

Lexical-Semantic features of the arabic cognates related to the educational process

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Abstract. The word-stock of the Uzbek language consists of native and assimilated words. Until the early 20th century, the assimilated stratum was enriched with Persian-Tajik and Arabic words. By the beginning of the 20th century, Russian words, and later international words, began to intensify. Although the process of mastering Persian-Tajik and Arabic words slowed down, the mastery of these languages retained the main position of the explanatory dictionary of the Uzbek language. Farsi-Tajik and Arabic words began to acquire the status of their stratum in relation to Russian-international words. Most of these words are difficult to distinguish without etymological analyses and dictionaries. Such similarities were accepted as similarities only by scholars, and in colloquial terms they became the words of their class. The processes of semantic development of borrowed words occurred within the Uzbek language. In this article the changes of roots associated with the learning process, observed during the historical development of semantics of Arabic lexemes are maximally highlighted.

1 Introduction

Arabic words form a certain part of the vocabulary of the Uzbek language. The reasons for the assimilation of Arabic words are as follows: Assimilation of such words began in the 8th century and intensified in the 9th and 10th centuries. “Among the factors that led to the borrowing of the word from the Arabic language, an important role was played by the following: a) Arab invasion; b) widespread spread of Islam; c) manual beginning of Arabic script; g) Arabic language teaching in madrasahs; formation of Turkish-Arabic bilingualism; g) the creation of scholars in Arabic and others.” [3].

“Only a small number of Arabic lexemes in the dictionary of the Uzbek language are taken directly from the Arabic language itself. This acquisition is mainly due to factors such as the introduction of Islam into Central Asia, the promotion of Arabic as a religious language in schools and, most importantly, the adoption of Arabic as a language of science in the Eastern world. Thus, direct contributions from Arabic correspond mainly to tokens related to science and religion” [1].

In the Persian literary language, one can not only encounter a large amount of Arabic vocabulary, but also observe the influence of Arabic grammar on the Persian language. For

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example, in Persian there is no grammatical category of gender, but we use words like muallim (teacher (male)) - muallima (teacher (female)), shoir (poet (male)) - shoira (poet (female)), dancier (dancer (male)) - dancier (dancer (female)).

Arabisms have been participating in the performance of communicative, emotional-expressive, accumulative functions in the Uzbek language.

Under the influence of the Arab invasion and Arab culture, lexemes such as book (kitob), school (maktab), peoples (xalq), education (ta'lim), poet (shoir), meaning (ma'no), inspiration (ilhom), art (san'at), criticism (tanqid), culture (madaniyat), discovery (kashf), excellence (a'lo), etiquette (odob), letter (xat), literacy (savod), action (amal), family (oila), human (inson), beauty (husn), speech (nutq), hour (soat), generation (avloq), question (savol), class (sinf), nation (millat), story (hikoya), proverb (maqol), life (hayot), wind (shamol), value (qadr), genius (dohiy), proud (mag'rur) and sad (xafa) in the vocabulary of the Uzbek language began to be widely used and continue to be used.

Arabic words are religious terms and various field names. We can also observe in most of the names given to representatives of the Uzbek people, we can observe Komil - Komila, Malik - Malika, Sharif - Sharifa, Sharaf - Sharofat, Karim - Karomat and so on.

Arabic words in the Uzbek vocabulary can be divided as follows:

1. Words with (v) f, and h letters are mainly Arabic: minister - vazir, task - vazifa, time - vaqt, vasl, difference - farq, virtuous - fozil, proud - faxr, class - sinf, harvest - hosil, respect - hurmat, famous - mashhur, law - huquq.
2. Words with (') letter are mainly Arabic: meaning - ma'no, doxy - ta'limot, ejaculation - na'ra, objurgation - ta'na, artificial - sun'iy, education - ta'lim, holiday - ta'til.
3. Words with two homogenous vowels belong to the Arabic language: building - inshoot, benefit - manfaat, natural - tabiiy, consciousness - shuur, impression - taassurot, belonging - taalluqli.
4. Arabic words with two different vowels: hour - soat, education - maorif, felicity - saodat, poet - shoir, motto - shior, family - oila, observance - taomil, teacher - muallim.
5. Arabic words have a broken plural, that is, the plural is formed by changing the composition of the stem: situation - hol-ahvol, message-news - xabar-axbor, ghost - ruh-arvoh, xulq-axloq, behavior - she'r-ash'or, verdict- hukm-ahkom, scholar-cleric - olim-ulamo, thank you - shukr-tashakkur.
6. In Arabic lexemes, the root is formed on the basis of consonants in the word: hukm (verdict) – hokim (mayor) – hakam (judge) – mahkama (court) – hokimiyat (authority) – mahkum; fikr (thought) – tafakkur (thinking) – mutafakkir (thinker); kitob (book) – maktab (school) – kutubxona (library) – maktub (letter); sinf (class) – tasnif (description); hurmat (respect) – ehtirom (reverence) – marhamat (favour) – muhtaram (honourable).

In the composition of Arabic words assimilated into the Persian language, the adaptation of double consonants is carried out as follows:

- 1) Addition is preserved, for example: muqaddas (holy), ta'raddum (hesitation), takabbur (arrogant), taallush.
- 2) at the end of the word, according to the standards of consonant sound, it is systematically dropped because two consonants are not allowed to join in one syllable in the Persian language: mostaqel - mustaquell, saf - saff and others.
- 3) the Persian language, in addition to other forms, also acquired the plural form from the Arabic language, which has three types of formation:
 - 1) in the correct masculine plural and accusative form: muallimin "teachers", xozirin "present".
 - 2) correct feminine plural (third person plural): ta'limot "ta'lim - teaching", maoulat "kategoriyalar - categories", mafhumot "tushunchalar - concepts".

3) broken plural (The consonants in the word are preserved and the vowels are changed - the plural is formed.): ash'or "sha'r", milal "mellat", asbob "sabab/reason", ashxos "shaxs/person", axbor "xabar/news", ro'sum "rasm/photo", fo'nun "fan/subject" and etc.

These forms take an active part in the word formation of the Persian language.

Another grammatical form that occurs frequently in Persian is nouns of place and time: maktab "maktab - school", manzil (address) "uy, turar joy - house, residence", mag'rib "g'arb - west", markaz "markaz - center", majlis "majlis - meeting".

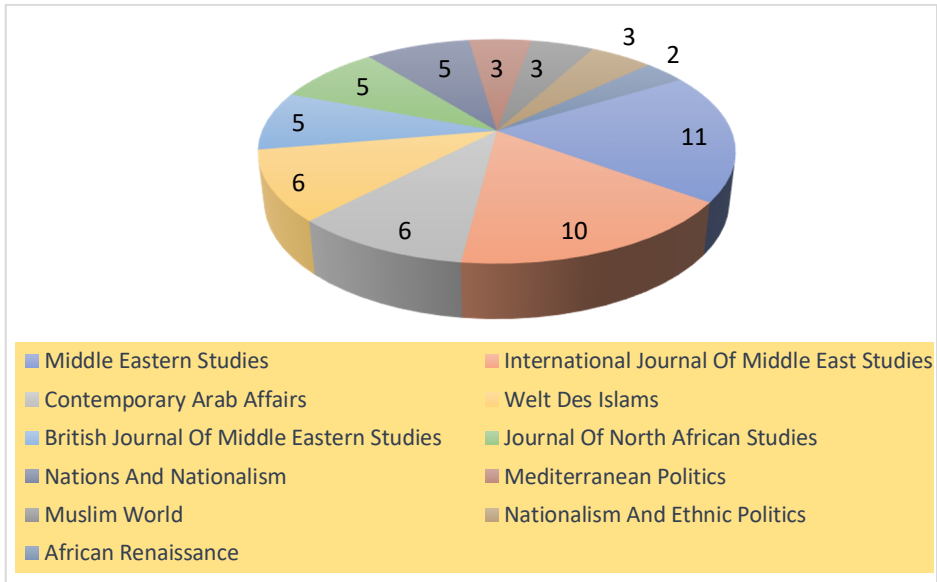


Fig. 1. Top Journals on Arabism Research Field

Arabic and Persian are consonant languages and vowels are not expressed. The consonantal feature of the Arabic language is also observed in the process of creating new lexemes.

We tried to conduct our research on the basis of articles on Arabism included in the SCOPUS database. Based on the diagram below, we can see the top 10, that is, the names of journals that have articles on this topic, regardless of the language in which Arabisms are expressed (Figure 1).

Through the diagram below, we can see that 2019 has the highest coefficient of articles about Arabism in 10 years (Figure 2):

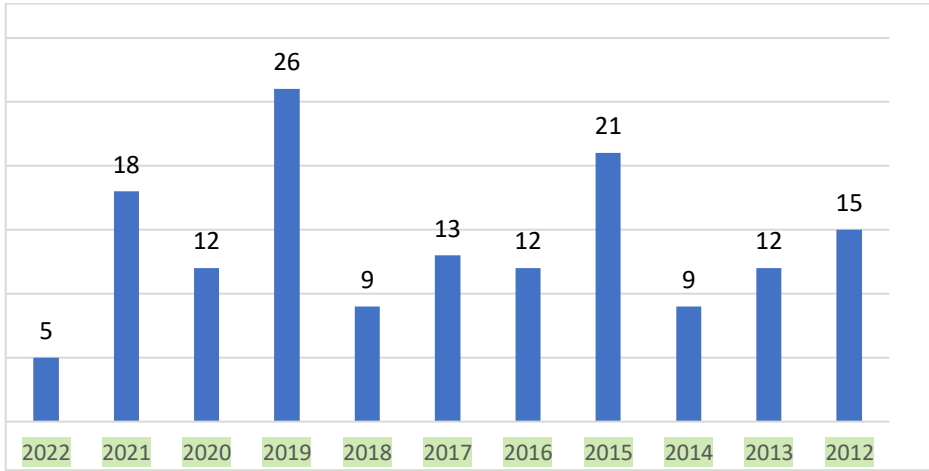


Fig. 2. Publication Trend on Arabism Research Field

Below, we can see in which countries Arabisms have been studied in the last 10 years (Figure 3):

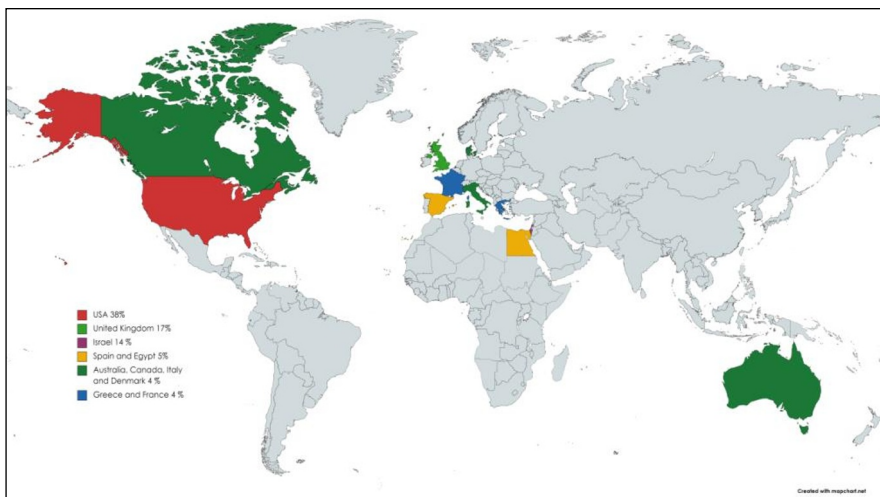


Fig. 3. Top Countries on Arabism Research Field

Research methodology and methods. Analyzing Arabic words in Alisher Navoi’s “Ilk Dewan” from a lexical-semantic point of view, M. Tojiboeva writes: “Arabisms used at least two or three times from “Ilk Dewan” were selected in the research. First, the words that appear once in the text are distinguished mainly by one meaning. Secondly, it is not possible to analyze the semantic features of all Arabisms that appear once in the text. Thirdly, if special methods of lexical-semantic analysis of words such as *ishq* - love, *oshiq* - in love, *ma’shuqa* - lady-love, *vasl* - rendezvous, *hajr*, *hijron* - parting, *lafz* - oath, *alfoz*, *ko’ngil* - heart which occur many times in Divan, are developed, it will be possible to analyze the meaning and characteristics of other Arabisms. With this in mind, the study was based on the principle of illuminating the meaning aspects of Arabisms that are often used in the dictionary [5, 6].

In the interpretation of Arabic lexemes, the principle of “illuminating the edges of meaning” provides important scientific conclusions.

Arabisms actively used in the educational process were analyzed in our study. When collecting the examples, we selected the “Explanatory Dictionary of the Uzbek Language” as a source, which includes 80,000 words and phrases, which include lexemes actively used in the vocabulary of the Uzbek language. We identified 270 lexical units related to the educational process. These lexemes show different characteristics in terms of their period of use and semantic structure. We used the method of component analysis in the study of Arabisms related to education. Using this method, the themes that make up the semantic content of Arabisms were analyzed.

Cognate series of Arabisms. Consonant unit, which is one of the important signs of identifying Arabic words, forms a series of cognate lexemes. As in any paradigm, lexemes differ in terms of frequency of use, tense, and whether or not they have stylistic coloring. This case shows special lexical-semantic features of the elements of the root series based on Arabic consonants.

The process of creating words specific to the Arabic language took place in the internal system of this language. Each member of the Uzbek language has its original meaning. Later, lexical-semantic changes, meaning change, expansion, narrowing took place. These processes are explained by the lexical-semantic development of the Uzbek language, where Arabic acquisitions are widely used. We will analyze such specific semantics on the example of some related lines related to the educational process.

علم lines of kinship: ilm – science – maullim – teacher – ta’lim – education – olim - scientist.

One of the actively used words from this root group is ilm - science.

Ilm//Science - knowledge obtained by studying and researching, analyzing; skill, information [6,195].

Lexical units of علم cognates have been assimilated into the Uzbek language and are used with different levels of semantic changes. When it comes to Arabisms, we observe that two different meanings are distinguished in the sources. This distinction is often observed in literary terms.

This distinction is often observed in literary terms. For example, matla’ is a dictionary meaning of “sunrise”; idiomatic meaning is “the first stanza of a ghazal”. Ishtiqoq - dictionary meaning: “to separate words from words”; idiomatic meaning: “the art of quoting rhyming words in verse”. It can be seen that the idiomatic meanings of Arabic units grew out of their dictionary meanings, were formed on the basis of this meaning and are related to this meaning.

In the process of analyzing Arabisms related to education, we encountered a similar situation: after Arabicism was assimilated into the Uzbek language, other symbols were formed in the semantics of lexemes, and these symbols are directly related to denotative meaning and lexical meaning. Based on this, the change in the semantics of some Arabisms is explained by the active use of the lexical unit and the addition of additional meanings to it. Therefore, Arabicisms in the Uzbek language can be semantically divided into two: 1. Arabicisms used in the original, lexical sense. 2. Arabisms of derivative meaning formed as a result of active use and assimilation into the Uzbek language. Almost all Arabisms in the Uzbek language are used in derivative meanings as a result of semantic development. “Arabic words are often not taken directly into the Uzbek language, but to a certain extent they have been assimilated, Uzbekized, and in many cases adapted to the sounds of the Uzbek language” [1].

“The semantic adaptation of the acquisition serves to determine the status and function of the acquisition in the foreign language. The stages of the process of semantic adaptation consist of the order of “acquired macroronism - the position of the deposit in the organic

form of the assimilation - the appropriate-proper, the appropriate-potential and the occasional word” [4].

The following semas of the word *ilm* - science in the علم cognate series are formed within the Uzbek language:

1. The term “soha - field” is a field of science-work-activity related to science; system of knowledge about nature and society. Yangi maktablar ochib, Qur’oni karim va boshqa darslar bilan birga jug’rofiya, tarix, hisob kabi ilmlarni ham ta’lim beraylik Let’s open new schools and teach the Quran and other subjects, such as geography, history, and arithmetic (Oybek).

2. “Soha mazmuni - field content” - knowledge, teaching, and skills related to a certain field of science and activity. Islim barlos – sodda, dilovar, ov va qush ilmining piri // Islim Barlos is a simple, dignified, expert on hunting and bird science (Oybek, Navoi).

علم (*ilm*//science) the activity of lexemes in the cognate line is determined by their participation in the process of word formation within the Uzbek language. “The morphological adaptation of Arabic words to the Uzbek language occurs in two cases: a) new words are created in the Uzbek language on the basis of Arabic words; b) it is evident that Arabic words can accept grammatical form-forming suffixes from Uzbek” [2].

Lexeme *ilm*//science was the basis of lexemes *ilmli*//educated, *ilmsiz*//uneducated.

In our classical culture, a number of suffixes formed by the word science are actively used: *ilmi badi’*, *ilmi sanoe’*. For example, *ilmi ghayb* (s.t. *ilmi ghayib*), the science of knowing hidden, mysterious things [6,195].

The frequency of use of the word “education” in this cognate line is also high. TA’LIM//EDUCATION [a. - teaching, teaching, imparting knowledge; information] – the process of imparting knowledge, skills and abilities, the main means of preparing a person for life and work [6]. Ta’lim//Education is actively used in a number of compounds such as lexical unit *ta’lim tizimi* - educational system, *ta’lim jarayoni* - educational process, *ta’lim subyekti* - educational subject, *ta’lim muassasasi* - educational institution.

The following schemas are formed in the semantics of the *ta’lim*//education.

1. “Field-related knowledge”: a set of acquired and obtained information and skills in the fields of science or profession; knowledge. *Bosh-lang’ich ta’lim*. *Oliy ta’lim...* // Primary education. Higher education...

2. “Literacy, culture” theme: education, manners:... *yurish-turishi maktabda ta’lim ko’rgan kishini emas, balki chapani aravakashni eslatib turar edi*. his demeanor was not that of a school-educated person, but of a pram. P. Tursun, “O’qituvchi”.

3. In colloquial language, it is used in the sense of “instruction, guidance, and training” and expresses the concept of “direction of activity”: *Arzi xola Qutbi otinning haligiday ta’limidan gangib qoldi*. // Aunt Arzi was confused by the way Qutbi was still training the horse. R. Azizkhajayev, “Tolgoq yemagan juvon” [6,28].

From lexical unit *ta’lim*//education, units *ta’limiy* // educational, *ta’limli* // educated and *ta’limsiz* // uneducated arose:

Ta’limiy // educational – “related to education, educational; which has educational significance”: *Pokistonga adabiy va ilmiy, ayniqsa, ma’limiy hikoyalar g’oyat zarurdir*. // Pakistan needs literary and scientific, especially educational stories. Oybek, “In Search of”.

Ta’limli // educated – “educated, well-educated, moral, polite”. *Ta’limli bola*. // Educated child.

Ta’limsiz // uneducated – “not educated, not well educated; impolite, uneducated” [6].

The level of use of the pair word education-education, formed on the basis of the lexeme of education, is also high.

Ta’lim tarbiya // Education and training - work related to education and training; education and training; pedagogy. *Ta’lim-tarbiya ishlari*. // Educational works [6].

The frequency of lexemes ta'limiy // educational, ta'limli // educated and ta'limsiz // uneducated in the Uzbek language is low. These words are sometimes found in colloquialisms and literary texts.

The teacher in the علم cognate line came in at the beginning of the 20th century.

Muallim//Teacher [a. - teacher, teacher; teacher] 1. A person who teaches; teacher, pedagogue. 2. Educator, someone who teaches something to someone; master, master. The reason why we come to this conclusion is that the word teacher is not found in classical sources.

For example, in the works of Alisher Navoi, "ustod/ustoz" is used in the sense of "teaching person" [5,9]. The level of use of the teacher at the beginning of the 20th century was not high. The name of the famous magazine "maorif/education and o'qituvchi//teacher" published during this period is an indication that the unit of teacher has not yet completely replaced the original Turkic lexeme "teacher".

The frequency of use of the muallim/teacher is not high even now. The word is characteristic of artistic style. From this, the frequency of use of the lexeme teacher in the Uzbek literary language can be estimated as "medium".

There is a gender category in Arabic, and the form muallima/teacher (f) has been adopted to name female pedagogues. Although muallim/teacher (m) and mudarris are considered as semantic lexemes, the period of use of muallim/teacher (m) in the Uzbek language corresponds to much later periods than mudarris. This situation can be explained by the fact that the lexical unit of muallim/teacher (m) is related to the concept of abstract activity, and mudarris is related to the more specific activity-process concept. The acquisition of the personal noun muallima/teacher (f) and its use in the Uzbek language dates back to the period after the muallim/teacher (m) unit. A muallima/teacher is a female teacher. This word is related to the periods of women entering the field of education. Otin buvi deyishga tili bormaydi... muallima desa-chi? // She doesn't like to be called Otin buvi... how about a muallima/teacher? M. Ismaili, "Fergana until dawn" [6,623]. In the given example, the meanings of "feminine", "knowledgeable" and "educator" are reflected in the word teacher. It turns out that the word muallima/teacher refers to a person who has a lower status than the Otin buvi.

Olim//Scientist – "knowledgeable, wise; educated". A person who has special knowledge in a field of science [6].

The olim//scientist lexeme served as the basis for the following words:

Olimlarcha//Scholarly – "proper to scholars": A statement made by scholars.

Olimlik//Scientist is a trait and behavior characteristic of a scientist.

Olimnamo – "like a scientist, in the form of a scientist".

Olimona – "Like scientists, in a way characteristic of scientists, like scientists" [6].

Ta'limot//Doctrine a. - the plural form of the word "education": instructions, guidelines, orders. Fields of science, social life, society, etc. a set of scientific views, theoretical conclusions about; theory [68]. Four lexemes from علم cognate participated in the process of word formation in Uzbek language. (Figure 4)

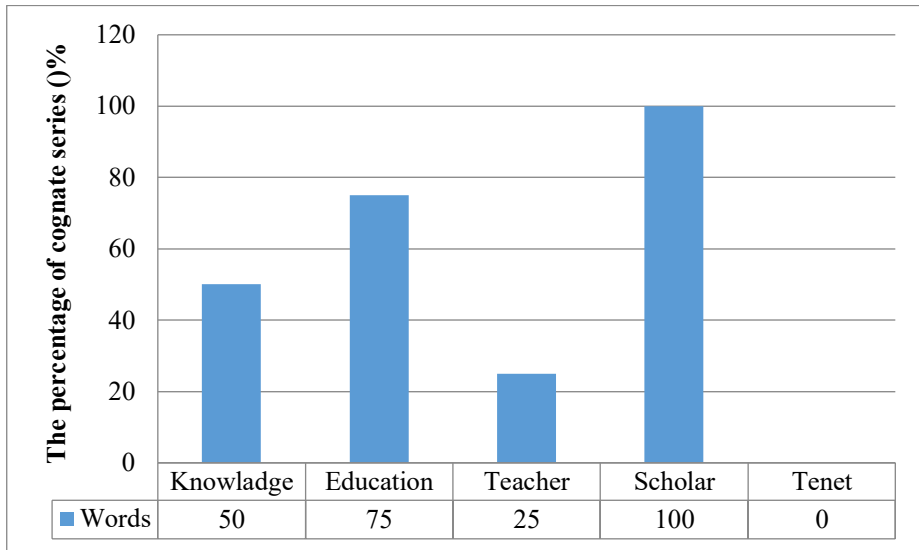


Fig. 4. Publication Trend on AD Research

The words *ilm//science* and *ta'lim//education* are actively used in the Uzbek language, and have developed semantically as a result of their active use and formation of compounds with various words. According to the following table, we can observe that the words *science*, *education*, *teacher* and *scientist* were transferred to Persian language with the exact Arabic meanings.

Maktab/School – “a place of study; writing desk; department, office”. 1. An educational institution that teaches literacy and educates the young generation under the leadership of a teacher. *Boshlang'ish maktab/Elementary school*.

The lexeme of *maktab/school* is actively used in the Uzbek language and expresses a number of realities different from the dictionary meaning, but related to it.

For example, the combination of *higher school* expresses the same semantics as “*institute*”, “*university*”. “*General name of higher educational institutions*”. In fact, this combination formed on the basis of *governor* and *subordinate* can be evaluated as a lexical unit in the form of a figurative expression. The figurative expression of the *higher school* is an example of the formation of a unified semantics as a result of the regular use of a combination with the participation of Arabisms, which refers to a noun that has a clear place in the listener's mind.

The lexeme of *maktab/school* contains the meanings of “*sabq/lesson*, *example*, *ta'lim olish joyi/place of learning*”, “*bilim olish joyi/place of studying*”, “*building with teaching and writing tools*”, “*a place of knowledge*”, “*place where people of the same age and level gather*”, “*place of literacy*” and the image of the *higher school* shows the concept of “*a place of learning of high level knowledge*”.

Maktab/School – “*educational institution where a profession, trade, specialty is studied*”. *Musiqa maktabi/Music school*. *Shafyorlar maktabi/Driving school*. *Hunar maktabi/Vocational school*. In this case, the theme of “*mastering a craft*” is the main one.

Maktab/School is used in the sense of “*a stream, direction in the field of science, art, literature, socio-political activity*”. In this case, the word means “*acquiring and widely spreading, promoting knowledge in a certain direction, field*”: *Maktab yaratmoq*. *Maktab yaratgan olim*. // *Create a school*. The scientist who created the school.

The currently established Prezident maktabi/Presidential school, ijod maktablari/creative schools, for example, Abdulla Qodiriy/ Abdulla Kadiri, Ibrat, Erkin Vohidov ijod maktablari//Erkin Vahidov creative schools of creativity are combined with the dictionary meaning of the lexeme school and the concepts of “acquiring and spreading knowledge in the field”. So, this semantic development can be considered as new themes of school Arabicism formed in the Uzbek language.

The school is also used as a “source of learning, experience, and example”. Hayot zo‘r maktab ekan, haqiqiy fikrlar vujudga kelayotir. // As life is a great school, true thoughts arise. Oybek, In Search of [6].

The lexeme of the school was also involved in the formation of the lexemes of maktabdor/ school teacher, maktabdorlik/ schooling and maktabdosh/ schoolmate.

Maktabdor/ School teacher - a teacher who had a private school at the beginning of the 20th century. Maktabdorlik/Schooling - opening a private school and teaching children. Solih mahdum o‘ttiz yoshlarga borganda, maktabdorigi ham yaxshigina shuhrat topadi. // When Salih Makhdum reaches his thirties, his schooling is well known. A. Kadiri, Scorpion from Mehrob.

Maktabdorlik – maktab +dor+lik occurred in the structure. In studies, schooling-type words are implicitly included in the word-formation system. It is emphasized that the affix -dor is genetically related to the Persian-Tajik language.

“When Arabic lexical acquisitions are directly involved in the process of Uzbek word formation, the member in the status of motivating base (MB) itself has the character of an artificial lexeme, and the pattern of its formation is not specific to Uzbek, but to another language. From the point of view of our factual materials, the Arabic lexical acquisitions, which participate in the Uzbek word formation with an indirect status, are included in the composition of the Persian language. For example, maktabdorlik, mansabdorlik, the above-mentioned Persian verb “doshtan” is involved, and in the word zamonasozlik, the present tense root of the verb “sohtan” was expressing the meaning of “soz”, i.e. to build, build, create, bexabarlik - in Persian -be, Suffixes -bi correspond to the adjective formative suffix -siz in Uzbek, that is, in the sense of without knowledge, barkamollik, dabdabobozlik etc”. Some literature mentions the acquisition of Arabic words through the Persian-Tajik language: “Persian has a great role in the acquisition of many Arabic lexemes into the Uzbek language. Originally, such lexemes were first absorbed into the Persian language, and then into the Uzbek language. Lexemes acquired in this way correspond mainly to the names of things and events that occur in everyday life”.

In our opinion, the composition of the lexeme of schooling is in the form of base+verb+word-former and belongs to the type of direct word-formation within the framework of the Uzbek language. -dor and a number of other Persian-Tajik suffixes have been assimilated into the Uzbek language as part of lexemes and participate in the process of word formation. The lexeme of maktabdorlik/schooling can be evaluated as a lexical unit created on the basis of the internal possibility of the Uzbek language.

Maktabdosh/Schoolmate - children who studied or are studying together in the same school (relative to each other). Salimxonning xayoli shu lahza mak-tabdosh oshnasi Po‘latxon Sodiqovga ketdi. // At that moment, Salimkhan’s thoughts went to his close friend Polatkhan Sadikov. Mirmuhsin, Umid.

The maktabxona/school is colloquially “a place where a school is located, a building”.

Maktabshunoslik/School studies is a special field of pedagogy that deals with the study of the foundations, ways, forms, means, methods and methods of managing school work. In Persian, the present tense root of the verb “shenokhtan” is “shenos”, which means to know. We can cite words such as translator, literary critic, linguist as a clear example of this.

The words “maktabdor”, “maktabdorlik”, “maktabxona”, and “maktabshunoslik” derived from maktab/school have a historical connotation, were actively used at the

beginning of the 20th century, and are now out of use. The lexeme “maktabdor” expressed the concept of “a person who organizes a school”. The creation of the word is explained by the organization of schools by some individuals in socio-political life. Later, the nationalization of schools was the main reason for the disuse of the words “maktabdor” and “maktabdorlik”.

The concepts of “saboq, ibrat - lesson” are the basis for the content of the phrases “hayot maktabi - school of life” and “ro’zg’or maktabi - school of livelihood” that are actively used in the Uzbek language.

Maktub/Letter - 1. “A letter written to someone, someone”. Send a letter. Write a letter. 2. Written appeal; application form. 3. An artistic work written in the style of an appeal.

In the formation of the maktub/letter as a separate genre, the themes of “the speaker’s address to the listener, the order of telling the story, asking, and calling” have a key place.

The word maktub/letter is not found in Uzbek as the basis of formation. The word maktublashmoq - to write letter each other mentioned in the explanatory dictionary of the Uzbek language is related to the occasional approach of the creator and is not used in a wide speech context: maktublashmoq – “to write a letter (letter) to each other, to correspond”. Ko’plarini taniydi, ko’plari bilan maktublashgan. // He knows many of them, has corresponded with many of them. Oybek, Navoi.

Dars/Lesson is a training session, a lesson held in educational institutions for the purpose of imparting knowledge and information. Dars olmoq. Dars bermoq. / Take a lesson. To teach.

The dars/lesson lexeme contains the terms “ibrat/lesson”, “saboq/lesson”, “ma’ruza/lecture”, “mashg’ulot/exercise”. As a result of the use of this lexeme in the Uzbek language, the meaning “useful result, example, lesson from life experience for the future” was formed: Bu unga yaxshi dars bo’ldi. // It was a good lesson for him. He teaches devil.

Madrasa – “school, educational institution; direction in science”. This lexeme is considered a historical word related to the old layer of the Uzbek language: “Religious higher educational institution in the countries of the near and Middle East, as well as in the territories of Tsarist Russia where the majority of Muslims live. Nodira Anvarni o’qitmoqchi, hatto madrasalarga yubormoqchi. // Nadira wants to educate Anwar and even send him to madrassas. A. Kadiri, “Scorpion from the Altar”.

This word was almost not used in the 30-90s of the XX century. Found in historical sources, works of art. In the years of independence, in connection with the granting of the status of the state language to the Uzbek language, a number of old words, including Arabisms such as madrasah, minister, secretary, region, were reintroduced. This process was called “resurrected words” in scientific literature. Madrasah today is a unit belonging to the modern class: it is used in the sense of “religious school under the office of Muslims of Uzbekistan”.

Mudarris - teacher, teacher. A person who teaches in a madrasa, a madrasa teacher. Katta amakisi Buxoroning «Xo’ja Porso» madrasasining mudarrisi bo’lib, Abduraxmon shu kishining tarbiyasiga kelgan edi. // His great-uncle was the headmaster of the “Khoja Porso” madrasa in Bukhara, and Abdurakhman was brought up by this person. A. Kadiri, Scorpion from Mehrob. This word is a lexical unit that today has the color of antiquity. It is found in historical-artistic works, archival documents.

2 Conclusion

The following conclusions can be drawn from the lexical semantic analysis of pedigrees related to the educational process:

1. The originality of Arabic borrowings is manifested in a number of related consonants.

2. Each element of the root row is different period of use, stylistic coloring, and meaning coverage.
3. Related lines in Uzbek differ in the degree of participation in word formation. While some Arabisms are the basis for the formation of two to five tokens, some Arab units are not involved in the process of word formation.
4. Related lines differ in terms of semantic development, transferring meaning. Arabisms are used in connotative meanings. Connotation arises as a result of semantic development of the token; one of this semen comes to the fore. New meaning is created.
5. Changes in the semantics of Arabism associated with education are determined by external and internal factors. Semantic changes are characterized by expansion and narrowing of meaning, formation of new semantics.

The analysis of Arabism related to the educational process makes it possible to draw well-founded conclusions about the influence of the Arabic language on the Uzbek language, inter-language relations, factors of Arabism assimilation, semantic development of Arab lexical units, and their use in new meanings.

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