

MEANING, NARROWING OF MEANING, CHANGE OF MEANING IN WORDS MASTERED FROM ARABIC

Z. L. Nasirova

ASU Master

4113917z@gmail.com

ANNOTATION

In the words adopted in the Uzbek language, the narrowness of meaning, the siljish of meaning are analyzed by the example of arabisms.

Keywords: meaning, narrowness of meaning, change of meaning.

INTRODUCTION

In the Uzbek language lexicon, the words in Arabic are the majority. Especially in the lexical there is a high content of words belonging to the category of nouns. They have specific semantic properties. Arabic words represent more scientific, religious, moral, educational, mavhum concepts. A group of Arabic assimilations in our language have changed the value of meaning, become a different word, which is not related to the etymological meaning and understanding, or there was a narrowing of meaning and meaning.

R. "Word mastering as a linguistic process embodies many phenomena, " jomonov said. Many factors influence the acceptance of a foreign word and its constant "residence" in the receiving language. One such factor is the semantic accuracy in the word being mastered, that is, the ability to accurately and clearly express the meaning" [1. The B. 11]. As a result of the word assimilation, instead of the word multiplicity – polysemia, the possibility of simplification, clear expression of meaning in the semantic structure of the word increases, resulting in uniformity, semantic clarity. An important aspect is that through the adopted assimilation, subtleties of meaning arise, which contributes to the fact that the language is enriched by means of expression, lexical possibilities. Tilshonos scholar I.V.Arnold wrote that "the word being mastered, as a rule, perceives one (or several) of the meanings that are semantically closer to one of the words that existed in the language from the beginning. Bunda in the structure of their meaning re-grouping takes place, that is, to some extent the secondary meaning becomes the main one, or vice versa. In this place, very subtle aspects in the word mastering are manifested: mastering the word perceives the meaning of one of the existing lexemes in the language. To be more precise, the acquired lexical begins to express the meaning of a particular word in the receiving language more clearly " [2]. Hence, the semantic accuracy in the word being mastered, one meaning, also ensures that it takes an indispensable place in the language lexicon that receives this word.

"A number of meaningful words in the source language have a different meaning in the Uzbek language, although the real thing is related to the meanings of the subject-mavhum takes the tone of meaningful lexical units. For example: owner (owner), owner (owner) , owner (owner), owner (owner), owner (owner), owner (owner). And the meaning of some monosemantic words is completely different in their own language, leaving the feature of meaning in their own language. For example, the word ghalayan in Arabic means the boiling process of the word. In

the Uzbek language, along with the meanings of rebellion, rebellion, tumult, rising for the purpose of discontent, in a portable sense, a person is also used in the meaning of rebellion, turbulence in the inner world: the population has come to grief, not to fear, not to resist oppression, tyranny, injustice. (M.I).

There have been a number of changes in the Arabic language, such as narrowing and narrowing, partial and complete change, a new coat of paint, its application in a portable sense. Below we are thinking about ana shular.

If we look at the etymology of the word Majruh, this Arabic word has the form of the original maḥrū (un) and is considered to be the adjective of Chapter majhul I of the charaḥa Fe, which means "physical injury". Means "injured", "disabled", "crippled".

The above example (the heart of the disorder) shows that in the Uzbek language the soul of the disorder not only represents physical injury, but also mental-spiritual injury or deficiency, and this is evident in classical literature:

O Navoi, ishq did not have a heart attack,

So nedinkim comes to the blood from your mouth, after turning into an Afghan. [A.Navoi]

Or: my sick tongue is tied to zulfing, for God's sake,

Here, let my soul rest ul La'li your lip at this moment (H.Sh) like.

In this respect, our language has a number of combinations, such as heart, heart, heart, world, and so on.

Currently, both meanings of the word are used together: just as alcoholism leads a person to a physical and spiritual disorder.

Apparently, in the word of the disorder there was a phenomenon of meaning.

Focusing on the origin of the word Maxdum, it should be noted that maxdum خدم (Khadama) is an adjective of the ratio of the first chapter majhul, formed by FE'li with the meaning of "has fulfilled labor activity", in Arabic it means "the employer", "the boss"; means a worker, a servant. In the Uzbek language, this word is "rank spiritual" [3. B. 246] "the title given to the printer and the priests, the pir and the teachers, the nickname, the one who has the same title" [3. B. 559], which is applied to mean meanings.

In general, in relation to the well-known religious leaders, scribes in our people, the title of maxdum is added: Maxdum is a member, like Maxdum Vasily.

This means that in the Arabic language maxdum Su formed a new meaning, not far from its etymological meaning.

In the game hofiz in Arabic, the following are the three: they still bring the famous wives of the city, ulgan Nusrat hofiz...Tillo hofiz, Toji hofiz, shekel hofiz...even Margilan zebikhanlardan oynunga, sazga, ashula education, and so each of them was a good artist in their craft. [M.I.] Hofiz sa'zi in Arabic means "saved in memory" of the plural ḥafīẓa Fe'li, meaning "memorized", the I chapter formed by the meaning "memorized" is an adjective of a certain proportion, meaning such as "memorized", "memorized", "memorized". In the Uzbek language this word also expresses the meaning of "master artist who knows a lot of songs by heart", "master singer": outside one song is sung by famous Hafiz of the city of Soul suvisepib to the world with musicians dutor, tanbur, fidget, rubob, nay and amsuli. (A.Q.) It can be seen that the phenomenon of meaning of the adjective hofiz I in relation to the Uzbek language has occurred.

Ma'raka SA ' has the form of marakat(flour) in Arabic and is a form of Marak(flour) with the suffix - at(flour), which is formed on the basis of the meaning of Araka Fe'li "wrestled", meaning "Fight", "campaign" in Arabic. In our language, as a rule, this word is used to mean "a ritual in memory of a deceased person": "my father died, I devoured his mistress with money oboray"; After all, there is a significant contribution of Joseph("balance") in expensive drugs, which his brother-in-law regularly buys. The following meanings of the word ma'raka are indicated in the "Explanatory Dictionary of the Uzbek language":

1. The sum of the mourning rites, each of them.
2. Wedding-a meeting, a ceremony, which will be in connection with the performance and so on.
3. Battle field.
4. Mobile: a gross act used to carry out a business of political or economic importance, a campaign:" the term maqrak has fallen into a frail mouth from the days when it began " (H.Nazir "Wings"). After that, they discussed issues related to the approval of collective cultivation" (H.Shams "Enemy").

Although this word becomes a multi-meaning word in our language, in each of its meanings it retains its own meaning "meeting for a matter". Both in the battle and in the ritual-it gatherings, people gather to solve the issue that needs to be addressed. Hence, the word ma'raka became a multi-meaning word in our language, the basis of which was the term "gathering", "gathering".

The etymology of the word crowd is as follows: this Arabic word has the form of quot; halāiqu;. The halal question is the plural form of the noun halal(flour), derived from the original adjective halal(flour), derived from the word halal(flour), meaning "created", "brought", and in Arabic means "all created living-inanimate things". In our language, the question of the crowd is used in the sense of the people, the meaning of "the people who are gathered" is used in the sense of the people: ...take two hundred and five hundred young men and cast them into the eyes of the crowd to bless the crown of the independent owner of The Crown Out Of The Crown (A.Q.) The words of the people, the crowd are considered to be uzakdash. The people's question also means "people living together in a certain stage" in the Uzbek language:

The man does not say ersang man,

Onikim no folk grief. (Navoi)

Or: in a moment hundreds of gatherings around the world ordered the audience to withdraw from the nation yasawullar (A.Q.). The history of the Turkic peoples literature went on the path of progress with the rise of goh, the decrease of goh in different times (from the book) .

Apparently, the crowd, in the assimilation of folk words, there was a phenomenon of narrowing of meaning.

According to the confessions of some linguists, who dealt specifically with the issues of the Arabic language lexical, Arabic words are much more inclined to meaningfulness, and the monosemantic sign is a unique feature for them. Arabic words in the Uzbek language also have such a description, and the words used in one sense are valid with a finger on a numbered level. For example, the minister, dorilfunun, Republican, physician, muarrikh, astrologer, Justice, author, etc. A characteristic feature of these Arabic assimilations is that they are semantically stable and are characteristic of a certain practical level.

And a number of words with one meaning are related to the real thing-predicate meanings in the source language, although in the Uzbek language it acquires a different meaning, mavhum sounds like meaningful dictionary units. For example: Sahib (owner), qomat (height), scale (measuring instrument), ayyom (days), mavj (wave), powder(dust), leaf (gravel).

The meaning of some monosemantic words is completely different in their own language, leaving the feature of meaning in their own language. For example: ghalayan soy in Arabic means the process of boiling water. And in the Uzbek language, together with the meanings of rebellion, rebellion, tumult, rising for the purpose of discontent, in a portable sense, a person is also used in the meaning of rebellion, turbulent war in the inner world: the population has come to grief, not to fear, not to endure oppression, tyranny, injustice. (M.I.) Beruni also made his head (O.), to press the ghouls in his heart, he tapped the fragile cap (O.).No way.).

Address SOR is also in Arabic 1) accommodation; 2) kvartira; 3) House; 4) the location of the moon has such meanings as location. In the Uzbek language, this word has the following meanings: 1) a place intended for a trip, a stop on the road or lying down; 2) a finish intended to achieve as a result of Struggle, Movement; 3) the distance from one stop of the road to another stop; 4) accommodation, direction, vatan, 5) address.

The chairman's speech is also among such types of words. Chunanchi, it means in Arabic: 1) chief; 2) manager. In the Uzbek language it means 1) the head of some body, Organization, office, society, etc.; 2) the head of a meeting, conference or meeting; 3) the head of a religious ceremony and observance of Customs, and also at the present time; 4) the head of a city, 5) the head of a region.

A group of Arabic words, mastered in the Uzbek language, completely lost their meaning on the basis of the Uzbek language and became another semantic unit, not related to the etymological meaning and concept. Words of such a character have not changed their original phonetic and morphological appearance. Nevertheless, the semantic affinity between their Arabic and the Uzbek language alternative is not felt, so they are reborn as a completely new word on the ground of the Uzbek language. The link between the meaning of the mastered word and its variant meanings in its own language is forgotten. For example, bisot Su expresses the meaning of the word carpet, which has a monosemantic character in Arabic. In the Uzbek language, this word means concepts that have absolutely nothing to do with the concept of Arabic: 1) The Dead property, property belonging to the wives; 2) the wealth, property belonging to a person, family, farm. Bisot Su is also used in live language in a portable sense. For example, in one there is anything. In my bisot there was only one anecdote, I said so.

About the semantic features of the Arabic language, we can conclude that their meanings are known on the basis of the Uzbek language and have undergone certain changes. There have been a number of changes in the Arabic language, such as narrowing of meaning, partial and complete change of meaning, a new palette of meaning paints, the portable character of meaning. They not only affect the composition of the dictionary of the Uzbek language, but also actively participate in the formation of new lexical units.

LITERATURE

1. Жомонов Р. Сўз ўзлаштиришдаги асосий лисоний омиллар // Ўзбек тили ва адабиёти, 2014. –№ 5. – Б. 11.
2. Арнольд И.В. Лексикология современного английского языка: учебное пособие. /2-е издание, переработанное. – Москва: ФЛИНТА: Наука, 2012. – 376 с.
3. Ўзбек тилининг изоҳли луғати. /А.Мадвалиев тахрири остида. 5 жилдли. 2-жилд. М-ҳарфи. –Тошкент: Ўзбекистон миллий энциклопедияси, 2006. – 680 б.
4. Эшонкулов Б. Ҳозирги ўзбек адабий тилида арабча луғавий ўзлашмаларнинг парадигматик ассимметрияга муносабати. Филол. фан. номз. дисс... автореф. – Тошкент, 1996.
5. Абдуллаев Ф.А. Тил қандай ривожланади? – Тошкент: Фан, 1972. – 68 б.
6. Раҳмонов Т.И. Ҳозирги ўзбек тилидаги ўзлашган арабча сўзларнинг сематик тузилишидаги ўзгаришлар. Филол. фан. номзоди дисс... автореф. – Тошкент, 1994.
7. Абдураимова Ш.К. Сўз ўзлаштириш назарияси ва ўзлаштирмаларнинг вақтли матбуот тилида тадрижий ўзгара бориши (1936-1990-йиллар Сурхондарё вилояти матбуотидаги русча сўз ва иборалар мисолида) Филол.фанлари номз. дисс... авторефер. – Тошкент, 1995.
8. Баранов Х.К. Арабско-русский словарь. / 6-е изд., стереотип. –Москва: Русский язык, 1985. – 944 с.
9. Қурононов Д. Чўлпон насри поэтикаси. – Тошкент: Шарқ, 2004. – 288 б.
10. Бафоев Б. Кўҳна сўзлар тарихи. – Тошкент: Фан, 1991. – 161 б.
11. Белкин В.М. Арабская лексикология. – Москва: Издательство Московского университета, 1975. – 201 с.
12. Ўзбек тили лексикологияси. – Тошкент: Фан, 1981. – 316 б.