

## ABOUT THE HISTORY OF ARABIC LANGUAGE AND CULTURE

Sanjar Dosmatov.

Lecturer at the Department of Arabic Language and Literature Al-Azhar at the International Islamic Academy of Uzbekistan

### Abstract

Due to their religious beliefs, Arabs had to take strict measures to ensure the writing, preservation, interpretation, and study of the text of the Qur'an, as well as the correct pronunciation and interpretation of the holy book of Muslims, in order to prevent its meaning from being corrupted. This task could only be accomplished successfully if there was a strict system of rules for the literary Arabic language.

### Introduction

In the development of the Arabic language, the classical Arabic language not only served as the upper layer of the culture but also gave it its own characteristics, became its main organizer, and at the same time, determined the historical boundaries and ensured its integrity. With the help of this language, people understand each other, act together, think, and express collective experience. Studying the following three states of language in the development of culture is one of the main tasks:

Internal system of language. It studies the state, style, writing, and grammatical state of the language during a certain period.

The state of historical change, or the external system of the language, is that, in the process of changing historical periods over time, the system of the language changes, adapting to this period.

A history of impersonal linguistics. Foreign words enter the language of a certain nation and become its own.

At the beginning of the 7th century, the Arab invasion had a negative effect on the previous linguistic stagnation of the language communities, depriving the bureaucracy and worshipers of the social strata that maintained the traditions of priority. Priority was given to those who used the Arabic language. It is this winning language that has increased people's enthusiasm for the Arabic language. With the transition to Islam, obligations were imposed, at least to pronounce prayers in Arabic. The subsequent fate and internal history of those who converted to Islam, including their language, became components of Muslim communities. The Arabic language spread throughout the Caliphate, displacing many of the living colloquial languages. As a result, linguistics has changed significantly in the Middle East, North Africa, parts of southern Europe, Iran, the Caucasus, and Central Asia.

The Arabs conquered the northern part of Africa, Iran, Central Asia, the Caucasus, and the Iberian Peninsula in the west. They established a caliphate from the borders of China to

Spain. At the time when Islam was formed as a religion, the Arabs were a semi-Bedouin people. Naturally, they immediately absorbed the culture of the conquered peoples. The culture called "Arab culture" was a culture adapted to Islam based on the culture of the peoples who formed the caliphate. Arab culture has historically had two periods. They differ from each other to such an extent that sometimes they have to be understood as two different "Arab cultures." One of them is the culture of the communities in the closed Arabian Peninsula, who share the same history and culture and are homogeneous in terms of origin and language. The latter is a culture that gained world importance in some regions of Western Asia, North Africa, and Southern Europe in the first decade of the 7th century, which was called "Arab." The Arabic language has been the main means of movement and expression in the society that created this culture. Most importantly, the exchange of ideas between the ancient Arab culture and the medieval Arab culture was established through the Arabic language. Many literary, scientific, and political works were written in Arabic. In this regard, we recall the following opinion of the great scientist Abu Rayhan al-Beruni: "The Arabic language became the basis for the writing of scientific works all over the world. This language has given a pleasant feeling to every tongue and adorns it. Although every nation considers its mother tongue beautiful, the beauty of the Arabic language began to flow in the veins of a person." Modern linguist A.D. Schweitzer says: "Language as a component is part of culture." Language character must be defined within any culture. It is a tool of culture, and it belongs to various aspects of culture, but at the same time, it may not be part of it.

The development of the culture of the peoples of Islamic countries is related to economic, political, and social reasons on the one hand, and the second, direct cause is the teaching of Islam itself. In this teaching, religious beliefs, knowledge, and science are so closely connected that such a situation can never be found in any religious teaching. F. Rausenthal, an American Arab scholar and Islamic scholar, says in the pamphlet "Celebration of Knowledge" that "science is one of the dominant concepts in Islam; this situation distinguishes Islamic civilization from others both in terms of form and content. In fact, science will clarify different areas of Muslim civilization.

The language situation that arose during more than two centuries, that is, during the period of central power, has become stagnant in some countries. He arrived with changes that have not gained much importance until our days. During the early Islamic period, a single spoken Arabic language emerged in the Arabian Peninsula and beyond during the Arab conquests. The period of Abdul Malik (685-705), one of the caliphs of the Ummavis (661-749), is of great importance in the establishment of the Arabic language in the caliphate. During his reign, he maintained documents on state affairs in Arabic. It is forbidden to write in other languages. Second, a currency unit was established and engaged in minting. These currency units were left over from Byzantium and Sasanid Iran. Images from Arabic legends are minted on the new type of coin. These two main functions of the Arabic language certainly gave it a great chance to become the state language. At the same time, Caliph Abdul Malik took a big step towards the development of the Arabic language and writing. When the Abbasids came to power (749-1258), several changes took place in cultural life. The peak of

the development of Arab Islamic culture and science coincided with the Abbasid period. During this period, the Islamization of various aspects of social life will increase. The policy of conquest will continue. The role of ancient Greece in science will increase even more than before.

The birthplace of Arabic grammar was the cities of Basra and Khufu, considered the main centers of Arab life and social thought outside the Arabian Peninsula. Well-known philological schools appeared in these cities: Basra and Kufa (VII-X centuries), Baghdad (X-XIII centuries), and later they were joined by Andalusia (Spain XI-XIII centuries) and Egypt-Syria (XIII-XIX centuries).

One of the famous Arabic philologists, Basri al-Khalil ibn Ahmad al-Farohidi (about 718–791), made a great contribution to the formation of problems and methods in traditional Arabic linguistics. He is the founder of the theory of Aruz, in which the doctrine of the metric system of versification, from this point of view, considers the rhythmic and morphological structure of the Arabic word, where the letter serves as the smallest unit of analysis. This minimal unit of speech is understood by Arabic grammarians as an indivisible binary set of two elements—a consonant and a vowel sound—between which Arab scientists have not drawn any boundaries from a physiological point of view. In particular, Al-Khalil does not distinguish consonants from vowels in his works. In traditional Arabic grammar, a consonant is treated as an entity, and a vowel is treated as an element that does not have an accidental or autonomous existence and occupies a dependent position.

The most famous linguist who described the entire system of Arabic grammar in complete form is the follower of al-Khalil-Basra linguist Sibawayhi, who lived in the second half of the 8th century. Sibawayhi's real name is Abu Bishr Amr ibn Usman ibn Qambar. It was he who summarized all the earlier grammatical developments of the Basra school in his *al-Kitab* (The Book). This work was considered so magnificent and complete by both his contemporaries and later generations of Arab scholars that it overshadowed the work of all his predecessors and gained immense prestige. Even in the fierce competition between the grammar schools of Basra and Kufa, the work of Sibawayhi, a representative of the Basra school, was held in high esteem among the Kufis.

Despite the great contribution made by representatives of the philological school of Kufa to the formation of Arabic linguistic traditions, the work of these scholars is less known compared to the work of their Persian rivals. By the end of the 8th century, al-Kisa'i was a philologist who largely defined the research principles of the Kufa school. From his works, "Treatise on Grammatical Errors in the Speech of Ordinary People" has come down to us.

By the beginning of the 10th century, the main rules of the grammatical theory of the literary Arabic language were finally systematized, and the conceptual apparatus and terminology of grammatical analysis were established. By this time, the main aspects of grammatical analysis were clearly distinguished in the tradition of Arabic linguistics. The works of the scholars of the Baghdad school were aimed at carrying out lexicographic work and collecting and classifying the vocabulary and phraseological wealth of the Arabic language.

By the 11th and 13th centuries, the Andalusian school of philology was active, and one of its brightest representatives was Muhammad ibn Malik (1206–1274), who was born in Spain. The greatest fame was brought to him by the poetic grammar treatise "Alfiya" ("Thousand"). This didactic poem of 1000 poems on grammar was distinguished by the ease and simplicity of the presentation and the precise arrangement of the Arabic grammar material.

Hellenistic cultural centers in Egypt, such as Alexandria, Edessa, Nisibin, Antioch, Jundishapur, and Bactria, were dependent on the caliphate and played a positive role in the formation of Muslim culture. During this period, the problem of translating works in Greek, Syriac, Sanskrit, and Persian languages into Arabic was put forward. The work of translation, which began in the 8th century, developed further. Among the translators, Hunayn ibn Ishaq (810–873), Ishaq ibn Hunayn, Khubaysh Sabit ibn Kurra (886–901), Yahya ibn Adi, ibn Muqaffa, and ibn Manka stand out. Scientific terms, which are now much richer in Arabic, have been somewhat elaborated and have gained their previous status even more.

It is known that in the VII–VIII centuries, the Arabic language and the Arabic script were widespread in Movarounnahr and Khorasan. In this regard, special schools for teaching Arabic language and Arabic writing were opened in these countries. Academician I. Yu. Krachkovskii says: "In the first half of the 8th century, the Arabic language was used as the language of government in Khorasan and Movarounnahr, and it was used even by the rural population. For example, the mathematician Musa al-Khorazmi (780–847) from Khorezm, the astronomer Ahmed al-Farghani from Ferghana (9th century), the philosopher scientist al-Farabi from Central Asia (10th century), the linguist scientist Mahmud Koshgari (11th century), and the great scientists al-Beruni (973–1048) and Ibn Sina (980–1037) wrote their works in Arabic.

Just as Latin was considered an international language in Europe in the Middle Ages, so was Arabic in North Africa, the Near East, and the Middle East.

We can learn about the classical Arabic language not only from ancient writings and works but also from the writings of philologists. By the end of the second century of the new Muslim era, a great work on Arabic grammar had been completed, and it was recognized and reached our days. In these centuries, the grammar of the Arabic language was completely regulated and written in a clear scientific form.

To assess Arabic linguistics in terms of its place in the history of linguistic research, it is sufficient to list the most important research ideas and problems raised and successfully solved by Arabic linguists. These include: modeling the word-formation structure of the word; analyzing the lexical meaning of the word; the difference in the linguistic analysis of concepts such as form and content; a clear distinction between semantic and true linguistic (functional) meaning; learning words and adequate tools in terms of speech situation and meaning expression; and analyzing the formal and real aspects of the sentence in synthesis.

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