

The Place of Arabic Adjective Weights in Uzbek Language

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Abstract: Formed forms from various rhythm models borrowed Arabic words that were used in Navoiy plays are analyzed in the article.

Key words: Navoiy, Arabic, rhythm, model, verb, parts, of speech, noun, adjective, participle, means, names.

The role of external sources in enriching the vocabulary of the Uzbek language is important. The phenomenon of word acquisition occurs on the basis of various economic, socio-political, spiritual and enlightenment relations between peoples. The layer of Arabic words in the lexicon of the Uzbek language has been mastered in a historical-traditional way.

The assimilation of Arabic words became more active from the VIII century to the IX-X centuries. Factors that led to the adoption of the Arabic language are: the Arab conquest, the spread of Islam, the use of the Arabic script, the teaching of Arabic in madrassas, the creation of scholars in Arabic, the completion of the Turkic-Arabic bilingualism [2: 55].

In the lexicon of the Uzbek language, common Arabic words constitute nomadism. Especially in the lexicon, the number of words belonging to the noun phrase is high. They have their own semantic features. Arabic words represent more scientific, religious, moral, educational, abstract concepts. A group of Arabic assimilations in our language has changed the meaning of meaning and become another word that is not related to the etymological meaning and concept, or there has been an expansion of meaning and a narrowing of meaning.

In Arabic, words that are formed from a verb and show both verb and adjective features are adjectives: *kotib* (secretary), *muallim* (teacher), *mansur* (Mansur (name)), *mavhum* (abstract), *mazkur* (present), *mutanosib* (proportional). In Uzbek, adjectives change over time, while in Arabic, they have the same form for the past and the present.

The adjective form of the Arabic verb is equal to the adjective form of the verb in Uzbek, but in the blind it corresponds to the adjective [4: 3]. For example: obscure (mo'hamal) – vague, mag'rur t (arrogan), muloyim (polite), muxtasar (concise), munofiq (hypocritical), maxsus (special), marhum (like the deceased). But in the Arabic language, adjectives form nouns made up of nouns – adjectives, adjectives, place and verse names, work-weapons, professional names, as well as nouns.

There are definite and indefinite forms of adjectives, which are formed in different weights.

The weights that make up the adjective are as follows: in Chapter I, "foil" is definite, "muf'ul" is definite, in chapter II, "mufa'il" is definite, "mufa'al" is definite, in chapter III, "muf'il" is definite, "muf'al" is definite, Chapter V "Mutafa'il" is clear, "Mutafa'il" is clear, Chapter VI "Mutafa'il" is clear, "Mutafa'al" is clear, Chapter VII "Munfa'il" is clear, "Munfa'al" is clear, Chapter VIII "Mufta'il" is clear, "Muftal" is unknown, Chapter IX has such weights as "muf'ill", definite, "muf'all" abstract, Chapter X "mustaf'il" definite, "mustaf'al" abstract.

The definite degree adjective of the verb of Chapter I is made in the form "foil" and is translated into Uzbek with the adjectives "... gan", "... yatgan", "... kan", "... qan" or "... chi" is translated with the suffix atlas and means present tense.

Chapter I in foil weight: *Voris* – heir, *vosil* – doer, *sohib* – interlocutor, *notiq* – speaker, *oshiq* – lover, *zohid* – worshiper. For example: *Ne bo'lg'ay ko'rub piri koshif meni* [7,491]. In here, "koshif (discoverer)" means the discoverer.

The passive adjective of the verb of Chapter I is formed in the form of "maf'ul" and refers to the object that is the object of the action expressed by the verb, or the result (result of the action) formed as a result of that action. [9,147]

Chapter I is in the positive mood: *malum* – tired, *ma'lum* – known, *mamnun* – grateful, *mamnu'* – forbidden, *manzum* – structured, *manshur* – spread, *manqul* – said. For example:

To the mourners of the valley of error, to the madmen of the desert of ignorance. [1,7] In the verse, "mahzun" means sad, and "majnun" means insane.

The grammatical features of the definite and indefinite pronouns belong to the adjectives in all the chapters, the definite pronoun indicates the subject, the indefinite pronoun - the object or result which is the object of action: *kātib(un)* – the writer; *maktūb(un)* – as written.

Chapter II has a mufa'il weight: *murag'g'ib* – stimulant, *muassir* – captive, *mufattin* – magician. For example: *Ey musulmonlar, ne kofir ko'z, mufattin qosh erur.* [3,11] The word "mufattin" in here means enchanting, intriguing, beautiful.

Chapter II is in mufa'al weight: *muravvaq* – clear, *muravvah* – cool weather, *murakkab* – arranged, *mulaqqab* – nicknamed, *muraffah* – calm. For example: *Kelur ul sarvkim gullar mulavvan qildi gulshanni* [3,116]. In here, "mulavvan" means colorful.

Chapter III in the weight of mufa'il: *muboriz* – a wrestler, a solo wrestler, *mujodil* – a fighter, *musoid* – a helper, *musohib* – an interlocutor. For example: *Ki, lo'batlaring – o'q sanga bas musohib.* [5,34]. In here, "musohib" means interlocutor.

Chapter III in the weight of mufa'al: *muotab* – persecuted, *mushorak* – partner, *muroqab* – as an observer. For example: *Shayx Imron turmadi va dediki, muotab kishidurmen* [12,104].

Chapter IV in mufil weight: *muflis* – poor, *mufid* – useful, *mufsid* – harmful, *muxbir* – informer, *mushkil* – a person who likes hard-working and difficult creations, *mu'jiz* – weaker. For example: *Muflis bo'lmoq tarab zavoli bo'lg'ay,* [11, 131] In this verse, "muflis" means poor, helpless.

Chapter IV is in mufal weight: *mulmaq* – as cohesive, *mulzam* – silent, *muzmar* – hidden, *mudrak* – perceived, *mubham* – hidden, vague.

"*bu mujmal mazkur bo'lg'on fazoyildinki, tafsili...*" [12,71]. The "mujmal" in the byte is a short comment, meaning a general comment.

Chapter V is in mutafa'il weight: *mutaazzir* – difficult, excused, *mutaayin* – destined, clear, *mutaaxxir* – next, late. For example: *Sipohiyliqdin mutanaffir ermishlar* [11,71]. The word "mutanaffir" in the verse means hateful, disgusting, annoying.

Chapter V is in mutafa'al weight: *mutabarrak* – nice, *mutasavvar* – imagination, *mutaqaddam* – previous, *mutavajjah* – facing, *mutamakkan* – located. For example: *Xayolidur mutazarrar ko'ngulda ohimdin.* [6,199] In here, means damaged, harmed.

Again, "... *Navkar va mutaallaqlar ulufasig'a va cherik yarog'ig'a sarf qildim.*" [10,196]. The word "mutaallaq" means relevant, pertinent, pertinent, etc.

Chapter VI is in the mutafa'il weight: *mutaalliq* – belonging, *muammil* – puzzling. For example: *O'pmak izingni yo'q haddim, ammo xayol ila La'lingni yolqitur mutaoqib muchaklarim*. [5,253] The word "*mutaoqib*" in the byte means consecutive, back-to-back, one after the other.

Chapter VII is in munfa'il weight: *muttashir* – spread, *munqati'* – cut. For example: *Qaddidin sarv munfail erdi*. [10,252] In here, "*munfail*" means impressed, excited, ashamed.

Chapter VII in munfa'al weight: *Bir kishini ofarinish daftaridin muntaxab*. [10,6] In the verse, "*muntaxab*" means the chosen one.

Chapter VIII is in mufta'il weight: *muntazir* – waiting, *muntazim* – sorted, *munqasim* – distributed. For example: *Xoni latoyifqa so'zi munqasim, Durri maoniyg'a tili muntazim*. [6,68] *Munqasim* in a byte means distributed, regular means poetic.

Chapter IX in muf'iil weight: *muqir* (*r*) – confessional, *muhiq* (*q*) – right, worthy. For example: *Furqat ahlig'a tong ermas bo'lsa ash'ori muriq(q)* (6,199). In the verse, "*muriq* (*q*)" means softener, solvent (heart).

Chapter IX is in muf'aal weight: *mushtaq* (*q*) – is derived from another word, *murtad* (*d*) – returned, *musin* (*n*) – old. For example: *Juzv-juzvimni, fig'onkim, munfak(k) etti tiyg'i hajr* [1,31] In here the word "*munfak* (*k*)" means separated.

Chapter X in mustaf'il weight: *mustahiq* – which is true. For example: *Har nechakim, mustahiq o'lsun aziz*. [8,8]

Chapter X is in mustaf'al weight: *mustag'raq* –drowned, *mustahsan* – as good. For example: *Kimsaga bu za'fi mustahsan emas* [12,135].

The weights "muf'all" and "muf'ill" belong to the type of double consonant verbs in Arabic. In the collections of Alisher Navoi's works translated into the current text, one consonant of such words is omitted because it comes at the end of the word. Because there are no such word forms in modern Uzbek.

In conclusion, we can say that Navoi used Arabic words in his works along with the Turkic language. They performed various lexical-spiritual and stylistic-semantic functions, raised the impact, musicality and art of the work to a high level.

We believe that it will help us to study and understand the Arabic word groups in the works of Alisher Navoi, to know the weights of word formation, to have a deeper understanding of the works of the poet. It is safe to say that the fact that young people know Navoi's works well is one of the important factors for their spiritual maturity.

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