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DEVELOPMENT OF ARABIC LINGUISTICS

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The beginning of the Arab tradition dates back to the 7th-8th centuries, when, as a result of extensive conquests carried out under the banner of a new religion - Islam, the Arab Caliphate was formed with a center in Baghdad, which included, in addition to Arabia itself, several territories of Western Asia, North Africa, and the Iberian peninsula. Like the empire created at one time by Alexander the Great, the Caliphate quickly disintegrated into several independent and semi-independent dominions, in which the state religion was Islam, and Arabic in its classical form, enshrined in the Koran and very different from the many, was the official, business and scientific language. living dialects.

Thus - as was the case in the Hellenistic world - the need arose, firstly, to teach the Arabic language to numerous «native» peoples, secondly, to protect the "purity" of the classical language from the influence of the latter languages, and thirdly, to protect it from the influence of Arabic dialects, finally, fourthly, to explain those passages of the Koran that were already obscure. Naturally, when addressing the study of linguistic problems, Arab scholars used the achievements of the Indian and Greek traditions, with which they were quite familiar.

Descriptions of certain grammatical phenomena of the Arabic language date back to the 7th century. In the first half of the VIII century. in Basra and Kufa, two cities located in the basin of the Tigris and Euphrates rivers, grammar schools rival each other arose. The founder of the first is considered Isa ibn Umar al-Sakafi, the second - Abu Jafar Muhammad ar-Ruasi. Later, the Baghdad school (first half of the 10th century) was formed, the most important representative of which was Ibn Jinni, and the Andalusian school (11th – 13th centuries), among whose representatives Muhammad ibn Malik and Ibn Sida were named.

After the conquest of Baghdad by the Mongols and the gradual ousting of the Arabs

from Spain, the center of Arab science moved to Egypt and Syria, but here commentatorial and popularizing activities come to the fore.

Of the philosophical problems associated with language, Arab scholars were concerned with the question of its origin, on which three main points of view were outlined:

- 1) the language was communicated by God to Adam;
- 2) the language arose due to an agreement between the elders-patriarchs - the ancestors of the human race;
- 3) the language was communicated by God to Adam in the main parts, but further, it is developed by people.

In the field of grammar, historians of linguistics call, first of all, created by the end of the VIII century. the treatise «Al-Kitab» («Book»), the author of which was Sibaveykhi (full name Abu-Bishr Amr ibn Usman ibn Kanbar al-Basri), which belonged to the Basrii school and reflected the result of the work of previous generations of scientists, among which his teachers are distinguished - al-Khaliya ibn Ahmed. Sibaveikha's work

contains detailed formulations on grammatical problems, illustrated with examples from the Koran and ancient poetry. However, precisely because of its completeness and vastness, Sibaveikha's book was rather a scholarly work for specialists, which led to the appearance of several revisions and compilations that varied and popularized its provisions to one degree or another.

The main aspects of the analysis of language in the Arab tradition were the doctrine of inflection, the doctrine of word formation and related phonetic processes, and the doctrine of the articulation of sounds and their positional differences. In the classification of parts of speech, the Arabs mainly followed Aristotle, distinguishing between names, verbs, and particles. They clearly distinguished the concept of a three-consonant root-specific to Semitic languages, considered the phenomena of affixation and internal inflection, which subsequently influenced the concepts of European scientists, including the founder of comparative historical linguistics, F. Bopp. Attracted the attention of Arab scholars and such moments as an analogy, the influence of the frequency of the use of words on their composition, etc.

As for syntax, it is usually indicated that, although, on the one hand, it was developed relatively less than other aspects of grammar, along with this, it was in the Arabic tradition that the most developed syntactic concept existed. At the same time, the subject of syntax is somewhat different from that familiar to Europeans, since the study of word endings was also attributed to it, while morphology was concerned with the root with vowels. The main theme of the syntactic research of Arab scholars was the use of certain grammatical forms (cases, moods, etc.) in the sentence.

In the field of phonetics, they point out the fact that, unlike representatives of ancient linguistics, Arab grammarians made a clear distinction between letter and sound, pointing out the inconsistency between spelling and pronunciation. The unit of analysis for them was primarily consonants, as well as long vowels, while short vowels were not distinguished as special entities. The very description of sounds was based mainly on the physiological principle (that is, based on articulation), although to a certain extent, the acoustic characteristics were also taken into account. There were different sounds with a voice and without a voice, lingering and non-prolonged, closed and open, as well as - according to the degree of elevation of the tongue – «raised» and «not raised» sounds. Sibaveikhi himself distinguished six places of formation of sounds and gave a classification by them; Later grammarians proposed several fairly accurate characteristics of the articulations of individual sounds, and also described their combinatorial changes. A unit such as a syllable, formed from one or less often two consonants by introducing a vowel, which was not always clearly delineated from a syllable, also stood out in the Arab tradition.

Attention was also paid to such a characteristic moment for the Arabic language as the presence of significant dialectal differences in it. So, important dialectological information was contained in the work of one of the largest representatives of the Kufa school al-Kissai – «Treatise on grammatical errors in the speech of the common people».

In the field of lexicology, a special role was played by the work of the above-mentioned Baghdad scholar Ibn Jinni «Features of the Arabic language», where, along with proper grammatical problems, such problems as the connection between word and meaning, the use of words, etc. were also

called, «Arabs' Legends about Their Speech», «A Brief Essay on the Lexicon», which deal with questions about the vocabulary volume of the Arabic language, the classification of vocabulary by using, primordial and borrowed vocabulary, the relationship of the designated and denoting, polysemy, homonymy, synonymy, etc.

Considering the Arabic linguistic tradition, it is often emphasized that its greatest achievements lie in the field of lexicography. Its representatives have collected a huge amount of vocabulary presented in various types of dictionaries. One of the founders of Arabic lexicography is considered a representative of the Basrian school, the teacher of Sibaveyhi Khalil al-Farahidi (718–791). Other scholars were involved in vocabulary work, and the most famous was a dictionary compiled by a Persian by birth, a native of Shiraz al-Firuzabadi (1329-1414) and called «Kamus» («Ocean»). It gained such popularity that this word later became the name of any dictionary.

Setting themselves the goal of showing the richness of their language, the Arab lexicographers selected many synonyms for their words (500 for the word «sword», 1000 for the word «camel»). At the same time, it was noted that medieval Arabic dictionaries do not always correspond to modern lexicographic concepts: dialectological and historical perspectives were often ignored, a distinction was not always made between generally accepted words and poetic neologisms of some individual authors, clarity and consistency in the very presence of the material was not immediately established. Only after the dictionaries of al-Jauhari and al-Gherawi was the alphabetical principle of presenting material according to the last letter of the root established, due to the direction of writing from right to left.

As for the problem of the norm, it recognized what was recorded in the Koran. If it was necessary to supplement it (for example, in the absence of certain words or individual forms), grammarians were guided by the speech of the representatives of the «purest» (that is, close to the Koran) language, which was considered representatives of the nomadic (Bedouin) tribes, since they are less had to come into contact with the languages of other peoples. It was also allowed to construct separate forms of words by analogy, although here, as in the ancient tradition, there were disputes between analogists and anomalies. There was also a compromise version presented by Ibn Jinn, which allowed both methods but assigned the primary role to the speech usage of trustworthy informants.

As for the other languages with which the Arab scholars came into contact, although to one degree or another they could study, they were not considered a truly worthy object of study. Nor were there any serious attempts to consider them from a comparative perspective. The idea of the historical development of language in the proper sense of the word also remained alien to Arabic linguistics. It was believed that since the Qur'an was not created, but existed forever, the language in which it was written is also ancient and cannot change. Of course, it was impossible not to notice that, nevertheless, the language is changing, but these changes (as in other traditions) were interpreted exclusively as «damage», from which the literary language should be protected.

Even Ibn Jinni, who admitted that the language was not created immediately, allowed the creation of new words, that is, changes in vocabulary, but denied them in grammar.

Arabic grammar later greatly influenced European Semitologists. The

syntax of the Arabs was less developed. A surprising work by Mahmud al-Kashgari (11th century) «The Divan of the Turkic languages» stands apart in Arabic linguistics. It not only described in detail all the Türkic languages known at that time, but also established the sound correspondences and sound transitions existing between them, and, in principle, the scientist proceeded from the belief that all Türkic languages have a common origin (that is, they come from one language - ancestor). Mahmud al-Kashgari independently developed and applied in practice the comparative historical method, which was discovered in Europe only in the first quarter of the 19th century. Mahmud al-Kashgari also knew the vowel harmony characteristic of the Turkic languages. Al-Kashgari's work was created around 1073-1074, but it did not have any influence on the development of comparative studies, since it was discovered in one of the libraries of Istanbul only at the beginning of the 20th century and was published only in 1912-15.

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