

The Influence of the Arabic Language on Language Development

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Abstract: This article provides information about the existence of the Arabic word in the lexicon of the Uzbek language, the occupation of the Central Asian territories by the Arabs in the past, and its historical and social consequences. As a result, the spread of the Arabic language, the need to write, read, communicate and perform religious beliefs in this language led to the acquisition of the Arabic language by the local people to a certain extent.

Keywords: Lexicon of the Uzbek language, Arabic words, religious beliefs, local peoples, language of science, official departmental language, fiction, Turkic languages, scientific and cultural terminology.

Introduction

The presence of the Arabic word in the lexicon of the Uzbek language is related to the occupation of the Central Asian territories by the Arabs in the past and its historical and social consequences. The political and spiritual changes that took place created the ground for the introduction of the Arabic language and Arabic culture into all areas of the intellectual lifestyle of the local people.

As a result, the spread of the Arabic language, the need to write, read, communicate and practice religious beliefs in this language led to the acquisition of the Arabic language by the local population to a certain extent. This, in turn, gave rise to the phenomenon of Uzbek-Arabic bilingualism.

Because one of the more important reasons for the local people to learn the Arabic language is that the Holy Qur'an, which came with the Arabs along with Islam, was in the Arabic language. It should be emphasized that the Arabic language is not only the language of Islamic religion, but also the language of science, the language of official departmental style, artistic it also influenced as a language of literature. As a result, representatives of the local people could write and speak freely in Arabic as well as their mother tongue. Famous Central Asian scientists such as Al-Khorazmi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abunasr Farabi, Ahlhad al-Farghani wrote their scientific works in Arabic. Arabicisms related to religious, then socio-political, scientific and cultural terminology entered Turkish languages. Arabic words had an impact not only on Turkic languages, but also on the Persian-Tajik language, which has always lived with it.

Main part: Many literatures refer to translations from other languages as the main source of vocabulary acquisition. Of course, this is true. In the field of literature, Arabic or Persian lexical units were introduced into the Uzbek language by translations of state importance. The main goal of such translation work is to introduce Turkic peoples to the achievements of science and literature developed in the East. For this purpose, the main translations were made from Arabic and Persian. Another source of the introduction of Arabic words into the Uzbek language is related to the strong influence of the Arabic literary art on the culture of the Turkic peoples, first of all, the Uzbek people. We know that in the early stages of the spread of Islam, Arabic literature was formed and developed as a result of the

need to copy and distribute the Holy Qur'an. We have certain reasons for saying so. Because, according to some sources, the Arabs did not have their specific writings until the emergence of Islam.

True, until the III-IV centuries, they used the Arabic version of the Aramaic script, but since this type of writing was not so widespread, the narratives and tales about the history and life of the Arab people were mainly passed down from generation to generation. arrived in oral form. With the emergence of the Islamic religion and the establishment of the Arab caliphate as a result, drastic changes took place in the cultural, political, and economic life of the Arab people.

As a result, the Arab literary culture developed to such an extent that, despite the fact that book publishing was mainly done by hand, manuscript books were produced at a level unimaginable even in medieval European culture. Even a part of that precious treasure, which has survived the storms of history and has reached our days and is an example of Arab literary culture, is hundreds of thousands of volumes.

Therefore, the development of Arabic literature has prompted the rapid development of Arabic terminology for this field. The historical situation, along with the art of Arabic literature, created great conditions for a large number of terminology related to it to enter the Uzbek language. With this, we are far from the opinion that there was no book publishing in today's Uzbekistan before Islam. Of course, even before Islam, science and culture flourished in the world we live in, but written sources about them have not reached us. Some sources, in particular, "Greek, Armenian and Syrian historians, as well as the materials of the Central Asian-Iranian epic, the immortal "Shakhnoma" of the great thinker Firdausi, archaeological observations of S.P.Toistov and Ya.Gulomov based on the materials collected as a result, we can learn that Khorezm and Central Asia were among the ancient regions of the development of world culture, and that the ancient generations of the present Uzbeks, Tajiks and Turkmens had a high culture)

It is safe to say that in Central Asia, especially in ancient Uzbekistan, the art of making elegant books reached its peak in the XI-XVI centuries. During these times, the field of bookmaking, which includes processes such as copying, decorating a manuscript to suit the reader's taste, binding, covering, and preserving it, became a special direction of art. Besides, bookmaking is a field that has risen to the level of art, but it also embodies very difficult and complex processes. Several highly qualified professionals participated in the implementation of this work, and they worked using various tools. Most of the words expressing the names of process, work tools, and professions that have arisen were taken directly from the Arabic language. There were cases when some Uzbek (Turkish) words that were actively used in the Uzbek language were replaced by Arabic loanwords.

For example, one such word is the Arabic word for book. It is known that in the ancient Turkic language, the term, which is of Turkish origin, was widely used to express such meanings as "WRITING", "khat", "letter", "book". However, by the 15th-16th centuries, the Arabic term "book" completely replaced the original Turkic term in the meaning of "a work with a certain content, a sequence of manuscript text sewn together under one cover".

Also, if some Arabic verbs were actively used in our language at the time of their early existence, they may become obsolete from today's point of view, that is, the concept they represent will disappear due to technical progress or the language will die. As a result of the replacement of new terms, they have fallen out of use as archaic terms.

For example: avroq is the Arabic plural form of sheet. i.e. "sheet"; dabir, secretary; kutub, plural form of "book", books; manqui, quoted, copied from what someone said; manqut, dotted (about letters); deceased, written, finished, numbered; midod, ink used in writing; blackness, institution, dud; ruler, a ruler made by pulling threads on thick paper to draw a line on unlined paper; mikrozo, scissors used for cutting paper in a paper mill; mudawin, collector, one who collects information related to a subject, interprets it and turns it into a book; mujavvid, a scholar of the science of reciting the book (the Holy Qur'an); a book written on the subject, etc.

Conclusion:

The Uzbek people have been living together with the Arabic-speaking population for a very long time, and in this respect, we find many elements of commonality in the cultural and economic lifestyle of our nation. We said above that any change in society is first of all reflected in the language. So, this closeness in the lifestyle of the Uzbek people did not fail to affect the Uzbek language.

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