

Fa'ol Borrowings In Old Uzbek Language

Yakubova Nilufar

Senior lecturer of the department of Uzbek language and literature UrSPI, Uzbekistan

Received: 18 November 2025; **Accepted:** 09 December 2025; **Published:** 14 January 2026

Abstract: In this article, among the words borrowed from Arabic into Uzbek, the verbs in the fa'ol meter and many words derived from them are analyzed. Also, lexemes that entered the Uzbek language from Arabic and their use in their original and borrowed meanings, as well as the place of use of these lexemes and expressions, their lexical-semantic features, were investigated based on examples.

Keywords: Borrowings, borrowings like fa'ol, occupation names, masdar, ismul fa'ol, broken plural, words with "solim" root, historical tone (color), men's form, woman's form.

Introduction: In the process of the historical development of the Uzbek language, the lexical layer was constantly enriched and filled with borrowings from various sources in different periods. In particular, the Old Uzbek language (XIV-XVI centuries) - the period of the Chagatai literary language - played an important role in the cultural, political, and social life of the peoples of Central Asia. During this period, as a result of active cultural contacts between Arabic, Persian-Tajik, and partly Turkic languages, the vocabulary of the language expanded, and many borrowed words appeared.

In the lexicon of this period, active borrowings - that is, types of borrowed words formed on the basis of a certain semantic-syntactic pattern - occupy a special place. This phenomenon is significant from the point of view of linguistics in two ways: on the one hand, through borrowings, the interaction of the language and the stages of its historical development are studied, and on the other hand, through the expansion and change of semantics, a spiritual picture reflecting the socio-cultural life of the old Uzbek language is revealed.

In Arabic, the template fa'ol *فَعَال* denotes the perpetual performer of the action. Therefore, in modern Uzbek, the word maddoh is explained as follows: 1. ayn. A person who makes a living by gathering people in markets and streets, preaching and giving religious advice. 2. figurative cross. Praiser, admirer; flatterer.

The active weight will take the form C1AC2C2OC3 according to the template we proposed. We see that dozens of borrowed words in the Uzbek language, such as qallob, battol, jallod, sarrof, qattol, jarroh, were originally formed based on this pattern. In the old Uzbek language, their number and semantic scope are even wider. In the language of the works of our classical writers, there are many proper nouns formed in this pattern. In particular, several names of Allah, which are part of Asmai husna, are made in this same pattern: Al-Jabbar, al-Haffor, al-Qahhor, al-Wahhab, ar-Razzaq, al-Fattah, at-Tawwab.

Since words formed in the form of fa'ol formed professional names according to their meaning, many pseudonyms emerged based on a person's (or dynasty's) profession. In particular, harroz خراز - a shoemaker. In Arabic, kharaza - *خَرَزَ* is derived from the verb to pierce with an awl, which means shoemaker, patcher, leatherworker. At the same time, since the derived verb kharraza means to embroider a garment with a necklace, the seamstress of a necklace is also called kharraz. In Arabic, for this reason, a bird with a coral-like ornament on its wings is called mukharraz (adorned with coral) [7, 747]. In Alisher Navoi's work "Nasoyim ul-muhabbat," Abu Sayyid Kharroz is mentioned and mentioned as follows: "Sheikh ul-mashayikh Sheikh Abu Said Kharroz (may Allah honor his soul) was such a person that the sheikhs called him "Qamar us-sufiya." He belonged to the shoemaking profession" [4, 15]. In this regard, the work mentions

the professions of other sheikhs (from them, we took those that fit the “fa”ol” template):

Hallaj خَلَّاجُ – cotton grower. Separator of cotton from cotton, cotton ginner. Fariduddin Attar, in his work “Tazkirat ul-avliyo”, writes about him, in particular, “He was acceptable among the elite and the public and informed the people about secrets, so that they gave him the name Hallaj ul-asror”.

Khabbaz خَبَّازُ – baker. Xubz – from the word bread. “Sheikh Abubakr Khabbaz (may Allah sanctify his secrets) was famous for his profession of baking bread, that is, baking”.

Qassob – The name of Sheikh Abulabbos Qassob Omiliy (may Allah sanctify his secrets) was Ahmad ibn Muhammad ibn Abdulkarim. He was an educated man and considered one of the leading scholars of Tabaristan [3, 201].

Sakkokiy is a knife maker. In Arabic, sikkin is derived from سِكِّينٌ – knife. Throughout history, many scholars, writers, and sheikhs have lived under the pen name Sakkok//Sakkokiy. Among them are the bilingual poet Sakkoki, who lived and worked during Ulugbek’s time, and Abu Yusuf Sakkoki Khorezmi, the author of “Miftoh ul-ulum”.

Haddad is a blacksmith. Sheikh Abu Hafz Haddad, may his spirit be sanctified, worked as a blacksmith [2, 15].

Thus, the fact that the word falls into this mold indicates that it has the meaning of a person or thing that constantly performs something. These can be something other than a person or abstract concepts. For example, hammoz هَمَزَ 1 (هَمَزَ 1 hamaza) to prick; 2) to nudge (for example, a horse); 3) to provoke, to incite, to provoke, to awaken; 4) to curse, to say vulgar words; This word is not included in the “Explanatory Dictionary of the Language of Alisher Navoi’s Works”.

We find this word in the works of Sufi Allayar:

The greedy self that lives with greed,

If you cut his mouth, he will cut it again [5, 388].

Khayyam خِيَام – tent keeper. In Arabic, khayma means tent. Its fractional plural is xiyom [6, 646]. “In the south of Hazarasp, in the sands, a hut has been built...” ; “On the banks of the Amu Darya, the Muzarabi Khayyam of Maymanat and the Muaskari Asokiri achieved victory”.

Gammoz – revealer, informer. The word “gamz” means eye gesture, 1) gesture with the eyes; 2) flirtatious and affectionate glances. Based on this word, the words iğmoz اغماز to slander, to slander; bad language appeared. In the historical lexicon of the Uzbek language, there is also the word i’gmoz II اغماض, which means to turn a blind eye to something, to pretend to be naive. In the following verse of Hafiz Khorezmi, the

art of passion arose through the words ghamza and gammoz:

Don’t reveal the heart’s secrets when you pierce it,

Don’t make that gaze your gaze.

The word gammoz is used in our current literary language with its meaning explained to impose a specific psychological pressure on speech. For example, do not expect loyalty from Gammoz, that is, a hypocrite, a slanderer [8, 33].

Hammor – a constant drinker of wine: “You’re busy drinking”

Gaddor 1. Traitor, tyrant. 2. Merciless, ruthless. According to Sh.Rakhmatullaev, this Tajik adjective is formed by adding the present tense stem -dor of the verb doshtan, which means to have the adjective gadd, which means impudent; after adding the stem -dor, one of the three d sounds is not pronounced; it means traitor, fraudster. But this interpretation is incorrect. Because in old Uzbek texts, this word is written as غَدَار. If the above interpretation were correct, it would have been written as غنددار. Indeed, this word is a derivative of the verb gadara غَدَرَ – to deceive, to fool in the meter fa”ol, and gaddor غَدَارٌ means deceiver, liar.

The word gassol غَسَّالٌ is translated from Arabic into Uzbek in the following meanings: 1) Laundress. This is the most common meaning of the word and refers to a person who washes clothes. 2) The one who washes the dead. In Sharia, a person who washes deceased Muslims according to a special procedure is also called a ghassal. In this sense, he is an important person performing the religious rite. The word gosil غَاسِلٌ also means washer when translated from Arabic into Uzbek. However, it conveys a more general concept than the word gossal. Gosil can be used in relation to a person who is washing anything: for example, a car washer, a dishwasher, etc. In the works of Alisher Navoi, “hosil” also has the meaning of washing the dead:

He who rejoices in the death of a person

He is the gravedigger, the harvester, and the executioner [1, 290].

Makkor – 1. Deceptive, cunning; sly, deceitful. 2. Based on cunning, deceitful. The form Muannas is cunning. In our classical writers language, the world is compared to a beautiful but cunning woman (bride). In particular, Alisher Navoi said that a person who marries a woman called worldly should weave silk from their blood vessels and give the money of religion as bride price:

The world’s cunning is pleasant, but whoever makes a promise,

To break the silk thread of the soul, to it is the treasure of faith.

Sahhor - a person who has mastered magic. In modern Uzbek literary language, it is also used to give historical color to a work. In particular, we see the same situation in the translation of "Faust": "The Norwegian Sabini Sahhor is always a faithful slave to you. Norcia is like a magical mountain in Italy. Sabini Sahhor - according to legend, there was a Sahhor (sorcerer) named Georg Sabellikus who could speak with the spirits of the dead. Such people were called witches or necromancers. When Nekromant Georg Sabelikus was sentenced to death, the king saved his life".

Baqqol بَقَّالٌ – a seller of food products, vegetables. A small merchant selling small household goods and food products (fruits, sweets, etc.). The plural بَقَّالَاتٌ is بُقُولٌ. The word eggplant has nothing to do with it.

Based on this research, the semantic features of active borrowings in the Old Uzbek language are summarized with the following scientific results:

1. The form fa"ol, borrowed from the Arabic language, was actively used in the old Uzbek language, mainly as a form of nouns denoting the name of a person engaged in a profession, permanent activity, or regular work.
2. Borrowings entered by this pattern semantically form three main groups: a) craftsmen - najjor (carpenter), saffor (coppersmith), haddod (smith); b) those engaged in trade - baqqol (small trader); c) persons related to religious-mystical activities - units such as sahhor (sorcerer).
3. These words in the old Uzbek pronunciation were pronounced with a peculiar echo of the Arabic consonant (-or, -ol) and adapted to local phonetic norms.
4. Active borrowings provide important linguistic material about the economic life (crafts, trade), religious-mystical views, and social structure of the society of that time.
5. Some of these lexical units have survived in the modern Uzbek literary language as a means of historical coloring, confirming the existence of an organic connection between the language of the old era and the modern language.

These patterned borrowings are important in two main respects:

From a linguistic point of view, they show the adaptation of the Arabic morphological model in the old Uzbek language to local pronunciation and grammar. This clearly demonstrates the language's ability to assimilate external influences and adapt them to the internal system.

From a cultural-historical point of view, these lexical units constitute an important cultural layer, reflecting

the economic and social structure, professional branches, and religious-mystical views of the society of that time.

Thus, borrowings of a particular pattern played an important role in the formation of the lexical richness of the old Uzbek language, in the expression of its socio-cultural landscape, and in giving a unique historical color to the Uzbek literary language of the later period. Consistent study of this layer serves a deeper understanding of the laws of historical development of the Uzbek language.

REFERENCES

1. Alisher Navoi. Complete collection of works. Volume 7. - Тошкент, 2020. - Б. 290.
2. Alisher Navoi. Complete collection of works. Vol. 17. - Tashkent: Fan, 2001. - P. 15.
3. Alisher Navoi. Complete collection of works. Vol. 17. - Tashkent: Fan, 2001. - Б. 201.
4. Alisher Navoi. Complete collection of works. Vol. 17. - Tashkent: Fan, 2001. - P. 15.
5. 111 of our compatriot scholars. Wise sayings about human virtues. - Tashkent: Yangi asr avlodi, 2017. - P. 388.
6. Ibrohimov S., Shamsiyev P. Dictionary of Alisher Navoi's Works. - Tashkent: Gafur Gulyam Publishing House of Literature and Art. 1972. - P. 646.
7. Ibragimov N. and others. Al-Qamus. Arabic-Uzbek Encyclopedic Dictionary. Volume II. - Tashkent: Publishing and Printing Creative House named after Gafur Gulyam, 2017. - P. 747.
8. Maturidi, Abu Mansur. Pandnoma / Abu Mansur Moturidi / Translated and prepared for publication by A. Tilavov. - Tashkent: "Zilol buloq" Publishing House, 2020. - Б. 33.