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Abstract: *Many words from other languages entered the vocabulary of Uzbek language due to various historical reasons. Words that entered our language from other languages are called borrowed words. This article analyzes the words belonging to the assimilated layer in the works of Shukur Kholmirzayev..*

Key words: *borrowed words, Persian-Tajik, Arabic words*

Аннотация: *Многие слова из других языков вошли в словарный запас нашего узбекского языка в силу разных исторических причин. Слова, пришедшие в наш язык из других языков, называются заимствованными словами. В данной статье анализируются слова, относящиеся к заимствованному слою в произведениях Шукура Холмирзаева.*

Ключевые слова: *заимствованные слова, персидско-таджикские, арабские слова.*

Abstract: *Many words from other languages entered the vocabulary of Uzbek language due to various historical reasons. Words that entered our language from other languages are called borrowed words. This article analyzes the words belonging to the assimilated layer in the works of Shukur Kholmirzayev..*

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Introduction

The Uzbek people have been in economic, political, and cultural relations with other nations throughout the historical periods. This has a certain influence on the language of the people with whom it interacts. As a result of interaction, certain changes occur in all parts of the language. Change and development occur more in the lexicon of the language. The Uzbek people have been in contact with many nations since ancient times and are still establishing friendly relations with several countries. These play a key role in the expansion of the lexical layer of the Uzbek language and the acquisition of many words.

The part of the lexicon of the Uzbek language that has entered from other languages is an acquired layer. New words, phrases and word-forming adverbs have also entered the lexical layer of the Uzbek language. Later, many of them adapted to our language like the words of their own stratum and settled down in an indispensable

position. Many creators use borrowed words to enrich the language of their works, to effectively express their feelings and opinions.

Discussion And Results

In particular, Shukur Kholmirezayev, as a skilled writer, turned to borrowed words several times in the process of writing his works: "Mastura

When he was coming back from Karshi, he had no idea that this case would certainly cause all kinds of suspicions and rumors among his fellow villagers. As soon as he got out of the car, he felt it, and his face went to heaven" (Bahor otdi). A modal word is definitely a word borrowed from the Arabic language, which means the certainty, inevitability, and unquestionability of an idea or action. Suspect, which belongs to the noun family, is borrowed from Persian and means thought, hypothesis, doubt, disbelief in the truth or correctness of something. 2 Figo to ascend to the sky - to suffocate spiritually to an excessive degree and moan. 3 Figo and falak in this phrase are borrowed words. Figon is Persian - shout, wail, cry, cry; a cry, a lamentation, a cry that occurs due to great sadness, grief, suffering. 4 Falak is borrowed from Arabic into Uzbek and appears as a dome or dome from the ground, dome of the sky, sky, blue. "Oh, how good! . . . Goodbye, nutcracker!"

(The dewdrop) "No, no. It looks like I'm going to say "goodbye"

I felt like saying" (Moon blocked by a cloud). Goodbye in Arabic means goodbye forever, means farewell [OTIL, 2006. p. 68]. This is an Arabic word with the definite article al It is composed of the word vida', and in the Uzbek language, these two parts are rounded, the long vowel a is replaced by a short vowel a, and the ain at the end of the word is dropped: al vida' - alvida (goodbye). The word "vido", which has no meaning in the modern Uzbek language, is the plural form of the infinitive "wada" derived from the verb "wada" which means to say goodbye, and in Arabic it means "farewell". Goodbye means see you in Arabic; In Uzbek, it means eternal good-bye.

"My father also had shepherds and pigs, with these my father used to feed two flocks of sheep, my mother milked the sheep, passed the milk through a separator, made yogurt, and I ran after the lambs and helped their mother when it was time to suckle them. I used to hang my head, i.e. walk around" (Lost under the call). Many words used in the everyday life of the Uzbek people are not originally Turkic, but are considered to have been adopted from another language. Separator is derived from the Latin language and refers to the general name of devices designed to separate liquid or solid particles from gas, separate mixtures into components [O'TIL, 2006, p. 481]. Halka is the Arabic word for belt, flange; represents a circular object made of metal by bending and joining two ends [OTIL, 2006, 495-b]. The word "koganlamak" used in the passage is considered a dialectal word, rather than a foreign one. In the Kogan dialect, it refers to a looped rope used to tie sheep and goats to a line.

Koganlamak means tying lambs with kogan, i.e. rope. "Boyquvar kept following him. He went down the stairs. Large glass door. As soon as he came out of the door, he

saw his surroundings clearly, as if he had woken up from sleep. The sun is shining. At the edge of the concrete slabs area, under the green pines, various cars with their noses pointing this way and that (Bitikli stone).

Zina [Persian. - step, level, ladder, staircase]. A device with steps designed for going up or down in buildings and structures and each of its steps [OTIL, 2006, p. 151]. The word "Oynaband" is also borrowed from the Persian language and refers to an object with glass used for installing windows and doors.

In this sentence, in addition to indicating the sign of a glazed door, it also indicates that it is treated with glass. The following conjunction is a Persian word and serves to express the meanings of comparison and simile. The word "concrete" was adopted into the Uzbek language from the Persian-Tajik language, and into the Persian-Tajik language from the Latin language. Concrete is a construction material formed by compaction of a mixture prepared by adding water to cement, sand and gravel. The word plate in Arabic means a board, a board with something written on it, peshlavha [OTIL, 2006, p. 48]. "As if he was addicted to shooting deer and did not think about where they would land, he found out that he forgot something behind the noise of it, the next day when he came to this place with his friend Hamdam, throwing a rope and a bag on a donkey (The death of a safe hunter).

Faromush is a Persian word that means to forget, to forget, to be forgotten. Shawq is originally from the Arabic language and means strong interest, excitement, aspiration, desire, lust. "On the wedding night, brother Gani was in the bakery. There weren't enough loaves of bread, which were wrapped one after another, and the table boy couldn't carry the bread."

a prankster). "He put down the chair, looked at the direction where the kebab smoke was blowing, said: "Brother, we are here," looked at the table and stood up. People went around and brought a pair of chapati bread" (Yangi Zat). "No party today?" I'll tell your nanny to make some soup, huh?" (Ukki is singing)

If we look at the lexicon of the Uzbek language, most of the concepts related to profession and lifestyle have been borrowed from the Persian-Tajik language. In addition, some names that have become national dishes of the Uzbek people have also been adopted from the Forstojik language. Bread is one of the most widely consumed foods of the Uzbek people. Bread has been glorified since ancient times and is considered the most sacred and precious blessing in the daily life of a person. Kebab is also borrowed from the Persian-Tajik language. Kebab is a dish made by pulling meat into six pieces, grilling it and cooking it over coals. Osh is native to the Persian-Tajik language, is a part of Uzbek culture, and is the national dish of the Uzbek people.

"One could think that this young man is a master, a master of distraction, or a simple-minded ombudsman. But there is such sincerity in his face, a kind of poverty that you stroke his hand, "What's wrong, brother?" you will come" (Qumrilar). The part of the body from the neck to the arm, that is, the shoulder is called the kift. Kift is an

Arabic word. Sincerity in Arabic means purity, purity, truth, and correctness. A person's work done wholeheartedly, selflessly, with sincerity is considered sincere. Qiyafa is also an Arabic word that generally refers to appearance, face, aft, demeanor, stature. Misikin represents the despondent, helpless state of an unfortunate person who is in a poor situation and has fallen into a severe state of poverty. Misikin is also a word borrowed from the Arabic language.

Dard is Persian - disease, pain, pain, mental suffering. The word "pain" has a polysemantic character:

1. Physical suffering, pain, disease: "He heard that this pain is incurable and he thought that his "disease" was also close to it" (Tabassum).

2. Mental pain, sorrow, pain, sorrow: "I understand: there is pain, love is a pain... They say that a doctor is not a doctor, but someone who has experienced it is a doctor. We have become doctors of this disease" (Qumrilar).

3. The thing that occupies a person's being, all his thoughts, work, worries, dreams, imagination: "I am also in pain: I need to get to the institute as soon as possible" (Yashil "Niva"). "There was no sarcasm or sarcasm on his face, no sign of surprise at the boy's monkey-like appearance" (Almond Bloomed in Winter). Chehra is a Persian word that means a person's face, figure, appearance. Irony in Arabic is a sign, a hint, a sign, a sign. Other than the original meaning of mocking, laughing, it is a figurative word, sentence, joke [O'TIL, 2006, p. 370]. Istehza also has the meanings of mockery and sarcasm in Arabic and is synonymous with the word sarcasm.

Laughing at someone, mocking, teasing and his expression in behavior and facial expressions is irony.

In short, changes in the semantics of Arabic and Persian-Tajik loanwords, which occupy an important place in the lexicon of the Uzbek language, are significant.

level, they occupy a leading position in processes such as synonymy, homonymy, polysemantic features, expansion of word meaning, active participation in word formation. Words of works of Shukur Kholmirezayev

its wealth is colorful and diverse, and the writer used the original Uzbek, Persian-Tajik, Arabic, and Russian words in his prose. This is also a sign of the artist's high skill.

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