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ЧЫГАРМАСЫНЫН ТИЛИНИН ГРАММАТИКАЛЫК ӨЗГӨЧӨЛҮКТӨРҮ**

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**ГРАММАТИЧЕСКИЕ ОСОБЕННОСТИ ЯЗЫКА ПРОИЗВЕДЕНИЯ РАБГУЗИ  
«КИССАС УЛЬ-АНБИЯ» («РАССКАЗЫ О ПРОРОКАХ»)**

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**GRAMMATICAL FEATURES OF THE LANGUAGE OF RABGUZI'S WORK  
«KISSAS UL-ANBIA» («STORIES ABOUT THE PROPHETS»)**

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Жазма эстеликтердин тилиндеги араб жана фарсы сөздөрү тилди байытууга, сөз байлыгын байытууга чоң салым кошот. Ошентип, актуалдуу маселелердин бири-өнүгүү динамикасын, лингвистикалык анализ аркылуу өзгөрүүлөрдү аныктоо, элдик мурас катары реликвия тилинин оош-кыйыштарын ачып берүү, азыркы тил менен, ошол эле тилдер-оригиналдар менен салыштыруу. Ушул максатта макалада орто кылымдардагы жазуунун эстелиги болгон рабгузи эстелигинин "киссас-уль-анбия" тилиндеги араб жана фарсы сөздөрүнө талдоо жүргүзүлгөн. Араб, перс сөздөрү тилибиздеги өзгөрүүнүн мүнөзү катары тыбыштык, инсандык, семантикалык жактан ар кандай мүнөзгө ээ болгон. Үн өзгөрүүлөрү жана үн дал келүүлөрү алардын өнүгүү жолун чагылдырат. Үн, иштиктүү өзгөчөлүктөрү, лексикалык лексиканын курамы, структура боюнча сунуштарды изилдөө эстеликке мүнөздүү тил системасы менен аныкталат. Орто кылымдарга кирген араб, перс сөздөрү азыркы тилибиздеги араб, перс сөздөрүнөн алда канча көп болгон. Көптөгөн араб, перс сөздөрү, анын ичинде диний сөздөр тилдин колдонулушунан келип чыккан жана азыр бир катар сөздөр биздин тилге ушунчалык сиңип, калыптангандыктан, араб жана перс сөздөрүнүн көбүн түпкү казак сөздөрүнөн айырмалоо кыйын. Байыркы-казак адабий тилинде араб жана перс сөздөрүнүн кеңири колдонулганына карабастан, ал кеңири аймакты ээлеген, жазма чыгармаларды окуй алган түрк элдерине түшүнүктүү тил болгон.

**Негизги сөздөр:** насыя сөздөрү, лексика, мааниси, диний сөздөр, үн, курамы, лексика.

Арабские и персидские слова на языке письменных памятников вносят большой вклад в обогащение языка, в обогащение словарного запаса. Таким образом, одной из актуальных проблем является выявление динамики развития, изменения путем лингвистического анализа, раскрытия тонкостей языка реликвий как народного достояния, сопоставления с современным языком, с теми же языками-оригиналами. С этой целью в статье проведен анализ арабских и персидских слов на языке памятника Рабгузи «Киссас-уль-Анбия», который является памятником письменности средневековья. Арабские, персидские слова, как характер изменения в нашем языке, имели различный характер в звуковом, личностном, смысловом отношении. Звуковые изменения и звуковые совпадения отражают путь их развития. Звуковые, конструктивные особенности, состав лексического словарного запаса, изучения предложения по строению определяется характерной для памятника языковой системой. Арабские, персидские слова, вошедшие в Средние века, были намного больше, чем арабские, персидские слова в нашем современном языке. Многие арабские, персидские сло-

ва, в том числе религиозные, вышли из языкового употребления, и теперь ряд слов настолько ассимилирован и сформирован в нашем языке, что трудно отличить большинство арабских и персидских слов от коренных казахских слов. Несмотря на широкое использование арабских и персидских слов в древне-казахском литературном языке, он был языком, понятным тюркским народам, занимавшим обширную территорию, умел читать письменные произведения.

**Ключевые слова:** заимствованные слова, словарный запас, значение, религиозные слова, звук, состав, лексика.

Arabic and Persian words in the language of written monuments make a great contribution to the enrichment of the language, to the enrichment of the vocabulary. Thus, one of the urgent problems is to identify the dynamics of development, changes through linguistic analysis, disclosure of the subtleties of the language of relics as a national treasure, comparison with the modern language, with the same original languages. To this end, the article analyzes Arabic and Persian words in the language of the Rabguzi monument "Kissas-ul-Anbia", which is a monument of medieval writing. Arabic and Persian words, as the nature of the change in our language, had a different character in terms of sound, personality, and meaning. Sound changes and sound coincidences reflect the path of their development. Sound, design features, the composition of the lexical vocabulary, the study of the sentence structure is determined by the language system characteristic of the monument. Arabic, Persian words that entered the Middle Ages were much more than Arabic, Persian words in our modern language. Many Arabic and Persian words, including religious ones, have fallen out of linguistic use, and now a number of words are so assimilated and formed in our language that it is difficult to distinguish most Arabic and Persian words from indigenous Kazakh words. Despite the widespread use of Arabic and Persian words in the ancient Kazakh literary language, it was a language understandable to the Turkic peoples who occupied a vast territory, and was able to read written works.

**Key words:** borrowed words, vocabulary, meaning, religious words, sound, composition, vocabulary.

In Turkic languages, including Kazakh, morphological features, in particular lexical meaning and syntactic features, serve as the basis for dividing words into Word classes. Indeed, in the "Kissas ul-Anbiya", written with amazing examples of the national language, there are full meanings (nouns, adjectives, numerals, pronouns, verbs, adverbs), interjections (declensions, conjunctions, demos), modal words. Below we will pay attention to them [1, 87].

The lexical and grammatical meanings of fully

meaningful words vary depending on their place and role in the text. The history of words related to nouns in the modern Kazakh language lies further. They evolved with time due to the change of society and according to the internal possibilities of language. This can be traced by analyzing the linguistic features of the monuments of antiquity.

In the lexical composition of the work in question, only 3067 lexemes related to nouns are used, of which 2517 are common nouns and 550 are proper nouns. Of the total 2,517 nouns, 2,252 are roots, 265 are derivatives, 402 of the 550 onomastic terms are anthroponyms, 83 are toponyms, 33 are astronomical names, 19 are zoonyms, and 13 are Idol names [2].

The nouns used in the work can be semantically classified as follows:

Common names: thumb (121v1) - "thumb, finger", thumb (63v1) - "writing", etc.

Proper names in the work are divided into the following groups: 1) anthroponyms: Ātika (184v1) - "sister of the Prophet"; 2) toponyms: Baghdad (176r2), Khitai (68v2); 3) astronomical names: Kōrūd (66v7) - "Mars"; 4) zoonyms: Burak (5v10) - "Pyrak, the Flying Horse that raised the Prophet Muhammad to heaven".

The adjective reflects the properties and signs of an object from different angles. These signs can be directly related to people, as well as living and inanimate objects of the environment. According to these signs, among the adjectives found on the monument, the following groups should be distinguished: a) adjectives denoting the color and shade of an object: Urun (6r3) - "white"; b) adjectives denoting the properties of an object: stream (39r8) - "bad"; b) adjectives denoting the type, volume of an object: adij (5r21) - "great", yassy (18v12) - "flat"; C) adjectives denoting the state of an object: ysig (68v8) - "warm", özlüg (13r5) - "beautiful, beautiful"; d) adjectives denoting the taste and aroma of an object: açığ (6R4) - "bitter", süçüg (88r21) - "sweet"; e) adjectives denoting the smell of an object: Anbar (12v14) - "fragrant".

Of the 521 adjectives found in the work, 258 are derivatives and 253 are root lexemes [3].

The system of numeral names in Turkic and other languages was gradually formed and transformed. This can be seen on the example of the language of ancient written monuments. Several types of numeral names were used in these written monuments. The vocabulary of the work contains 169 lexemes related to numbers, of which 143 are derivatives and 26 are roots. The following types of numeral names are used in the monument, divided by semantic properties and grammatical features:

1. Countable nouns: ten (7v14) - "ten", sakiz //sakiz (13v10) - "eight".

2. Ordinal nouns: üçünç//üçünç (13v1) - "third", türtünç//türtünç (13v3) - "fourth", ten yetenç (241v19) - "seventeenth", ikindük (21r12) - "second".

3. Collective nouns: altagu (86v18) - "six", onagu (63r4) - "her", beshagu (130v12) - "five".

4. Group number names: six (118r5) - "six", two-two (110v2) - "two-two".

5. Predictive nouns: one-Ikki (196b2) "one-hesitant".

6. Fractional nouns: üç ulüşdm one (19v2) - "one third of the share", üçdm one (166r5) - "one fortieth", üç yarım (142r3) - "three and a half".

7. Numerical concepts: diram (128r18) - "dirham", yığaç (8r18) - "9 km", böläk (19r8) - "part", ASG (52v5) - "century"

Pronouns are used instead of nouns, sometimes instead of other word classes, and indicate the presence of a characteristic feature of the subject. The pronoun expresses objectivity or its specificity not everywhere, but only in context. In this sense, pronouns do not have a specific meaning, despite being considered a separate word class. The exact meaning of pronouns and which word class it is used instead is determined by the context.

Pronouns are subjective-objective instructive words, the meanings of which are too general, have different specific meanings depending on the purpose of use in the context. They are words that are internally divided into two complex parts, substantive and attributive, in connection with which there is no common form of transformation for all and their syntactic function is diverse.

It determines the structure of the sentence, can indicate the meanings of the words from which the sentence is formed. Given that verbs and nouns predominate among the word classes, we see that the study of the verb is of great importance. From the semantic side, verbs are words that express in the language a movement, process, various changes, phenomena.

Adverbs in Turkic languages are an independent class of words that differ lexico-semantic, morphologically from other word classes. Most of these adverbs are formed from nouns, partly from verbs. In addition, the composition of lexemes related to adverbs was enriched and supplemented by words from other languages. In this case, it should be noted that of the 52 adverbs used in the language "Kissas ul-Anbiya", 33 are Turkic, 11 are Persian, and 8 are arabic lexical units. There are several groups of them in the monuments according to their semantic properties: 1) adverbs of critical action: akru (231v6) - "gently", tuk (27r2) - "quickly, quickly"; 2) adverbs of the season: kedzin (52v4) - "after", ashnu (8v5) - "early"; 3) adverbs of quantity: Okus (13r6) - "more", Kam (152v9) - "less", bisyar (219b9) - "multi - digit", most (20r1) - "most", UTA (80b16) - "very".

Auxiliary words do not carry a lexical meaning, reflect the grammatical meaning of the lexeme, do not have a system of morphological changes and word-forming properties, are not used as members of a sentence. They show relationships such as linking words and sentences, loading additional meaning into them, subordinating words to each other [4, 97].

Although interjections do not have the full meaning of words, they have a grammatical meaning inherent in the function performed.

Depending on the different grammatical meanings expressed by interjections and the function they play in sentences, they are divided into conjunctions, declensions and suffixes [7, 98].

Interjections in Turkic languages were originally formed from independent parts of speech. But this process took a long time. Such words were initially used both literally and later as auxiliary words [5].

üçün - "to" (7v5), Taba (6r9) - "to the side"; bashyda // bashyda - "at the beginning" (69r2), Ichida / ichindaa - "inside, between" (6v19); Burun (90r4) - "before", Beru - "since then" (9r14); other - "other" (8v14), less (10v14) - "other".

As can be seen from written sources, the conjunctions used in modern Turkic languages at different stages of development are often borrowed from Iranian and Arabic languages, and the beginning of their active use dates back to the XIII-XIV centuries. Therefore, in the language of the monument there are interjections associated with both Indigenous Turkic and non-native words, and they can be divided into two groups:

1) equal conjunctions. According to their function and meaning, these conjunctions, in turn, are divided into the following groups: a) connecting conjunctions: Taki // DA - "again" (5r2), Yema - "again" (9r12); B) connecting conjunctions: jahud - "what, or" (52v14), BA'zy - "some, bagzy" (31v18); C) resistive conjunctions Amma - "but" (7v4), valekin - "probably" (36r22); d) negative conjunctions: n - "no" (9v1).

2) subordinate conjunctions: Kim (6v7) - "who", Agar - "if" (6v2), tep (12r18).

Sponsored interjections used in monuments that appeared in the XIII-XIV centuries have a number of features depending on their form expression, use and semantic properties. From this point of view, in the work, the sponsored interjection is intended for loads with additional meaning of certain parts or their parts, in total, 5 Sponsored are used. In the language of the work used: - Mu / Mu // - us// - Mi (153v13), -La // - La (22r18), -henna / - guilt // - Gina / - Gina (19r18), -bullet / - PC (6v6), -ma // ma (5v16).

One of the most important conditions for a clear, deep understanding of the general modal phenomenon, especially the commonality, correlation, difference of lexical, grammatical and modal meanings, is to identify, as far as possible, the ways of origin and development of modal words in our language. The problem of determining their morphological structure requires some degree of etymological study. Some of what we call modal words in our modern language are actually words of foreign origin, extraneous phenomena, or transferred from other classes of words during the development of the language.

The group of modal words in the languages of the Central Asian Turkic peoples has some features of its own,

unlike the rest of the other Turkic languages. this is because some of the modal words that are now used in the languages of this group came from Arabic and Iranian [6, 57].

Modal words belong to a whole thought or part of it and are characterized by an invariable form, are not used as a member of speech, do not enter into syntactic relations with Word classes. There are 9 modal words on the monument: Magar - "maybe" (27r14), Balki - "Balki" (191v20), bar - "there is" (11v9), Yok - "no" (7v5), Kerak - "should" (8v21), kashki - "if" (23r2), shayat - "maybe" (128v3), Illa - "but, except" (37v2).

Words belonging to the Union word class are used not only for the purpose of expressing the mood and feelings of a person, but also for the purpose of commanding someone else, hinting or calling, driving, protecting livestock, domestic animals. Although unions are used in a sentence for a specific purpose, firstly, they cannot stand alone in themselves and express lexical meaning, have no specific conceptual meaning, and secondly, they do not enter into grammatical connection with other words within the sentence. But it will have to do with the general idea that is expressed in the sentence [8].

There are very few union words used in the monument, they serve to express the feelings and mood of a person. The 6 unions found in the work Express the meaning of the speaker's attention, invitation, attention to the listener: Hey (5v20), ya (19r9), Hai (81v5). There is another group of unions in the work that express the excitement, sadness, surprise and confusion of the speaker: āh (70r4), Wai (124v9), ya (245r1). [7, 56].

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