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## HISTORY OF STUDY OF FORMED WORDS IN ARABIC LANGUAGE

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**Annotation:** If you look at the history of the Arabic language and writing, its role in human civilization, the way of its own development, and the lexical, morphological and syntactic features that are not encountered in any other language system are evident. This requires a separate approach to each process undergoing it. In particular, the study of the phenomenon of aromatic, paronimic, and variation in Arabic on general linguistic principles may not lead to the intended result. It is important to consider not only the pronunciation but also the peculiarities of the writing. This is because in the early stages of the formation of Arabic writing no voice was required, as in the present diacritical signs and short vowels, which contributed to the wide variety of words according to the form. In addition, the presence of letters close to each other, which is one of the key factors for the emergence of these phenomena in Arabic. This article explores the phenomenon of formation that is manifested in Arabic linguistics. The textual scholar-source researcher who studies sources written in Arabic or in writing faces a number of difficulties. In particular, it is important for the source researcher to know the characteristics of the words, pronouns, phrases and words that are written in the same but different way. Although word-research is not a new topic for Uzbek Orientalism, there is still no consensus on how to study it. In theoretical and practical evaluation, identification, and classification of such words, even in Arabic linguistics, there are cases of grouping, which indicates the complexity of the subject.

**Keywords:** Formation, Hadeem, Paronim, Vocabulary, Muscle, Vocabulary, Lexicography, Vocabulary, Qutrub, Ibn Malik, al-Batalawsi.

### INTRODUCTION

If we look at the history of the Arabic language and writing, its place in human civilization and its specific path of development, then the lexical, morphological and syntactic features that are absent in other languages are partially revealed. In particular, the area of general linguistics that studies the form-pronunciation (المُسْتَرَكُّ اللَّفْظِيّ – al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>) of words - homonyms, paronyms and word variants is also unique for the

Arabic language. What is most required is not only a good education, but also his vigilance and dedication.

Despite the fact that there are enough conclusions, so far it has not been possible to reach a consensus on the word form.

The artistic value of figurative words in the Arabic lexeme was well understood by the masters of puberty. One of them was Abdul Kahir Jurjani, who once wrote: «The use of homonyms in speech serves to

distract the interlocutor, to treat him as if he is deceiving or hiding something, to give ambiguity to speech»<sup>1</sup>.

## MAIN PART

In modern linguistics, there are complete (الجناس التام – al-jinās<sup>u</sup> at-tāmm<sup>u</sup>) and incomplete (الجناس غير التام – al-jinās<sup>u</sup> ghayr<sup>u</sup> at-tāmm<sup>i</sup>) types of homonyms. These species are also divided into several varieties. There are simple, simple, complex, composite, composite-artificial, composite, composite-connected, composite-woven varieties of the full homonym (الجناس التام – al-jinās<sup>u</sup> at-tāmm<sup>u</sup>). Incomplete homonyms (الجناس غير التام – al-jinās<sup>u</sup> ghayr<sup>u</sup> at-tāmm<sup>i</sup>) are divided into varieties such as tahrif, tashif, muzare'-lohik, which differ in mutual pronunciation and diacritical features.

The problem of memorizing syllables (al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>) - this has also been one of the leading debates in the treatises of «Al-'ishtikaku wa al-'ajnasu» Asmai, «Al-Garibu al-mu'annaaf» Abu Ubaydah, «Al-Jamharata» Ibn Duraid, «Fikkhu al-lughati» Saalibi, Ibn Faris «Ash-Shatibiyyu» and Ibn Sayyidah «Al-muhanu».

Today, pronouns are widely studied in Arabic linguistics, and the development of such Sharia sciences as «ulumu al-Qurani» and «ulumu al-Hadithi» were the leading factors in the early Middle Ages. We will try to prove how important this subject is, using the science of recitation alone as an example. In Surah al-Wakiya 55 of the Qur'an, the word "سرب" (شرب) is pronounced by Imam Nafi', Imam Asim, Imam Hamza and Imam Abu Jafar. In all other readings, the word is pronounced

«sharba» (juice) with the action of fathi. In any case, the meaning of the word does not change. Thus, if one is familiar with the history of the famous ten recitations and the differences between them, he may have a sufficient understanding of the importance of variants of individual words in this science<sup>2</sup>.

Or, among the important books on hadith science, there are stories by storytellers that have the same form and different pronunciation, such as «المؤتلف» – «al-mu'talif<sup>u</sup>» and «المختلف» – «al-mukhtalif<sup>u</sup>». Such works have a general form similar to the stem «سلام» (s-l-a-m), but contain the names of the narrators, which are pronounced differently in the form «Salam» and «Sallom». For the same words, there are special brochures such as «تحريف» – «tahrif<sup>um</sup>» and «تصحيف» – «tashif<sup>um</sup>», which indicates that our subject has a broader scope than linguistics<sup>3</sup>. We can say that this is a very necessary and necessary area of science, especially for specialists who restore and study ancient manuscripts - textual experts and source scholars.

It cannot be said that the topic of figurative words was studied with the same interest in all periods. IX-XII centuries went down in history as a period of rapid development of research in this area. After a period of stagnation - in the XV-XVI centuries, the style of homonymic, paronymic and variant words again attracted

<sup>1</sup> 'Abd<sup>u</sup> al-Qāhir<sup>i</sup> al-Jurjāniyy<sup>u</sup>. 'Asrār<sup>u</sup> al-balāghat<sup>i</sup>. –Bayrūt: Dār<sup>u</sup> al-kitāb<sup>i</sup>, 2001. – S.15.

<sup>2</sup> See: 'Umar 'Ahmad Mukhtār. Al-mu'jam<sup>u</sup> al-mawsū'iy<sup>u</sup> li-alfāz<sup>i</sup> al-Qur'ān<sup>i</sup> al-karīm<sup>i</sup> wa qirā'ātih<sup>i</sup>. –Ar-Riyād<sup>u</sup>: Suṭūr<sup>u</sup> al-ma'rifat<sup>i</sup>, 2002. –S.851.

<sup>3</sup> See: Sheikh Muhammad Sadiq Muhammad Yusuf. Mustalahul Hadith. –Tashkent: Hilol edition, 2011

the attention of masters of the word. One of the great muhaddis, Jalaliddin Suyuti, identified and explained 13 types of amonyms<sup>4</sup>.

Nahw scholars divide the words «al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>» in Arabic into certain directions, depending on the signs of manifestation. The first direction is called «اختلاف الحركات و المشترك اللفظي» ('ikhtilāf<sup>u</sup> al-harakāt<sup>i</sup> wa al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>), in which formal words with the same stem are studied, differing only in short movements. For example: وَجَدَ (wajada) - to find; وَجِدَ (wajada) - to be rich; وَجِدَ (wajida) - to mourn.

Here the stems of all three words are the same (wjd), but there is a difference in the movement of the second base letter (wajada - wajida), and the meaning is also different.

The second direction is called «السياق» (as-siyāq<sup>u</sup> mihvar<sup>u</sup> al-mushtarak<sup>i</sup> al-lafziyy<sup>i</sup>). He studies words that are mutually formed due to various morphological and syntactic forms (groups of words, plural, word combinations). For example, Abu Tayyib tells in his book «Murātib<sup>u</sup> an-naḥwiyyīn<sup>i</sup>»: “Khalil<sup>5</sup> has three verses with the same rhyme. Their pronunciation is the same, but their meanings are different:

يَا وَيْحَ قَلْبِي مِنْ دَوَاعِي الْهَوَى  
 الْجِيرَانُ عِنْدَ الْغُرُوبِ  
 اتَّبَعْتُهُمْ طَرْفِي وَقَدْ أَرْمَعُوا  
 عَيْنِي كَفَيْضِ الْغُرُوبِ  
 إِذْ رَحَلَ  
 وَ دَمَعُ

<sup>4</sup> Jalāl<sup>u</sup> ad-dīn<sup>i</sup> as-Suyūṭīyy<sup>u</sup>. Al-‘itqān<sup>u</sup> fī ‘ulūm<sup>i</sup> al-Qur’ān<sup>i</sup> al-karīm<sup>i</sup>. –Al-Madīnat<sup>u</sup>: al-Malik<sup>u</sup> Fahd<sup>u</sup>, 2005. –S.127.

<sup>5</sup> Khalil ibn Ahmad al-Farahidi is the founder of the science of aruz.

بَأثُوا وَفِيهِمْ طَفْلَةٌ حُرَّةٌ  
 مِثْلُ أَقَاجِي الْغُرُوبِ  
 تَقَرَّرُ عَنْ

1) The meaning of «الغروب» (al-ghurūb<sup>u</sup>) in the first verse is “sunset”;

2) in the second byte «الغروب» (al-ghurūb<sup>u</sup>) is the plural form of «غرب» (gharb<sup>un</sup>), that is, “a large bucket full of water”;

3) In the third verse, «الغروب» (al-ghurūb<sup>u</sup>) is the plural form of «غرب» (ghurb<sup>un</sup>), which means “deep abyss”<sup>6</sup>.

*Reading:* «Yā wayḥa qalbī min dawā‘i-l-hawā

Idh raḥala-l-jīrānu ‘inda-l-ghurūbi

’Ittaba‘tuhum ṭarfī wa qad ‘azma‘ūw

Wa dam‘u ‘aynī ka-fayḍi-l-ghurūbi

Bānūw wa fihim ṭaflatun ḥurratun

Taftarru ‘an misli ‘aqāḥi-l-ghurūbi».

*Meaning:* “Woe to my heart from the air!

When the sun sets on the neighbors

I followed them resolutely.

My tears are like a bucket of water ...

They said goodbye ... There was a hurricane between them

The daisies in the jar are smiling ...<sup>7</sup>

<sup>6</sup> Jalāl<sup>u</sup> ad-dīn<sup>i</sup> as-Suyūṭīyy<sup>u</sup>. Al-mazhar<sup>u</sup> fī ‘ulūm<sup>i</sup> al-lughat<sup>i</sup> wa ‘anwā‘ihā. –Bayrūt: Al-maktabat<sup>u</sup> al-‘asriyyat<sup>u</sup>. –Ş.376/1-mujallad.

<sup>7</sup> Our translation (author).

The first line is based on phonetic words associated with «اختلاف الحركات و المشترك اللفظي» ('ikhtilāf<sup>u</sup> al-harakāt<sup>i</sup> wa al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>).

In other words, there is a network that has risen to the level of art, the formation and development of which can be attributed to the rich experience accumulated in the interpretation of the words of the Koran and the interpretation of hadith, as well as the possibilities of artistic interpretation of Arabic prose and poetry. This verbal art is called musallas and includes homonyms (مشترك لفظي), paronyms (مشترك الجذر) and word variants (تتويج).

## CONCLUSION

In short, from the above, the following conclusions can be drawn about the phenomenon of education in Arabic:

–Formation (homonymy and paronymy) and ambiguity (polysemy) are separate phenomena, both of which fall under the scope of «al-mushtarak<sup>u</sup> al-lafziyy<sup>u</sup>» and are studied in this direction;

–In modern linguistics, there are complete (الجناس التام – al-jinās<sup>u</sup> at-tāmm<sup>u</sup>) and incomplete (الجناس غير التام – al-jinās<sup>u</sup> ghayr<sup>u</sup> at-tāmm<sup>i</sup>) types of homonyms. These species are also divided into several varieties. There are simple, simple, complex, composite, composite-artificial, composite, composite-connected, composite-woven varieties of the full homonym (الجناس التام – al-jinās<sup>u</sup> at-tāmm<sup>u</sup>). The incomplete homonym (الجناس غير التام – al-jinās<sup>u</sup> ghayr<sup>u</sup> at-tāmm<sup>i</sup>) is divided into varieties such as tahrif, tashif, muzare-lohik, which differ in mutual pronunciation and diacritical features.

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al-karīm<sup>i</sup> wa qirā'ātih<sup>i</sup>. -Ar-Riyād<sup>u</sup>: Sutūr<sup>u</sup> al-ma'rifat<sup>i</sup>, 2002. – 1504 ş.

2. Jalāl<sup>u</sup> ad-dīn<sup>i</sup> as-Suyūṭiy<sup>u</sup>. Al-'itqān<sup>u</sup> fī 'ulūm<sup>i</sup> al-Qur'ān<sup>i</sup> al-karīm<sup>i</sup>. –Al-Madīnat<sup>u</sup>: al-Malik<sup>u</sup> Fahd<sup>u</sup>, 2005. – 832 ş.

3. 'Abd<sup>u</sup> al-Qāhir<sup>i</sup> al-Jurjāniyy<sup>u</sup>. 'Asrār<sup>u</sup> al-balāghat<sup>i</sup>. –Bayrūt: Dār<sup>u</sup> al-kitāb<sup>i</sup>, 2001. – 120 ş.

4. 'Ibn<sup>u</sup> Durustawayh. Taş'hīh<sup>u</sup> al-faṣīh<sup>i</sup> wa sharhih<sup>i</sup>. –Al-Qāhirat<sup>u</sup>, 2004. – 599 ş.

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