

ARABIC LINGUISTS' APPROACHES

D. Makhmudova ¹*Abstract:*

In this article, the formation of new words in the modern Arabic language, the conditions imposed on it, the opinions expressed by classical and modern Arabic linguists on the topic of enthusiasm are presented, and they are explained by examples. Also, information is given about derived words-mushtaqqs made by the method of ishtiqāq, and they are divided into mushtaqqs in dictionaries and newly created mushtaqqs, and examples are given to explain them.

Key words: method of wordformation, derivation, adverbs, stem, lexical and grammatical elements, mushtaqqs (derivatives)

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Among the world languages, the Arabic language, which has its own language construction system, has been attracting the attention of many linguists and language lovers with its unique grammatical and lexical features. It is known that the Arabic language belongs to the group of Semitic languages of the family of world languages, and all the words in the languages included in this group are mainly three consonants, and affixation is developed in them. Most of the Arabic derivative words with three-letter roots have an extended base, and those with four-letter roots have a simple base. In Arabic, word formation is called “al-ishtiqāq”. The Arabic language is the most prolific in this regard.

The term “al-ishtiqāq” has two different meanings. In the first case, it is intended to determine the root base of the word for the purpose of interpreting the meaning of the word, determining its origin, and determining the genetic links united by a single root with its place of the word. The later use of this term in a different sense is directly related to the creation of words with new lexical meaning, “a word formation of the derivative from a origin word while preserving the form and meaning of the relationship between both of them”. This broad definition, first given in Ibn Jinni’s work, serves as a theoretical basis for defining four types of word formation. At this point, we found it necessary to mention the conditions imposed on the applicant, and they are as follows:

1. Similarity of original letters in two words;
2. The order of placement of the original letters in the two words must be consistent with each other;
3. Proportion of their meanings.

In interest, not the proportion of letters, but the proportion of meanings is important; Many scholars have given different definitions to the term “al-ishtiqāq” (derivation). We can conditionally divide these definitions of “al-ishtiqāq” into two:

¹ *Diyora Jamol qizi Makhmudova, Ph.D, Tashkent State University of Oriental Studies*

1. Classical (classical) Arabic linguists' approaches to derivation;
2. Opinions of modern Arabic linguists on derivation.

The main reason why Arab linguists are divided into two groups is that one group of them supports the idea that the main condition is the semantic renewal of the word, while the second group believes that the renewal of the word's meaning is not important in the they say. In fact, Arab scholars have studied the subject of "al-ishtiqāq" since the 1st century of the Hijrah. The information about "al-ishtiqāq" is given in the works of scholars such as "Al-Kitab" by Sibawaihi, "Al-Ain" by Khalil ibn Ahmad, "Ishtiqāq al-asmā'" by A'lam, "Lisān al-Arab" by Ibn Manzur, Ibn Durayd, Asma'i, Ibn Jinni, Abu Ali Al-Farsi. Even in ancient times, scholars gave different definitions of the subject of "al-ishtiqāq", but one aspect that summarizes all the definitions given by them to "al-ishtiqāq" is that at the core of almost all of these definitions is "word formation with the semantic connection between an origin word and the derivative". As an example, let's take a look at the definitions given by some of the above-mentioned linguists regarding "al-ishtiqāq". For example, Ibn Manzur defined the concept of "al-ishtiqāq" as follows:

"اشتقاق الكلام: الأخذ فيه يمينا وشمالا، واشتقاق الحرف من الحرف: أخذ منه"

"Word formation: it is the taking of letter by letter from the right and left sides of it". This definition of Ibn Manzur belongs to the first group, because it focuses on word construction.

The following definition of the scientist Abdulhamid Abu Sikkin belongs to the second group of approaches to the derivation. His definition:

"Al-ishtiqāq is known by several definitions. Among them - meaning, originality and content are structurally mutually compatible, taking one form from another form; and the second definition indicates that the original meaning expresses a more complete content due to the difference in letters, content and structure".

Also, one of the Arab linguists, ibn Faris, in his book called "As-sāhibīyu", quotes the word "القياس" – "comparison" in the "al-ishtiqāq" sense:

"ليس لنا اليوم أن نخترع، و لا أن نقول غير ما قالوه، و لا أن نقيس قياسا لم يقيسوه لأن في ذلك فساد اللغة و "بطلان حقاقتها... و نكتة الباب أن اللغة لا تأخذ قياسا نقيسه الآن نحن"

"We can't come up with a single (new word) today, we can only say what they said and compare what they compared; because in this there is a deterioration of the language and the invalidation of the truths in it... It is interesting that the language does not take the measure of what we are comparing at the moment".

In the Arabic language, there are "mushtaqqāt" – "derivatives" in dictionaries that have been passed down from generation to generation, and it is through them that the approaches of classical Arabic linguists to "al-ishtiqāq" can be explained.

Such conjugations have existed since ancient times, and the words in this group were not created by people of the present time, but were used in communication by assigning certain weights to the forms of the verb. Such conjugations include verbs, definite and passive adjectives, noun of places, noun of instruments, etc.

According to the supporters of the second group approach to "al-ishtiqāq", it is the re-formation and creation of the word, and it is in this process that the main purpose of "al-ishtiqāq" is revealed. This means the formation of such a word that the derivative was not mentioned at all in the previous dictionaries. For example, during the development of mankind, the main purpose of the creation of new words in the

fields of education, communication, equipment, household, etc. is evident. For example:

مطياف، تلفاز، مصعد، مئناس، انتركم، هاتف

Fax, TV, elevator, internet, telephone

This newly created word is a copy of the word that preceded it, or, if not, an image. Therefore, the meaning of any newly formed word will be consistent with (not exactly the same as) the meaning of the derived word.

Conclusion. Until now, Arabic linguists have given different definitions of derivation, and they are divided into two groups according to the extent to which the word changes in form and meaning. Linguists of the first group put forward the idea that a word is formed based on the change of form of a word, while the supporters of the second group believe that the main goal of a word is to create a word with a new meaning express the opinion that. In our opinion, the opinions expressed by the second group of supporters are appropriate. The reason is that the language is in constant motion, and the existing words in it are constantly changing, these changes occur not only in terms of form, but also in terms of meaning. Derivation contributes to the creation of new meaningful words in the language and the continuous development and enrichment of the language.

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