Normalization Procedures of Borrowings in Uzbek Language

Abdulhamid Kurbonov, Ibrohim Darvishov and Umidjon Kuziev

Abstract--- *This article describes borrowing words in the Uzbek language, their classification, and aspects of study, factors of activation of borrowings and their expression in the explanatory dictionaries of the Uzbek language.*

Keywords--- *Borrowed Word, Manual, International Vocabulary, Regionalisms, Words Expressing Religious Understanding, Sociolinguistic Aspect, Functional Aspect, Linguo-culturological Aspect, Fiction.*

I. INTRODUCTION

In the scientific literature, foreign language words and borrowed words are distinguished as separate phenomena. In general, words from foreign languages are divided into two groups:

1. Borrowed words or borrowings.
2. Guide words or manuals [9:84].

The main features of the borrowings are its wide, continuous, long-term use in individual and collective speech, which is considered the norm. Many Tajik and Arabic words in the Uzbek language have been used in the speech of the Uzbek people for centuries. This was the reason why these words were absorbed into the lexical norms of the Uzbek language [9:85].

The analysis of borroed lexemes in a particular language is multiple can be done in the aspect: 1) in the sociolinguistic aspect; 2) description of borrowed words as international word or "private" borrowed word; 3) in the functional aspect [6: 152]; 4) in the lingvoculturological aspect.

Borrowing can be introduced into the language to perform a variety of tasks. It can either fall into the terminological layer or into the general layer. The entry of borrowings into the terminological layer occurs in two different cases: 1) the word enters directly as a term: *bessemer*, *caricature*, *bust;* 2) is accepted into the general stratum and then taken into a special lexicon by specializing its meaning: *application* (law), *alkali* (chemistry), *model* (polygraphy).

II. THE MAIN PART

Borrowed words serve as a valuable material in shaping the lexicon as a sociolinguistic system. Word acquisition from a foreign language takes place under the influence of all social and historical factors (time and conditions of acquisition, semantic features and functions of acquired words). As long as language is a social phenomenon, it must

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fully and timely meet the needs of society as it serves society. The era, the situation, requires language and linguistics to respond to the call of society. Word acquisition is an easy method that takes less time than a new word is created and a new word is recognized by society. So it helps to absorb time, the new word quickly attracts the attention of society, arouses interest (what is it?), and is easily absorbed into the mind and language. The integration of a nation with a language is facilitated. In addition, the terms of borrowings are distinguished by their laconic character.

As a result of word acquisition, word formation based on internal capabilities remains an inefficient method today. Learning the word is becoming as easy as dropping "free food". The continuation of this situation will begin to increasingly undermine the "instinct of struggle for survival" of language, which may slow down the development of a truly living language. The study of a word that was once formed in the department of private linguistics can become a field in lexicology that deals with the search for the etymology of a word in translated dictionaries or with its philosophy and history rather than with the language itself.

Transitions and assimilation of borrowing from one language into another is one of the social and specific laws of language. "The struggle for the purity of language (speech) should be waged not against the acquisition of language in general, but against the inappropriate use of another language lexeme, the indifferent use of foreign language phenomena" [1: 111].

A significant part of the borrowings are international words (internationalisms). They are mainly related to scientific terminology. An important feature of international words is that it occurs in at least three languages, not the time and conditions of its acquisition, is not related to the original (origin) in the host language, and does not belong to a particular region [6: 145]. The fact that international words are non-relative linguistic phenomena distinguishes them from common Turkish words. This is because the occurrence of common Turkish words in several related languages is due to the common genetic source. In addition, international words have a synchronous character, which is the lexical richness of all languages in the world.

Arabic words in Turkic languages approach the international lexicon in terms of their occurrence in several languages and in fact entered in a foreign language. But the fact that they are limited to a certain area is the basis for differentiation. The territories that were once part of one have lived under the influence of one religion and politics, including language policy. In the literature, such words are referred to as regionalisms [9:87].

The borrowings of assimilations, including those of a religious concept, into the general stratum continues to this day. We can see this by comparing annotated dictionaries in Uzbek.

The following factors played an important role in the inclusion of religious concepts in the list of common language norms:

1.   Literary Fiction has the potential to use words figuratively, thereby expanding their scope of application or activating certain semantics.

The idol means "an idol made of stone, wood or metal in the form of a man (often in the form of a beautiful woman) and adorned", and in the literature it means "beautiful, charming woman, attractive" [11.III: 437]: There were girls like you my friend, Take it off, idol girls, my hand. ("Murodkan")

Semes of a word	In literature	In dialect
"artificial"	-	-
"object of affection"	-	-
"in the form of woman"	+	+
"beautiful"	+	+

The word ascetic means "a pious person who has left the world" [11.II: 162] as a word that expresses a religious concept, and it is also used in our classical literature to mean "a hypocrite who pays attention to form but does not really love God":

Zahid, you need freedom, I need beauty….(Navoi)

Also, in our classical literature, words such as *tarso, mihrab, sufi, tawba, kafir* are used not in their own sense, but in a mystical sense, and come into general use through some semantics.

2. Most of the words expressing a religious concept are used in the vernacular with some semantics.

The angel is "a supernatural being who fulfills the command of God in Islam and some other religions; angel (angels are innumerable, each performing a specific function) "with the meaning of portable" well-mannered and beautiful (mostly about women)", "grace, adornment", "neat, pure; innocent"[11.IV: 329]. Phrases and combinations such as there is an angel, there is no angel, there is an angel fleeing show the semaphores of the word used in the vernacular.

Or take the word fatiha:

Initial meaning of the word	The usage in general	Additional semes	
First verses in Quran, beginning	First verses in Quran, beginning	**To read fatiha**	Short verses of Quran
	Prayer, applause, wishing good to someone.	**To read fatiha**	Wishing goodness, peace, health; pray.
	Permission is given to a person who is about to perform an action, wishing him luck and happiness.	**1. White fatiha 2. Asking for fatiha 3. Fatiha wedding**	1. Good luck. 2. Permission. 3. Permission, consent
		1. To visit for the Fatiha 2. Fotiha	Cold funeral
			Warm celebration (engagement)

Words like Devil, donation, kinsman, resurrection, victim, invisible, khadith, haram, and tavfik are also used semantically differently in the vernacular.

3. The main directions in the introduction of assimilations into the literary language during the Soviet period are as follows:

A) to neutralize the religious semantics of the use of words and to introduce them as words that express the general concept. For example, the word Eid, like a religious holiday, is also used to mean "a general joy, a celebration of a success, a victory" [10.II: 676]: *On the day our cotton plan is fulfilled, we have Eid!*

B) use in negative, sometimes ridiculous expressions: "a person who blindly, superficially memorizes the issue without understanding the essence of the matter" from the Talmud, which means "*a set of rules, a holy book of the Jews, consisting of the interpretation of ancient religious books*" [11.III: 651]; the word *talmudchi* means *"mullah, writer"* [10.II: 112]. It is clear from this that under the influence of atheistic ideology, the Talmud "acquires" the semantics of "false" and "fabrication".

The same can be said of the words sufi ("talkative man") and sufi ("simple, naughty man").

4. It is observed that even during the period of independence, some semantics of words that previously expressed a religious concept came into general use.

Some is used in the sense of *"audience, listener," as well as in the religious sense of "the second reciter who gives a bite when the reciter of the Qur'an is mistaken or forgotten"* [11.III: 551], and is now used in the sense of "*radio listener*".

The word *Valfajri* is derived from the name of Surah 189 in the Qur'an, meaning *"morning, beginning"* in Arabic [11.I: 439]. The word entered our literary language through the combination of valve reading. Although *Valfajri* is found in folk language and works of art during the Soviet era, it is not given in a two-volume dictionary.

After independence, as a result of reforms in our country, such words as *madrasah, cuture, zakat, Ramadan, taraweeh* have returned to "usage".

5. While science studies the religion and worldview of nations in all its aspects, some words have now become terms related to a field of science, along with the concept of religion:

The word *Zunnor* means "a belt made of leather or wool of a certain color, worn in the territory of a Muslim state and worn by non-Muslims (Jews and Christians) as a sign of non-Muslim" [11.II: 165]. Although *Zunnor* refers to a religious concept, it is now used as a historical term.

So the literary language is constantly changing. Linguistic and non-linguistic factors play an important role in the inclusion of new units in its structure. Annotated dictionaries serve as an excellent source in analyzing this process.

When we touch upon the question of the borrowed words of the Uzbek language, we see that the words of the religious subject are stronger in comparison with the words of another group. Of course, this is due to the role of religion in the life and daily life of our people. The observations of linguists on the history of the development of many national literary languages in the world show that some historical changes that occur in the social life of the people: the exchange of socio-political system and the new language policy that arises in connection with it, the desire to adapt the social functions of the literary language to the demand.

This can be seen in the example of words that denote a religious thought on the basis of explanatory dictionaries of the Uzbek language.

The new Explanatory Dictionary differs from the two-volume dictionary by a significant excess of the amount of words related to the religious subject: *amriMa'ruf, Ashob, vahdat, vahdoniyat, vahhobiylik, gabr, javonmardlik, Zardusht, zardushtiylik, zuhd, irshod, yoga, lamaizm, musulmonobod, muhaddis, fatvoxon*etc. are not given as a

dictionary in a two-volume dictionary. By studying their semantic structure and social significance, it is possible to clarify the reasons why words are not given in a two-volume dictionary.

We can divide the words of a religious subject that are not included in the two-volume Explanatory Dictionary into the following spiritual groups:

1. Words denoting a person.
2. Words denoting the direction.
3. Words that denote the name of the Quran.
4. Activity is a process, words denoting action.
5. Words denoting things.

Words denoting a person. The word *Ashob* in the new explanatory dictionary means "friends, comrades, interlocutors", *Sahobas* - those who saw the Prophet Muhammad, recognized his prophethood, and therefore first converted to Islam; It is shown that the companions of the companions of the Prophet Muhammad "[11.I: 112]. In Zahiriddin Muhammad Babur, the word is used in the sense of "friends": "*Ashob*, take time to gather ...". The word is now out of common use, mainly in the sense of "companions", used only in the speech of people of religious circles: *ashobiajmain* ...

Faqih means "one who knows and analyzes the religion of Islam, the rules of the Shari'ah" [11.IV: 337], and expresses a concept that is mainly related to religious science. Due to the attention paid to the national and religious values of our people in the conditions of independence, words such as fiqh, faqih are coming into use.

The study of the scientific and literary heritage of our ancestors has shown that various other aspects must be taken into account in research. Due to this, there has been a lot of work in our language on mysticism, its categories, which are directly related to Islam, and the reflection of mystical views in works of art [4], [5], [7]. As a result, a number of words expressing mystical concepts have been revived in our language. Literature has become a common word for areas of history.

The *tax* is related to the concept of mysticism and means "*a murid who has chosen the leech (sect) but has not yet attained any status or rank*" [11.III: 546]. "Sufi" [11.III: 598], which represents a broader concept than this word, is mainly used in mysticism, as well as in the fields of religion, philosophy, literature, and history related to mysticism. The compound principle people [11.III: 683] is also used as a synonym for the above words

Direction, words denoting status. The Naqshbandi, Kubravian, and, in a sense, Yassavi principles, which were founded and developed in the territory of our country, have introduced into our language a number of mystical concepts. Interestingly, many of them are used mainly in the religious-mystical sense:

Suluk "the process of passing the tax path; the path of the murid to spiritual and moral perfection "[11.III: 586]. In this respect it is a spiritual synonym with the word path, direction, principles.

The word *tavhid* as a religious concept means *"belief in the oneness of God, renunciation of all forms of polytheism",* as well as "*the fifth stage of mysticism: harmony with truth, the ascension of the human soul to God"* [11.III: 633] (5.3.633) also represents.

Fano means to "perish, to die," and the compound verb to be fano (or to find) means "to die, to pass away; to perish"and"to renounce oneself and all beings and to worship divinity"[11.IV: 324]. It is also widely used in the general lexicon in the artistic style in the sense of "extinction". There is also a form of *pano* in the vernacular: *Mullavachcha* is also the color of *pano* (G. Ghulam, my only child).

The Kubravian sect, founded by NajmiddinKubro in *futuvvat* mysticisms, is another name of its direction, based on living by one's own labor, donating one's surplus, and generosity: *Futuvvat* means to give, but not ... (Navoi). Nowadays, *futuvvat* has lost the meaning of "direction", and the new explanatory dictionary means "open-handedness, generosity, generosity" [11.IV: 368].

A number of borrowings from European languages also represent religious-philosophical currents:

Fideism is not given in the two-volume explanatory dictionary, stating that "*faith is superior to reason, and that it is a religious worldview that restricts science and scientific knowledge". Other dictionaries interpret the word as "a reactionary philosophical current that justifies the need for religious belief as well as knowledge"* [2: 394]. Hence, the word was not included in the two-volume dictionary either because it did not correspond to the scientific and atheistic teachings of Soviet science.

Totemism - (basically the totem is derived from the word ototem in the North American *odjive* Hindu language, meaning *"its seed"* [8: 513]) it is characterized by the belief in the supernatural connection and kinship of a particular seed with any totem that is considered the founder and patron of the seed" [11.IV: 158]. Indeed, *totemism* today is not a religious concept, but a group of words that express a historical-ethnographic concept.

The same is observed of the word fetishism. However, in the narrow sense, the use of the portable in the sense of "*blindly, devotedly believing in something, clinging to it"* [11.IV: 341] is also shown in the new explanatory dictionary.

Words denoting the names of surahs of the Qur'an. The word *valfajri* means "morning, beginning" in Arabic and is derived from the name of Surah 189 in the Qur'an [11.I: 439]. Interestingly, only the word "swallow" enters the common denominator through the combination of reading *valvajr*, and is distinguished by the fact that it is characteristic of artistic speech. The singing of the swallow in a peculiar voice made it seems to people as if it were a "*valfajr*", and on this basis some opinions about this bird were formed. For example: The swallow is sitting on the high fence of the mosque and reading the valve. (M. Ismaili) An illustrative example is taken from a source from the Soviet period, but the word is not given in a two-volume dictionary.

Tabarak is not given in a two-volume annotated dictionary expressing "the name of one of the surahs in the Qur'an" [11.III: 628].

Activity-process, words denoting action.Kaforat is "*atonement, almsgiving, returning"* [11.II: 336], including atonement when the fast is intentionally or unintentionally broken. In our view, f is ambiguous in spelling: in the form of atonement.

The same is observed in the words as tajweed and umrah.

The reason why these words are not included in the two-volume explanatory dictionary is that they express only a religious concept, because religion has a low status in the period and society.

Words denoting something. In the two-volume dictionary, the word *"trumpet made of horn (horn) to be played by the angel Isrofil on the Day of Judgment"* [11.III: 590] is also omitted because it is a concept related to religious views.

Due to the high level of attention paid to the issue of freedom of conscience in the conditions of independence, the words specific to Christianity have also been included in the new dictionary. In particular, *sobor* refers to "a large Christian synagogue where high-ranking priests worship" [11.III: 538].

Also, the word *faroiz* refers to a specific field ("the field of calculation of the size of the land, the field of calculations (science); in the science of jurisprudence: the section on actions that must be performed, including knowledge of the rules of Shariah on the distribution of inheritance") "The most reliable hadith; a collection of the most reliable hadiths; corrected, corrected, inaccurate"), which was included in the new annotated dictionary during the years of independence through the initiative to study the spiritual heritage of our ancestors.

III. CONCLUSION

Summarizing the above points, we can draw several conclusions:

1) The role of non-linguistic factors in the development of language: social system, period, science, etc. is very important.

2) Some words expressing the concept of religion were not included in the two-volume explanatory dictionary created during the former Soviet era: the negative relationship of the state, society, science with religion; the loss of the religious sphere, education and other related concepts in Soviet reality, their removal from dictionaries as unnecessary and outdated words; the reason for this is that the words are used only in a certain area and have no other portable meanings.

3) In order for words belonging to a certain social stratum to live long, they must first be absorbed into the vernacular and express other meanings through figurative meanings.

4) The language policy pursued by the state plays an important role in the case of idioms.

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