



THE EMERGENCE OF THE FIRST DICTIONARIES AND THE SCHOOL OF DICTIONARY IN ARABIC

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ABSTRACT

During its development, Arabic linguistics was critical and positive about the achievements of Indian and Greek linguistics and its traditions. The Arabs used them because of the nature of their language. The first centers of Arabic linguistics in the VII-VIII centuries were the cities of Basra and Kufa in Iraq. In the cities of Basra and Kufa, two linguistic schools were established, between which there was a "battle of ideas", heated debates and discussions on many issues of linguistics.

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INTRODUCTION:

The emergence and development of linguistics in the Arab Caliphate, as in India, is associated with practical needs. That is, during this period, there is a big difference between the ancient monuments and the language of the Qur'an and the living Arabic language (dialects).

On the one hand, in order to make the Qur'an, the holy book of the Muslim world, understandable, to pronounce its words correctly and clearly, on the other hand, in order to protect the classical Arabic language from the influence of dialects, Arab scholars began to engage seriously.

These linguistic debates came to a halt after the center of linguistics was moved to Baghdad, the capital of the Arab Caliphate.

One of the founders of Arabic linguistics, Khalil al-Farahidi (ca. 718-791) of the Basra grammar school, created the first Arabic dictionary. He called his dictionary "Kitabul ayn" ("Book of the letter of Ayn"), in which he explained important ideas about grammar. The scholar also wrote a book called Kitabul avomil (The Book of Governors). But these works have not reached us.

Amir bin Usman Sibawaihi (died 733), a student of Khalil al-Farahi, a famous Arabic linguist of Persian descent, wrote his weighty work Al-Kitab. In this work, the author summarizes the teachings, opinions and views of all the unique researchers. It provides a complete and perfect view of Arabic grammar. This work was equally highly valued and appreciated by the representatives of both: Basra and Kufa schools.

MAIN PART:

Originally, the Greek Abu Abay (770-837) compiled a comprehensive dictionary of unique words and phrases and expressions.

The Indian Sagan of Baghdad (1181-1252) created a 20-volume dictionary and called it the "Flood of the Waves." The Egyptian ibn Mansur (1232-1311) compiled a large volume of weighty dictionary and called it "Arabic".

The Persian Feruzobodi of Sheroz (1329-1414) compiled a 60-volume dictionary and called it "Qomus" (Ocean). Many of the dictionaries that followed were called encyclopedias.

Dictionaries in Arabic lexicography are divided into six groups according to their content:

1. Full explanatory dictionaries.
2. Subject dictionaries (for example, dictionaries related to animals, etc.).
3. Dictionary of synonyms.
4. Dictionary of unique words.
5. Dictionary of learned words.
6. Translation dictionaries.

Arabic lexicography has greatly influenced the peoples of the East - Iran, Turkey, and in part the peoples of India and Europe.

Arabic linguists, unlike Greek linguists, were very sensitive to phonetic issues. They were very different in sound and letter from the Greeks. The term "letter" also refers not

only to auxiliary words and affixes, but also to the sound of speech, and with the term "symbol" to the appearance of a sound in writing, that is, a letter.

The Arabs distinguished between vowels and consonants, describing consonants as essential and vowels as transient, and emphasizing that consonants play a key role in Arabic words. Compare: book, secretary, book. Accordingly, they have separated the three consonant cores.

In Arabic, the stem consists of 3 (sometimes 4) consonants, and during the formation of words and word forms, the vowels between these consonants are changed (book, secretary, book). This structure of the word led to the creation of the doctrine of inflection. Accordingly, in Arabic-Jewish philology, along with the concept of the core, word-forming elements, the concept of inflection also appeared.

The Arabs, like the Indians, distinguished sounds by their acoustic and physiological characteristics. The organs of speech are the oral cavity, the nasal cavity, and the throat. It is said that the throat, tongue, palate, gums, teeth, and lips serve to produce speech sounds.

In Arabic linguistics, syntax is considered the loosest branch of grammar, as in Indian and Greek. However, in Arabic, the object of syntactic analysis is the structural-semantic analysis of the sentence. They rightly point out that a sentence consists of at least two words — two nouns or nouns and verbs — that the subject-predicate relationship between these words is studied. According to the structure of the sentences, they are divided into equestrian, verb and holly types. It is said that nouns begin with a noun (for example, Zayd stands), and verbs begin with a verb (e.g., standing Zayd).

The possessor of the word horse is called muftado (muftado), and the cut is called habar (message).

In morphology, Arabic linguists, like Aristotle, distinguish three word groups — noun (noun), verb (verb), and letter (load, auxiliary words, and affixes). Horses are taken in a broad sense and include horses, adjectives, and rhymes.

Horses are divided into famous and related horses, and related horses into definite and abstract horses. The categories of number, possession, and agreement of horses are described quite perfectly. The categories of conjunctions of horses are infinitive (-ni), directional conjugation (-ga, -ka, -ga), place and time conjugation (-da), exit conjugation (-dan), and conjugation (bila) is recorded. The future of the cataract is explained as a separate isopharyngeal phenomenon. There is no general agreement.

The morphological part of Arabic grammar is carefully elaborated in Sibavaykhi's work. Specifically, it examines the following issues of morphology: 1. Word group. 2. The structure of the core. 3. Nouns and their classification. 4. Verb and its forms, etc.

In the dictionary part of the work, the Turkish words are arranged in the Arabic alphabet, which contains about 3,000 words.

The morphology of the work deals with word groups. Names, verbs, and letters (auxiliary words and affixes) are highlighted. Information is provided on the categories of word formation, word modification and form formation in Turkish languages.

The play focuses on the doctrine of syntax.

There is also an unknown work on the Turkic language, *At-tuhfatuz zakiyatu fillug'atit turkiya* ("A unique gift about the Turkic language"), which is believed to date back to the 14th century. This source, written in Arabic, was written by prof. Translated into Uzbek by S. Mutallibov in 1968 in Tashkent. In 1978, the work was published by Acad. Translated into Russian by E. Fozilov and MT Ziyaev and published in Tashkent under the title "*Izskanny dar tyurkskomu yazku*" (edited by academician AN Kononov).

The play describes the lexical structure and grammatical structure of the Kipchak dialect. The study is divided into three sections: 1. A brief introduction. 2. Dictionary and 3. Grammar.

The introductory part of the source focuses on the issues of language and society, and gives an idea about the role of language in society and its place in thinking.

"Human beings differ from animals only in their understanding and language (speech, in our opinion, R.R.)," the author says. This means that the ability to think and speak (speech) is unique to human beings. Consequently, according to this ability, a person interacts with others, with members of society, and has a mental, linguistic relationship with each other.

Arabic belongs to the Sami language family, and its literary language norms were formed during the ignorance period. Its development is divided into three stages: ancient, classical and modern Arabic.

Under the banner of Islam, classical Arabic spread to the Middle East, Central Asia, and much of Africa. Of course, the role of the Companions is invaluable. It later became an international and educational language in Central Asia for a long time. There are government programs in this language and works full of wisdom are written. Among them, Abu Rayhan Beruni, Abu Ali ibn Sino, Abu Nasr Farobi, Muhammad Khorezmi and Mahmud Zamakhshari, who had a significant impact on the development of world science with their profound scientific insights, our great compatriots also worked effectively in this language. Classical language became the basis for the formation of modern Arabic.

Modern literary Arabic is the official language of more than twenty countries in the Arabian Peninsula and beyond, as well as in North and East Africa. Some of the monuments of the ancient language have survived. Researchers have been able to determine the grammatical structure and, in part, the vocabulary of these monuments.

Samples of classical Arabic have survived in large numbers. It has a rich grammatical structure, a wide lexical structure, a rich language that combines the unique features of the ignorant period poems and the dialects of influential tribes.

CONCLUSION:

The emergence and development of linguistics in the Arab Caliphate, as in India, is associated with practical needs. In other words, during this period there is a big difference between the ancient monuments and the language of the Qur'an and the living Arabic language (dialects).

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