

ARABIC BORROWINGS IN THE CONTEXT OF CROSS-CULTURAL COMMUNICATION**Rakhimov Fakhriddin Kurbonovich**

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Abstract: In contemporary linguistics, a new linguocultural paradigm—cross-cultural analysis – has been increasingly established. While intercultural communication influences the communicative process as a whole and shapes its dynamics in either positive or negative ways, cross-cultural communication facilitates specific forms of interaction between peoples, conditioned by ethnocultural values and norms. These interactions result in significant transformations across various spheres of society, including the linguistic system. Consequently, cross-cultural analysis provides a productive framework for examining language change as a reflection of cultural interaction and adaptation.

Keywords: borrowings, cross-cultural analysis, intercultural communication, donor language, recipient language, modern Uzbek language.

Introduction. The cross-cultural approach in linguistics is aimed at investigating the conditions and sociocultural environments in which a language system and its structure exist and develop. From this perspective, lexical borrowing represents one of the most illustrative and productive processes. Whereas earlier descriptions of foreign lexical units primarily focused on their systemic and structural properties, contemporary linguistic research increasingly emphasizes the linguocultural dimensions of borrowed words.

Typically, the analytical process begins with an examination of the linguocultural context of the donor language, followed by an analysis of the linguocultural characteristics of the recipient language, after which the results are subjected to comparative evaluation. In this way, traditional contrastive analysis is enriched with linguocultural components. New approaches to the study of modern language contact phenomena have led to the formation of a cross-cultural methodology. This methodology interprets a foreign lexical unit not as a static element confined to a single language system, but as a dynamic phenomenon that “passes” through different cultures and becomes enriched with new cultural connotations in the process.

This approach is also applicable to Arabic lexical borrowings. Arabic and Persian-Tajik lexical units that remain actively used in modern Uzbek belong to a historical and traditional type of lexical borrowing, as every language develops and maintains its own borrowing traditions.

In contemporary linguistics, cross-cultural analysis is increasingly recognized as a significant linguocultural paradigm. While intercultural communication exerts a general influence on communicative interaction, cross-cultural communication generates specific models of interethnic relations shaped by ethnocultural values and norms. This process leads to substantial changes in various domains of society, particularly within the linguistic system. Language, as an integral component of culture, reflects distinctive features of national mentality and serves as a means of perceiving reality through the interpretation of cultural codes [1, 3].

In contemporary linguistics, cross-cultural analysis is increasingly gaining significance as a new linguocultural paradigm. While intercultural communication exerts a general influence on communicative interaction, cross-cultural communication gives rise to a specific model of interethnic relations shaped by ethnocultural values and norms. This process leads to substantial transformations across various spheres of society, particularly within the linguistic system. This is because language constitutes an integral part of culture, reflecting distinctive features of

national mentality and enabling the perception of reality through the interpretation of cultural codes.

The significance of the cross-cultural communication process is extremely high; however, an even more crucial aspect lies in ensuring its harmonious and creative development, thereby preserving cultural diversity and fostering mutual enrichment under conditions of globalization [2, 55-59]. In linguistics, the cross-cultural approach focuses on examining the environment in which a language system and its structure exist and develop. In this regard, lexical borrowing represents the most illustrative and evident example.

Previously, foreign language units were primarily described from the perspective of their adaptation to the linguistic system. Today, however, their linguocultural aspects are becoming increasingly relevant. Research typically begins with the linguocultural context of the donor language and proceeds by analyzing the functional and semantic changes that occur as the borrowed units integrate into the recipient language environment. According to Y.O.Gusakova, the cross-cultural methodology allows for the study of foreign language elements not as fixed units within a particular language, but as phenomena that traverse various cultures and are enriched with new connotations in the process.

The theoretical foundation of this study is based on research dedicated to lexical borrowings, in particular, studies of Arabic borrowings in the Russian language (L.P.Krysin, M.A.Fomina, G.A.Khaburgayev), as well as studies of Arabic borrowings in the Uzbek language (G.Abdurahmonov, M.Abdullayeva, D.Mirzayeva, A.Hidayatov, H.Mahmudov, D.Hasanova). However, although numerous studies exist in Russian linguistics regarding the methodology of cross-cultural analysis (A.Vezhbitskaya, M.B.Bergelson, Y.O.Gusakova, N.E.Dalyan, V.N.Teliya), this approach has not yet been comprehensively applied to research on the Uzbek language at a scientific level.

Research Aim and Methods. The aim of this study is to develop and describe a cross-cultural analysis methodology for Arabic lexical borrowings assimilated into the Uzbek language. The research employs a descriptive method, including techniques of comparison, generalization, and typologization; componential analysis, used to identify changes in the semantic structure of lexical units; contrastive-semantic analysis, applied to compare borrowings with their source language equivalents; and contextual analysis, utilized to examine the functioning of Arabic borrowings within the Uzbek language. The research material comprises contemporary mass media texts and lexicographic sources.

Research Results and Discussion. The contemporary world is characterized by the expansion and deepening of international contacts across economic, political, social, and cultural spheres. This development necessitates the study of issues related to intercultural and cross-cultural communication. In the process of cross-cultural interaction, the exchange of ideas, values, and norms occurs between different cultures. Within the context of cultural diversity, each element of this process should be evaluated from the perspective of the unique characteristics of the national cultures involved.

Language, as a product of cultural perception, plays a significant role in the process of lexical borrowings. One of the key features of the successful assimilation of Arabic borrowings in Russian is their ideographic stratification. In this process, borrowed words retain their general thematic orientation while acquiring unique semantic and cultural interpretations in the recipient language.

Cross-cultural analysis focuses on the semantic interpretation of culturally significant words, demonstrating that profound cultural differences may underlie seemingly direct translation equivalents. The semantic adaptation of borrowings occurs through the alignment of the etymon's semantic structure with the system of the recipient language. At the turn of the 20th–21st centuries, this process intensified under conditions of linguistic instability and the influence of socio-cultural factors.

Among Arabic borrowings in Uzbek, the most substantial group pertains to religion, education, and culture. During the process of semantic adaptation in Uzbek, these borrowings underwent specific changes in meaning, which can be categorized as follows:

- a) semantic narrowing;
- b) semantic broadening;
- c) semantic neutralization.

Semantic Broadening refers to the process in which a word retains its original etymological meaning while expanding its semantic scope and acquiring additional new meanings. This phenomenon is particularly active in the adaptation of Arabic borrowings into Uzbek and is closely linked with the internal development of the language as well as extralinguistic factors.

For example, the lexeme **kitob** (كتاب) in Arabic originally denoted “written text” or “manuscript.” In Uzbek, its semantic range has expanded, and it now functions as a general term referring to any printed or published work (e.g., *darslik kitob* – textbook, *badiiy kitob* – literary book).

The word **maktab** (مكتب) in Arabic originally meant “place for writing” or “office.” In Uzbek, its meaning has broadened semantically to denote an institution where education and upbringing take place, becoming a core lexical unit in this sense (*maktabga borish* – going to school, *maktab darsi* – school lesson).

The lexeme **savod** (سواد) in Arabic was associated with concrete meanings such as “black color” or “shade.” In Uzbek, it has abstracted into a socio-cultural concept denoting the ability to read and write (*savod chiqarish* – to achieve literacy, *savodli inson* – literate person).

The word **fikr** (فكر) in Arabic primarily conveyed the idea of “thinking” or the “process of reflection.” In Uzbek, its semantic field has expanded to include notions such as “idea,” “opinion,” “reflection,” and “point of view” (*fikr bildirish* – to express an opinion, *fikr almashish* – to exchange ideas).

The lexeme **ilm** (علم) in Arabic referred generally to “knowledge.” In Uzbek, its meaning has broadened, encompassing systematic, theoretical, and academic knowledge, and it is actively used in this sense (*ilm o'rganish* – acquiring knowledge, *ilm dargohi* – center of learning).

Furthermore, the word **mujohid** (المجاهد), originally denoting “one who struggles for faith or a sacred cause, a participant in jihad,” in Uzbek is often interpreted as “a person fighting in the way of God” [3, 629]. In contrast, in Arab culture, it denotes not only an armed fighter but also a person demonstrating religious and moral dedication.

In the development of the Uzbek language, the linguistic influence of other peoples is particularly evident at the lexical level. Notably, the socio-political changes of the 1990s significantly affected the language and its vocabulary. As a result, the status of certain borrowed words from specific languages declined, and their usage diminished. In their place, Arabic-origin words, which had previously become historicisms or archaisms, began to be used again.

Examples include: **viloyat** (ولاية) – province, **majlis** (مجلس) – council, **muallif** (مؤلف) – author, **noshir** (ناشر) – publisher, **noib** (نائب) – deputy, **fuqaro** (فقرار) – citizen, **muxtor** (مختار) – head of local administration, **nohiya** (نحاية) – district, **muassis** (مؤسس) – founder, **tijorat** (تجارة) – trade, **shirkat** (شركة) – company, **hokim** (حاكم) – ruler, **vazir** (وزير) – minister, and others [4, 339].

Overall, the phenomenon of semantic expansion observed in Arabic borrowings has significantly broadened their functional potential in the Uzbek language, facilitating the deep integration of these lexical units into the language system. This process plays an important role in the historical development of the Uzbek language, its cultural and intellectual exchanges, and the enrichment of conceptual thinking.

Arabic borrowings constitute one of the key factors in shaping the lexical richness of the Uzbek language. Historical sources indicate that linguistic contacts with Arabic intensified after the adoption of Islam, resulting in the gradual incorporation of hundreds of lexical units of Arabic origin into Uzbek at various historical stages. These borrowings were primarily used in religious, scientific, administrative, legal, and cultural domains, and over time, most of them underwent significant semantic changes.

The semantic transformations observed in Arabic borrowings are closely linked to the internal developmental patterns of the language, socio-political factors, religious influences, and the cultural environment. At the same time, these changes manifest as the adaptation of lexical units to new communicative needs.

Analyses show that although most Arabic borrowings have been fully assimilated into Uzbek phonologically and morphologically, their semantic adaptation represents a more complex process. Specifically, these units are reinterpreted in new speech and cultural contexts, and in many cases, occupy a distinct semantic position within the system of synonymous relations. This phenomenon demonstrates that Arabic borrowings in Uzbek form not only a passive lexical layer but also an actively used lexical stratum in contemporary discourse.

Conclusion. The increasing interest in Eastern philosophy and culture has led to the heightened activity of Arabic and, more broadly, Eastern borrowings in contemporary Russian. This process is clearly reflected in their semantic, connotative, and pragmatic dynamics.

The etymological meaning of Arabic borrowings changes in Russian under the influence of social relations and prevailing ideological views. These changes are primarily determined by extralinguistic factors. Connotative-pragmatic components are manifested in the implicational and emotional layers of lexical units, with pragmatic components associated with implicational semantics being particularly dominant.

Such transformations reflect the perception of Arabic borrowings in contemporary Russian and express the language community's attitude toward current socio-political realities. In this way, Arabic borrowings actively enter the conceptual sphere of modern Russian, often acquiring a negative evaluative connotation.

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