
ACTIVE, COMMON WORDS - ARABISMS OF THE SPHERE OF EDUCATION IN THE UZBEK LANGUAGE

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ABSTRACT

This article examines the Arabic words in the sphere of education, which are actively used in the vocabulary of the Uzbek language. The terminology of the sphere of education is, first of all, terminological general literary vocabulary. The purpose of the article is to analyze the main structural and lexical-semantic characteristics in the field of education in the Uzbek language. The results obtained will allow a new approach to understanding and solving problems, like word formation in the Uzbek literary language.

KEYWORDS: Arabism, Borrowing, Education, Frequency, Semantics, Terminology, Analysis, Lexeme.

INTRODUCTION

A certain part of the recent research in world linguistics is focused on the semantic analysis of borrowed words and their cognitive and pragmatic features. Today, each language occupies its own position in the world linguistic system and the analysis of its lexical level, its capabilities, worldview and personal factor in determining the position of languages acquires practical significance. To determine the prestige and status of the Uzbek language, it is necessary to cover its history, determine the layers of the modern lexical fund, the ratio of the own and the borrowed layer, the interpretation of the semantic development of the borrowed lexemes of the Uzbek language and their widespread distribution and the processes of withdrawal from the use of single-root words.

THE MAIN FINDINGS AND RESULTS

Arabisms in the sphere of education, which are at the same time widely used in everyday vocabulary, constitute the bulk of the vocabulary of the Uzbek language. The frequency of the use of these words is high: dalolatnoma “proof, act”, vazir “minister”, vakil “representative”, jadal “swift”, jami “total”, jam “together”, jarayon “process”, jamoa “command”, jadval “table”, raqam “number”, muxarrir “editor”, isloh “improvement”, islohat “reformation”, iste'fo “abandonment”, istiloh “term”, kasaba “committee”, majbur “compelled”, majburiyat “duty”, majlis “meeting”, maskan “locality”, martaba “status”, mafkura “idea”.

Along with the widespread use of these words in the field of education, they also denote other concepts of socio-economic spheres. Let us dwell on the analysis of some of them. Zhadval A. “جدول” table - “grafalargabo'lish; ro'yxat; chizma”. (division into columns; list, drawing, diagram) 1. Ma'lumtartibdasatr, katakvaustunlarga, grafalargajoylashtiribberilganma'lumotlar (Information distributed in a certain way into rows, cells and columns and located in graphs). Ko'paytirishjadvali. Otlarningturlanishjadvali. - (Multiplication table. Declination table of names). 2. Mashg'ulot, dars, ish, harakat, tadbir-choravash.k.ningo'rnivapaytikorsatilgangrafik. (Place and time of classes, lessons, works, events and others). Dars / maruzalarzhadvalijadvali.

To'tiyobilyardehtiroslimuhabbatningtushunarsizteskario'qi [7; 64]. (Schedule of lessons. Schedule of lectures. Make a table of train movements. Keep work on schedule.).

Jadvalis a document of the education system in the form of a table about the upcoming classes, place, time and lecturer, which is indicated in a specific and strict order. When it comes to education, more specifically to classes, the first thing that comes to mind is the lesson schedule. As a result of the active use of this word in the education system, the unit itself is jadval, it means "timetable of lessons". Jadval, in addition to the education system, is actively used in such socio-economic spheres as transport, finance, and banking.

In the Arabic dictionary, جدول [jadval] means: 1) flow; stream; channel; 2) list, list, register, schedule, agenda, table, schedule, diagram [5; 148]. For example: جدول الأعمال [jadvalul `a'ma: l] - schedule, work order. Common words in the education system reflect the semantics of various levels. These words, in addition to the main ones, express different meanings. This state is observed in other semantic groups of Arabisms: "It can be assumed that not in all the Arabisms borrowed into the Uzbek language, the meanings coincide with the original meaning. For example, the first meaning of the term jadval denotes one of the types of design often used in bibliography, but today its semantic meaning has radically changed: "information given in a certain form; list of lessons, classes and activities" [1; 21-22]. As a result of the semantic change, the word related to bibliography began to be actively used both in the field of education, as well as in the lexical layer of common words.

The concepts of jadvalli (with a table), jadvalsiz (without a table), jadvallashtirish (conversion to a table) formed from this word are lexemes denoting the semantics of a given word. Although the word raqam is a term for mathematical literacy in the education system, it is also widely used in other areas. Raqam [a.- son, miqdor; sana; raqami] (number, amount; date; number).

1. Sonniifodalovchi belga grafigi. (Graphic sign representing a number).
2. Biror son bilanifodalanganmiqdor, ko'rsatkich. (Quantity, an indicator expressed by any number).
3. Bir turdagipredmetlargatartibbilanqo'yilgan son; nomer. (Number; number given in order for items of the same type). Tartibraqami (Ordinal number) [7; 361].

The lexeme raqam has lost its original meaning "yozuv, bitish" (scripture, presentation). In the process of historical development, there have been cardinal changes in the meaning of the word and in the course of changes in the lexical meaning, it began to express a new meaning:

1. A graphic sign denoting a number.
2. Quantity, an indicator expressed by any number.
3. Number; number indicated in order for items of the same type" [1; 21-22].

On the basis of this word, the words raqamli, raqamsiz, raqamlamoq are formed: Raqamli (Numbered) – 1. Expressed in numbers, numbers having numbers.

1. Numbered with ordinal numbers, digits. Number - arrange the numbers in order, number. Number the pages of the notebook [7; 361]. In the modern socio-political world, the word ragamli expresses a new meaning "based on a computer, the level of development of which is based on numbers". For example: raqamliiqtisodiyot (Digital economy).

Among the Arabisms of the sphere of education and common ones, the names of positions and titles are widely used. Arabisms denoting the names of persons whose activities are related to the field of education: مدير [mudir] "Manager, head, director", وزير [vazir] "minister", رئيس [rais] "Head, chairman", كاتب [katib] "Writing; Secretary", وكيل [vakil] "fiduciary", مسؤول [mas'ul] "Person in

charge”, مؤلف [muallif] “author”, مؤرخ [muarrih] “historian”, نواعم [muavin] “Assistant, deputy”, مرب [murabbiy] “Educator, mentor”, متخصص [mutaxassis] specialist, محرر [muharrir] “Editor” and others. Today, little-used terms, which were historicism or archaism, have “come to life” again and have become the most active. For example, مدحية [madhiya] “hymn”, إصلاح [islah] “reform”, توصيف [tavsif] “characteristic”, شمسية [shamsiya] “umbrella”, أسلوبية [uslubiyat] “Technique” and many others [4; 54].

The same situation is observed in the terminology of the education sector. In the 90s of the XX century, borrowings from the Arabic language were used less frequently. Borrowings from the Russian language predominated. In connection with the acquisition of independence, giving the Uzbek language the status of the state language, the revival of religious values, the use of Arabisms was again activated. For example, "ministr", "ma'mur", "rais", "slovo", "kitobat", "kulliet", "maktub", "ma'muriyat", "o'qituvchi" and others.

Borrowed from the Arabic language, the actively used lexeme vazir (minister), later, under the influence of Russian and Russian-international words, fell out of use. In connection with the declaration of the Uzbek language as the state language, the lexeme vazir began its widespread use.

Vazir [a. وزير – vazir, ministr].

1. In the Middle Ages in the countries of the Near and Middle East, in particular, the head of the government of the khanates of Central Asia. Vaziriazam - in the Middle Ages, the manager of the highest authorities, today the minister.

2. Manager, minister in certain areas of the country. Minister of Health, Minister of Higher and Secondary Special Education. Vazirlarhahkamasi - Cabinet of Ministers - the name of the government in some countries, in particular in Uzbekistan. Vazir-vuzaro [a. –the unity and plurality of the word “minister”]. Plural of vizier. Officials and superiors in the palace of the padishah and khans [7;434].

The lexeme vazir contains the semes “assistant to the chief”, “adviser”, “wisdom”. Wazir in a figurative sense is used in relation to a woman, expressing the meaning “by status, a person standing after a boss in a family and society” [7; 434]. In a figurative sense, the semes “advisor” and “wisdom” are also present. The lexemes vazir-vuzaro are not used in the modern Uzbek language, but they are actively used in the texts of historical works. The plural “vuzaro” fell out of use. This suggests that the plural of Arabic names has not retained its use in the Uzbek language (and what is used does not express the grammatical number. For example: hol-ahvol, ruh-arvoh, xabar-axbor).

The word vazir is a verbal name (masdar) derived from the verb وزر [uazara] and has the meaning “the sovereign, the khan was appointed to a high office in the palace” (ESUYA, II, 80): Vazirlik aňar berdi tamga ayag, tugi kirgi birla berdi qiyag - After being appointed to the post of minister, he was given tamga (seal), Yiddish (dishes), tugi (flag), nogora (drum) and giga (feather brooch) (KNB, 1022; 44a12). In “KutadguBilig” the word vazir is “one of the main persons governing the country”. The work mentions that those who were in the position of a vizier had high demands. When someone attained the position of a vizier, he was given such items as tamga (seal), kadah (vessel), tug (flag), dumbira (musical instrument) iegar-zhabduk (saddle) [3; 163].

According to H. Dadabaev, under Timur, seven vazir-ministers were engaged in both external and internal affairs of the state, among which the first four took the leading place. These seven ministers were subordinate to the head of the divan-divan run [2; 48].

The word vazirlik “ministry” is derived from vazir and the word with the affix lik denotes an executive body that manages a certain area in developed countries (for example, the United

States), and in the Republic of Uzbekistan it represents an important part of government, the central governing body of the state.

The word *mudir* is a. Manager, director, head. A manager or person who manages an institution, organization, or its branch. *Maktabmudiri* (principle of school). *Magazinmudir* (store manager). *Kafedramudiri* (head of the department). *Fermamudiri* (farm manager) [7; 628]. *Mudira* is used for female governors: *mudirayol* (female director). *Bog'chamudirasi* (Head of the kindergarten). *Kutubxonamudirasi* (Head of the library). The management process is determined by the word *mudirlik*, which is derived from the Arabic lexeme, by means of internal inflection. *Mudirlik* - work, activities of the director, position: *mudirlikqilmoq* (to rule). In the education system, the relevant bodies conduct their activities under the guidance of managers (*bo'limmudirlari*). In higher educational institutions, departments are engaged in the management of the education system. Departments are the structure of specialists graduating and are led by the heads of the departments. Inherent in the Arabic language, the grammatical gender has been preserved in relation to a woman to a leader, where the lexeme *mudira* is used.

The term (مدیر) [*mudi: run*] - director, derived from the verb أدار [*'ada: ra*] - to manage, to lead.

The Arabic dictionary says the following about this term:

كلمة مدير في العادة تشير لأعلى قيادة في مؤسسة و قد يقصد بها: في الشركات.

[*kalimatumudi:runfi:l'a:dati taši:ru li'a'la kija:datin fi:mu'assasatinuā kad jaqšidubiha: : fi:šširka:ti*] – the word director, as is customary, means the head of the institution, and it is also used as the head of an enterprise (company) [9].

Another Arabic dictionary describes the term "ريدم" [*mudi: run*] as follows:

المدير – من يتولى تصريف أمر من الأمور, كمدير الشركة و مدير المكتب.

[*'almudi:ru – manjataualli: tašri:fu'amrinminal'umu:ri, kamudi:rišširkatiuamudi:rilmaktabi*] – a manager who deals with the management of affairs, like an enterprise manager or a department manager [6; 238].

Muharrir (editor) – a. liberating; editing; Writer.

1. An employee who prepares a particular text for publication in various publications in a publishing house or other responsible publications. *Mudirlikqilmoq* (literary editor). *Texnikmuharrir* (Technical editor). *Bosh muharrir* (Chief Editor). *Mas'ulmuharrir* (Executive editor).
2. A person who heads some media.
3. Senior Author. *Maktubningmuharriri* (The author of the letter) [7; 665].

Muharrir (editor) - this is the person involved in editing the content and literacy of the relevant literature, also supervising all educational literature in the education system. If the primary meaning of the term “*Muharrir*” was “writing a work, author”, “editing”, then today only the meaning of “editing” has survived. The meaning of the word *tairir* in Arabic means “to write a work”, but in scientific terminology it has changed its meaning and means “helping the author in preparing a work for full publication, considering its compliance with today's social, political, scientific, ideological, literary requirements, that is the process of determining the social value of a work, its form and content” [1; 21-22].

The lexemes *matbuot* “press”, *nashriyot* “publishing house”, *nashr* “edition”, *matbaa* “print” can be attributed to both educational units and commonly used ones. These units express concepts related to the publication of textbooks and teaching aids. The analysis of lexemes *vazir* (minister), *mudir* (manager), *muharrir* (editor) indicates the adaptation of commonly used words in the

education system. That is, commonly used words have also served to express words in the education system. This process can be represented in the form of the following model: common words → a term inherent in the education system; vazir (assistant) → vazir (minister).

One of the actively used lexemes in the education system is murabbiy (mentor, educator). Murabbiy is derived from the Arabic root a. “رَبَّى” “bring up; grow”.

2. Leadership in activities, leading; mentor, teacher.

3. A teacher who teaches specific skills through individual and group coaching in a specific sport and develops skills in the relevant area; trainer. Football jamoasiningmurabbiysi (Football team coach) [7; 644].

Murabbiy (mentor, educator) is actively used in the higher education system. In the general education system, along with the word sinfrahbari (class teacher) and in the higher education system guruhrabbari (group curator), the lexeme murabbiy (mentor, educator, curator) is used. Murabbiy is a responsible person who is responsible for the social condition of students, attendance, morality and upbringing. For female educators, the lexeme murabbiyis used. But in the Uzbek language, the frequency of using murabbiyis low, therefore murabbiyis used for both sexes.

The educational process in the Uzbek language is expressed by the word murabbiylik [7; 644].

Active use of the word murabbiyin the meaning of “leadership in an activity, leading; mentor, teacher” was also observed in the Old Uzbek language. For example, Beaubourg recognizes Alisher Navoi as a murabbiymmentor of the people of art [8; 24].

As noted, the term “مرب” [murabbin] is translated from Arabic as, educator, mentor. It is derived from the verb “رَبَّى” [rabba:] - 1) educate; 2) grow, breed. The term is usually used in the feminine gender, by adding the ending “ية” [iyyatun]. The Arabic dictionary says the following:

تعمل مربية الليل مع العائلة في أي مكان من ليلة واحدة الى سبع ليال في الأسبوع.

[ta‘malu murabbiyatul laili ma‘al ‘a:ilati fi:’ajj maka:nin min lajlatin uahidatin ila: sab‘i laja:lin fi:l ‘usbu:i]- the nanny works in the family until the night in any place from one to seven nights a week [9]. Among the commonly used words in the education system, the names of objects and devices are also observed. For example, minbar (tribune) [a. “Baland joy, o’rindiq”] (high place)

1. Religion. MasjiddaImomva'zaytadiganbaland joy. (The place in the mosque where the imam delivers a speech).

2. A high place where lectures are given and information is conveyed; tribune. Go to the podium. Talk while standing on the podium [7; 596].

In the semantics of lexemes murabbiy, minbar, the opposite of actions is observed - the transition of lexemes from the education system to commonly used ones. The previously used concept of the education system, as a result of active use, began to be applied in the system of common words: term inherent in the education system → common word; murabbiy (educator) → murabbiy (leader).

CONCLUSION

Common words used in the education system are lexical units that ensure integration between spheres and represent harmony in social networks. In the conducted analyzes, there was an adaptation of common words in the education system, which is a high percentage. In this way, the names of positions in the field of education were also formed. But since such words are primarily associated with the concept of “ta’lim” (education) and are based on a high frequency, we classified them in the form of "job titles in the field of education.

Although Arabisms constitute the bulk of the vocabulary of the Uzbek language, they were formed

according to the laws of semantic development and were adapted to express figurative meaning. Therefore, it is necessary to consider the Arabisms of the sphere of education as a result of the semantic development of the vocabulary of the Uzbek language and the adaptation of some semantic meanings in the Uzbek language.

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