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## THE LEXICAL GROUPS OF ARABIC LOANWORDS USED IN THE «QISASI RABGUZI»

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### Introduction

The East of medieval period is considered as the period of development of its science, culture and art. On this period together with mathematics, astronomy, geography, medicine and other subjects, the literature (Rustamiy, 2018, 2019; Shoaliyeva, 2019; Nizomova, 2019), and linguistics (Nosirova, 2019; Akmalkhanov, 2019) were also blossomed, the works being created at this time were considered as the theoretical basis for the following periods. Our country had brought up thousands of philosophers and scholars who, with their scientific heritage, made a huge contribution to the development of the world science and culture. Their unique manuscripts are widespread among the different countries' foundations of the world and at present time they became a spiritual legacy of that foundations. (Islomov, 2019).

The periods of XIII–XIVth centuries is considered as separate and difficult periods in the history of turkic people and turkic languages. During this period on the areas of Central Asia and Golden Horde had been written many works that were different from the viewpoint of language peculiarities (Rabguzi, 1990). It is hardly necessary to stress the importance of Rabguzi's *Qisas al-Anbiya'*, completed in 1311, as a linguistic source. In contrast to most of the surviving works in Khwarezmian Turkish, the *Qisas* is written in prose and it is composed in such a way that the stylistic levels represented in it are rather diverse. In fact, the mixture of Qur'anic exegesis and *hadith*, anecdotes, folk stories and poetry offered by Rabghuzi has maintained its popular appeal right up to the present day in an unbroken chain of transmission. The distinctive appeal of Rabghuzi's work was based as much on his style as on the arrangement of the contents. The author appears to have been confident enough of his success. In his introduction, he suggests the informal title *Qisasi Rabguzi* so that anyone looking for the book may find it quickly, and anyone

This article analyses the separated lexical groups of words and phrases of Arabic origin, defined in the work of Qisasi Rabguzi by Nasuriddin Rabguzi, first written in Turkic language based on Islamic sources in the XIII-XIV centuries in Khorezm. The study of Arabic loanwords in manuscripts in the diachronic aspect includes not only in determining the methods of developing linguistic facts, but also studying the history of the people who created it. One of the common ways of the historical development of a language and its vocabulary is the analysis of the words of a language in separated subject groups. The definition of affiliation of Arabic words to certain areas, the thematic grouping will give a complete picture of the spirituality, the legal level of the peoples of that era, and partnership relations with neighboring and fraternal peoples. The study revealed and analyzed 24 lexical groups of Arabic loanwords given in the work and made a scientific analysis of these words. In addition, there were indicated the researches which performed an analysis of the vocabulary of the language in separated subject groups. Several kinds of proper names, being effectively used in the language of the work, were identified. It was also concluded that borrowed and exotic anthroponyms, ethnonyms, theonyms and toponyms and religious vocabulary are the most frequently used groups in the language of the work.

This research plays an important role in the study of the historical development of the process of borrowing Arabic words and lexical composition in the language of the Turkic peoples of the XIII-XIV centuries.

hearing about it may know instantly what it is about. And this title remained in common use down through the centuries. Qisasi Rabguzi's vocabulary includes many arabic sentences, phrases and loanwords. (Sagdullaeva, 2019). One of the widespread methods of studying the historical development and lexicon of the language is the analysis of words divided into lexical groups. The determination of the spheres of the words given in the sources serves as an important source of information not only for linguistics, but also for other subjects. Besides, the thematic grouping of lexems in written sources gives a complete view about the spirituality, level of law, the cooperative relations with neighbourhood and relative folks of the people of that period (Abdushukurov, 2017, p. 55).

The classification of the words in the language is called in linguistics as lexical groups or thematic rows of the words. The awareness of language lexis for belonging to one or another thematic group depends on relation of meaning, subjective feature and nominational signs among the words. The lexical groups of words may include lexis belonging to one direction (for example, the words belonging to one part of speech) or mixed-type words. The term «lexical groups» means one of the linguistic methods of classification of words and the lexical groups of

language materials being classified with this method (Begmatov, 1985, p.120). The division of borrowed lexis layer into lexical groups and their comparative study can define what specific lexis are kept, which words are historically disappeared and what borrowed lexicon replaced them.

### Main part

The investigation of Arabic loanwords used in «Qisasi Rabguzi» in the separated lexical groups gives an opportunity to reveal the information concerned with Arabic language of the Turkic people's life features of XIII–XIVth centuries, including social, political, cultural, marriage, religious views. Besides, in determining the size and value of Arabic loanwords used in the work it is necessary to divide the lexicon of that layer into lexical groups.

From the above mentioned views we can say that the arabic loanwords used in the work can be divided into the following groups: *proper nouns, religious lexics, the ethnographic notions, the words of time notion, the names of natural treasure and precious stones, the words of education and upbringing, the terms of literature, the words of feature and sign, the words of professions, the words of food and drinks, the words of abstract notions, the words of social-political notions, the words of flora and fauna world, the names of organs of the body, words expressing the nature events, the words expressing direction and side, the words expressing the relations of the relatives, the words expressing the cosmogonic objects, the names of the months, the names of musical instruments, the lexical units expressing the economical relations and notions, the military lexics, the terms of bookselling.* In the following we'll discuss about the mentioned groups.

**1. The proper nouns.** The proper nouns, used in the work, has a huge amount and the following types of them had been defined.

**The anthroponyms** can have: arabic name, kunya (calling a man with his child's name) and nicknames. The followings can be the samples for these types: *Mukhammad Mustafo* (2r/8<sup>7</sup>), *Nosiru-d-din* (2r/19), *Abdulloh ibn Abbos* (4v/14–15), *Yahya ibn Mas'af Ar-Roziy* (11r/10), *Abdu-l-Mug'iys* (15v/1), *Maziyd ibn Sa'd* (29v/15), *Luqmon ibn Od* (29v/16), *Qayl ibn Umar* (29v/16), *Malik ibn Suleyman al-Kharoviy rahmatullohi alayhi* (24v/22).

B.Abdushukurov in his research classifies the anthroponyms from its lexical-semantic peculiarities as religious anthroponyms, the names of historical personages, nicknames, pseudonyms, the names given for animals, the names of idols (Abdushukurov, 2017, p. 52-53). N.Uluqov in his investigation dealing with

the exotic lexics of religious texts reveals the borrowed and exotic types of anthroponyms. The author says that exotic anthroponyms- it is the arabic proper nouns which are not borrowed. The Anthroponyms is considered as the biggest type of proper nouns, and within the exotic lexics, which can be met in the religious texts, it makes a separate thematic group. The group of exotic anthroponyms can include the names of arabic folks, nicknames, nisbas, kunyas, pseudonyms. There is one feature of exotic anthroponyms – next to the father's name is given «*ibn*» ( *a son*) for men, and for women «*bint*» ( *a daughter*) (Uluqov, 1997, p.88-90). The following kunyas are given in the work- *Maziyd ibn Sa'd* (29v/15) means *Maziyd is a son of Sa'd*, *Umar ibn Xattob* (190v/5) means *Umar is a son of Xattob*, *Varaqa ibn Navfal* (191v/18) means *Varaqa is a son of Navfal*, *Oysha bint Aby Bakr Siddiq* (198r/21) means *Oysha is a daughter of Abu Bakr Siddiq*, *Savdo bint Romi'a* (198r/21) means *Savdo is a daughter Romi'a*, *Omina bint Vahhob* [(198r/11) means *Omina is a daughter of Vahhab*. Sometimes in the front of exotic anthroponyms can be given the words like «*abu*» which means «*father*» or «*ummu*» which means «*mother*». Besides, there are other names belonging to this group: *Abu Talib* (191vr/21) means *father of Talib*, *Abu Bakr* (190r/15) means *father of Bakr*, *Abu-l-Os* (198r/20) means *father of Os*, *Abu Sufyon* (198r/1) means *father of Sufyon*, *Ummu Kulsum* (198r/20) means *mother of Kulsum*, *Ummu Habiba* (198r/1) means *mother of Habiba*.

Sometimes the words like «*abu*» , «*ummu*» , «*bint*» and «*ibn*» can be used together. In this case not only the name, but the origin is also expressed. For example: *Ummu Habiba bint abu Sufyon* (198r/1) – daughter of Sufyon Habiba's mother or *Ali ibn Abu Talib* (198r/20) – Ali is a son of Talib.

**The Ethnonyms** – the names of clan, tribe, nation, folks which is semantically close to common noun. According to scientific tradition, the ethnonyms are studied at the aspect of proper noun (Karmisheva, 1978, p.18-28). In the work there are the following ethnonyms are used: «*Quraysh*» (95r/3) – the Quraysh were a mercantile Arab tribe that historically inhabited and controlled Mecca and its Kaaba. The Islamic prophet Muhammad was born into the Hashemite clan of the tribe. Despite this, many of the Quraysh staunchly opposed Muhammad, until converting to Islam in 630 , «*Arab*» (27r/12) – *Arabs* are Arabic-speaking people inhabiting the Arab world. They primarily live in the Arab states in Western Asia, North Africa, the Horn of Africa and western Indian Ocean islands, «*Bani Israil*»– «*the Israil tribe*» (62r/4), *Bani Ummaya* – «*the Ummaya tribe*» (242r/7), «*juhud*» (13r/2) – «*jewish*», «*suryoniy*»

<sup>7</sup> The page of manuscript and line order

(2v/12)- Assyrian people are a Semitic ethnic group indigenous to Assyria, a region in the Middle East.

**The Theonyms**— the names of legendary creatures, religious notions and imaginations, prophets and saints, religious literature. We can divide the theonyms used in the work into the following small groups (Abdushukurov, 2017; Husaniov, 2000):

1. The names of Allah: *Haq subhanahu va Taolo* (3r/6) – Allah almighty, *Haq Taolo* (3r/9) – God, *Alloh jalla jallaahu* (9v/8) – Allah almighty, *Mavlo Taolo* (2v/12) – Lord almighty, *Mavlo azza va jalla* (13r/19) – Lord almighty, *Rob* (2v/9) – Lord.

2. The names and nicknames of Prophets and the followers (the sahabiys): *Adam alayhi-s-salam* (6r/1) – Adam peace be upon him, *Muhammad sallolohu alayhi vassalam* (15r/4) – Prophet Muhammad peace be upon him, *Ali karamallohu vajhahu* (14v/5) – God honored Ali's face.

3. The names of Angels: *Djabrail alayhi-s-salam* (2r/15) – Jibra'il/Jibril/Jabril peace be upon him the angel of revelation. Jibra'il is the angel who communicates with (all of) the prophets and also descends with the blessings of God during the night of Laylat al-Qadr («The Night of Divine Destiny (Fate)»). Jibra'il is also acknowledged as a magnificent warrior in Islamic tradition, who led an army of angels into the Battle of Badr and fought against Iblis as he tempted Jesus (Isa), *Iblis* (4r/1) – **Iblis** (or **Eblis**) is a figure frequently occurring in the Quran, commonly in relation to the creation of Adam and the command to prostrate himself before him. After he refused, he was cast out of heaven. For many classical scholars, he was an angel, but regarded as a jinn in most contemporary scholarship. Due to his fall from God's grace, he is often compared to Satan in Christian traditions. In Islamic tradition, Iblis is often identified with Ash-shaitan («the Devil»). However, while *Shaitan* is used exclusively for an evil force, Iblis himself holds a more ambivalent role in Islamic traditions.

4. The proper nouns of religious literature and surahs: *Qur'oni Karim (The Holy Koran)* (2v/7), *Suratu-l-asr* (22r/18) – Surah **Al-Asr** («The Declining Day, Eventide, The Epoch, Time») is the 103rd chapter (surah) of the Quran, the Muslim holy book. It contains three verses (ayat). Surat al-Asr is the second shortest chapter after al-Kawthar, *Suratu-l-baqara* (66r/14) – Surah **Al-Baqarah** («The Heifer» or «The Cow») is the second and longest chapter (surah) of the Quran. It consists of 286 verses, 6,201 words and 25,500 letters, *Suratu-l-anfol* (66r/17) – Surah **Al-Anfal** («The Spoils of War») is the eighth chapter of the Quran, with 75 verses. Regarding the timing and contextual background of the supposed

revelation (Asbab al-nuzul), it is a «Medinan surah», completed after the Battle of Badr, *Suratu-l-ihlos* (66r/19) – Surah **Al-Ikhlās** («Sincerity»), also known as **At-tawhīd** («Monotheism») is the 112th chapter of the Quran. In the early years of Islam, some surahs of the Quran came to be known by several different names, sometimes varying by region. This surah was among those to receive many different titles. It is a short declaration of tawhid, Allah's absolute oneness, consisting of four ayat. *Al-Ikhlās* means «the purity» or «the refining», *Suratu-l-an'om* (66r/19) – Surah **Al-Anfal** («The Spoils of War») is the eighth chapter of the Quran, with 75 verses.

**The Toponyms** – the names given to natural geographic objects of land and water areas (*Begmatov, 1985, p.25*): *Makkai mukarrama* (6r/5) – **Mecca**, also spelled **Makkah**, is a city in the Hejazi region of Saudi Arabia, Mecca is home to the Kaaba, one of Islam's holiest sites and the direction of Muslim prayer, and thus Mecca is regarded as the holiest city in Islam, *Ka'ba* (3r/13) – The **Kaaba** («Cube»), also referred to as *al-Ka'bah al-Musharrafah* (the Holy Ka'bah), is a building at the center of Islam's most important mosque, Great Mosque of Mecca (The Sacred Mosque), in the Hejazi city of Mecca, Saudi Arabia. It is the most sacred sita in Islam. It is considered by Muslims to be the *Bayt Allāh* («House of God»), *Toif* (6r/5) – «a city in the west of Saudi Arabia», *Basra* (13r/2) – «a city in Iraq», *Baytu-l-maqdis* (2r/14) – «a city in Palestine». Besides, there are **oronyms** as *Arafat* (14r/17) – «mountain of Arafat», *Jiddah* (13r/2) – «a mountain in Arabia», *Tur* (120v/15) – «a mountain in Palestine», *Uhud* (120v/15) – «a mountain in Medinah» and **hydronyms** as *Kavsar* (133v/21) – according to Islam religion, a name of magnificent river or pond in the Heaven, *Zam-zam* (17r/12) – «the saint source in the mosque «Masjidu-l-haram» (The Sacred Mosque) of Meccah and other samples as: *Masjidu-l-haram* (7r/11) – the mosque around the Ka'ba, *Masjidu-l-Aqso* (209v/16) – «the mosque in Quddus (Jerusalem)» were also mentioned.

**2. The Religious lexics.** As «Qisasi Rabguzi» had been written on the basis of sacred sources of Islam religion- the Holy Koran and hadith, and other religious sources, majority of arabic words and phrases, used in the work, belong to religious field. On the basis of research of the work were defined the following arabic words concerned with religious lexics: *hamdu sano* (1v/2), *avliyo (saint)* (2r/5), *alayhi-s-salam* (1v/4) – «peace be upon him», *anbiyo* (2r/7) – «prophets», *nabiyo* (2r/7) – «prophet», *hidoyat* (1v/6) – convertibility, *shahodat* (2r/3) – testimony, *ibodat* (2r/4) – adoration, *ishorat* (2r/5) – «sign, symbol», *bashorat* (2r/6) – prediction, *ummat* (2r/7) –

nation, *Qibla* (2r/7)] – the **Qibla** («Direction») is the direction that should be faced when a Muslim prays, *din* (2r/9) – religion, *shariat* (2r/9) – Sharia Islamic law or Sharia law is a religious law forming part of the Islamic tradition. It is derived from the religious precepts of Islam, particularly the Quran and the Sunnah of the Prophet Peace be Upon him, *kofir* (2r/9) – Kafir is an Arabic term meaning «infidel», «rejector», «disbeliever», «unbeliever», «nonbeliever». The term refers to a person who rejects or disbelieves in Allah or the tenets of Islam, denying the dominion and authority of Allah, and is thus often translated as «infield», *shafat* (2r/10) – «support, follow», *qiyomat* (2r/11) – judgment day, *osiy* (2r/12) – sinner, *muslim* (2v/1) – Muslims are people who follow or practice Islam, a monotheistic religion. Muslims consider the Quran, their holy book, to be the verbatim word of God as revealed to the Islamic prophet and messenger Muhammad. «Muslim» is an Arabic word meaning «submitter», *mo'min* (2v/1) – **Mumin** or **Momin** is an Arabic Islamic term, frequently referenced in the Quran, meaning «believer». It denotes a person who has complete submission to the Will of Allah and has faith firmly established in his heart, i.e. a «faithful Muslim», *rasul* (2v/6) – «representative, messenger», *toat* (2v/6) – praying, *tasbih* (2v/7) – **Tasbīh** is a form of dhikr that involves the repetitive utterances of short sentences in the praise and glorification of Allah in Islam, by saying *Subhānallāh* (meaning «Allah is perfect (free of any errors/defects)»), *sirot mustaqim* (2r/5) – «the right way», *mushaf* (2v/6) – a mushaf is an Arabic word for a codex or collection of sheets, but also refers to a written copy of the Quran, *vallahu a'lam* (3r/4) – «The Allah is wise», *muazzin* (215r/10) – «azan caller», *sajda* (4v/4) – sajdah is an Arabic word meaning prostration to Allah in the direction of the Kaaba at Mecca which is usually done during the daily prayers. While in sajdah, a Muslim is to praise and glorify Allah. The position involves having the forehead, nose, both hands, knees and all toes touching the ground together, *ma'siyat* (5r/3) – «sin», *mazhab* (6r/12) – A madhhab (way to act) is a school of thought within fiqh (Islamic jurisprudence), *nauzu billahi fi zalika* (7r/6) – «Allah, save from that!», *jazakallohu xayran* (14v/10) – «Allah, reward with goodness!», *minbar* (17r/9) – «stand of mosque», *imam* (82v/7) – **Imam** is an Islamic leadership position. It is most commonly used as the title of a worship leader of a mosque and Muslim community among Sunni Muslims. In this context, imams may lead Islamic worship services, serve as community leaders, and provide religious guidance, *shayx* (11r/1) – *Sheikh* is a specific head of a tribe or family, or a leader in a Muslim community, *xatib* (143r/9) – «khutbah maker»

(Khutbah serves as the primary formal occasion for public preaching in the Islamic tradition. Such sermons occur regularly, as prescribed by the teachings of all legal schools, *imomatlig'* (236v/1) – «to work as imam», *xalifa* (9v/19) – Khalifa or Khalifah is a name or title which means «successor», «ruler» or «leader». It most commonly refers to the leader of a Caliphate, but is also used as a title among various Islamic religious groups and orders. Khalifa is sometimes also pronounced as «kalifa», *kohin* (38r/1) – «priest; magician, pretending to predict (The annotated dictionary of Uzbek language, 2006, p.415)».

**3. The notions of ethnography:** *Iyd* (75v/2) – holiday, *odat* (75v/2) – tradition, *qoida* (226r/4) – rule, *urf* (75v/2) – custom.

**4. The words of time notion:** *tarix* (2v/13) – date, *vaqt* (5r/4) – time, *zamon*, (6v/6) – period, *soat* (7v/2) – o'clock, *umr* (4v/9) – life.

**5. The names of natural treasure and precious stones:** *naft* (41r/14) – «oil», *ruhom* (62v/7) – «marble stone», *zumurrad* (3v/11) – «precious stone», *yoqut* (3v/14) – diamond, *aqiq* (50v/8) – «red coloured precious stone», *javohir* (3r/9) – brilliant. The majority of the words of this group can be seen in the passage «Suleyman bin Davud alayhi-s-salam».

**6. The words of education and upbringing:** *kitab* (2r/17) – a book, *kitabot* (2v/14) – «script», *qalam* (2v/17) – pencil, *ta'lim* (3v/7) – education, *ustoz* (4v/7) – master, *dars* (20r/21) – lesson.

**7. The terms of literature studies:** *hikoyat* (18v/16), *qissa* (15r/21) – story, *qisas* (3r/4) – «stories», *bayt* (50v/10) – poem line, *vazn* (222v/5) – measure in oriental poetry, *she'r* (16v/10) – poem. The «Qisasi Rabguzi» being a piece of fiction, had included many bayts (poem lines) and poems in turkic and arabic languages. In the work the terms of literature studies were frequently used.

**8. The words denoting feature and sign:** *zaif* (1v/8) – weak, *mute'* (2r/6) – subordinate, *oliy* (2r/9) – of high degree, *osiy* (2r/12) – sinner, *mustaqim* (2v/15) – honest, *loyiq* (2v/19) – eligible, *ojiz* (3v/8) – unable, *maskin* (3v/9) – poor, *makkor* (4r/17) – cunning, *mashg'ul* (4r/21) – busy, *mukarram* (5v/4) – honored, *vofe'* (5v/5) – loyal, *aziz* (5v/19) – precious, *fozil* (6r/9) – worthy.

**9. The words denoting the professions:** *ulamo* (2r/20) – scholars, *mufasssir* (9v/6) – tafsir maker, *muallim* (11v/14) – teacher, *hirfa* (18r/3) – «craft», *xayot* (20r/1) – taylor, *tabib* (181r/14) – doctor.

**10. The words denoting foods and drinks:** *sharob* (160r/14) – drink, *sharbat*, (5v/10) – beverage, *ne'mat* (5v/10) – eatings, *taom* (6v/19) – meal, *asal* (12v/14) – honey, *xamr* (16v/21) – strong drinks. The word «xamr» was used in the following sentence:

«*Qobil Hobilni o'ldurdi ersa, Iblis kelib Qobilga so'zladi: Mavlo Taolo ne uchun sening qurboningni qabul qilmadi, aning uchunkim sen o'lg'a topunmazsen, butg'a topunmazsen, xamr ichmazsen...*» (When Kobil killed Hobil, Iblis told to Kobil: Mavlo Taolo (The Allah) didn't accept your sacrifice, because you don't pray to the flame and the idol, don't drink *xamr*...)

**11. The words denoting the abstract notions:** *zulmat* (2r/9) – darkness, *niyat* (2r/21) – intention, *aql* (2v/2) – wisdom, *rag'bat* (2v/14) – reward, *maqsud* (2v/16) – aim, *iltimos* (2v/18) – request, *tayfiq* (2v/21) – luck, *savol* (5r/9) – question, *javob* (5r/10) – answer, *ma'no* (5r/18) – meaning, *uzr* (5r/19) – excuse, *qahr* (51v/11) – anger.

**12. The words denoting the social-political notions:**

H.Dadabaev made a complete classification of the terms denoting the social-political notions in his researches (Dadabayev, 1991). The following arabic words denoting the social-political notions had been defined: *mamlakat* (97r/20) – country, *viloyat* (60r/12) – region, *mulk* (43v/21) – state, *millat* (184r/14) – nation, *farmon* (52v/16) – decree, *hukm* (192r/4) – verdict, *muhr* (236r/9) – stamp, *nishon* (35v/21) – target, *Qazi* (148r/20) – judge, *fitna* (76r/14) – crime, *jazo* (51v/21) – punishment, *qisas* (127v/20) – revenge, *malik* (32r/4) – king, *sultan* (45v/15) – sultan, *hojib* (45r/21) – usher, security, *valiy* (65v/17) – mayor, *vazir* (58v/1) – minister, *xalifa* (9v/19) – khalif, *noib* (235r/17) – deputy, *sadaqa* (8r/20) – charity.

**13. The words denoting flora and fauna:** *tut* (120r/20) – blueberry, *nabat* (23v/14) – plant, *tovus* (12v/19) – peacock, *qaranful* (13r/8) – peppermint, *sunbul* (13r/8) – a sunflower, *hino* (13r/8) – hennah, *hudhud* (13v/3) – hoopoe, *anqo'* (147r/12) – phoenix a legendary bird. The loanwords of this group are given in the sentence as: «*Andin so'ng Sulaymon turnani, burgutni, a'nqoni yibordi, boring hudhudni kelturing*». (After that Suleyman sent crane, eagle and *anqo'*, go and bring *hudhud*).

**14. The names of organs of the body:** *sadr* (2r/7) – «a chest», *a'yn* (74v/8) – «an eye».

**15. The words denoting the nature events:** *to'fon* (13v/7) – storm, *zalzala* (2r/7) – earthquake.

**16. The words denoting direction and side:** *mashriq* (37r/9) – east, *mag'rib* (156r/4) – west, *janub* (179v/7) – south.

**17. The words expressing the relations of relatives.** In the work the lexemes expressing the relations of relatives can be classified into the following groups (Abdushukurov, 2017):

1. The lexemes expressing the general notion of a word «relative»:

*qavm* (34r/10) – tribe, relative, *nasl* (192r/2) – generation, *ahl* (192r/4) – family.

2. The words denoting individually the notion of relativeness:

*ab* (172v/11) – father, *ammuzoda* (128v/20) – uncle, *amma* (191r/8), *aunt* (68r/10) *jadd* (242v/9) – grandfather, *amm* (128v/20) – «uncle».

**18. The words expressing the cosmogonic objects:** *badr* (2r/8) – full moon, *olam* (3r/20) – universe, *dunyo* (2v/4) – world, *falak* (3v/1) – space, *samovot* (3v/10) – the skies, *asmo* (8v/10) – a sky.

**19. The names of months.** In the work we can see the names of muslim calendar *Rajab* (25r/14) – «seventh month», *the month of Muharram* (232r/18) – «the first month which in local dialect means month of Ashur», *Ramadan* (248v/8) – «the ninth month which in local dialect means month of Ramadan», and the assirian names of Gregorian calendar *Tammuz* (232r/17)] – «a month of July».

**20. The names of musical instruments:** *daff* (192v/3) – «tamburin, a musical instrument similar to drum», *tabl* (141v/14) – drum, *nafir* (106v/7) – «trumpet», *nay* (221r/15) – flute, *nag'ora* (106v/7) – drum, *tanbur* (177r/7) – stringed and plucked instruments of oriental music. The word *tambur* comes from the Arabic 'tunbur,' and it is widely believed that this comes from the Sumerian word 'pantur,' a semispherical stringed instrument with a long stem. Another view is that it comes from the words (*tabla*, *tabl*, *tabil*, *tabul* etc.) for percussion instruments that have been used since the very earliest times. There is mention in the Hittite civilisation of a stringed instrument called a «TIBULA». It is generally agreed that this was in all probability a long-stemmed stringed instrument.

**21. The lexical units expressing the economical relations and notions:** *qofila* (216v/15) – caravan, *rabot* (179r/13) – hotel of caravans, *tijorat* (186v/13) – trading, *omonat* (6v/14) – credit, *zarar* (25r/1) – damage, *anbar* (42v/10) – «warehouse», *dukkan* (171v/9) – «a shop», *shariik* (72v/18) – «partner», *dallol* (10r/9) – «dealer», *xiroj* (46v/19) – «the tax taken from farming products», *zakot* (83r/17) – charity, *nasib* (138r/13) – «share», *ushr* (45r/12) – «1/10 part». The word *ushr* is made from the stem of the word «*ashr*». The verb *Ashara* means «take one part, divide into ten». The word *Ushr* is a core of words like *Muashshar* (a classic poem type consisting of ten lines), *ashuro* (the tenth day of month Muharram) and anthroponyms as Ashur/Ashir in Uzbek literary language (The annotated dictionary of Uzbek language, 2006).

**22. The military lexics.** We can meet several words and phrases used in the work, and introduce some of them. *Amira-l-mo'minin* (241r/7) – «the Emir of Muslims», *muxolif* (218v/4) – «enemy, opponent», *harb* (117v/1) – «battle, war», *qal'a* (134v/3) – «fortress».

**23. The terms of bookselling** (Abdulgayrov, 1996): *kitab* (53r/20) – «a book», *kitab* (2v/14) – «transcript», *tafsir* (9v/10) – «commentary», *davaat* (99r/8) – «ink box», *lavha* (119r/17) – «writing board», *naqqosh* (138r/13) – craftsman.

**24. The names of units of measure:** *botmon* (23r/4) – «the weight measure, equal to 898.5 gr.», *misqol* (80v/60) – «the weight measure, equal to 4.35-4.86 gr.», *asr* (52v/5) – «century».

### Conclusion

The study of the Arabic loanwords used in the language of the work in the diachronic aspect is of particular importance not only for defining the ways in which language facts evolve, but also for the study of the history of the people who created that. The history of each language is related to the history of the people who speak that language. What happened in the history of the people will surely have an impact on the language. It is the vocabulary of the language where the first influence is seen. From this point of view, it is possible to say that the analysis of the Arabic loanwords used in The «Qisasi Rabguzi» via thematic classification helped to reveal that Arabic words belonging to 24 lexical groups had been used. The Arabic words being mastered to the medieval Turkic folks' language had been actively used in the socio-economic, cultural and spiritual spheres of that period.

It is clear that the division into lexical groups gives an overview of the composition of any layer of loanwords. In the work «Qisasi Rabguzi» were also used Arabic words and phrases on a wide variety of topics and areas, with the use of a significant number of proper nouns and religious words and phrases. This is a proof that Islam religion was closely connected with the life of people. As the work had been written on the basis of Islamic sources, the lexical layer of Islam religion takes the important place in it. That's why the Arabic loanwords that form the basis of religious words are of great importance as a lexical tool for expounding the religious values of certain lexical groups.

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