

Features of the Structure of Nouns in Arabic and Uzbek Languages

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Annotation: Along with the general linguistic significance of comparative and typological language learning, it is necessary to emphasize its value in the practice of teaching foreign languages, since the typological description of languages provides a means of diagnosing difficulties that students will have to overcome in the process of mastering foreign languages. The comparative method, being a means of studying the current state of languages, aims to establish the typological similarity of different-structured languages, regardless of their origin.

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The comparative study of languages involves the use of two methods of linguistic analysis - comparative historical and comparative. In modern linguistics, equally great attention is paid to both comparative-historical and comparative study of diverse languages. Comparative-typological linguistics, which arose based on the description of different-structured languages, solves two main tasks:

- 1) Establishing relationships between systems (subsystems, microsystems) of the structure of two or more languages;
- 2) Identification of features characteristic of one language and not available in another language (individual, specific features).

The nature of the techniques of the comparative method is determined by the goals and objectives of the study. The task of the researcher (compiler) includes:

- Establishment of a comparison base;
- finding the nodal moments for the construction of the classification scheme;
- Identification of similar and characterological features.

When comparing certain phenomena in different-structured languages, it is necessary to start from the initial element of their structure. The results will be more fruitful if, when comparing, the similarities of different plans are highlighted - functional (that is, the presence of a common grammatical meaning in the type of transmission) and structural elements.

The present study is devoted to the comparative analysis of the category of the number of nouns in the compared languages as a means of reflecting the cognitive picture of the world in the minds of native speakers of Uzbek and Arabic. A comparative study of the grammatical category of the number of nouns of two genetically and structurally separated languages - Uzbek and Arabic, belonging to different language families (Uzbek - Indo-European language family, Arabic - Semitic) has not yet been the object of special linguistic research. This determines the relevance of the study. The object of the study was the numerical change of simple and complex words, phrases, borrowings, collective, abstract and material words. the meanings of Uzbek and Arabic. The subject area of the study was the grammatical category of the noun number in Uzbek and Arabic.

Our research has revealed isomorphic and allomorphic properties of the grammatical category of the number of nouns in these languages. Isomorphism is caused by a complex process of reflection of the anthropocentric picture of the world in human thinking and manifests itself in the following:

- 1) the opposition of singularity - plurality is present in both Uzbek and Arabic;
- 2) in both languages there are two types of mn.ch. education: a) mn.ch. external education: suffixes -s/-es and -p/-ep in English (books, children)-, am and una in Arabic (correct mn.ch. M.R. and The basis of words remains unchanged, the endings are mainly agglutinatively attached, without changing the phonetic appearance of the basis; b) many.h. internal education: - change in internal inflection in Uzbek (man "odam" - heat (many.h.); foot "oyoq" etc.), - broken mn.ch. in Arabic (J-[^]-j [rajul] "man" - JL[^]. j [ridzhal] (mn.ch.)). Inflectional traits are manifested.

One of the reasons for the unification of Indo-European and Semitic languages in the group of inflectional languages was the stable opinion about the presence in both families of languages of the phenomenon of "internal inflection" - "a wonderful property of the root," as linguists then said"

- 3) the basis of both Uzbek and Arabic words is a stable part of the word, to which mutable elements are adjacent;
- 4) the language can use numerical forms that are not used for pragmatic reasons to express a fundamentally different meaning ("olma" "olma"). The forms of many denotations of qualitative classification perform the function of transposition and signal a rethinking of the meaning of the word;
- 5) in both languages, abstract names can acquire the quality of concreteness and vice versa, which is associated with the development of abstract nouns at the universal level; abstract names are used mainly in units.;
- 6) the linguistic meaning of collectivity, since it is due to the general properties of human thinking, is inherent in all languages, regardless of their typological differences;
- 7) some objects of the external world allow for dual conceptualization, in connection with which the nouns naming them receive numerical characteristics of two classes, a phenomenon known as synonymy of numerical forms (silence "silence" a silence "pause", jl jJa [karar] "peace" - CjI jl [kararat] "solutions").

E.T.Smirnov, later N.S.Likoshin and Russian traveler and etymologist V.F.Ashanin, conducted scientific research on the issues of collecting Uzbek names and expressing them in Russian transliteration. They Are N.Ostroumov, A.Samoylovich, S.Oldenburger, W.YA.Nalivkin, scholars have also expressed opinions in their work on certain issues regarding the etymology, ethnography of Uzbek names and nicknames, and the issues of their spelling have also been the focus. S.Ibrahimov, M. Rahmon follow the spelling of Uzbek names and surnames, N.S Malitsky studied the names of local residents in Tashkent.

It cannot be said that the units that make up the onomastic system of the Uzbek language, chunonchi, ethnonyms, are satisfactorily identified and studied. This situation poses certain difficulties in scientific research, lexicographic activity, educational process. Therefore, the issue of defining all types of nouns in Uzbek, describing them in a general way, that is, determining the onomastic scope of the Uzbek language, the genesis of Arabic and Uzbek ethnonyms, classifying them on certain criteria, determining their position in the onomastic scope of the Uzbek language is relevant both theoretically and practically.

In Arabic linguistics, syntactic issues, as in Hindi and Greek, were considered the most loose branch of grammar. Nevertheless, in Arabic, a structural-semantic analysis of a sentence, a sentence, is observed as an object of verification of syntax. They correctly state that a sentence consists of at least two words-two nouns or a noun and a verb, a study of the subject - predicate relationship between these words. They noted the division of sentences into nouns, verbs and types according to their structure. Nouns say that nouns begin with a noun phrase (e.g., Zayd stands), while verbs say that the verb begins with a verb (e.g., standing Zayd).

The owner of the horse gap is called mubtado (mubtado), and the cut is called habar (message).

Second-order fragments of the sentence adjective (1) filled-in, (2) case, and (3) interpreters are shown. Adaptation, management and agreement are obtained as serving the syntactic relationship between words. In nouns, the possessive adjusts with the cross-section.

In morphology, Arabic linguists, like Aristotle, distinguish three word classes-ismun (noun), verbun (verb), and harfun (pronoun, auxiliary words, and affixes). Taking a horse in a broad sense, they also include a horse, quality, pronouns in its composition.

Horses are divided into stallions and draft horses, and draft horses into specific and abstract horses. The categories of number, possession, agreement of horses are described much more perfectly. As Agreement categories of horses, the revenue agreement (- ni), departure agreement (- ga, -ka, -Ga), place and Time agreement (- da), exit agreement (- dan), and communion agreement (bila) are recorded. The lattice agreement is explained as a separate isoform phenomenon. The general agreement is not mentioned.

During the days of Hazrat Umar, he wrote a letter by one of the Wali and lahn in it. This Umar raziyallohu does not welcome Anhu. Ibn Qutayba says, " one a'rabi overhears a Muazzin saying this:

Muazzin reads رَسُوْلٌ in nasb (fatha movement). When he heard the news, he said to his surprise, " dry up, what is it doing?", he says. One noblewoman is heard entering the market and chanting the marketers, saying, " Subhanallah, is lahn. And we shall not lahn nor profit," they say. That is, even if they make so many mistakes, they lie for profit. And we said that we did not know how to make a profit.

Thus, in Arabic lexicography, dictionaries are divided into six groups according to their content:

1. Full annotated dictionaries.
2. Subject dictionaries (e.g. animal-related dictionaries).
3. Dictionary of synonyms.
4. Dictionary of unique words.
5. Dictionary of borrowed words.
6. Translation dictionaries.

Arabic lexicography has had a great influence on East - Iran, Turkey and Uzbek partly on both Indian peoples and European peoples.

The " At - tufa " also focuses on the question of harfun-auxiliary words. Uzbek words such as Dagi, taqi, yo'qsa, yo'q, but are said to be binding. The section reflecting on the Downloads gives an idea of ways to strengthen the meaning in general, and not just the taskid downloads. Compare: biy-biy (bek-bek); al-al; uk-uk.

The variety of forms of mn.h. in the Arabic language is most likely intended to convey the meaning more accurately. The graphic style of thinking of Muslims is also reflected in the category of numbers: elements of explicit morphology are manifested. The abstract style of thinking of native Uzbek speakers is reflected in the category of Uzbek numbers: elements of implicit morphology are manifested.

Language is anthropocentric by nature, therefore, reflecting the world, it always "looks" at it from the point of view of a person, which is the core of any phenomenon in language. Human mental activity, its most general manifestations affect the structure of languages, being the cause of similarities, but despite this, there are no absolute correspondences in different-structured languages. For, being the product of a long historical development, the structure of any language is deeply individual and idiomatic. However, the establishment of

certain correspondences of the structural categories of one language to the structural categories of another language and the identification of their relationships is quite possible.

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