

**A STUDY OF EDUCATIONAL WORDS ADOPTED FROM ARABIC TO UZBEKISTAN**

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**Annotation:** This article examines the process of formation of educational and pedagogical lexical units borrowed from Arabic into the Uzbek language, their semantic features, and their scope of usage in contemporary Uzbek. The study highlights the historical and etymological origins of commonly used words such as education (“ta’lim”), upbringing (“tarbiya”), enlightenment (“ma’rifat”), religious school (“madrasah”), teacher (“muallim”), etiquette (“adab”), knowledge (“ilm”) and morality (“axloq”) analyzes how these terms were strengthened and expanded in meaning within the Uzbek language under the influence of religious and cultural environment. The research demonstrates that Arabic-rooted pedagogical terms are still actively used in modern Uzbek and play a significant role in the development of national culture and spiritual values.

**Key words:** Arabic borrowings, education, upbringing, ma’rifat (enlightenment), teacher, madrasah, pedagogical terminology, lexical layer, spiritual heritage.

**Introduction:** Language is a complex social phenomenon that is inextricably linked to the national and spiritual wealth, historical memory and cultural development of each people. The Uzbek language has interacted with many languages and cultures in the process of its development. In particular, Arabic occupies a special place in the vocabulary of the Uzbek language. With the introduction of Islam to Central Asia in the 7th-8th centuries, Arabic was formed as the main language of science in religious, scientific, educational and administrative spheres. As a result, many Arabic words related to pedagogy, education, culture and moral qualities have deeply penetrated the Uzbek language and have become firmly established in the daily life of the people.

Issues of education have always played a key role in the development of human society. The great thinkers of the Middle Ages, such as Imam al-Bukhari, Imam Termizi, Burkhaniddin Zarnuji, Abu Nasr al-Farabi, Ibn Sina, Alisher Navoi, widely used Arabic pedagogical terms in their views on science and education. Over time, these words underwent phonetic, morphological and semantic changes and became a natural part of the Uzbek language. Today, words such as “ilm”, “ma’rifat”, “adab”, “akhloq”, “odab”, “muallim”, “maktab”, “ma’naviyat”, “jamaat”, “madrasa” carry an important meaning in the worldview and spiritual and cultural life of the Uzbek people.

In linguistics, the study of the Arabic lexical layer, in particular, educational appropriations, is necessary not only to shed light on historical and lexical processes, but also to understand the stages of the formation of national pedagogical thought. This study aims to analyze the sources of origin, meaning development, features of use in modern speech, and spiritual significance of educational terms adopted from Arabic into the Uzbek language. In this way, the aim is to show how important Arabic appropriations are in the formation of the Uzbek pedagogical language and the development of spiritual culture.

**Material and methods:** The role of the Arabic language in the formation of the lexical composition of the Uzbek language is incomparable. In particular, Arabic words related to education, spiritual and moral concepts have been absorbed into the consciousness of the people for centuries and are still actively used today. The main factor in this process was the introduction of Islam to Central Asia in the 7th-8th centuries. Along with Islam, the sciences of the Quran, hadith, jurisprudence, interpretation, logic, linguistics and philosophy also developed widely, as a result of which the Arabic language acquired the status of a scientific and educational language. Through this, many words with pedagogical, spiritual, educational content entered the Uzbek language, which, adapting to the internal system of the Uzbek language, began to exist independently.

Arabic borrowings were initially spread to society through religious and educational treatises, the madrasah educational system, the teachings of Sufism and scientific schools. As a result, terms such as “ilm”, “adab”, “ma’rifat”, “akhloq”, “tarbiya”, “muallim”, “madrasa”, “hikmat”, “odillik”, “iftikhor”, “ikhlos”, “niyat”, “murabbiy” have become important tools for shaping the spiritual environment of a person and society. Over time, these words have adapted to the phonetic laws of the Uzbek language. For example, the Arabic word “adab” has taken the form of “odab” in Uzbek, the word “muallim” has simplified in pronunciation and has become a lexical unit used alongside the meaning of “o’qittu”. Many words have also expanded semantically. For example, the word “ilm” originally meant only “knowledge”, but now also means “experience”, “wisdom”, “level”.

The issues of education and upbringing occupy a central place in the works of Eastern thinkers. Abu Nasr Al-Farabi considers science to be the main means of human perfection. Ibn Sina interprets upbringing as a process of harmonious physical and spiritual development of a person. Burhoniddin Zarnuji's work "Ta'limul Mutaallim" emphasizes the importance of respect between teacher and student, the etiquette of seeking knowledge, and patience. Alisher Navoi shows manners and ethics as the basis of social unity and perfection. The Arabic pedagogical terms used in the thoughts of these scholars played an important role in shaping the spiritual worldview of the Uzbek people.

Even today, educational and ethical words with Arabic roots are widely used in the Uzbek language. Therefore, Arabic borrowings are not just lexical units, but are an integral layer of the mentality, educational views, and spiritual life of the people. The main sources of this study were dictionaries containing lexical units related to education and upbringing, historical written sources, treatises on the traditions of madrasahs, and scientific works created on the pedagogical views of Eastern thinkers. The materials analyzed were “Explanatory Dictionary of the Uzbek Language”, “Arabic-Uzbek Dictionary”, “Ta’limul Mutaallim” by Burhoniddin Zarnuji, exhortative works by Alisher Navoi, as well as texts related to the heritage of Ibn Sina, Al-Farabi, and Ahmad Yassavi. In addition, textbooks and scientific articles reflecting modern pedagogical terminology were also used.

A number of methods of linguistic and pedagogical analysis were used in the research process. In particular, the etymological analysis method was used to identify the sources of origin of Arabic borrowings, restore the root form and determine their original meanings. The phonetic and morphological adaptation of words in the Uzbek language, as well as the semantic relationship of synonyms with Turkic roots with them, were studied using the historical-comparative method. The semantic analysis method served to reveal the process of expanding the meaning of words and enriching their content with spiritual and moral concepts. Corpus

analysis and text observation methods were used to determine the frequency of use of these words in modern Uzbek speech.

The results of the research are based on qualitative analysis methods, and quantitative statistical evaluation was not the main task of the research. However, the descriptive analysis of the obtained materials made it possible to scientifically confirm that Arabic borrowings occupy an important place in the pedagogical lexicon of the Uzbek language.

**Results and Discussions:** The results of the study show that the words related to education, which were adopted from Arabic into Uzbek, are firmly established in the Uzbek lexical system in terms of content and style, and are actively used to express not only religious and moral concepts, but also scientific terms in modern pedagogical processes. Based on the sources studied, it was determined that although the majority of these words were initially formed in a religious and scientific environment, over time their meaning expanded and they also adapted to the concept of secular education. As noted in the research process, words such as "science", "etiquette", "morality", "education", "enlightenment" constitute the main component of the spiritual and ideological system. These words not only increased the vocabulary of the Uzbek language, but also played an important role in defining the worldview of the people, educational values, and the criteria for human behavior in society. In particular, it can be observed that the semantic development of the concepts of "adab" and "akhloq" directly served as the main foundation for the formation of the Uzbek national educational model.

During the discussion, it became clear that the frequency of use of Arabic pedagogical terms in modern speech remains high. For example, in today's education system, these borrowings are actively used in such combinations as "spiritual lessons", "educational hours", "etiquette rules", "enlightenment events". This indicates that they are not only a historical-linguistic treasure, but also a practical-pedagogical tool.

Also, due to the complete phonetic and morphological adaptation, words with Arabic roots are often perceived as "own words" of the Uzbek language. In this case, they are naturally integrated into the language system, not competing with synonyms with Turkic roots, but enriching them in content. For example, the word "science" has become the word "bilim", and "adab" has become the form of "odob", acquiring a new semantic scope.

Thus, the learned words have a deep systemic significance in the pedagogical, spiritual and cultural layer of the Uzbek language. They serve as a linguistic bridge connecting the heritage of the past and the content of modern education. This indicates the need to evaluate Arabic borrowings not only as a linguistic phenomenon, but also as a stable element of the spiritual memory and cultural continuity of the people.

**Conclusion:** The above analysis shows that the words related to education, adopted from Arabic into Uzbek, play an important role in the formation of the spiritual and moral views, cultural heritage and pedagogical thinking of the Uzbek people. The widespread spread of Islamic civilization in Central Asia, the development of the madrasah tradition and the scientific heritage of Eastern thinkers led to the deep penetration of this lexical layer into the consciousness of the people. Arabic borrowings, having undergone phonetic, morphological and semantic adaptation processes, have become a natural component of the Uzbek language and have not lost their relevance today.

Arabic words related to education are used not only as an integral element of the terminological and scientific language, but also as basic concepts expressing the spiritual life of the people. Words such as "science", "etiquette", "morality", "education", "enlightenment" serve as the main spiritual criteria determining the development of the individual and society. Therefore, the

scientific study of this lexical layer, the analysis of their origin and modern features of use will allow us to understand the roots of Uzbek pedagogical thought and use them effectively.

Thus, the preservation and active use of educational words from Arabic in the Uzbek language is not only a linguistic process, but also a clear expression of the stability of the spiritual identity, historical memory and educational culture of the people.

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