

ARABIC LANGUAGE TRADITION

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ABSTRACT

The Arab world at that time was experiencing the rapid development of the natural sciences and the humanities. The term language (especially Arabic) is given the most honorable place here. Even the rulers of the Khilafah themselves showed great interest in linguistic research (the initiative to create grammar in the Arab world is believed to belong to Khalifa Ali, 656-661).

It is widely believed that the Qur'an was revealed to the Prophet in Arabic by Allah Himself and that he was superior to all other languages. It is forbidden to translate the Qur'an into other languages and perform religious rites in them. Maintaining the purity of the Arabic language has risen to the category of the most important national task.

The Arabic script appeared before the adoption of Islam. It has a consonant-letter character, and the lines are written from right to left (according to the basic principles of Western Semitic writing). Its prototype is the Nabataean inscription (IV-I century). The Nabatey script was used by the Arabic-speaking population of the Sinai Peninsula and northern Arabia until the 6th century.

The original Arabic script was written in the early VI-century in Hira, the capital of the Arab Lakhmi principality. In the middle of the VII century, the Qur'an developed further than when it was first written (651). In the second half of the VII century, additional minor characters were introduced to distinguish similar characters, to show long and short vowels, and to avoid double consonants and consonants. In the Middle Ages, the script was used by many Muslim peoples (including for writing text in their languages), leading to the emergence of new graphic systems. Later, in the XX century, its distribution limits were significantly reduced. For example, the Turks changed their writing system to Latin. The same thing happened in the 1920s in many unions and autonomous republics of the former USSR.

It is said that one of the first attempts to compile the grammar of the Arabic language was made by Abu al-Aswad al-Dual, a contemporary of Caliph Ali. He identified three parts of speech: nouns, verbs, and letters, introduced characters for short vowels, touched on issues of inflection, and h.z. His disciples were Yahya Ibn Ya'mar, Anbasa ibn Ma'adan al-Fihri, and their most prominent were Abu 'Amr Isa ibn' Umar al-Saqafi.

All the best and original systems in Arabic linguistics were created in the VIII-XIII centuries, ie before the Mongol conquests. There is documentary evidence that the active work of Arab linguists continued until the subsequent conquest of Constantinople by the Turks (1453).

The perfection and clear methodological direction of the system of linguistic knowledge created by the Arabs in a short time are explained by the fact that the Arabs were able to creatively assimilate and deeply penetrate everything accumulated over the centuries, both in Hellenistic and Indian science.

Arabic linguistics had a significant impact on the development of dictionaries of native

languages and general linguistic theory in the Muslim world, the formation of the Jewish linguistic tradition, the formation and development of Arabic studies in Europe, and finally the emergence of Turkology within the Arab tradition.

The most important school of linguistics that emerged in what is now Iraq after the Arab conquest was Basra, the first of which was Kufi and Baghdad. There were constant disputes between the schools of Basra and Kufa over the grammar of the Arabic language. The Bactrians were analogists, initiators of Purist tendencies, and strictly adhered to the classical norms of Qur'anic language and poetry. The Kufis, on the other hand, were analysts who focused on oral speech and recognized the Hijaz dialect as the norm of Arabic orthoepy, acknowledging the possibility of several deviations, especially in the field of syntax. The Basrians chose the unit of action - masdar, and the Kufi - the past tense verb form - as the initial unit for word formation and formation.

In 762, the center of administrative, political, and cultural life moved to Baghdad, the new capital of the caliphate established that year. In the first phase of the work of the Baghdad Nakhchivan scholars, Kufic principles prevailed, then the Basri concepts were established; as a result, an eclectic trend developed. The extensive teaching activities of the Baghdad Nakhchivan scholars were reflected in their desire for a concise and logical presentation.

The first Arabic grammar that has come down to us is Al-Kitab by Sibavayhi of Basra (d. 794). He gave a detailed scientific and theoretical description of many phenomena of syntax, morphology, word formation, and phonetics, drawing on the achievements of many past and present. This work became the object of numerous and extensive commentaries and ensured the inviolability of Sibavayha's authority to this day.

Arab scholars generally divided grammar into syntax, morphology, and phonetics, and paid great attention to word formation and the etymology associated with it, which brought root theory to the forefront in the eleventh century. Syntax and morphology are the earliest parts of Arabic grammar, they have no source in Greek or Indian works and focus on the peculiarities of the Arabic language.

The function of syntax was to analyze the structure and semantics of a sentence. It postulated the subject-predicate relationship between two nouns or nouns and verbs. Small/elementary and large differentiated sentences forming a hierarchy; nominal, verbal, and adverbial - depending on which word is at the beginning and, accordingly, the different types of subjects and predicates. The secondary members of the proposal are separated and classified (five types of additions, different types of cases, "additions"). There were different cases of formal and virtual implementation of inflections. To explain the construction, the concept of the intended term was introduced. The analysis also included an agreement, control, and neighborly relations.

In morphology, syntactically indeterminate parts of speech and the peculiarities of their formation were considered. This includes parts of speech (nouns, verbs, and particles of 27 types), root structure, nouns and their multidimensional classification on various bases (definite nouns - nouns, adjectives, pseudonyms - personal pronouns, common nouns - demonstrative and relative), verbs (there with a detailed classification of forms and meanings), two-letter and three-letter nouns, relative nouns, composites, numerical and gender forms,

diminutives, word change due to weak roots, pause forms, etc.

Great achievements were made in phonetics (Khalil ibn Ahmad; Abu Ali ibn Sino - Avicenna, 980-1037; Sibawaihi). The phonetic sections of grammatical works describe only the articulations of Arabic sounds or their combinatorial variations. The Indian sound classification system had a significant impact on the Arabs. A method of sound comparison was used in articulatory and functional relationships. Avicenna introduced the concept of correlation to establish the relationship between sounds. Gemination cases are classified as a result of complete progressive or regressive contact assimilation. Partial and distant assimilation are described. Questions about the relationship of consonants and vowels, the replacement of consonants, metathesis, the disappearance of the vowel, elision, the obligatory appearance of the vowel, palatalization, velarization, sound symbolism were studied.

Arabic linguists have actively studied the vocabulary of both literary languages and dialects. They developed different classifications of words (by structure, semantics, origin, occurrence), calculated the possible number of roots in Arabic, and developed matching rules for some consonants in the root. They researched obsolete, rare, foreign words. Words with explicit and polysemantic, literal, and figurative meanings were studied. Much attention was paid to synonyms and homonyms.

Significant progress has also been made in lexicography. Annotated dictionaries, topic dictionaries, synonyms, rare words, translations, rhymes are compiled. Words in dictionaries are arranged alphabetically, taking into account both where the consonant is formed and the last root consonant or the first root consonant. The first is Khalil ibn Ahmad's Arabic dictionary *Kitab al-ain* (phonetic arrangement of words - from pharyngeal sounds to labial; first two-consonant roots, then three-consonant, then multi-consonant; showing all possible modifications of the root; using the anagram method). The method used to compile this dictionary has been used for three centuries.

Future improvements in dictionaries have led to new advances in phonetics. They are reflected in the dictionary of «*Lisan al-Arab*» by Ibn Manzur (d. 1311), the pinnacle of medieval Arabic lexicography.

A special place in the science of the Arab Caliphate was taken by Mahmud ibn al-Husayn ibn Muhammad / Mahmud Qashqai (compiled and edited from 1072 to 1083), the author of a bilingual «*Dictionary of Turkic Languages*» with explanations in Arabic. The dictionary contains word groups indicating its tribal affiliation, information on the location of Turkic tribes, their history, ethnography, poetry, and folklore, classification of Turkic languages, information on Turkish historical phonetics and grammar, and the oldest Turkic map of the world.

The author was aware of the diversity of Turkic and Arabic languages (he noted that he used the first agglutination and the last internal flexion). He had a clear idea of the variants of affixes because of his synchronism. The dictionary covers the interaction of Turkish, Iranian, and Arabic languages. Mahmud Kashgari distinguished letter and sound. This thinker understood the essence of the polysemy of words. He distinguished the homonyms from the polysemy of the word. He has some etymological information. It should be noted that Mahmud Kashgari had no previous studies in the field of Turkic languages. He demanded recognition of the equality of

Turkic languages with Arabic.

The problem of the origin of language is widespread in Arabic linguistics and Muslim theology (IX-XI centuries). Proponents of the divine origin of the language defended the primitiveness of the Arabic language. According to them, the language as a whole was created by Allah, who taught all its riches to Adam or, as a result of divine revelation, conveyed all its riches only to Muhammad, but did not fully convey it to the rest of the prophets and its foundations to Adam or without its creator, involved in the process. Opponents argue that language is the product of the creation of sages or the product of collective creation, the result of an agreement between people. They sought the reasons for the emergence of language from the need to establish communication and express meaning among members of society.

An important achievement of Arabic linguistic thinking was the recognition that the number of words is limited and their meanings are infinite.

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