

THE USAGE OF ARABIC QUAZI-PARTICIPLES IN THE WORK OF “QISASI RABGUZI”

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Abstract. The subject of investigation of this article is the grammatical features of several quazi-participles, being used in the Turkic work of the epoch Gold Horde “Qisasi Rabguzi”.

Keywords: arabic borrowings, quazi-participle, adjectives, substantiation of the adjectives, turkic language.

It is known that the history of the development of the Turkic languages cannot be imagined without a deep study of the ancient Turkic and medieval monuments, since at a certain stage each of them reflects the history of the development of the language [5]. With the beginning of the Islamization of the Central Asian society, the era of the introduction of Arabic words into the vocabulary and lexical composition of the Turkic languages begins.

In the lexical composition of the religious and didactic work “Qisasi Rabguzi” (“The prophets’ stories of Rabguzi”), written on the basis of Islamic sources by Nasuriddin Burkhaniddin Rabguzi, numerous words of Arabic origin are often used, a special place among which is occupied by quasi-participles - adjectives formed from the verb.

In Arabic adjectives are formed from a verb. Verbal adjectives are usually called quasi-participles. Their other name is adjectives, likened to the name of the current [2:263]. V.M. Belkin points out that the names of the acting and the underacted, which differ from each other in terms of subject-object relations, should be considered, on the one hand, as a number of nominal, very specific verbal forms expressing the concept of action, and on the other hand, - as two rows of nominal forms expressing the concept of qualities or persons, objects, etc., indicated through a verb attribute [2:82]. Arabic linguists call verbal adjectives *صفة مشبهة* - *sifat mushbih*, reflecting both sides of this category in this term, namely: the first word conveys the fact that this name denotes a sign, quality of a person or object, and the second word (in the meaning of “likened”) - that in its grammatical properties it is similar to the name of the acting [2: 261]. In the work “Qisasi Rabguzi” numerous quasi-participles are used, which were

formed according to the models فَعِيلٌ – fa‘iil, فَاعِلٌ – faa‘il, أَفْعَلٌ – af‘alu, فَعَالٌ – fa‘‘aal, فِعِيلٌ – fi‘‘iil and so on. Below we consider some quasi-participles formed according to the same models. Numerous qualitative adjectives are formed according to the model فَعِيلٌ – fa‘iil and denote the quality inherent in the subject to a greater or lesser extent. These are, for example, adjectives denoting a spatial or temporal quality (كبير – big, طويل – long, long), the internal quality of a person or animal (ضعيف – weak, قوي – strong, نشيط – active, جسور – brave) [2:262]. In the text of the work, quality adjectives formed according to the same model are often found. For example: *Tog‘ aydi men qutlug‘man, oltun aydi men ‘aziz* (from arab. عزيز “strong, powerful, valuable») *man* [4:6r17¹]. (Mountain said, I’m mighty, Gold said, I’m valuable.); *Bu kun Tengri farishtalari qaviy* (from arab. قَوِيٌّ “strong, mighty) *turur* [4:9v11]. (On this day the angels of the God become powerful); *Aisha aydi: ey ota ne bo‘ldi, mundog‘ za‘if* (from. Arab. ضَعِيفٌ “weak, powerless”) *bo‘lding* [4:238v13]? (Aisha said: Oh father, what happened, why are you weak?) According to the model فَاعِلٌ – faa‘il, not only participles of the active voice (acting names), but also adjectives are formed. For example: *Bu Umron yavloq salih* (صَالِحٌ “good, kind”), *muttaqiy er erdi* [4:166v3]. (This Umran was a very kind husband); *Zohid* (from arab. زَاهِدٌ “abstinent; devout”) *olim bor erdi* [4:18v1]. (There was a devout theologian (expert in Islamic law). Also, in a work based on the same model, substantiated lexemes are often used as عَابِدٌ (‘aabid) - a servant, an admirer; كَافِرٌ (kaafir) - an atheist, فَاسِقٌ (faasiq) - a vicious person, عَالِمٌ (‘aalim) - an expert, etc. For example:... *Dovudni ko‘rdingizmu teyu obid* (from arab. عَابِدٌ “servant, admirer”) *lardan so‘rdi* [4:134r8]. (Have you seen Davud, he asked the novices); *Qamug‘ zohid* (from arab. زَاهِدٌ “ascetic”) *larni o‘lturdi, bir zohid qoldi* [4:134r9]. (He killed all the ascetics except for one).

Adjectives formed according to the model أَفْعَلٌ – af‘alu are very rare in the text of the work. For example: *Kofir - ahmaq* (from arab. أَحْمَقٌ “stupid, evil”) *turur* [4:40v1]. (The unbeliever is considered stupid). *Ahmaq kofir birla hujjatlashmoqni xush ko‘rmadi* [4:40v3]. (He did not argue with the stupid atheist). Models فَعَالٌ – fa‘‘aal and فِعِيلٌ – fi‘‘iil are used to form adjectives with the meaning of enhanced quality: *Ey Muhammad, mening jabborlig‘im* (from arab. جَبَّارٌ “powerful, mighty”) *seni shafu‘atg‘a kelturdi* [4:212v16]. (O Muhammad, my greatness led you to intercession); *Mavlo taolo Abu Bakrni ikki narsa birla Yusuf payg‘ambarg‘a tashbeh qildi, biri siddiq* (from arab. صِدِّيقٌ “always telling the truth, most truthful”)... [4:199v3]. (The Almighty God likened Abu Bakr with the prophet Yusuf in two qualities, the first is the most truthful). In the text, the product of a quasi-participle, denoting the various members

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of sentences as subjects, predicates, etc., consistently loses its meaning as an adjective, and substantiates, that is, it goes through the process of transition of other parts of speech into the category of nouns. For example: *Umar yig'ladi aydi: Ey, siddiq berding, ag'ir yukni manga yuklading* [4:238v17]. (Umar wept and said: Oh, you, having told me the truth, hung a burden on my shoulders.).

Summing up, we can say that some Arabic quasi-participles used in the work “Qisasi Rabguzi” function as both adjectives and nouns. And some of them, in the process of mastering from Arabic to Turkic, went through the procedure of substantiation. The study of Arabic borrowings used in “Qisasi Rabguzi” is of great importance in the study of the history of Uzbek linguistics.

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