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THE MORPHOLOGICAL PECULIARITIES OF ARABIC LOANWORDS IN “THE STORIES OF PROPHETS” BY RABGHUZI

Abstract: This article deals with the analysis of morphological peculiarities of lexical content of Arabic loanwords from the viewpoint of Arabic linguistics in the “The stories of prophets” by Nosiruddin Burhonuddin Rabghuzi being primarily published in Turkic language based on Islamic sources.

Key words: Arabic loanwords, word formation, formative endings, morphological peculiarities, noun, verbs, auxiliary words.

Language: English

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Introduction

During the 13th and 14th centuries a variety of written Turkish was emerging in Western Turkestan which would provide the basis for the further development of Turkish Islamic literature in Central Asia. Very few works from that period have survived. *The Stories of the Prophets* (second name “*Qisasi Rabghuzi*”), completed by the judge Rabghuzi in Khwarezm in 1311, is one of those few. Consequently, Rabghuzi’s work is of great importance for linguistic and literary research. However, the oldest manuscript copies which have come down to us date from the end of the 15th century and the language they present has been modernized in various ways. This fact somewhat reduces their value for establishing the precise form of the Khwarezmian Turkish literary language at the beginning of the 14th century. On the other hand, the innovative patterns to be found in the manuscripts are interesting in themselves and document the transition of Central Asian literary Turkish from the “Khwarezmian” to the “Chaghataic” stage of development [3, p. 13-14].

In contemporary globalization process the deep study, profound comprehension and wide

popularization of our great ancestors as Rabghuzi’s masterpieces and invaluable contribution to the development of the whole world civilization is of great importance. In this case the investigation of morphological peculiarities of Arabic loanwords from the viewpoint of Arabic linguistics of the manuscript by our great ancestor Nosiruddin Burhonuddin Rabghuzi – “*Qisasi Rabghuzi*” is considered as significant means in reflecting the language features of the works of ancestors. As the given manuscript was written on the basis of Islamic sources, there were used lots of Arabic loanwords. The determination of word formation ways of Arabic words and their status in Turkic language is very important in exploration of the history of Uzbek and Arabic linguistics.

Materials and methods

It’s known that Arabic and Uzbek languages are different from morphological aspect. Arabic language belongs to fleective, and Uzbek to agglutinative languages. The words and phrases in Arabic are enforced through the interior flection, then in Uzbek language are formed by affixation [11, 12]. Every form of the word that differs from grammatical

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meanings is a word form. The section that takes part in creating word forms and gives various grammatical meaning is considered as morphological composition of a word [12]. In morphological composition of a word there is a basis and means of form creation, and due to the participation of a multiple-form affix in the word form its morphological structure becomes complicated. In arabic language a word and its forms are formed on the basis of specific means, and each grammatical category has its own so-called model-*vazn* (formula) [6, p. 34-35]. Zahiriddin Mukhammad Babur in his work devoted to Aruz, says that term “*Vazn*” is used for units of measure and tense. These measures are not studied in the linguistics. the measure of a word is a point for discussion between sarfiy and aruz scholars [3, p. 30-31]. In Arabic language الصرف - “*As-sarf*” is a science that studies the words, which is compatible with morphology. As many words in arabic language are formed from the three-consonant stem verbs, the expression of a word and its forms’ composition through this way is the most appropriate. B.M.Grande gives the following means of word formation [5, p. 100-102]:

1) *with the assistance of affixes*. They are: prefix, suffix and infixes. In the object of our investigation we can deliver the following samples, which are formed through this way. مملكة - in a word “*mamlakatun*” [9, 137r/3] there is a prefix “*ma-*”, مالك - in “*maalikun*” [9, 139r/8] there is an infix “*-a-*”, ملكيت - in “*malaktu*” there is a suffix “*-tu*”.

2) *through doubling of one of the stem consonants*. For example: مسيخر - a word “*musahhar*” [9, 139v/7] is formed from the stem “*shr*” and means “*charm, charming*” [3, p. 356]. A word “*musahhar*” is formed from doubling of medieval consonant of the stem of “*shr*”. محمّد - words “*Mukhammad*” [9, 139v/7], مرشع - “*maroshsha*” are formed through doubling of second consonant of the stem of “*hmd*” and “*rsh*”. There are many samples of such kind of words in the “*Qisasi Rabguzi*”.

3) *through means of inner flexion*. A new word is formed through the change of consonant movement of the stem. In the “*Qisasi Rabguzi*” the words *malik* and *mulk* were formed through the stem ملك - “*mlk*” by means of inner flexion [9, 137r/3], [9, 137r/8]. The word “*Malik*” is formed by putting vowel “*a*” (*fatha movement*) after the first stem consonant and vowel “*i*” (*kasra movement*) after second stem consonant. Usually, in the word formation process of Arabic language can be used 2 or at the same time 3 above mentioned means. The complex of those means in each word can be considered as a formula for the similar words of different stem [5, 100-102].

For example: we can easily form *vazn* from the active participle to the Stem 1 فاعل - “*failun*” *vazn* the words

like قادر - “*qadirun*” [9, 163r/5] كافر - “*kafirun*” [9, 162r/7] عاشق - “*ashiqun*” [9, 35v/2]. In the investigated manuscript there are many Arabic words, which were formed on the basis of different *vazns*. In *vazn* “*Fa’lun*” - فعل - حمد [9, 1v/2] “*hamdun*”, قول [9, 1v/2] “*qavlun*”, صدر [9, 2r/7] “*sadrun*”, بدر [9, 2r/8] “*badrun*”, عقل [9, 2v/2] “*a’qlun*”, مدح [9, 2v/3] “*madhun*”, رب [9, 2v/9] “*robbun*”, طمع [9, 17r/19] “*tom’un*”, خمر [9, 17r/19] “*xamrun*”, رحم [9, 17v/2] “*rahmun*”; in *vazn* مفعل “*mufa’lun*” - محمد [9, 15r/18] “*Mukhammadun*”; in *vazn* “*fu’laanun*” قربان - فعلان [9, 15r/19] “*qurbaanun*”; in *vazn* “*fa’uulun*” - قبول فُعُول [9, 15r/21] “*qabuulun*”; in *vazn* فعللة “*fa’iilatun*” - شريعة [9, 15v/5] “*sharii’atun*”; in *vazn* “*fi’aalatun*” - فعالة [9, 15v/5] “*sharii’atun*”; in *vazn* قيامة [9, 15r/21] “*xiyyaanatun*”, خيانة [9, 16r/19] “*xiyyaanatun*”; in *vazn* شفقة - فُعَلَة [9, 16v/8] “*qiyamatun*”; in *vazn* “*fa’latun*” شفقة [9, 16v/8] “*qiyamatun*”; in *vazn* لعنة [9, 16v/5] “*la’natun*”; in *vazn* تفعيل [9, 16v/5] “*tafi’ilun*”; in *vazn* تعليم [9, 16v/8] “*ta’liimun*” are met in various grammatical forms. Arabic grammarians divide and study Arabic words in three big groups: 1. *Al- Ism* (الاسم). 2. *Al-fi’l* (الفعل) - *Verb*. 3. *Al-harf* (الحرف) - *Auxiliary words* [10, p. 107-108]. In arabic language *Al Ism* (part of speech) includes noun, adjective, numerals, pronoun, adverb, masdar and participle. Makhmud Zamakhshariy gives the following definition for *Al-Ism* (part of speech): “*الاسم هو ما صح الحديث عنه ودخله حر الجر و اضيف و عرذف و نون*” - “*Al Ism* can be a subject of the sentence, take preposition, included into genitive case structure, put into definite state and take tanvin” [10, p.107-108]. The contemporary Arabic linguist Antoine-ad-Dakhdakh gives the following definition to *Al-Ism* (part of speech):

[1, p. 27-30] “*لفظ يدل على معنى في نفسه غير مقترن*” - “*Al-Ism* are the words which has no relation with the tense, and implies to some meaning. It has 2 types, which can conjugate or not in the Case.”; V.Girgas says: “*truly saying, Al-Ism* has affix of possessive case, managed by another noun in possessive case, put into concrete state with the definite article “*ال*”, takes tanvin and of course, can be a subject of the sentence [10, p. 108]. We can give the following samples of *Al Ism* (part of speech), being used in the text of manuscript “*Qisasi Rabguzi*”: ملك [9, 140r/17] “*malik*”, شهر [9, 41r/7] “*shahr*”, مُلْك [9, 141r/18] “*mulk*”, خبر [9, 142r/9] “*xabar*”, نعمة [9, 142r/11] “*ni’mat*”, شكر [9, 142r/18] “*shukr*”, كلام [9, 142r/18] “*kalaam*”, دعا [9, 142r/19] “*dua*”, قضاء [9, 142v/7] “*qado*”, رضاء [9, 142r/7] “*rido*”, ظاهر [9, 142v/18] “*zohir*”, دعوة [9, 142v/18] “*da’vat*”.

In Arabic language the *Al-Ism* (part of speech) has the categories of gender, number, case and modifier. These categories are kept in quoted phrases and sentences, including the names of person and their

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given popular features, which are taken from Islamic sources. "*Ul va hab liy mulkan la yanbag'i li ahadin min ba'diy teyu Izidan mulk tilagan, haza atounaa famiun av amsik big'ayri hisab javobin eshitg'an ul, g'uduvvug'a shahrin va ravahuha shahrin sifatlig' markab berilgan, ul fa fahhamnaha Sulaymana va kullan aatayna hukman va ilman karomatin bulg'an Sulaymon alayhi-s-salom*". There are 48 words were used in the text, out of which 36 words, being introduced from Arabic source as a citation, have kept specific grammatical peculiarities of Arabic language. The rest 4 words: "mulk", "javobin", "sifatlig'", "markab", being used in Turkic text, became compatible with the existing categories of that source language. Besides, in the part which was mentioned in the beginning of the manuscript in phrases "*taj-ul-umaro*"- "*the crown of emirs*", "*muhibb-ul-ulamo*"- "*the favourite of scholars*", "*basharallohu a'la dini-l-Islam*"- "*the praiser of Allah for Islam religion*"- the definite article "al" of the genitive case structure is kept. The Arabic words like: "niyyat", "zot", "islom", "din", "odamiy", "mu'min", "aql" were used with the existing grammatical categories of Turkic language. The above mentioned words as: "niyyat", "zot", "islom", "din", "odamiy", "mu'min", "aql" belong to the noun.

In Arabic language the noun is a part of speech that names a person, animal, thing, idea. In Arabic the gender of the noun doesn't change, and can be Muzakkar (masculine) and Muannas (feminine) gender [5, p. 116-120]. As there are no gender categories in Turkic and Persian-Tajik languages, the words borrowed from Arabic language as: دعوة [9, 142v/18] "da'vat", نعمة [9, 142r/11] "ni'mat", شريعة [9, 15v/5] "sharii'at", خيانة [9, 16r/19] "xiyanat", قيامة [9, 15r/21] "qiyamat", شفقة [9, 16v/8] "shafqat", لعنة [9, 16v/5] "la'nat" are taken, keeping the symbol of Muannas gender "ة" – "Taun Marbuta". But this symbol of Muannas gender "ة" – "Taun Marbuta" has no validity as a grammatical category.

The noun in Arabic language is divided into animated and inanimated types due to who or what that type means. To the nouns of animated type belongs the nouns meaning the names of men, and to the nouns of inanimated type the nouns which means objects or things. In our object of investigation we can meet lots of Arabic loanwords of the Noun. For example: the words like: مالك [9, 140r/17] "maalikun", نقاش [9, 138r/13] "naqqashun", طبّاخ [9, 138r/13] "tobbaxun" means animated noun, then the words like: حمد [9, 1v/2] "hamdun", قول [9, 1v/2] "qavlun", صدر [9, 2r/7] "sadrun", بدر [9, 2r/8] "badrun", عقل [9, 2v/2] "a'qlun", مدح [9, 2v/3] "madhun", رب [9, 2v/9] "robbun", طمع [9, 17r/19] "tom'un", خمر [9, 17r/19] "xamrun", رحم [9, 17v/2] "rahmun" can be the samples for the inanimated noun. According to the classification of Makhmud Zamakhshariy, there are

12 types of names. For instance, the definition of proper and common nouns is the following:

"و هو على ضربين: اسم عين كرجل و راكب و اسم معنى كعلم و مفهوم. الغالب عليه ان ينقل عن اسم جنس كجعفر و قد عن فعل كيزيد و يرتحل كغطفان."

i.e.: Common nouns can be of 2 forms: 1. the words with concrete meaning; 2. the words with concrete names' meaning. The majority of proper nouns are formed with the help of common nouns. For example, a word "Ja'far" can be formed from a verb; a word "Yazid" can be fiction; a word "G'atafan" as well [10, p. 108]. The words given in the manuscript, like: كافر "kafirun" [9, 162r/7], عاشق "a'shiqun" [9, 35v/2], خمر [9, 17r/19], "xamrun" [9, 140r/17] ملك "malik", محمد "Mukhammadun" [9, 15r/18], نقاش "naqqashun" [9, 138r/13], طبّاخ "tobbaxun" [9, 138r/13] has concrete meaning, while other words like: [9, 141r/7] "shahr", ملك [9, 141r/18] "mulk", خبر [9, 142r/9] "xabar", نعمة [9, 142r/11] "ni'mat", شكر [9, 142r/18] "shukr", كلام [9, 142r/18] "kalaam", رضاء [9, 142r/19] "dua", قضاء [9, 142v/7] "qado", رضاء [9, 142r/7] "rido", ظاهر [9, 142v/18] "zohir", دعوة [9, 142v/18] "da'vat", عقل [9, 2v/2] "a'qlun", مدح [9, 2v/3] "madhun" has abstract meaning. It should be mentioned that in the researched work the number of Arabic loanwords of abstract meaning override the number of concrete meaning loanwords. There are many proper nouns of name and pseudonym of men, geographic denominations in the "Qisasi Rabguzi" like: سليمان ابن داود (Suleyman ibn Davud) [9,137r/4], كعب الاخبار (Azrail) [9,137r/5], كعب الاخبار (Ka'bul Axbor) [9,137v/12], ذو القرنين (Zulqarnayn) [9,138r/12], آسف ابن برخي (Asif bin Barxo) [9,139v/18], بخت نصري (Baxit Nasriy) [9,141r/11], مالك بن ماريخ (Molik bin Morix) [9,142r/6].

As compared with Turkic language, in Arabic language there are 3 grammatical categories of numerals, and in the object of our investigation were used the Arabic loanwords formed from the singular nouns together with regular and irregular plurals. For instance, a word قصص "qisas" (stories) is an irregular plural form of a word قصة "qissa" (story) and used for the title of the manuscript. The mostly used in the book Arabic loanwords: فعلاء فعول أفعال مفاعيل فعائل are formed by irregular plural vazns.

Another grammatical category, studied in the Noun الاسم *al-ism* is Masdar. Masdar is a verbal noun and its meaning refers to the act of doing something and (by frequent semantic extension) to its result. It's compatible with verbal noun in Uzbek language. Every verb has its own masdar- verbal noun [7,171]. The *masdar* to the Stem 1 has more than 40 *vazns*. In the style of Rabguzi we can meet approximately half of that. In the investigated manuscript there are lots of masdars like: ملك [9,141r/18] "mulk", حمد [9,1v/2] "hamdun", قول [9,1v/2] "qavlun", عقل [9,2v/2] "a'qlun", مدح [9, 2v/3] "madhun", خبر [9,142r/9]

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“xabar”, شكر [9,142r/18] “shukr”, كلام [9,142r/18] “kalaam”, دعا [9,142r/19] “dua”, قضاء [9,142v/7] “qado”, قضاء [9,142r/7] “rido”, دعوة [142v/18]. Together with masdars, another grammatical category, mostly borrowed and used in the work is the Participles. The Participles in Arabic language are formed from the verb and considered as words including the features of a verb and adjective. The difference of Arabic participles from Uzbek ones is that in Uzbek language they change due to the tense, while in Arabic all tenses has one form [6,147]. The active participle to the Stem 1 is made in the form of فاعِل and describes the present tense. The following Arabic loanwords can be the samples for active participles, being used in the book: قادر – “qadirun” [9,163r/5] كافر - “kafirun” [9,162r/7] عاشق – “a’shiqun” [9,35v/2]. The passive participle to Stem 1 is made from the form مفعول and means the subject of the action object, expressed by the verb or the result of that action (action result). The following arabic

loanwords can be examples for passive participles, being used in the manuscript: *mazmun, mavzu’, maxluq, mahmud, ma’shuq, ma’lum, majzut, marbut, mazbut, mashg’ul, maqsud, mashhur* and etc. These participles will be thoroughly investigated in the further researches.

Conclusion

Summing up, we can say that the scientific research of vocabulary of the “Qisasi Rabguzi” is mainly consists of loanwords, belonging to the Al-Ism (part of speech), and majority are formed by affixation and inner flexion. The arabic loanwords, mainly formed from Masdar and Participles either met in the quoted text or Turkic text. While the words introduced in the quoted texts have kept the arabic grammatical categories, the words introduced in Turkic text made compatibility with the existing categories of the source language.

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