THE INTRODUCTION OF ARABIC BORROWINGS INTO THE UZBEK LANGUAGE AND THEIR HISTORICAL COVERAGE

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Abstract. This article is devoted to the study of Arabisms in the field of education, which represents one of the dynamically developing areas of science, as it serves as an inexhaustible source in the process of continuous enrichment of the vocabulary of various languages of the world. The theoretical study of the development and functioning of terminology is one of the priority directions in modern linguistics. The terminology of the sphere of education is, first of all, terminologized general literary vocabulary, therefore, the work includes terms denoting positions, institutions, names of subjects, processes, and phenomena, united under the general concept of «terminology of the sphere of education». The purpose of the article is to analyze the main structural and lexico-semantic characteristics in the field of education in the Uzbek language. The scope of the study includes Arabisms of the educational sphere, which in the original language are verbal nouns (masdars) or participles. In the Uzbek language, all of them are considered nouns.

The article also covers and analyzes grammatical, morphological, and semantic features of borrowed words. The research was carried out using the modern descriptive method with the application of comparative analysis, classification, and systematization of the vocabulary of the Uzbek language. The obtained results will make it possible to approach anew the understanding and solving of problems such as word formation in the Uzbek literary language, and the determination of lexico-semantic and structural-functional characteristics of terminology in the field of education.

Key words: arabism, borrowing, sphere of education, thematic classification, masdars, Uzbek language, internal inflection.

Introduction

The main purpose of the article is to identify Arabic borrowings in the Uzbek language, to examine in detail their thematic groups, to study the lexicographic description of these words, their etymology, adaptation, as well as their usage in various functional styles of the Uzbek literary language. Based on the collected factual material, Arabisms in the field of education in the Uzbek language were studied for the first time. The stages of the introduction of Arabisms and the reasons for Arabic borrowings into the Uzbek language are examined in detail. The similarities of Arabisms with Uzbek vocabulary in grammatical, morphological, and semantic characteristics are indicated. It is also noted that the terminological system of the Uzbek language is enriched by borrowings from Russian and English. Among Arabic borrowings in the field of education, the leading forms are Arabic participles and verbal nouns (masdars). In the Uzbek language, they are regarded as nouns formed by internal inflection.

In order to study this terminological system, methods of intra-language comparison, modeling, and the descriptive-analytical method were used. The obtained results will assist in solving the problems of word formation in the Uzbek literary language and in defining the lexico-semantic and structural-functional characteristics of this terminology.

Purpose and Objectives. The purpose of this article is to analyze Arabic borrowings functioning in the Uzbek educational terminological layer and to describe their historical integration into the Uzbek lexical system. To achieve this purpose, the study sets the following objectives: (1) to outline the key historical periods and sociocultural factors that facilitated Arabic-Uzbek lexical contact; (2) to identify and classify Arabic-origin units relevant to education and scholarship (names of institutions, roles, processes, and academic practices); (3) to compare lexicographic, etymological, and semantic information across selected dictionaries and reference sources; and (4) to describe typical patterns of

phonetic, morphological, and semantic adaptation of these borrowings in modern Uzbek usage.

Materials and methods of research

The solution of the stated task was carried out on the basis of the modern descriptive method with the use of comparative analysis, classification, and systematization of lexical material.

Results and its discussion

Nations and their languages do not exist in isolation from each other. In the process of historical interaction among people, there is mutual influence in the fields of science, culture, economy, and language. Cultural, political, and economic relations between nations directly affect their vocabulary in particular, and the language as a whole. As a result, the lexical composition of languages is enriched with new concepts and becomes more expressive. This primarily contributes to the emergence of new borrowings within the vocabulary of a language. This also applies to the Uzbek language. For example, in the modern Uzbek language, a significant part of the vocabulary consists of borrowed words from Arabic. This was facilitated by centuries-long historical events.

History shows that as a result of the Arab conquests, not only the new religion – Islam –was spread, but also the Arabic language. The influence of the Arabic language on the cultural and scientific life of society was so strong that the majority of scholars, historians, literary critics, and representatives of other humanities wrote their works in Arabic. Many of them, being natives of Central Asia, made a tremendous contribution to the development and dissemination of Islamic culture. Among the most prominent names recognized worldwide are scholars such as: Imam al-Bukhari (810-870), az-Zamakhshari (1075-1144), al-Biruni (973-1050), Ibn Sina (980-1037), Abu Nasr Farabi (872–951), and others. The strong influence of the Arabic language led to the narrowing of the role of Turkic languages and their replacement by Arabic. This, in turn, left an indelible mark on the development of the Uzbek language.

The first fundamental Arabic grammar was created by Abu al-Qasim Mahmud ibn Umar ibn Muhammad az-Zamakhshari (1075–1144). It was during this period that the intensive development of research on poetics (*'arud*) was observed in Central Asia. Consequently, an active introduction of Arabic borrowings into the Uzbek language began.

The concept of Arabism is described differently in many dictionaries, but all definitions express the same meaning. For example, in the *Great Dictionary of Foreign Words*, the following description is given: Arabism – a word or expression in any language borrowed from the Arabic language; a linguistic construction modeled after the Arabic language [1, 3].

In connection with the establishment of the vast state of the Caliphate, the involvement of the people of Central Asia in the process of forming Muslim civilization, and the creation of favorable conditions for close linguistic contact, ensured the penetration of Arabic borrowings into the Uzbek language. For example, the terms: تربية *[tarbiya]* «*upbringing, education*», ترتيب *[tartiyb]* «*order*», قرآن *[Qur'an]* «*Qur'an*», مسجد *[masjid]* «*mosque*», امام *[imam]* «*imam*», قراءة *[qiraat]* «*reading*», شيخ *[shaykh]* «*sheikh*», مفت *[mufti]* «*mufti*», اسلام *[islam]* «*Islam*», مفكور *[mafkura]* «*ideology*» and others represent Arabic borrowed vocabulary that is used in various spheres of linguistic communication.

According to the data provided in the work by a group of authors led by U.Tursunov, along with religious vocabulary, words related to science and education also penetrated the language. For example: تعليم *[ta'lim]* «*education*», نظام *[nizam]* «*system*», مدرسة *[madrasa]* «*school*», معلم *[muallim]* «*teacher*», علم *[ilm]* «*science*», كتاب *[kitab]* «*book*», مرب *[murabbiy]* «*educator, mentor*», صلاحية *[salohiyat]* «*potential*», تصنيف *[tasnif]* «*classification*», اسلوب *[uslub]* «*method, style*», and many others.

Words that were widely used in artistic literature also entered the Uzbek language. For example: شعر *[shi'r]* «*poetry*», عروض *[aruz]* «*system of lyrical versification*», متفكر *[mutafakkir]* «*thinker*», مناظرة *[munazara]* «*debate, discussion*», مقدمة *[muqaddima]* «*preface, introduction*», شاعر *[sha'ir]* «*poet*», ناطق *[natiq]* «*orator*», قصيدة *[qasida]* «*poem*», سطح *[sath]* «*level, surface*», صحيفة *[sahifa]* «*page, sheet*».

This is evidenced by works dedicated to poetics (*'arud*) written by scholars who lived in Central Asia. Among them are researchers of Arabic, Persian, and Uzbek 'arud such as *al-Jawhari, Abu Abdullah*

al-Khwarizmi, Abd al-Qahhar Samarkandi, Sayfi Aruzi Bukhari, Alisher Navoi, Zahiriddin Muhammad Babur, and many others.

It is known that regardless of nationality, the people living in the territory of Central Asia mainly used the Arabic language as a literary language. Many prominent scholars and thinkers of that time, such as *al-Farabi, al-Khwarizmi, Abu Rayhan al-Biruni, and Avicenna (Ibn Sina)*, wrote their works in this language. Their works may serve as examples: *«Al-Jamahir fi al-Jawahir»* by al-Biruni, *«Al-Qanun fi al-Tibb»* by Avicenna, *«Al-Jabr wa al-Muqabala»* by al-Khwarizmi, and others. Arabic became the language of science and culture during a certain historical period, and this led to its influence on the local language.

The wide spread of the Arabic language influenced the education of the local population in this language. In this regard, opportunities arose to write, read, and conduct religious activities in Arabic. According to A. Khojiev and A. Akhmedov, a situation of Uzbek–Arabic bilingualism emerged [2, 112]. The struggle between Arabic culture and the culture of the Turkic people, between the religion of the Arabs and the local religions, and between the Arabic language and local languages ended with the official victory of the Arabs. All these factors directly served as the main reasons for the dissemination of the Arabic language in the conquered countries.

Arabic borrowings occupied stable and dominant positions. In the Uzbek literary language, the most widespread forms were Arabic nominal forms, particularly *verbal nouns (masdars), participles, and nouns of place and time of action*. They were successfully and comprehensively integrated into the linguistic structure of the language. From the grammatical point of view, the majority of borrowed words in the modern Uzbek literary language are nouns, such as: محرر *[muharrir] «editor»*, مدرس *[mudarris] «teacher»*, لغة *[lugat] «language, speech»*, مؤسسة *[muassasa] «institution»*, طالب *[talib] «seeker, learner, student»*, تحليل *[tahlil] «analysis»*, تقديم *[taqdim] «presentation»*, مجموعة *[majmua] «collection»*, تصنيف *[tasnif] «classification»*, تطبيق *[tadbiq] «application»*, and others.

It should be noted that all these words are considered nouns in the Uzbek language. In Arabic, however, they are either *masdars or active/passive participles*. B. Eshonkulov, in his work, divides borrowings into two types of nouns-verbal nouns and participles [3, 22]. For example: A) علم *[ilm] «science»*, تقريظ *[taqriz] «review»*, تنقيد *[tanqid] «criticism»*, إنقلاب *[inqilab] «revolution»* – are verbal nouns; B) طالب *[talib] «student, learner»*, محرر *[muharrir] «editor»*, مهندس *[muhandis] «engineer»*, مخلص *[muhlis] «honest, sincere»*, and others – are various types of participles.

In our research as well, when selecting Arabic borrowings, we adhered to this principle and classified all Arabicisms in the same manner. Most frequently used among this large layer of Arabic borrowings are *verbal nouns (masdars) and participles*, which are derived from verbal roots of the Arabic language, consisting of two, three, and rarely four consonants. Through internal inflection from the same root, as well as by means of prefixes and suffixes, different words can be formed. For example, the root consisting of ك ت ب *[k–t–b] forms the following word models:* كتاب *[kitab] «book»*, كاتب *[katib] «secretary»*, مكتب *[maktab] «school»*, مكتوب *[maktub] «letter»*, مكاتب *[makātib] «correspondence (with each other)»*, etc. Analysis of the material showed that verbal nouns (masdars) are the primary borrowings in the Uzbek language. The most active were masdars of the second form (II pattern). For example: تصنيف *[tasnif] «classification»*, تأسيس *[tasis] «establishment»*, تعريف *[ta'rif] «introduction, presentation»*, تعليم *[ta'lim] «education»*, تقديم *[taqdim] «preface»*, تفسير *[tafsir] «interpretation, explanation»*, and others.

It should be noted that borrowings are an extraordinary phenomenon in all languages. Words borrowed into Uzbek from Arabic may not be found in the Kazakh language. For example, تصنيف *[tasnif] «classification»* in Kazakh is expressed as *«sorttau, retteu»*.

The conquest of Central Asia, particularly the territory of present-day Uzbekistan, by Russia at the end of the 19th century served as the main factor in introducing Russian–international vocabulary into the Uzbek language. During this period, rapid development of culture, industry and science was

observed. In connection with this, active enrichment of the lexical fund of the Uzbek language with Russian borrowings began.

Cooperation between the Russian and Uzbek languages, and the borrowing of Russian words into Uzbek, can be observed during two historical periods:

1. The period before October 1917;

2. The Soviet period.

During the years of Uzbekistan's independence, similar processes began to affect borrowings from Russian. For Arabic borrowings, it was a time of revival. Changes also occurred regarding language orientation. The Uzbek language was declared the only state language. It was decided to shift to the Latin script. A Terminology Committee was established, whose responsibilities included purifying the Uzbek language from excessive international–Russian vocabulary. During this period, Arabic equivalents were used instead of many international words borrowed through Russian and widely used. This was the second wave, though less powerful than the medieval period, of Arabic borrowings. As a result, Arabic words that had previously fallen out of use began to be reintroduced into the Uzbek language. Therefore, as G. Kazakbayeva states, the issue of the status of Arabicisms in the Uzbek language is multidimensional and complex [4, 63].

Undoubtedly, the vocabulary of every language is directly connected with the globalization of society. Obsolete words (archaisms and historicisms) fall out of use, new words (neologisms) appear, and semantic expansion and narrowing are also observed. This process contributes to the enrichment of the Uzbek vocabulary through borrowings. In turn, according to B. Eshonkulov, vocabulary is a mirror that reflects all historical events of a nation. Indeed, the interrelation of language with the history of its people is evident in all languages, because any changes that occur primarily leave their mark on the lexical system [3, 31].

Arabic borrowings penetrated the moral-spiritual, socio-political, and scientific-educational life of medieval society and occupied a dominant position. According to T. Rakhmonov, this was facilitated by several important factors:

First, in Central Asia, particularly in the territory of present-day Uzbekistan, after the final conquest of these lands by the Arabs in the 8th century, the Arabic language became the state and official literary language. All official and legal documentation of that time was conducted in Arabic. Governmental, judicial, commercial, and agricultural affairs were carried out in this language, which strongly influenced the local language. Arabic was also the language of artistic literature. Many poets of that time presented their works in Arabic. In his research, the Uzbek Arabist I. Abdullaev provides detailed and valuable information on Arabophone poets and writers of the Samanid era, illuminating to some extent the life and work of several bilingual poets.

In the 10th–11th centuries, during the rule of the Samanids, when the conquered territories prospered, Persian – Tajik replaced Arabic. Despite this, Arabic still prevailed and remained the language of science and culture. All scientific works of that time were written in Arabic. Such renowned scholars as Al-Khwarizmi, Al-Farabi, Beruni, and Avicenna wrote their scientific works precisely in this language.

After the Arab conquest of Central Asia, special attention was given to education. Arabic was also the language of instruction. Teaching in schools and madrasahs was conducted in Arabic. Arabic writing and speech were widely used. Consequently, the Arabs compelled the local population to use Arabic as the language of administration. After the spread of Islam in Central Asia, Arabic became the language of religion and Sharia law. During the Arab rule, the local population began to adopt Islam, since it was an important ideological weapon for controlling the people. Islam became a sacred religion, and Arabic became the language of the Qur'an. Thus, Arabic became a refined and sophisticated literary language. These characteristics positively influenced the writing of scholarly works in Arabic and contributed to the introduction of Arabic scientific terminology into the Uzbek language.

Summarizing the above, it can be said that the main reasons for borrowing Arabisms are the following: economic, religious, scientific-cultural, and political factors. The processes of immigration and emigration, as well as the coexistence of two people with different native languages, also influenced the borrowing of Arabic elements, since bilingualism – Uzbek (Turkic) and Arabic – became widespread.

The degree of assimilation of Arabisms in the Uzbek language indicates that, firstly, Arabisms at the present stage of their existence have ceased to be an alien phenomenon in many linguistic aspects; secondly, the process of indirect language contact between the Uzbek and Arabic languages is still ongoing; and thirdly, the functional capacity of the majority of Arabisms in the language has become equal to the capacity of native Uzbek lexemes.

Among Arabic borrowings in Uzbek, both abstract and concrete lexemes are attested. Within the scope of this article, the primary focus is on Arabic-origin units that function in the educational and scholarly domain (e.g., names of institutions, academic roles, learning processes, and knowledge-related practices). At the same time, for a broader historical perspective, it should be noted that Arabic borrowings also include everyday vocabulary with concrete meanings, such as عسل [asal] «honey», قلف [qulf] «lock», ريحان [raihan] «basil», etc. These examples are provided only to demonstrate the diversity of semantic domains, whereas the main analysis addresses the educational terminological layer.

Table 1. Classification of Arabic Borrowings in the Uzbek Educational Lexicon

Type of Borrowing	Arabic Form	Uzbek Form	Meaning	Usage Frequency
Verbal nouns (Masdars)	تعليم	ta'lim	education	High
Verbal nouns	تصنيف	tasnif	classification	High
Participles	معلم	muallim	teacher	High
Participles	طالب	talib	student	High
Institutional terms	مدرسة	madrasa	school	Medium
Administrative terms	وزير	vazir	minister	High
Academic terminology	تحليل	tahlil	analysis	High
Educational practice	امتحان	imtihon	exam	High

The tabular presentation demonstrates that the majority of Arabic borrowings functioning in the Uzbek educational sphere belong to nominal formations, primarily masdars and participles. The frequency distribution indicates the stability of these lexemes in academic and institutional communication. Such systematization allows a clearer visualization of the structural and functional role of Arabisms in modern Uzbek terminology.

Today, Arabisms are widely used in many fields of science and education in our country. For example: أثر [asar] «work, piece», وظيفة [vazifa] «task», جدول [jadval] «table, schedule», إمتياز [imtiyoz] «privilege», إمتحان [imtihon] «exam», إنتظام [intizom] «discipline, order», إشارة [ishora] «sign», مجلس [majlis] «meeting, assembly», مجموعة [majmua] «collection», مزمون [mazmun] «content», and many others [3].

The field of education, like other spheres, plays a significant role in human life. In Uzbekistan, great attention is paid to education. The adoption of the Law "On Education" is aimed at ensuring the constitutional right of every citizen to receive education. The main principles of state policy in the field of education include continuity and succession in education, the humanistic and democratic character of teaching, the requirement of compulsory general secondary as well as secondary specialized and vocational education, and others. Educational reforms in the country are actively implemented in all directions and are oriented towards continuity and consistency of learning, based on historical and humanistic values, as well as on the development of new pedagogical technologies.

In the era of rapid acceleration and technological development, fundamental changes are taking place both in the education system and in its vocabulary. Previously widely used terms have now been replaced by others. For instance, Arabisms such as معلم [muallim], كلام [kalam], مكتوب [maktub], مطبع [matbaa], كلية [kulliyat] and others are currently used less frequently. Instead, lexical units such as [ustoz], [so'z], [xat], [matbuot], [fakultet] are actively used. These are considered either native or borrowed from different languages. Meanwhile, terms-Arabisms such as رئيس [rais] «chairman», مدير [mudir] «director», وزير [vazir] «minister», كاتب [katib] «secretary», إمام [imam] «imam», طالب [talib] «student», إستعداد [iste'dad] «ability, talent» and others remain actively used in everyday speech.

A. Memetov, examining Arabic borrowings in the Tatar language, notes that they became so deeply assimilated in the recipient language that they are often perceived as native words [5, 19-20]. Examples include ҳаво «air», ҳаёт «life», ватан «homeland», and others. All of them are Arabic borrowings.

There are also words that have not been fully assimilated, are rarely used in everyday speech, and appear mainly in bookish vocabulary and in newspaper style.

A similar phenomenon is observed in the borrowings of the Uzbek language. Arabisms, having fully integrated into the lexical stock of the Uzbek language, appear as authentic vocabulary of this language. This is especially evident among terms in the field of education. For example, words such as дафтар [daftar] «notebook», китоб [kitob] «book», жадвал [jadval] «table, schedule», дарс [dars] «lesson», қалам [qalam] «pencil», варок [varoq] «sheet, paper», and others. All these terms have so thoroughly merged into the lexical composition of Uzbek that they are often perceived as native words. Several reasons can be identified for this integration.

One of the main reasons is the complete incorporation of Arabic elements into the Uzbek language. Arabic borrowings are very similar to Uzbek lexicon in terms of grammatical, morphological, and semantic features. A grammatical peculiarity of these borrowings is that in Uzbek, there are word combinations formed from an Arabic root in combination with elements from other languages. For example:

• Words consisting entirely of Arabic words: دار الفنون [Dar al-Funun] «Darilfunun», Абдулваҳҳоб [Abdulvahhob], Мухаммадназар [Muhammadnazar];

• Words in which one component is Arabic: китобсевар [kitobsavar] «book lover, bibliophile», ижозатнома [ijozatnoma] «certificate, authorization», маслаҳатбоши [maslahatboshi] «advisor, chief consultant»;

• Words in which all components are Arabic: давр-даврон [davr-davron] «period, cycle; rotational movement», амалий-назарий [amaliy-nazariy] «practical-theoretical», аммо-хола [amma-xola] «however»;

• Words in which one component is an Arabic element: меҳр-шафқат [mehr-shafqat] «kindness-compassion», теварак-атроф [tevarak-atrof] «surroundings», қурол-аслаҳа [qurol-aslaħa] «weaponry and arms», and others. دار الفنون [Dar al-Funun] in Arabic refers to the name of an educational institution in the Middle Eastern countries. In the 1920s–30s in Central Asia, this term was also used to mean «university». This word is a phrase, i.e., a non-agreed attribute, where each component is a noun. Both components are taken from the Arabic language.

In the word китобсевар [kitobsavar] «book lover, bibliophile», the first component китоб [kitob] «book» is borrowed from Arabic, and the second component севар [savar] comes from Uzbek, derived from the verb севмоқ [sevmoq] «to love». Similarly, the paired words давр-даврон [davr-davron] are Arabic in origin and mean «cycle, period — rotational movement». The name Davron is also given to boys.

From a morphological perspective, Arabisms are similar to the Uzbek language in two main respects: 1) in the formation of new words based on Arabic roots; 2) in the ability to attach Uzbek affixes to Arabic roots. This method is highly productive and contributes to the creation of new words, thereby enriching the Uzbek lexical stock. Examples include жамоатчи [jamoatchi] «community member»,

ақлли [aqlli] «ntelligent», ҳимоячи [himoyachi] «defender, protector», илмли [ilmlI] «knowledgeable» and others [6, 3].

The semantic peculiarity of Arabisms lies in the change of meaning of previously existing words after borrowing. For instance, in Persian, the lexeme домулла [domulla] denotes a teacher in a Muslim religious school. In the explanatory dictionary of the Uzbek language, the lexeme домулла [domulla] has the following meanings: 1) a teacher at a madrasa; 2) an executor of religious customs; 3) a teacher in a modern higher education institution; 4) a mentor, scientific advisor. Currently, the most commonly used meanings of домулла, now often shortened to домла [domla] in Uzbek, are «teacher in a modern higher education institution» and «mentor, scientific advisor». At the same time, this lexeme retains its original meaning and is still used when addressing a religiously knowledgeable person. According to A. Irisov, a synonym of домла [domla] is `алим [alim], which is applied to ulema, teachers of secular institutions, PhDs, and prominent writers.

There are also Arabisms whose meanings change when forming their plural forms. For example: ҳол-аҳвол [hol-ahvol], фақир-фуқаро [faqir-fuqaro], маҳсул-маҳсулот [mahsul-mahsulot], олим-уламо [olim-ulama]. In Uzbek, the plural forms of these words carry different meanings and add a semantic nuance. For instance:

- حال [hal] «state, condition» → أحوال [ahval] «well-being»;
- فقير [faqir] «poor» → فقراء [fuqaro] «citizen, people»;
- محصول [mahsul] «yield, harvest» → محصولات [mahsulat] «production»;
- عالم [alim] «knower» → علماء [ulama] «scholar».

The thorough assimilation of Arabisms was also facilitated by phonetic and morphological features. Arabic letters ظ ,ذ [z] were replaced by the Uzbek letter з [z]; ط ,ت [t] by the letter т [t]; ص ,س [s] by the letter с [s]. According to Sh. Rakhmatullaev, in the early stages of the Uzbek language, Arabic letters were used, with sounds expressed by letters similar in pronunciation to the Arabic alphabet. With the transition of Uzbek to Cyrillic and Latin alphabets, it became necessary to replace these letters with ones that closely matched the pronunciation. Thus:

- ظ ,ذ [z] were replaced by з [z]; e.g., ظالم [zalim] «cruel, tyrant», ذرة [zarra] «particle»;
- ط ,ت [t] were replaced by т [t]; e.g., تربية [tarbiya] «upbringing, education», طرف [taraf] «side, direction»;
- ص ,س [s] were replaced by с [s]; e.g., سعادة [sa'dat] «happiness», صنعة [san'at] «work, labor, art».

These adaptations ensured the smooth integration of Arabic phonetics and morphology into the Uzbek language while preserving the semantic content of borrowed words.

Such diversity in the degree of assimilation of Arabic borrowings apparently indicates that the process of penetration of Arabic vocabulary occurred over many centuries, and the paths of their adoption were varied. From a chronological perspective, the borrowing of words was facilitated by ancient Persian and Arabic sources. Borrowing from these languages was active. Later, Russian influence came to the fore, which became especially pronounced with the advent of Soviet power in the early 20th century. Thanks to the development of international trade, technical progress, and political interaction, the lexical stock of the Uzbek language expanded rapidly through borrowings from Russian. Words such as колледж [kollej] «college», лицей [litsey] «lyceum», университет [universitet] «university», институт [institut] «institute», стол [stol] «table», стул [stul] «chair», and others are international terms that entered modern Uzbek from Russian. These lexemes are not Arabic borrowings; they represent Russian-mediated international vocabulary and are mentioned here only to contrast different borrowing channels in modern Uzbek.

Today, English is an active source of borrowings. Terms such as контракт [kontrakt] «contract», департамент [departament] «department», грант [grant] «grant», PhD, бакалавр [bachelor], магистратура [master's degree], and others are borrowings from English.

As K. Yusupov notes, the exchange of words between languages cannot be solely associated with

the gnoseological classification of languages or other typological features [7, 32-33]. Evidence of this is found in numerous words in the Uzbek lexicon that originated from different language families and morphological types. The transfer of words from one language to another is closely linked to specific historical circumstances.

It is important to note that Arabic, from ancient times, has acted as a donor language for many languages, including Uzbek. The study of Arabic borrowings intensified as contacts between people expanded and the political situation evolved. This process is, in one way or another, directly connected with the penetration of new Arabic words into the Uzbek language.

Conclusion

The functioning of Arabic borrowings in the Uzbek language has demonstrated their wide usage across many functional styles of Uzbek. Arabic borrowings have enriched various layers of its lexicon. The primary and initial layer was religious terminology.

Arabic forms – participles, verbal nouns (masdars), and nouns indicating place and time – successfully integrated into the Uzbek language. In the linguistic structure of Uzbek, all these forms are classified as nouns. Formed through internal flexion, these words served as the foundation for the terminological layer of the educational sphere.

Arabic borrowings underwent a long process of adaptation in the Uzbek language at phonetic, grammatical, and semantic levels. This process revealed the specificity of their formal and semantic assimilation in the language and highlighted the characteristics of their functioning in Uzbek speech.

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ӨЗБЕК ТІЛІНЕ АРАБ КІРМЕ СӨЗДЕРІНІҢ ЕНУІ ЖӘНЕ ОЛАРДЫҢ ТАРИХИ ҚАМТЫЛУЫ

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Аңдатпа. Бұл мақала білім беру саласындағы арабизмдерді зерттеуге арналған. Аталған сала әлем тілдерінің сөздік құрамын ұдайы толықтырып отыратын таусылмас қайнар көз ретінде ғылымның қарқынды дамып келе жатқан бағыттарының бірі болып табылады. Терминологияның қалыптасуы мен қызмет етуін теориялық тұрғыдан қарастыру қазіргі лингвистиканың басым бағыттарының қатарында. Білім беру саласының терминологиясы ең алдымен жалпы әдеби сөздік қордың терминденуі нәтижесінде қалыптасқан, сондықтан зерттеуде лауазым, мекеме атаулары, пәндер, үдерістер мен құбылыстарды білдіретін терминдер «білім беру саласының терминологиясы» деген ортақ атау аясында қарастырылды. Мақаланың мақсаты – өзбек тіліндегі білім беру саласына қатысты терминдердің негізгі құрылымдық және лексика-семантикалық ерекшеліктерін талдау. Зерттеу нысаны ретінде бастапқы тілде масдар (етістік негізіндегі зат есім) немесе есімше түрінде қолданылатын білім беру саласындағы арабизмдер алынды. Өзбек тілінде олардың барлығы зат есім ретінде қабылданады.

Мақалада сондай-ақ кірме сөздердің грамматикалық, морфологиялық және семантикалық ерекшеліктері де талданады. Зерттеу қазіргі сипаттамалы әдіс негізінде салыстырмалы талдау, жіктеу және жүйелеу тәсілдері арқылы жүргізілді. Алынған нәтижелер өзбек әдеби тіліндегі сөзжасам мәселелерін жаңаша қырынан қарастыруға, сондай-ақ білім беру саласы терминологиясының лексика-семантикалық және құрылымдық-қызметтік сипаттамаларын анықтауға мүмкіндік береді.

Түйін сөздер: арабизм, кірме сөз, білім беру саласы, тақырыптық жіктеу, масдар, өзбек тілі, ішкі флексия.

ВВЕДЕНИЕ АРАБСКИХ ЗАИМСТВОВАНИЙ В УЗБЕКСКИЙ ЯЗЫК И ИХ ИСТОРИЧЕСКОЕ ОСВЕЩЕНИЕ

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Аннотация. Статья посвящена изучению арабизмов в сфере образования, которая является одной из динамично развивающихся областей науки и представляет собой неисчерпаемый источник непрерывного обогащения лексики различных языков мира. Теоретическое исследование формирования и функционирования терминологии относится к числу приоритетных направлений современной лингвистики. Терминология сферы образования представляет собой терминизированную общеязыковую лексику, поэтому в работе рассматриваются термины, обозначающие должности, учреждения, названия предметов, процессы и явления, объединённые общим понятием «терминология сферы образования». Цель статьи — анализ основных структурных и лексико-семантических характеристик терминов в области образования в узбекском языке. Объектом исследования являются арабизмы указанной сферы, которые в исходном языке функционируют как глагольные существительные (масдары) или причастия, тогда как в узбекском языке они воспринимаются как имена существительные.

В статье также рассматриваются грамматические, морфологические и семантические особенности заимствованных слов. Исследование выполнено на основе современного описательного метода с применением сравнительного анализа, классификации и систематизации лексики узбекского языка. Полученные результаты позволяют по-новому подойти к решению вопросов словообразования в узбекском литературном языке и определить лексико-семантические и структурно-функциональные характеристики терминологии в сфере образования.

Ключевые слова: арабизм, заимствование, сфера образования, тематическая классификация, масдары, узбекский язык, внутренняя флексия.