



Journal Website:
<https://theusajournals.com/index.php/ajps>

Copyright: Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

ABDULLA IN QADIRI'S COMICS MIXTURE OF PERSIAN, ARABIC AND RUSSIAN WORDS HANDBOOK BY LI SHI

Submission Date: October 29, 2023, Accepted Date: November 03, 2023,

Published Date: November 08, 2023

Crossref doi: <https://doi.org/10.37547/ajps/Volume03Issue11-01>

Pardayeva Madikhabonu Khakimovna

Navoi State Pedagogical Institute, Department of Primary Education, Senior Lecturer, Fffd (Phd), Uzbekistan

ABSTRACT

In the article, the language of Abdulla Qadiri's comic works has been lexically studied in depth, he was able to use Persian, Arabic and Russian words in his comics only in the necessary places to create the necessary mood, Turkish, that is, Uzbek is the most used in comic texts. , it was analyzed on the basis of examples that relatively more Arabic and Persian words were used in the same amount, and the least amount of Russian words.

KEYWORDS

Arabic, Russian, Turkish, Persian, assimilation layer, lexeme, archaism, lexical units, poetic speech.

INTRODUCTION

In the active lexicon of the Uzbek language, words are divided into native and derived layers. When the creators refer to the language, they use both depending on the speech situation. While some use native words mainly, some creators are forced to use native words. For example, A. Qadiri himself is a lover of the Uzbek language, but he uses Persian-Tajik,

Arabic and special Russian words involuntarily or forcibly. Kadiri's use of Russian words is mostly ironic. He can even use the vernacular version of some Russian words to create funny situations. [...the revolution begins, and our white king is removed from the throne in a coffin. From the 1st of March, people began to hear the news that "Mekalai has been

dethroned and a new government has been formed." However, our "Akhund domla" doesn't believe these reports.] Here, "Mekalai" is a vernacular pronunciation. In Uzbek pronunciation, nasal sounds can sometimes be interchanged.

"It's one thing for a lexeme (semema) to be old, and it's another thing for it to have the color of oldness. Archaism is characteristic of the vocabulary of the modern language and differs from other vocabulary units by having a color of antiquity. Current lexical meanings are classified from several points of view as primary meaning and derivative meaning, proper meaning and figurative meaning, nominative meaning and figurative meaning. These classifications are not mutually exclusive, but reflect different approaches to the same phenomenon. The above types of lexical meaning are defined on the basis of polysemous lexemes. [1]

An old lexeme should be distinguished from the use of a lexeme belonging to another language. Sometimes a lexeme that does not exist in the current Uzbek language or in the Uzbek language of the past is also used. Such lexemes are completely unfamiliar to Uzbeks, because they are used not from the dictionary of the Uzbek language, but from the dictionary of another language. [2]

A lexeme has a sign of formability, a morpheme has a sign of formability. The nature of independence and

characteristic of the task of giving shape to a lexeme led them to be called a morpheme. The speech appearance of a morpheme is called an addendum. [3]

Sh.Shoabdurahmanov "When formed from personal nouns: a) nouns formed as words meaning kinship summarize this text and express it in case form: like father + lik, brother + lik, uncle + lik; b) words made from nouns meaning a certain period of time (life) express this meaning in the case form: boy + lik, yuig + lik, girl + lik, bride + lik, groom + lik such as; v) words formed from nouns denoting the owner of a profession, title, or other activity with the help of the suffix -lik indicate the name of this profession, title, or activity: dean + lik, mudir + lik, conductor + lik, o' like a teacher, a driver, a printer." [4]

The borrowed words used in Qadiri's comics are outdated words from the point of view of the era.

[Don't take your breath away! This message is the message of Mastrovoi! - Who is to blame for saying Mastravoy? - Yes, what about those who throw stones on the streets, they call them mastravoy, can you believe their news? Fifteen days will pass... Nekalai's police - mirshabs, judges, thousands of people - will be removed from their seats and others will be elected.] The highlighted words are Russian words that entered our language at the beginning of the 20th century, and their pronunciation has also been adapted to the

national language. It is clear that the author deliberately used such an option.

In some places of Hajviya, it can be seen that Arabic and Russian words are deliberately mixed, and it is felt that the author's goal is to show the worldview, way of thinking, and speech culture of his hero. [Even though our teacher does not know Russian, he remembers that when the mirza of the governor's court gave the order: "... Madrasinki pervoy mudarrisu gospodinu Mullahsharif Okhunu Mulla Zarif Okhunovu" at that time, all the members were aware of the language. He remembered that he was shivering with pleasure. The gentleman appointed the pervoy mudarris, and his eyes fell on the stamps with the fat bird, which were beautifully made with folded signatures. But at that time he remembered "freedom, election" as a condition. Ukaz was about to fall to the ground...] forming sentences in this way, as it is known, makes the reader involuntarily laugh.

Abdulla Qadiri writes about the big problems of his time and also reacts to the political processes of that time. At this point, it is appropriate to mention one important point. In our opinion, if the writer wanted to describe religious superstition, a new way of life, and the process of Russification through these words, Arabic and Persian, as well as Russian may have entered their consumption involuntarily. [Traitor Ulama - four syezs of Muslims of All Turkestan will be held before Turkestan autonomy is announced. In

these sessions, the bigoted scholars of the "Ulama" society are always in competition with the progressive "Shurai Islamiya" and "Central Turkestan Shura" associations, and they support the old procedures, the khanate, which do not meet the requirements of the times in the matter of the form of administration of Turkestan.] In the text "The term "Syezd" is in the central point. All other thoughts are aimed at interpreting, explaining, reacting to this phenomenon.

It is known from the observations that Qadiri's skill of choosing words is extremely dependent on the chosen topic. If there is a work related to a national value, its text will certainly contain many national words. Farsi, Arabic and Russian words continue to be used in his comics on political and social topics. [In the past, our teacher Ohund, who was unable to give any meaning to the fact that the Bolshevik masters took away whose horse, whose property, whose land, quoted from "Miftohul-jinan" and similar books: "The time is coming to an end, He thought that the doomsday is near, and today's Bolshevik will be Gog-Magog or Dobbatul-Arz.] It should be noted that the proportion of Arabic words in this text is more.

In the text of the author's novels, there is a different picture, that is, there are many Uzbek words and significantly less Arabic words. It is not difficult to understand that there are many Arabic words when analyzing the text of a religious educational nature. If

we put the words in a table, the following picture is formed:

Table 1.3

No	Uzbek (Turkish)	Persian-Tajik	Arabic	Russian
1.	Nation	message	mining	sezd
2.	White	laborer	fanatic	Bolshevik
3.		moi	prayer	rabachi
4.		ravish	blasphemy	head
5.		fasting	saint	Nalog
6.		doubt	damn	Pajaliska
7.			prophecy	Gospodin pervoy
8.			teacher	Brother
9.			Miftahul-jinn	
10.			revolution	
11.			obligatory	
12.			communication	
13			Muslim	

If the writer begins to tell a story on the subject of Sharia, it is clear that Arabic istilahs will be used more. [One who fasts for three hundred and sixty days and prays for twenty-four hours considers his people as "saints". He does not consider the captive Turks who work as teachers here as ul Turks. Perhaps he sincerely sympathizes with the Muslim children who follow these accursed people because they know that they are infidels, perverts, Armenians hiding under the false name of the Turk...] The highlighted words are in Arabic, the most important, are terms that mean the content of Sharia.

Abdulla Qadiri used many Uzbek words in his works and made a great contribution to our national novel

and storytelling. The language of the writer's comic works should also be thoroughly studied lexically. The author uses Arabic and Russian words in his comics only in necessary places to create the necessary mood. From the observations, it is known that the most Turkish, that is, Uzbek, Arabic and the same amount of Persian words, and the least amount of Russian words are used in comic texts. It is worth noting that the creator did not use any Russian term without a purpose.

REFERENCES

1. Rakhmatullayev Sh. Modern Uzbek literary language. - T.: University. 2006. p. 64.

2. Rakhmatullayev Sh. Modern Uzbek literary language. - T.: University. 2006. p. 61.
3. Sayfullayeva R., Mengliyev B., Bakiyeva G., M. Qurbonova, Yunusova Z., Abuzalova M. Modern Uzbek literary language. - T., 2009 p. 131.
4. Shoabdurahmanov Sh., Askarova M., Hajiyev A, Rasulov I., Doniyorov X. Current Uzbek literary language. -T.: Teacher. 1980. p. 161.
5. Julkunboy "Tong" magazine - 1920, issue 2, issue 125, pages 56-64.



OSCAR
PUBLISHING SERVICES