazova Nilufar Oqiljon qizi

Teacher of the Bukhara State Pedagogical Institute, Uzbekistan

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ANNOTATION

Semantic properties of some words belonging to literary layer in Bukhara Qarluq dialect are revealed in the article.

KEYWORDS: Dialect, Qarluq, Literary layer, Semantic properties, Analysis of words, Bukhara Qarluq Dialect.

I. Introduction

The acquisition of words into the Uzbek language and its dialects is considered to be from Persian, Arabic, Russian and European languages. The Uzbek language has also adopted words from Indian, Chinese, and other languages, but such words are few and far between. This situation is also observed in the lexicon of the dialects under study. Acquiring words from foreign languages is an objective law that serves for the enrichment or development of that language or dialect. Y.D. Disheriyev notes that there is a certain boundary between the words created on the basis of the internal possibilities of each language and the lexical layer acquired from the outside. It is also necessary to pay special attention to a number of aspects of foreign words, such as which language they belong to, in what period, by what method they were acquired, what meaning they acquire, phonetic system and morphological structure. [Desheriev Yu.D. 1966: 42].

When talking about words taken from unrelated languages, it mainly refers to lexical elements borrowed from Arabic, Persian-Tajik and Russian languages, and through them from European languages.

After the conquest of Bukhara by the Arabs, as in all occupied territories, along with Arab customs and religion, Arabic words began to enter here. The reason is that after the acceptance of Islam, the Arabic language began to function as a language of religion and science. It should be noted that even before the Arab conquest, Arabic words began to enter Bukhara dialects through the Persian-Tajik language. The evidence shows that most of the Arabic lexical elements passed indirectly, that is, through the Iranian languages, and to some extent through the Tajik language. When Central Asia, including Bukhara, was conquered by the Arabs, the Arabs pursued a policy of domination. The unique traditions of local peoples will be explained. Most of the Arabic words used in Bukhara dialects consist of lexemes denoting religious concepts. Among such words used in dialects from ancient times to the present day, the following can be included: sawap (merit), iyman (faith), mayit (coffin), ärvah (ghost), avmin (amen), dozah (hell), qiyamat (jurisprudence), mächit (mosque),

zakat (charity), ushr (abbreviation of ushurun), dāfin (burial), kalima (word), niyāt (intention), bismillah (bismillah) and so on. With the passage of time, the size of the Arabic lexical layer was increasingly reflected, especially in these religious and philosophical, scientific and poetic works.

II. Discussions and results.

The difference in the semantics of the Arabic words in the literary language and in the dialects is not very big, most of the adopted Arabic words are adapted to the phonetic laws of the dialects, and the semantics are the same in the dialects as in the literary language. Although some of them are not active in the literary language, they seem to have become dialect words.

The word *waj* is related to the Arabic word waj-khea, which in Arabic means face, face, face, side, direction. In the Bukhara dialect, the meanings of this word, such as any subject, thing, excuse, cause, must have appeared and developed later. In the research object, vāj-narsa means object, clothes, nothing and tool, excuse. For example: He hates to be late. (He makes excuses to be late).

The word *G'ayir* also came from the Arabic language and is used in our research object in the sense of foreign, crooked, *bad*. In the "Uzbek-Russian dictionary" it is noted that it has the meaning of stingy and miserly. In addition to these, the meanings of this word are crooked (gayir adam - crooked person), don't be unkind, don't do evil.

Apart from these, there are many Arabic words used in dialects, which are rarely used in other regions, such as *baqqal* (grocer), *qullab* (lover), *battal* (in the past tense), *raja* (plan). In general, the total weight of words transferred from Arabic to Uzbek and its dialects, the position of Uzbek in the vocabulary was studied by Uzbek linguists and calculations were made about their quantitative proportions, according to which Arabic words are used in the vocabulary from 13% to 20%. [Madrahimov O. 1973:46.] As in all other places, in Bukhara, the words that entered from the Arabic language were later used as their own words. Even the representatives of the dialect do not notice that these words are Arabic. Since such words have been in use since ancient times, they have become like their own words. In this regard, academic Sh. Shoabdurahmanov's opinion that Arabic words have entered the vocabulary of dialects, have been learned very well and are read exactly like Uzbek words, is very reasonable. [Lexicology of the Uzbek language. 1981: 94.]

We can divide them into the following groups according to the nature of their use in the lexicon of the dialect:

1. Words that have undergone phonetic changes in the Uzbek literary language and dialects and Arabic words with the same meaning:

Dialect	Literary language
āvqāt	ovqat
il:ām	ilhom
hävüz	hovuz
kāpil	kafil
tābā	tavba
dumay	dimogʻ
māçit	masjid

As can be seen from the above examples, Bukhara is widely used in Karagük dialects along with words from other languages in accordance with pronunciation norms.

2. Arabic words that have the same meaning in the dialect expressed by other words in the literary language. Arabic words that have the same meaning as another word.

hävil qilmāq	qo‘rqmoq
hävāji	bekorga
hävliqmā	shoshqaloq
gājidā	ba'zida
hāqqi	evaz

3. Arabic words whose meaning has changed from the dialects: ar.rais - 1) a leader-managing person, 2) a chief, a manager. In the Bukhara dialect, rājis // raiis is a big person who is respected among people.

Bisāt // the word *bisot* expresses the meaning of the word carpet, which has a monosemantic character in Arabic. In the dialect, which is the object of the study, this word means concepts that are completely unrelated to the concept in Arabic: 1) dead property, property of wives; 2) property and wealth belonging to a person, family, and farm. The word *bisot* is used in a living language in a figurative sense.

Arabic *qiran* - closeness, union. In dialect, *qirān* means lack, absence. Look at *Kānpitgä qirān kegāndäj jāpišgāniñ*.

It can be said about the semantic characteristics of Arabic loanwords that their meanings have undergone certain changes in the Uzbek language. A number of changes have taken place in appropriations, such as narrowing of the meaning, expansion of the meaning, partial and complete changes, a new gloss of the colors of the meaning, and the transfer of the meaning. They not only influence the composition of the Uzbek language dictionary, but also actively participate in the creation of new lexical units.

4. Arabic words denoting the names of things:

Dialect	Literary language
sätıl	satıl, chelak, paqir
sändüq	sandiq
sābin //sāvün	sovun
žāvhar	gavhar, qimmatbaho
nāpäs	nafas
xālvā	holva

5. Arabic words used in the phrase:

bätgä ürmāq	ko‘ngilga tegmoq
mävxi bäsilmāq	havasi bosilmoq
bäridän otmāq	vos kechmoq
käsrigä qālmāq	ziyon keltirmoq

III. Conclusion

So, as in all dialects, in Bukhara-Karluk dialects, when we talk about the assimilation layer, first of all, we think about the words that came from the Arabic language. The entry of Arabic words into the dialects, as a result of the conquest of Bukhara by the Arabs, as well as the adoption of Islam, teaching in Arabic in mosques and madrasas, and the transformation of the Arabic language into the language of science in addition to the language of religion, led to the formation of the Arabic lexical layer in the dialects of Bukhara. In this case, the fact that the people of Bukhara once spoke Persian, state affairs and official documents were kept in Persian, especially as a result of the creation of examples of artistic creations in Persian, through these works, Arabic words related to different fields and with different meanings came in, in turn, on the basis of these words. It is necessary to emphasize that words have been made up, and that changes have occurred in the meanings of words.

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