

ANALYSIS OF ARABIC WORDS IN "MAHORIH-UL-HURUF", ONE OF IBN SINA'S WORKS DEDICATED TO THE PROBLEM OF LINGUISTICS

Avriddinov Jobir Musulmon o'g'li

Termiz State Pedagogical Institute

Teacher of the Uzbek language and literature department

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Abstract. *In this article, "one of Ibn Sina's works on the issue of linguistics - more precisely, phonetics is written in Arabic." Some dictionaries, which are rare examples of Persian-Tajik lexicography, were also studied.*

Keywords: *Dictionary, lexicography, lexicography, lexicology, Arabic, Dari, Pahlavi, Sogdian Turkic languages.*

Ancient Dictionaries differ from each other both in terms of lexicographical structure and principles, as well as in terms of vocabulary content. They mainly reflect a person's scientific activity, experience and discretion. In order for the experience and success of past lexicology and lexicology to further improve the science of lexicography today, it is necessary to study each of these works separately, but in the series of important lexicographic works of ancient scientists.

In the 70s of the last century, the study of the medieval Tajik-Persian dictionary was developing in Tajikistan and Uzbekistan. Several important research works on this topic are being completed. Among these studies, the monograph "Lug'ati furs" by V.A. Kapranov should be highlighted, in which the lexical layers of this dictionary are analyzed and special attention is paid to the issue of idiomatic words belonging to this dictionary.

One of Ibn Sina's works devoted to the issue of linguistics - more precisely, phonetics - is called "Mahorih-ul-huruf" written in Arabic.

Dr. Parviz Notil Khanlari, an Iranian scholar, translated it into Persian and published it in 1333 in Shamsi, Tehran.

This dissertation discusses the origin of speech letters and the classification of Arabic letters and some non-Arabic letters.

This essay consists of the following sections (sections):

Part one: the cause of sound.

Ibn Sina writes in this chapter:

My guess is that the cause of the sound wave is a sudden surge of wind and energy, for whatever reason.

The second part is related to the appearance of the letters, and in this part it looks like this:

So, a letter is a representation that has become a sound (appears) and is similar to it, it is recognized again, and this difference is audible.

Some letters are actually isolated, and their appearance is related to the arrest (stopping) of the entire sound or the air of the sound and its sudden release. And some are complex, formed by incomplete contractions, but the air is released in sequence: sh.

To single letters: bo, to, chim, dol, zod, to, kof, kof, lim, mim, nun.

The third part shows the larynx (throat, throat) and language analysis, the participation of the larynx in sound formation.

The fourth section is about the reasons for each new letter.

For example, "kof" comes from the same place as "ho" and a little further..." Both "fo" and "bo" appear in the same denominator, and it is a lip.

The difference between "with" and "with" is a strong impact, which is the result of two soft bodies coming together and then breaking them apart, suddenly expelling trapped air. Whereas in fo, there is no complete retention and it is produced by the bodies of the lips which are narrowed but not touching, and the release is successively completed through that aham (skin).

In addition to these letters, which we mentioned in the fifth section, there are also some words that come between two letters each: among them is the bright "kof" (d), which the whips of our time call "kof" o are used instead. They use it, and it emerges from a place of "enough" but deeper and weaker arrest. And also it sounds like "jim" and in Iranian speech "chah" and this "jim" sounds like Arabic "chim" and not Arabic "kof". Arabic kof, meaning "grass" (h) is produced by the stronger and larger part of the tongue, and the pressure is greater when blowing in and out.

In addition, information is also given about the origin of some letters, how they appeared. Ibn Sina emphasizes that each letter is related to nature and natural phenomena.

For example, about the sound "chim" (ch): "chim" is from moisture falling into moisture: like a solid drop of water standing firmly in water, falling and sinking into water.

Some of Ibn Sina's linguistic ideas about consonants have not lost their importance even today. Ibn Sina mentions the four letters he added in the Tajik-Persian language (ч г ж п) and shows their subtle differences. The information given about this or that letter mainly corresponds to the current phonetics of the Tajik language.

We can determine from the rest of his works that Ibn Sina reached the level of a master in all fields of science of his time. We know that Ibn Sina is known as a great physician and philosopher in the world of science. At the same time, he is appreciated as a sweet poet and an accomplished linguist. We aim to talk about Ibn Sina's linguistic activity in these lectures.

Ibn Sina, in connection with the issues of logic and philosophy, touched upon the branches of language everywhere. He worked primarily in the field of vocabulary and lexicography, as can be seen in the Adventure Book. One of Ibn Sina's students, Abu Ubaid Zachjani, gives the following opinion about the lexicography (meaning) of Shahurrais: "One day he was sitting in the presence of Sheikh Amir and Abu Mansur Habban (Ibn's lexicographer and contemporary linguist). Sino) was also there.

There was a problem with the language (vocabulary science - A.V) that the sheikh spoke as he remembered. Shaykh Abu Mansur turned to the shaykh and said: Indeed, you are a philosopher and a sage, but do not read anything in a language that causes you to accept your word.

Angry at this statement of the sheikh, he spent three years reading dictionary books and the book "Tahzib-ul-lughot" (referring to the linguistic work of the Arab Abu Mansur Azhari, which Ibn Sina used while studying the science of vocabulary - A.B). So, the Sheikh has reached a level that is rarely reached in the language. He wrote three ghazals, in which he used rare words in the dictionary, and wrote three books: one Ibn Ahmad (one of the contemporaries of Ibn Sina-waf. 970) and the other Sahib's Proximity (Ibn Sina-waf. 970). Muayid-ud-Dawla's scholarly minister from 938-995 and the third, Sabi (a famous contemporary of Ibn Sina), came close.

He ordered them to be tied to old antique covers. Then the emir showed the volumes to Abu Mansur Habban:

"We found these books when we were hunting in the field. You should see them and tell us what they contain." Abu Mansur looked at them and found many things in them difficult for him. Then the Shaykh said: "Everything that you do not know from this book is mentioned in such and such places in the dictionary books. The Shaykh told him the famous books in the dictionary where he had memorized this verse.

Abu Mansur did not think everything through, he did not believe in himself. He then noticed that the pamphlets belonged to the Sheikh's classification and were a response to his attack on him that day. Then he repented and asked for forgiveness.

Then the Shaykh classified in the dictionary and called the book, which was not classified in the dictionary and was not yet written, "Lison-ul-Arab", when he passed away, it remained in manuscript form, and no one left this book in manuscript form.

From the works of Abu Ubaid al-Zahjani, it can be concluded that Ibn Sina was a unique expert in understanding the meaning of words, especially Arabic words and compositions, and he also had extraordinary skills in this branch of linguistics that we saw in the example above. Therefore, we can say that Shaykhurrais Ibn Sina has a great contribution in arranging and arranging the explanatory dictionary of the Arabic language, especially the rare words that are difficult to understand.

Many fantastic stories about Ibn Sina have been created in written and oral literature, and they are dedicated to his high emotions, eye power, memory, creativity, etc. For example, A. Mirzoyev, in his essays on the life and work of the sheikh, cites 10 legendary stories from "Qisas-ul-ulama" published in lithography in Iran in 1888, one of which is the great power of Ibn. Sino memory

One of these stories is about vocabulary, so we thought we'd include it here:

Abuali meets a lexicographer on a ship during one of his sea voyages, examines the compilation of the Arabic dictionary he has compiled, and memorizes the entire book.

When the ship reaches its destination and all the passengers have departed, the lexicographer goes to the king there and presents his dictionary for a reward.

At this time, the king was surprised to see his companion Abu Amir. The king gave the dictionary to Ibn Sina and asked him to determine the price of the book and determine whether its owner deserves a reward or not. Abuali looked at this book and said, "This book was written a long time ago, and the author is a lie.

This is because I know this book by heart. If you don't believe me, flip through the book and I'll read you the details of the host." He reads most of the book from the beginning, middle and end. The author of the book... The question arises whether he knows the book of Abuali by heart. Abuali knows his book by heart. Abuali immediately stops talking, tells the story and notes that the owner of the book deserves an award.

This story, like other stories created about Ibn Sina's life and scientific and creative activities, is undoubtedly a folk fiction. But it should not be forgotten that the reality of life can be seen in the story of fiction. From these views, we can conclude that Ibn Sina was in direct contact with dictionaries and lexicology, and dictionaries were an ungrateful servant for his thorough mastery of the Arabic language.

According to Wasifi's description of Abu Ali Ibn Sina's learning, Abu Ali Ibn Sina first memorized the 28 letters of the Arabic alphabet, started studying the Holy Qur'an, and mastered it within a year. After that, he studies the grammar of the Arabic language, then the sciences of meaning and expression, studies logic and natural wisdom, and engages in his profession. These statements of Vasifiy and A.Mirzoyev's research correspond mainly to the "Adventure Treatise".

Abu Ali Ibn Sina not only invented the Arabic alphabet, but also wrote a treatise on the spelling of the Arabic language. This treatise is related to phonetics and is called "Mahorich-ulhuruf", fortunately it has survived to our time.

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