

## THE DENOTATIVE SYSTEMATIZATION OF SOME WORDS OF ARABIC ORIGIN IN THE TURKIC WORK “KISASI RABGUZI”

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### **Annotation**

*This article analyses the separated thematical groups of words and phrases of Arabic origin, defined in the work of Qisasi Rabguzi by Nasuriddin Rabguzi, first written in Turkic language based on Islamic sources in the XIII-XIV centuries in Khorezm. It was also concluded that borrowed and exotic anthroponyms, ethnonyms, theonyms and toponyms and religious vocabulary are the most frequently used groups in the language of the work. This research plays an important role in the study of the historical development of the process of borrowing Arabic words and lexical composition in the language of the Turkic peoples of the XIII-XIV centuries.*

### **Key words**

*lexical content, arabic loanwords, lexical groups, vocabulary, lexical groups, classification, linguistic method.*

### **INTRODUCTION**

A feature of the medieval cultural heritage of the Turkic peoples is that religious literature developed in close contact with secular literature, which contributed to the emergence of didactic literature, in which great importance was attached to the educational and ethical side of the work. Religious and didactic literature based on Islamic sources includes “Kisasi Rabguzi” by Nasuriddin Burkhaniddin Rabguzi, written in 1310 in Khorezm. The work is a collection of epics, legends and parables. Rabguzi’s work is based on the Qur’an and Hadith (Isxakova). Therefore, numerous words of Arabic origin are often used in the work (Sagdullaeva).

With the beginning of the Islamization of Central Asian society, the era of the introduction of Arabic words into the vocabulary and lexical composition of Turkic languages begins. Arabic was adopted in the region as the language of science. The influence of the Arabic language on the cultural and scientific life of society was so

strong that later a whole galaxy of encyclopedists, Islamic scholars, lawyers, historians, literary critics and representatives of other humanities and natural sciences wrote their works only in Arabic.

### **MATERIALS AND METHODS**

The study of Arabic loanwords in manuscripts in the diachronic aspect includes not only in determining the methods of developing linguistic facts, but also studying the history of the people who created it. One of the common ways of the historical development of a language and its vocabulary is the analysis of the words of a language in separated subject groups. The definition of affiliation of Arabic words to certain areas, the thematic grouping will give a complete picture of the spirituality, the legal level of the peoples of that era, and partnership relations with neighboring and fraternal peoples. Classification, description, and analysis methods are used to cover the topic of the article.

### **RESULTS**

The study revealed and analyzed 20 thematic groups of Arabic origin given in the work and made a scientific analysis of these words. In addition, there were indicated the researches which performed an analysis of the vocabulary of the language in separated subject groups. Several kinds of proper names, being effectively used in the language of the work, were identified.

### **DISCUSSION**

The Arabic language was used very actively, and it was used not by the Arabs, but by the Turkic peoples, immigrants from Central Asia (Kazakbayeva, 176). Many works have been devoted to the influence of the Arabic language on the Turkic languages, in particular on the vocabulary of the Uzbek language. For example, V. A. Zvegintsev points out: "Usually the study of foreign borrowings in a particular language comes down to listing words that have been transferred from other languages. But lexical borrowing is not a simple and mechanical process, reminiscent of pouring grain from one sack to another. This is a very complex phenomenon, including not only the structural similarity of one model of word construction to another, but also the semantic entry of words into the synonymic series and semantic systems existing in a given language, a natural change in the sound appearance in accordance with the phonological system of the language, the acquisition of new grammatical forms characteristic of this language (Zvegintsev, 109). From this point of view, the study of Arabic words used in Rabguzi's work is of great importance.

The main goal of this article is to systematize borrowed Arabic vocabulary from the point of view of its denotative attribution. Based on the main purpose of

the article, we decided to analyze the typology of words of foreign origin in the above work. Thematic typology of foreign words is one of the universal typologies. To describe foreign language words, both universal (general lexical) typologies and special ones (only for describing foreign language vocabulary) are used (Al-Kazzaz, 22). If we consider universal typologies, then thematic typology is especially important for our research. This typology allows us to establish in which areas of human activity words from other languages are in demand. Special typologies include the genetic typology of foreign language vocabulary. It presupposes knowledge of the etymology of the word - from which language it came.

Foreign words that came into the Old Uzbek language can be divided into words of Persian-Tajik origin, words of Mongolian origin and words of Arabic origin, that is, Arabisms. Various classifications of Arabisms were presented on a thematic basis, the advantage of which is that it allows us to understand in what direction the borrowing was carried out and continues to be carried out, which areas are most susceptible to this process. And lexical analysis of borrowings allows us to conclude that in the history of a language there are periods when, due to socio-historical necessity, groups of words united thematically, that is, into thematic groups, are borrowed.

The classification of borrowings from the Arabic language showed the presence among them of thematic groups of Arabic borrowings, differing not only in the number of lexical units included in them, but also in the place of words in the lexical-semantic system of the Old Turkic language, the sphere of their use and, accordingly, in their use in different functional styles.

When analyzing the Arabic vocabulary of the work "Kisasi Rabguzi", the division of words into thematic groups is one of the main techniques (Dadabayev). This method allows you to more clearly present the diverse Arabic vocabulary of the work.

Analysis of Arabisms selected from the sections "Muqaddima" - Introduction, "Yaratilish" - Creation, «Qissa-i Odam-i Sofii» - The Tale of Adam, «Qissa-i Habil va Qabil» - The Tale of Kabile and Habile (identified with the biblical Cain and Abel), «Qissa-i Shis» - The Tale of Shisa or Shita (corresponding to the biblical Seth), «Qissa-i Idris» - The Tale of the Prophet Idris (identified with the biblical Enoch) work "Kisasi Rabguzi" made it possible to identify the following thematic groups of these borrowings:

**1. Religious vocabulary:** hamdu sanaa "praise" [6, 1v/2], jalla jalaaluhu "almighty" [6, 1v/2], avliyaa "holy" [6, 2r/5], alayhi-s-salam [6, 1v /4] "peace and blessings of Allah be upon him", anbiyaa [6, 2r/7] "prophets", nabiyy [6, 2r/7]

“prophet”, Odam sofi [6, 2r/7] “prophet Adam”, Muhammad Mustafo sallollohu alayhi va sallam [6, 2r/8] “Prophet Muhammad peace and blessings of Allah be upon him”, hidoyat [6, 1v/6] “guidance”, shahodat [6, 2r/3] “witness”, ibodat [6, 2r/4] “worship”, ishorat [6, 2r/5] “sign”, Iblis [6, 4r/1] “Iblis (in Islam the name of the genie, who, thanks to his zeal, achieved that he was close to God and was among the angels, but because of his pride he was cast out of heaven. After his overthrow, Iblis became an enemy people, leading believers astray)», sajda [6, 4v/4] «bow to the ground».

**2. Words related to government and administration, jurisprudence and laws:** qozi [6, 2r/19] «judge», amir [6, 2r/20] «emir», umaro [6, 2r/20] «emirs», malik [6, 2v/5] «king», amal [6, 2v/19] «career», nikah [6, 4r/13] “marriage”, hukm [6, 4r/19] “verdict”, xalifa [6, 5v/5] “caliph”.

**3. Names of cosmogonic objects and astronomical terms:** badr [6, 2r/8] “full moon”, olam [6, 3r/20] “universe”, dunyo [6, 2v/4] “world”, falak [6, 3v/1] “heaven”, samovot [6, 3v/10] “heaven”, asmo [6, 8v/10] “sky”.

**4. Names of meteorological phenomena:** tufon [6, 13v/7] “flood”.

**5. Name of geographical objects:** Bayt-ul-maqdis [6, 2r/14] “Jerusalem”, Kaba [6, 3r/13] “Kaaba is the name of the famous Muslim temple in Mecca, a major center of pilgrimage”, mashriq [6, 3r/15] “east”, mag’rib [6, 3r/15] “west”, balad [6, 5v/8] “country”, Makka [6, 6r/5] “Mecca”, Toif [6, 6r/5] “Taif - city in western Saudi Arabia», Arofot [6,14r/17] «Arafat valley, located 20-25 kilometers from Mecca», Yaman [6, 17r/12] «Yemen», viloyat [6, 17r/12] «province».

**6. Names of various substances:** nur [6, 3v/21] “ray”.

**7. Names of time periods:** tarix [6, 2v/13] “date”, umr [6, 4v/9] “life”, vaqt [6, 5r/4] “time”, zamon [6, 6v/6] “time», soat [6, 7v/2] «time».

**8. Names of birds, animals and plants:** tovus [6, 12v/19] “peacock”, qaranful [6, 13r/8] “carnation”, sunbul [6, 13r/8] “ear”, hina [6, 13r/8] “henna”, hudhud [6, 13v/3] “hoopoe”.

**9. Names of various categories of people and kinship relationships:** amm [6, 2r/16] “uncle”, vildan [6, 3v/20] “young”, zurriyod [6, 10r/14] “child”, ibn [6, 11v/10] «son».

**10. Names of the body and its parts:** sadr [6, 2r/7] “chest”.

**11. Names of objects, phenomena associated with funerals:** dafn [6, 11r/3] “buried”, vafot [6, 14v/5] “to die”.

**12. Names of various concrete and abstract phenomena, objects:** qissa [6, 2v/14] “story, legends”, surat [6, 3v/13] “picture”, taj [6, 5v/3] “crown”, kursi [6, 7r/11] “chair”, na’l [6, 14v/5] “slipper”.

**13. Names of peoples, tribes, community:** raiyat [6, 2r/9] “people”, qavm [6, 2r/11] “tribe”, xaloyiq [6, 3r/7] “peoples”, xalq [6, 3v/2] “people”, juhud [6, 13r/2] “Jew”.

**14. Names of buildings, structures, premises:** masjid [6, 7r/11] “mosque”, bayt [6, 13v/6] “house”.

**15. Names of persons by occupation, profession:** ulamo [6, 2r/20] “experts”, mufassir [6, 9v/6] “interpreter (commentator) of the Koran, author of tafsir”, shayx [6, 11r/2] “honorary title of a prominent theologian in Islam», muallim [6, 11v/14] «teacher», hirfa [6, 18r/3] «profession», xayyat [6, 20r/1] «tailor».

**16. Words indicating the properties of people, their actions, states:** zaif [6, 1v/8] “vulnerable”, mute` [6, 2r/6] “subordinate”, shofe [6, 2r/7] “intercessor”, oliy [6, 2r/9] “great”, osiy [6, 2r/12] “sinful”, mustaqim [6, 2v/15] “correct”, loyiq [6, 2v/19] “worthy”, ojiz [6, 3v/8] “helpless”, miskin [6, 3v/9] “poor”, makkor [6, 4r/17] “insidious”, mashg`ul [6, 4r/21] “busy”, mukarram [6, 5v/4] “deserved”, vofe [6, 5v/5] “faithful”, aziz [6, 5v/19] “dear”, fozil [6, 6r/9] “worthy”.

**17. Names of jewelry:** javhar [6, 3r/9] “precious stone”, zumurrad [6, 3v/11] “emerald”, yaqut [6, 3v/14] “ruby”.

**18. Words expressing abstract concepts:** zulmat [6, 2r/9] “darkness”, niyyat [6, 2r/21] “dream”, aql [6, 2v/2] “mind”, odat [6, 2v/7] “habit”, rag`bat [6, 2v/14] “stimulus”, maqsud [6, 2v/16] “goal”, iltimos [6, 2v/18] “request”, tavfiq [6, 2v/21] “luck”, hur [6, 3v/5] “Gurias - in the Koran, heavenly virgins who will be the spouses of the righteous in paradise”, sual [6, 5r/9] “question”, javob [6, 5r/10] “answer”, ma`no [6, 5r/18] “meaning”, uzr [6, 5r/19] “apology”.

**19. Words related to study and upbringing:** kitob [6, 2r/17] “book”, kitobat [6, 2v/14] “writing”, qalam [6, 2v/17] “pencil”, ta`lim [6, 3v/7] “education”, ustoz [6, 4v/7] “teacher”, dars [6, 20r/21] “occupation”.

**20. Name of food products, drinks and dishes:** Sharob [6, 5v/8] “drink”, sharbat [6, 5v/10] “drink”, ne`mat [6, 5v/10] “good”, taom [6, 6v/19] “food”, asal [6, 12v/14] “honey”, xamr [6, 16v/21] “wine”.

## CONCLUSION

The thematic grouping of Arabic borrowings in Rabguzi's work shows the nature of the language contacts that took place in the 14th century. It also shows that the penetration of Arabic words occurred in all areas of the cultural, religious, socio-political, socio-economic life of the Uzbek people.

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