

STUDY OF FOOD NAMES IN ARABIC LINGUISTICS

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Abstract *In this article, the names of food in Uzbek linguistics are specially studied on the example of some regions. For example, in Uzbek linguistics, M. Khudayarova's research on the topic "Linguistic analysis of food names in Uzbek language (based on the materials of Karakalpak region) names of food in the Karakalpak language are given and their lexical-semantic, structural and derivational features are highlighted. Linguistic features of food names in the Uzbek language are also covered in some articles*

Keywords: *Arabic linguistics, monographic aspect, fruit and vegetables, food names.*

In Uzbek linguistics, food names are studied in a monographic aspect. In particular, in the research work of M. Khudayarova on the topic "Linguistic analysis of food names in the Uzbek language (based on the materials of the region of Karakalpakstan), food names in the Karakalpak language were analyzed. In this dissertation, a linguistic analysis of the names of dishes in the dialects of the Uzbek people living in the territory of Karakalpakstan was carried out. In particular, food names are classified thematically, ancient variants of food names in Uzbek dialects of Karakalpakstan are identified and analyzed. The creation of food names, ways of getting rich, similarities and differences with the names of food in the Karakalpak, Kazakh, and Turkmen languages were comparatively studied, as well as related to various folk rituals in the life of the Uzbek people living in the territory of Karakalpakstan. Linguistic features of food names are revealed.

In N.Ikromova's research, food names found in the Tashkent dialect were analyzed. In Uzbek linguistics, there are studies devoted to the study of the linguistic and linguopoetic features of food names used in literary texts. For example, T. Togayev's article entitled "Food names in the language of Alisher Navoi's works" classified food names used in literary works, analyzed their lexical-semantic features, and compared the historical and current situations of food names in the Uzbek language. The author Alisher Navoi initially divided the food names used in his works into the following two lexical-semantic groups: I. Food names named according to the products they are made from. II. Names of sweets and confectionery products.

He divided the first group of food names into five more groups based on the type of products the food is made of and the purpose of the ceremony:

1. Names of food made from flour or dough.
2. Names of dishes prepared from grain products.
3. Names of food made from meat and fat.
4. Names of dairy products and food prepared from them.
5. Names of dishes prepared from mixed ingredients.

Main part: The following Arabic food names used in the works of A.Navoi are listed in the article: halim, kurs, kursi kyr, asal, shahd, fatir, halwa, taranjabin, sikanjabin, etc.

The author explained the name of Basic food after adopting it from the following Arabic found in the works of A.Navoi. The fact that this word means a loaf of bread, but it is used by the poet in the sense of bread, is based on the example of the sentence "I saw two murder courses in the eyes of Ibriq" in his work "Nasayim ul-Muhabbat".

The article also analyzes the word fatir/patir, which was adopted into the Uzbek language from Arabic.

Uzbek, Persian-Tajik, Russian, Arabic, and Uyghur food names are included in the Uzbek language food microfield. This situation shows that the names of various national dishes have been absorbed into the vocabulary of the Uzbek language. In the lexicon of the Uzbek language, the meeting of the names of the dishes of different nations is related to various factors, such as the cultural and economic relations of the nations, the fact that they lived in the same place or in close proximity to each other, and they worked together in cooperation.

In the Uzbek food microfield, the following Arabic food names are observed: patir(bread), kebab, holva, jam.

Arabic food names meaning sweets are also observed in Uzbek. For example, the word halwa also means a type of dessert. This word means the name of types of holva prepared with different ingredients, such as magiz holva, cucumber holva, walnut holva, sesame holva, chocolate holva. The sources also list the names of types of holva such as "Lavz", "Toy", "Sovunak".

The name of another dessert is jam, and this word is also borrowed from the Rab language. Jam refers to a type of dessert made by adding sugar from fruits. Depending on the type of fruit it is made from, there are names that mean such types of jam as cherry jam, quince jam, fig jam, apple jam, grape jam, plum jam, strawberry jam.

Somsa is another dish that has been adopted into the Uzbek literary language from the Persian-Tajik language. Somsa is a type of dough. In Uzbek cuisine, somsa is mainly prepared by closing the oven. Nowadays, it is also cooked in gas ovens. To prepare any kind of somsa, dough is made from wheat flour and jild is made. For some types of somsa, where meat is used, a raised dough is prepared, and sometimes it is not raised. depending on the ingredients of somsa, there are different types of somsa, such as farmu somsa, meat somsa, leafy somsa, blue somsa, pumpkin somsa, mint somsa, potato somsa.

In conclusion, it can be said that walima is one of the Islamic ceremonies that should be carried out without heresy and extravagance. Unfortunately, today there are cases where the true essence of this holy ceremony is neglected. Some imitated others and turned Walima into a feast of sins. How can one hope for blessings and happiness after such an un-Islamic and inhuman wedding?! However, Allah Almighty has clearly stated in the Holy Qur'an that He bestows blessings and happiness on those who obey Him, and He will punish those who indulge in sins. This is the main reason for divorces in young families. They are unhappy because they are caught up in fleeting desires, not paying attention to the real essence. In order to eliminate such evil in the society, it is necessary to give proper education to the youth. After all, knowledge and good education are torches that illuminate the path of humanity.

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