

About Arabic language

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Abstract: This article is about the language in which Islam was revealed – Arabic, which describes the origin of the language, its division into dialects, and the appearance of the language in the Middle Ages and today.

Keywords: the emergence of language, the emergence of language, period of ignorance, the importance of the revelation of the Qur'an, renaming and non-acceptance of raw languages, language networks, works of scholars from the schools of Basra, Kufa, Baghdad, and Movarounnahr, Hadiths and Koran verses about the Arabic language period of ignorance.

Introduction

It is known that Arabic is one of the six most popular and widely used languages in the world. Today, the language is spoken by more than 44 million people. If we look at the origin of the Arabic language, it belongs to the southern branch of the Sami language group. It is the official state language of 22 countries in the Near and Middle East and North Africa. Ancient Arabic is known through monuments dating back to the V-IV centuries BC.

Materials and methods

The periodicals, publishers, radio and television of the Arab world are now operating in this language. Egypt, Sudan, Syria, Iraq, Maghreb, Hassania, (Mauritania), Shoa (Nigeria, Cameroon, Niger), are divided into dialects. French linguist M. Cohen, German scientist I. Friedrich, African gardener D.A. Oldologist and sociologist I. M. Dyakorov concludes that the raw languages are very close to each other, which helps to create a family of raw languages. An attempt was made to name these two families according to their geographical location:

1. The family of Afro-Asian languages or the family of languages of the Red Sea. 2. Family of Afro-Arabic languages. However, the raw language remains a family of languages. Somologist IM Dyakonov classified the family of raw languages into 5 branches:

1. **Egyptian language network** 2. **Barbarian-Libyan language network**. (North African and West Central African languages) 3. **Kushi language network**. (Northeast and East African languages) 4. **Chadian language network**. (Central African and West-Central African languages) 5. **Som language network**. (Languages of the Arabian Peninsula, Old Asia. Northeast Africa and Central Africa)

Generality of the Ham-Som language family.

Although the languages and dialects of this family differ considerably, when studied on the basis of the comparative-historical method of linguistics, it can be seen that they have much in common. This commonality is evident in the following:

1. Phonetic commonality:

a) In all raw-som languages there are long and short forms of vowels: a-a- fatha – fatha alif a ← ā

i-i- kasra – kasra yoy i ← iy u-u- damma – damma vov u ← ū b) There is a trinity of consonants, i.e.

Ḥ kh h ؛ Ṭ ṣ ṣ ؛ Dh z z ؛

ح ج ح ؛ ظ ؛ ز ذ ص ؛ س ث ه ؛ c) The stem never begins with a vowel: For example: sister, brother, g) also double-consonant beginnings are not found in words, for example: excavator, tractor.

2. **Lexical commonality.** According to the European scholar M. Cohen, there are three hundred words common to all four branches. There are several cores that are common to all four networks. They do not exceed a few dozen. There may be one hundred common words or stems for three networks and five hundred for two networks (family names, human body names, animal names, and number names have the same initials).

3. **Morphological commonality:** a) A common feature of all raw languages is that the stem consists of a consonant. The core usually consists of three consonants, four consonants and five consonants. For example: كَتَبَ (ktb) ، تَرَجَمَ (trjm) ، سَفَرَجَلَ

(sfrjl);b) Vowels are sometimes used with additional consonants to emphasize the stem content or to indicate a grammatical category. For example, kaṭb ‘ ktb ‘ kṭab ‘ kṭbt ‘ ḳkṭb : كاتب / ككتب / كتاب / كتبت / كتبت c) all raw languages have internal flexion.

For example, ṭalḅ ‘ ṭlāḅ ‘ ṭlbṭ : طلبة / طلاب / طالب

Result

As Islam, the Arabic language, and the Arabic script quickly became popular, scholars in every region worked in this field. Scientists working at the time created schools where they created. First the Barṣa Grammar School, then the Kufa Grammar School, and the Baghdad Grammar School, albeit a little later than these two schools.

The first Grammarians of Baṣra lived during the seventh century in Al-Baṣrah. The town, which developed out of a military encampment, with buildings being constructed circa 638 AD, became the intellectual hub for grammarians, linguists, poets, philologists, genealogists, traditionists, zoologists, meteorologists, and above all exegetes of Qur’ānic tafsir and Ḥadīth, from across the Islamic world. These scholars of the Islamic Golden Age were pioneers of literary style and the sciences of Arabic grammar in the broadest sense. Their teachings and writings became the canon of the Arabic language. Shortly after the Basran school’s foundation, a rival school was established at al-Kūfah circa 670, by philologists known as the Grammarians of Kūfah. *Ishāq al-Nadīm* – the 10th century author of *Kitab al-Fihrist* – provides a trove of biographical accounts of the leading figures of the two schools and would seem to be the earliest source. However greatly augmented biographical detail can be found in a number of later encyclopedic dictionaries, by authors such as Ibn Khallikan, Suyuti, and others. Basra, Kufa, and subsequently Baghdad, represent the main schools of innovation and development of Arabic grammar and punctuation, linguistics, philology, Quranic exegesis and recital, Hadith, poetry and literature.

Al-Kūfah began as a military base ca. 670 near Ḥīrah on the western branch of the Euphrates river and grew, as had its counterpart at Al-Basrah thirty years earlier also grown, from an encampment into a town that attracted the great intellectual elites from across the region. The first grammarian of al-Kūfah was Al-Ru’āsī who lived in the eighth century, whereas the earliest scholars of the School at Baṣrah, lived during the seventh century. The great intellectual project that developed out of both schools of philology, created the sciences of Arabic grammar and lexicography. What emerged from an impetus to interpret the sacred texts of the Qu’rān and Ḥadīth, by humanists of al-Baṣrah and al-Kūfah, led to a communal quest for the purest, least corrupt, Arabic source material, for which they turned to the Pre-Islamic oral poetry as recited by the rāwī. The compositions of famous poets were collected, arranged, and committed to writing. The grammarians of al-Baṣrah and al-Kūfah collected the ancient Arabian poetry and arranged the material into “Dīwān” (pl. Dawāwan) according to certain principles; either by classes of individuals, tribal groupings, selected qaṣīdas, or by themes of fragments, and edited into anthologies. Examples of their works are the Mu’allaqāt, and the Mufaḍḍaliyāt by al-Mufaḍḍal al-Dabbī.

Philologists of al-Kūfah found in al-Fihrist of Ishāq al-Nadīm

1. Anbārī (al-), Abū Muhammad Qāsim – Abū Muḥammad ibn Muḥammad ibn Bashshār al-Anbārī’ al-Qāsim, was a pupil of al-Farrā’ and Tha’lab. His son was Abū Bakr Ibn al-Anbārī, (885 – 940), a scholar famed for his memory.
2. A’rābī (Ibn al-) – Abū ‘Abd Allāh Muḥammad ibn Ziyād (ca. 760 – 846). Celebrated linguist of rare phraseology. He died at Sāmarrā.
3. ‘Arūdī (al-) – Abū Muḥammad. A.k.a., Barzakh, or Nazraḥ, (fl. Ca. 800), acclaimed author of book on prosody (arud). The scholar of al-Baṣrah, Ibn Durustūyah, wrote a refutation of his book.
4. ‘Aṣīdah (Abū) – Aḥmad ibn ‘Ubayd (Allāh) ibn Nāṣīḥ, Abū

The city of Baghdad during the 8th to 13th centuries CE was one of the most important centres of cultural production in human history. A melting pot of languages, religions, and ethnicities, it produced thinkers and artists whose impact on the sciences, literatures, and cultures of the world is still felt today. From cutting-edge medical discoveries to the creation of musical and literary styles that would transform the tastes of Europe-civilization would not look the same today without the influence of medieval Baghdad. This revolutionary new textbook offers chapters from an internationally respected team of scholars conducting groundbreaking research on the city. It provides teachers with reliable and engaging material with which to introduce the dynamic medieval city of Baghdad to their students. Baghdad at the Centre of a World features the following topics and contributors: Baghdad: The Metropolis – Jens Scheiner; Daily Life in Baghdad – Michael Cooperson; The Caliph – Hayrettin Yücesoy; An Introduction to Islam – Mustafa Baig; A Caliph Inquisition – John Nawas and etc..

In addition to these three grammar schools, Mahmud az-Zamahshari was also directly the founder of the fourth school in Movarounnahr. He authored more than 60 works (*Asas al Balagha* was published in Beirut in 1998. In the foreword to this work,

the researcher Muhammad Basul Uyun al-Sud gave a list of 65 scholarly works. His dictionary “الحديث غريب في الفائق” “الحدِيثُ غَرِيبٌ فِي الْفَائِقِ” (“Rare words used in the science of hadith”) was Zamakhshari’s first book in the field of lexicography, and with this work he founded the fourth school of lexicography. A three-volume book of this work was published in Cairo in 1948. The first edition was published in Hyderabad, Pakistan. The first and second consonants were written in alphabetical order, and the third consonant was ignored. His second book, “أساس البلاغة” “أَسَاسُ الْبَلَاغَةِ” (“Beautiful”). The first, second and third consonants in this dictionary are taken in alphabetical order. Our current dictionary books are based on this book. M. Zamakhsharin g The following works are also popular:

مقدمة الأدب (Thematic Dictionary) is a multilingual, complex, encyclopedic work that is rare in the history of philology.

الكشاف Halkshaf (The Revealer) analyzes the meanings of the Qur’an through artistic means. This work is based on a scientific, grammatical and explanatory analysis of the Qur’an. The book is used as a textbook in religious universities in the Arab world.

النحو في المفال (A Detailed Book on Grammar) is the rarest work of Mahmud az-Zamahshari. During his stay in Mecca, the scholar wrote this work in 513-515 AH (1119-1121 CE). The play deals with grammatical rules, word groups – nouns, verbs, letters. Syntax and morphology are studied in each part of the work, while phonetics is described in the last part, Idgom. Many critics consider Mahmud Zamakhshari’s four-volume work to be second only to the medieval linguist Sibavey-hi’s Al-Kitab, known for its scholarly value. It is known that there are three ways to express the Arabic grammar in Arabic grammar works. The first method was founded by Khalil ibn Ahmad al-Farahidi (718-791). The second method was founded by Sibaveyhi (died 1080-796).

“الانموذج” – “Namuna” is dedicated to the science of grammar. The thirty-page manual served as an Arabic textbook in Central Asia until 1917. About 500 manuscripts and copies of this work are kept in the funds of world manuscript sources.

The German orientalist K. Brockelman says this in his 20-volume fundamental work, A History of Arabic Literature و كتاب هو (“W hw ktassb moghyr fy ulnhw mkhtsr mn almfs!” and huwa kitabun sagirun fi-n-nahvi) mukhtasarun min al-mufassali Al-Unmuzzaj u (Arabic) is a short book on grammar, »2. By the twelfth to fifteenth centuries, Ibn Manzur (1232-1311) had made a significant contribution to the development of Arabic philology with his work The Language of the Arabs. The dictionary contains 80,000 Arabic words.

In Western Europe, Arabic studies began with the study and translation of the Qur’an, the main monument of Islam, into Latin (13th century) and the translation of Arabic medical works (11th century). Christian activity in the region played a major role in Europeans’ acquaintance with the Arab East. The propagandists of Christianity had to be acquainted with the basics of Islam. This type of activity still continues in the West and in Russia. The Qur’an has been translated not only into Latin but also into many Western languages. By the middle of the 19th century, major centers of Arabic studies were being established in Leipzig and Gaul, Germany. The German School of Classical Arabic Studies draws on the traditional study and publication of Arabic manuscript heritage.

At the same time, Arabic philologists focus on the study of oral Arabic and Arabic dialects, including Wilhelm Spitta (1853-1883), Karl Follers (1857-1909), Heinrich Torbecks (1837-1890), and Albert Sotsin (1844-1899). , Bruno Meysner (1868-1947), Martin Gartmann (1851-1918), Carlo Nallino (1872-1938), Karl Landberg (1848-1924), Hans Shtumme (1864-1936).

Fyuk Johann Wilhelm. I.V. Fuk is a German orientalist and Arab scholar. In 1948 he was a member of the Saxon Academy of Sciences in Leipzig, and in 1961 a corresponding member of the Arabic Academy in Cairo. In 1956, he was awarded the GDR National Prize for his contribution to the development of German Arabic studies.

Karl Brokkelman. Karl Brockelmann, a German orientalist, was born on September 17, 1868, in Rostock, Germany. He was engaged in the compilation of dictionaries of Oriental history, Arabic literature, Sami studies, Arabic literature and Arabic bibliographic dictionaries. One of his most notable works is the “History of Arabic Literature” (العربية الأدب تاريخ)

Thus, there are many scholars who have made a great contribution to the development of Arabic science. They enriched world culture with their immortal works. To this day, their works are widely used. In the new era after the Middle Ages, many scholars have contributed to the field of Arabic language. Examples are the Russian Arabists Krachkovsky and Baranov.

X.K.Baranov. The expansion of the teaching of Arabic philology led to the creation of various textbooks on the subject. One of them is the textbook “Arabic language” by H.K. Baranov, published in 1947. Also in 1937, H.K. Baranov’s “Arabic

Chrestomathy” published in lithography contains samples of Syrian, Egyptian, and Iraqi newspapers, magazines, and works of fiction. This work introduces students to modern Arabic poetry. Published almost ten years after the above-mentioned “Samples”, this work has updated and supplemented some parts of it. At the end of World War II, another anthology published by the Moscow Institute of Oriental Studies with classical Arabic texts was published by H.K. It belongs to the pen of Baranov. However, in addition to the anthologies, Arabic textbooks and practical manuals for learning Arabic were also needed. In 1933, in Moscow, H.K. Baranov, A.M. Kakhaev and R.A. A two-part Arabic textbook, written by a group of sub-teachers, has been published. Also, H.K. The publication of Baranov’s large Arabic-Russian dictionary (1940-1946) was a notable event. The dictionary covers the lexicon of the modern language and is based on the texts of Arabic literature and the press of the 1880s and 1940s.

I.Yu.Krachkovskiy. He has also studied Arabic Christian literature, medieval Ethiopian literature and art, and the historical, cultural, and epigraphic monuments of ancient South Arabia. He has a book on the study of Ethiopian literature and art, *Introduction to Ethiopian Philology* (1955). I.Yu. Krachkovsky was the founder and chairman of the Union of Arab Studies in the USSR. He has many books, pamphlets, essays and articles. *Arab Culture in Spain* (1937), *Arabic Literature, Selected Works – Selected Works, Abu al-Ala al-Maarri, Risalat al-Malaa-ika* (1932), *Selected works “Arabic Geographical Literature”, “On Arabic Manuscripts”, “Abul-Faraj Al-Wawa Damascus”, “Arabic Literature in America”* (1928), *“Arabic Literature of the XX Century”* (1946), *“Muhammad Tahir al- Among them are Karachi* (1946), *Essays on Russian Arabic Studies* (1950), and *Professor Sheikh Gentari*.

There are many enlightened Arabic scholars who have continued the scientific work of these scholars. Arabic scholars, who have written in two or three areas, have made significant contributions to the study of the Arabic language and literature, and to the publication of Arabic-language works. Such scientists as E.Muhammadkhozayev, S.Ganiyev, S.Mirzayev, Yu.Khakhimjanov, A.Salye, B.Kholidov, U.Karimov, I.Abdullayev, P.Bulgakov, Salih Ahmad The scientific activities of Bakhshi, K. Nosirov, A. Irisov, H. Hikmatullayev, A. Karimov, O. Qoriyev, A. Abdujaborov, M. Khodzayev and others can be called great achievements of Arabic studies.

IGFateyeva, N.Ibrahimov, E.Talabov, A.Hasanov, T.Sattarov, R.Khozayeva, T.Mukhtorov, Z.Islamov, T.Kadirov, who have made a great contribution to the development of Arabic studies in Uzbekistan in recent years, G.Tashmammedova, NPashikhmina, M.Akba-rova, M.Ziyovud-dinova, M.Toshqoziyeva, GFKolesnikova, B.Ibrohimov, D.Aliyev, O.Musayev, B.Irisov, N.Orifkhozayev, S.Rustamiy, Yu. The scientific activity of our scientists, such as Ismailova and M. Nosirova, is exemplary.

Boki Zohidovich Kholidov. Since 1947, B.Kholidov has been working at the Eastern College of the Central Asian State University. He is a teacher of mathematics, astronomy, PhD in Pashto, and a textbook in Arabic. Each work determines which field of science it belongs to and to what extent it covers that field. After that B.Kholidov began to study Mahmud Zamakhshari’s famous work *مقدمة الأدب* “Mqdmā ilādb”. The scientist managed to make some scientific comments about this lexicographical work, but died in 1968. B.Kholidov’s work in the field of etymology is also noteworthy. His research on the etymology of some words is a high-level scientific work. In writing this work, the scholar used materials in Sami (Aramaic, Phoenician, Witch, Arabic), Turkish (Uzbek, Tatar, Kazakh, Uyghur), Iranian (Dari, Pashto, Pahlavi) and European languages. His major work, *الاربي الال يمداد العربية اللغة مبادئ* (الاربي الال يمداد العربية اللغة مبادئ), has been published several times. This textbook has helped to nurture several generations of Uzbek Arab scholars.

Ne’matilla Ibrahimov. For the first time in Uzbekistan, N. Ibragimov’s 47-page *“Arabic-Uzbek-Dictionary”* was prepared for publication in the encyclopedia. N. Ibragimov’s book *“العربي الشعبية السير”* was published in 1994 in Beirut. In 1998, N. Ibragimov and M. Yusupov wrote a textbook *“Grammar of the Arabic language.”* The textbook was evaluated in 1999 as the best textbook in the country. In 2004, the second book of this textbook was published. In 2000, an 11-volume book entitled *الم لجمع طشقند في الاسلامية و العربية للمخطوطات* was also published in Beirut. In 2002, the book *“Monuments of Islamic Architecture of Uzbekistan”* was published in Uzbek, English and Arabic

Currently, there is a growing demand for learning Arabic in Uzbekistan. For this reason, faculties related to the Arabic language were opened in several universities. In addition, training centers have been established. As with IELTS in English, the national language proficiency certificate CEFR has been created in Uzbekistan. This certificate provides degrees A1, A2, B1, B2 and C1. But no specific textbook had been created to get these. But it would not be wrong to say that this problem has been solved. Because teachers from the Arab Republic of Egypt came to teach at the International Islamic Academy of Uzbekistan. One of these professors, *Doktor Ubayd Muhammad Abdulhalim الكامل* (Al-kamil) wrote the book in collaboration with the International

Islamic Academy of Uzbekistan and the Center for Arabic Language and Culture at Cairo University. This book is used as a first-rate textbook in Uzbekistan.

The Arabic language and the reasons for learning it are also mentioned in the Qur'an and the Hadith. The following Qur'an and Hadiths are examples of this:

- الْقُرْآنَ وَعَرَبِيٍّ، لِأَنِّي ثَلَاثَ الْعَرَبِيَّةِ اللُّغَةِ أَحَبُّ : العربية اللغة فضل عن وسلم عليه الله صلى الله رسول قال
“عَرَبِيَّ الْجَنَّةِ أَهْلٌ وَكَلَامٌ عَرَبِيٌّ،

Muhammad sallallahu alaihi wasallam said about the virtue of the Arabic language: “I love the Arabic language for three: I am Arab, the Qur'an is Arabic, and the words of the people of Paradise are Arabic.”

- إِلَى وَأَرْسَلُوا فَنَزَلُوا الْإِنْسَانَ تَحِبُّ وَهِيَ إِسْمَاعِيلُ أَمْ ذَلِكَ فَالْفَى : وَسَلَّمَ عَلَيْهِ اللَّهُ صَلَّى النَّبِيُّ قَالَ : قَالَ عَبَّاسُ ابْنُ عَنْ
شَبَّ حِينَ وَأَعْجَبَهُمْ وَأَنْفَسَهُمْ مِنْهُمْ الْعَرَبِيَّةَ وَتَعَلَّمَ الْغُلَامُ وَشَبَّ مِنْهُمْ أَبْيَاتٍ أَهْلٌ بِهَا كَانَ إِذَا حَتَّى مَعَهُمْ فَنَزَلُوا أَهْلِيهِمْ
الْبُخَارِيُّ رَوَاهُ ” إِسْمَاعِيلُ أَمْ وَمَاتَتْ مِنْهُمْ امْرَأَةٌ زَوْجُوهُ أَدْرَكَ فَلَمَّا

Ibn Abbas said: The Prophet, peace be upon him, said: “FALVEY it or Ismail, a love of mankind and they encamped and sent to their families and they encamped with them, even if the people of the verses of them and grew up the boy and learn Arabic themselves and they like when caught when he realized Zojoh a woman of whom died or Ismail Narrated by Bukhari.

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ

193. The Thrustworthy Spirit has brought it down

عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ

194. Upon your heart, [O Muhammad] – that you may be the warners-

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ

195. In a clear Arabic language

وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ

196. And indeed, it is [mentioned] in the scriptures of former peoples

(Surah Ash-Shuara 193, 194, 195,196)

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ

103. And we certainly know that say: “It is only a human being who teaches the Prophet”. The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.

(Surah an-Nahl 103)

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ

2. Indeed, We have sent it down as an Arabic Qur'an that you might understand.

(Surah Yusuf 2)

Conclusion

In short, Arabic is one of the most widely used languages in the world. Learning Arabic has a long history. The Arabic language has been polished in lexical, grammatical and other fields for centuries and is increasing its importance. Above we

have removed only some of the scholars who have been engaged in Arabic studies and some of the Sharifs from the Qur'an and Hadith. If we take a deeper approach, we will continue to penetrate like a deep sea. The following statements are made by Caliph Umar (r.a.) and the former head of the UN. In these thoughts, the following are the main reasons for learning Arabic:

خطاب ابن عمر دِينِكُمْ مِنْ فَائِهَا الْعَرَبِيَّةَ تَعَلَّمُوا

Learn Arabic because it is your religion. Umar ibn Khattab

Arabic is such a language, we It is the language of the languageless east, Past and the peoples of the East Customs never and never Which language we can't learn.

(Former UN chief Peter Goliath)

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