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ARABISMS IN OGAHI'S "JOME UL VOGE OTI SULTANI" APPLICATION

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Analyzing the Arabisms in Ogahi's "Jame'ul Voqe'oti Sultani", we can initially divide them into the following groups:

1. Quotations. 2. Compounds and words based on quotations. 3. Prayer sentences. 4. Compounds widely used in the old Uzbek language, as well as in popular works of the period. 5. Arabic words used as synonyms for Turkish words. 6. Arabic words that do not have a Turkish expression or whose expression in Turkish does not fully reflect the meaning of the word (with a broad or narrow meaning).

If we consider the lexicon of the work based on the above classification, we admit that in this work of Ogahi, as in other historical works, Arabic words and phrases are not inappropriately used, and it was not difficult to understand it due to the language and environment of its time. For example, in the preface of the work, we read: ... Durudi Behisab ul Sultani Gardunjanab and shahanshahi Qamarrikob's breed Sharofatmaobiga ansabu ahamdurkim, the reverend of the Chobuksuvori field of "Qoba Qawsayni av Adno", the muqarrabu mahrami of the "Valiyun Ma'-Allah" Shabistan , the body is zijudi "wa mo arsalnaaka illaa rohmatan lil-'aalamiyn" jewel mahzan and taji risalat "wa lakinna rasulullahi wa khotama-n-nabiyin" laoliysidin muzayyan.

In this passage, the use of socio-political terms such as sultan, shahonshch, taj, makhzan creates an art of proportion in accordance with the content of the work, while the combination of ...chobuksuvori muhtaram refers to the event of the Miraj, which in turn causing confusion. "qoba qawsayni av adno" in the text is a quote from the Holy Qur'an, from the 9th verse of Surah 53-An-Najm. It is the full form of the verse and means "So, it was about two bows' length. Maybe it came closer." This quote is found in many poetic and prose works of Prophet Muhammad. Including Amir Alisher Navoi his Persian ode "Sittai Zaruriya" (Six Necessities). in the ode of the series "Ruh ul-Quds" (Holy Spirit):

"Rasid Kor Ba Joe's royal messenger,
Buraq tokht bar on avj dar shabi isra. Bidadi az karamat qurbi "koba qawsayn

Ki kuft kosi jalalat ba avji "av adno". That is, "it came to such a point that the prince of the prophets (Muhammad alayhis salam) ran towards that peak (your presence) on the night of Isrc (miraj) in the darkness of the night. You gave me closeness like two eyebrows. He played the drum of greatness "av adno" even closer than the distance between two eyebrows...".

In the language of Ogahi's works, in general, in the language of our classical writers, there are some Arabic words and phrases that serve as direct references to quotations. A clear example of this is the sub-word "adno" in the following passage from the work:

The light of Vahdatdin poured into the beginning). Anga adno safardur Shomi Miraj. The breed of rusul is odd.

The sun of Yoruban religion is ofeq. (5a). Another quote used in the passage is "wa mo arsalnaaka illaa rohmatan lil-'aalamiyn" which is verse 107 of Surah Anbiyya and means "We sent you only as a mercy to the worlds". The next quote "wa lakinna rasulallahi wa khotama-n-nabiyin" is a part of verse 40 of Surah "Azhab" and the verse is in full احدٍ mn rjalkm wlkn رسول الله وختم النبين wakāna ALLAHA bikulĩ شای'iⁿ علیما, "Muhammad was not the father of any man among you. But he is the Messenger of God and the last of the Prophets. God is All-Knowing." " means

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Despite the fact that there are words such as "yalavoch" and "sovchi" that express the meaning of prophet in Turkic languages, their use in the Uzbek literary language of the 19th century was limited and had already become archaism. Besides, in "Qisasi Rabguzi" the words "nabi" and "mursal" were used in a different way according to the belief. There are also some words in Jame'ul Voqe'oti Sultani, which are religious originally used as a mystical term. This is in the passage below we can also see: Shahanshoheki, ayvani risolat He found the body with jewelry. The owner of the property of truth, the owner of the fortune of Prophethood. Arrival address "Saba' aroik". Sipoh-u Chokari is blessed. Chu put a knife to the people of blasphemy, and Jahandin put an end to the blasphemy. You brought the people of religion to the nation, and you reached the goal of the sunnah. The king of Rasul Khayli is Muayyad, whose name is Muhammad. Ilchi, protect the religious deeds, and bless the people of Maosi. Praise the nation for your mercy,

Don't let me down either. (4b-5a). It seems that Ogahi, as a literal follower of Navoi, did not inappropriately use foreign language units. The analysis of Arabic words and phrases used in Ogahi's works is one of the tools that shows the author's skill in using words and the artistic perfection of his works, along with clarifying the reasons for their use.

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