

# Correspondence of Arabic Loanouts in Ibrat's Works to the Primary Source

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**Abstract:** The article analyzes the question of the compatibility of Arabic adaptations with the original in the works of Ishaq Khan and Ibrat. Borrowed words in "History of Ferghana" were lexically-semantically analyzed.

**Key words:** "History of Fergana", appropriation, Arabic suffix, originality, limited use, obsolete

## Introduction

In Uzbek linguistics, Arabic acquisitions have been studied relatively little. Initially, in the 50s of the 20th century, professor F. Abdullaev defended his thesis on the acquisition of Arabic in the Uzbek language, while researcher M. Yusupov devoted the 3rd chapter of his candidate's work on the topic "Tipy izafetnyx konstruktsiy v prozaicheskikh proizvedeniyax Alishera Navai" to the study of Arabic isofa[3].

Professor F. before Yusupov. Abdullaev, professor E. The Begmatovs partially addressed this issue[4]. Linguist D. Hakimov in his article entitled "System of idiomatic compounds in the lexicon of the Uzbek language" focuses on Arabic idiomatic compounds and their spelling in the modern Uzbek literary language[7, 63-67].

## The main part

First of all, most of the Arabic adaptations of Ishaq Khan and Ibrat centuries still have the same meaning as the original and are still widely used in both languages: Arabic and Uzbek, without changing their meaning: *salovot, salom, durud, ehson, kalom, mavjudot, olam, umr, kurrayi arz, mushohada, atrof*.

Secondly, both words in some Arabic isofa compounds used in Ibrat's works are used in the modern Uzbek literary language, but the meaning of the combination is not found in the modern Uzbek language. For example, *vajib ul-vujud* [8, 61] – *self-existent, that is, uncreated; Attributes of Allah*. This compound is an Arabic idiomatic compound borrowed from the Arabic language, and both words in the compound (*vajib, vujud*) are in active use in the modern Uzbek literary language, and *vajib ul-vujud* does not occur in the form of a compound, it is completely out of use and is found only in historical works. In modern Arabic literary language, this lexical unit is in active use. From such Arabic isofa compounds, the words in the composition of the word *hosil-ul-kalom* are used independently in the modern Uzbek literary language, but the combination of the *hosil-ul-kalom* isofa, which means the shortness of the sentence, in short, is not used: *Xair, xosil ul- kalom bugungi Marg'inon goh poytaxt va gohi shahar bo'lib, Iskandardan va No'shiravondan, Quboddan va Afrosiyobdan qolg'on bir eski shahar o'lub, emdigi vaqtlarda Rusiya davlatiga tobe bir voliylik yer bo'lib, Turkiston viloyatining muzofotga taqsim qilg'onda to'rt o'blustning biri Farg'ona o'blusti bo'lib, Bir voyenniy gubernatur idorasida bo'lur*[8, 74]

Arabic isofa compounds such as *zul lisanain-* possessor of two languages, *zulqarnayn-* possessor of two horns, meaning owner of the root meaning of the word, were actively used in the old Uzbek language and are also used in the modern Uzbek language. However, in the works of Ishaq Khan Ibrat, who differs from other modern writers and poets of his contemporaries, he used the Arabic combination *zuluqul-aql sahibli* [8, 63], which has completely gone out of use in the modern Uzbek language, and in the modern Uzbek literary language, the singular form of the word *uql* is used.

Both words in a series of Arabic isofa compounds used by Ibrat in "History of Ferghana" have fallen out of use in modern Uzbek: *adim ul-istitaat-* impossibility [8, 64] have come to mean: *Binobarin, bu adim ul-istito'at Farg'ona ahlidan bo'lib, bu Farg'ona ahliga o'z iqlim va mamlakatlarin ta'rixini bildurmak bo'lib va ham "Man vazzaha mu'minan fakaannama ahyahu"* (Kimki mo'min odamni odamni

*yaxshilikka yo'llasa, tushunmagan narsasini tushuntirsa, uni qayta tiriltirgan kabidir)mujibincha bir ta'rix qoldirmoq maqsadim bo'lib, tarixlar jam' qilib millatga yodgor qoldurdum [8, 65].*

Describing the reign of the Kokand Khan Umar Khan, Ibrat emphasizes that Umar Khan was a just ruler and scholar of his time: *Umarxon adal ul-azmon, a'lam ul-aqron fazl jihatidan baniyi Shoxruxning jumlasindin foiq, shoiri fas'hi bayon va balig'i ayon va suxansanji ovon, forsiy va turkiyda behamto o'lib, ahli balog'atlar ba'zi she'rilarini kutubi ma'oniya irod etgan ekanlar va manfaati omma uchun musora'at va ahkomi shariatda bazl-u muovanat husni tadbirlik va siyosatga sa'yi va mubodaratlik bir xoni nomdor va bir podshohi komkor edi [8, 83].* In this sentence, the author used the Arabic isofal compounds meaning *adal ul-azman* - the justice of his time and *a'lam ul-aqron* - the scientist of his age, these isofal compounds are out of use in modern Uzbek language, we did not find isofal compounds of this meaning in the works of classical poets and writers. The word justice formed from the root of the word *Adal* in the compound *Adal ul-azman* is in active use in modern Uzbek and Arabic, and the word *Azman*, which is used as a demonstrative determiner in the compound, is used in Arabic.

Thirdly, both words in some of the Arabic isofic compounds used in the work are used in the current Uzbek literary language, but the meaning of the compound is not found in the current Uzbek language, or synonyms and variants of these Arabic isofic compounds are used in the current Uzbek language: *Xayr, hosil ul-kalom bugungi Marg'inon goh poytaxt va goh ismi shahar bo'lib, Iskandardan va No'shiravondan, Qubodan va Afrosiyobdan qolgon bir eski shahar o'lib, emdigi vaqtlarda Rusiya davlatiga tobe' bir voliylik yer bo'lib, Turkiston viloyatining muzofotga taqsim qilgondaito'rt o'blustning biri Farg'ona o'blusti bo'lib, bir voyennoy gubernator idorasida bo'lur [8, 74].* The Arabic suffix *ul-kalam* in this sentence is widely used in modern Arabic, but in modern Uzbek, this combination is not used. The word "hosil (product)" in the compound is used in the modern Uzbek language in the sense of production, that is, it does not mean the meaning of the compound. *Khair ul-kalam* isophonic combination used in "Tarixi Fergana" is not used in modern Uzbek language, modern Arabic contains a number of isophonic compounds containing the word *khair*, among which *Khair ul-kalam* is widely used. Both the word "goodbye" and "kalam" in the compound are in active use in modern Uzbek. In the work, this combination is used in the best sense of the words, that is, the same as the original meaning: *Munda biroz ilovayi kalom bo'ldi. Xayr ul-kalom Farg'ona bir mamlakati qadim va aholiyi nadim o'lib, avvali vaqtlarda mo'g'uliyadan so'ng ediki, har sanada necha ming so'mlik mahsulot ifak, atlas va atras va beqasab va shohi atrof-aknofga torqolmoqda edi [8, 75].* Although Ibrat lived at the beginning of the 20th century and during this period the number of Arabic adaptations in the Uzbek language decreased somewhat compared to the Middle Ages, the author has a deep knowledge of Arabic and Persian languages and is well aware of the scientific, educational and historical heritage of our ancestors. made good use of the Arabic isophasic compounds used in the language: *Ulamoyi izomdan amir ul-imom shams ul-millati va-d-din Muhammad bin Muhammad al-Qubodiy sallamahullohu chiqmish ekon [8, 67].* In this sentence, the Arabic suffixes meaning *amir ul-imam*-imams *amir* and *shams ul-millati va-d-din*- the sun of nation and religion are used in modern Arabic, and were also actively used in old Uzbek.

## Conclusion

Many Arabic idiomatic compounds or one of their components in Ibrat's works do not fully correspond to the original. This situation can be observed in other historical works. In conclusion, the reason why Ibrat used so many Arabic idioms in his speech is, first of all, the tradition of the old Uzbek language, and the fact that Ishaq Khan was a court judge, not only a scholar of religious sciences, but also a lover of fiction and, like other artists, his image was solemn and his speech was impressive.

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