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## APPROACH TO THE HISTORY OF ARABIC LEXICOGRAPHY

**Abstract:** This article below touches upon the topic regarding the development and improvement stages of Arabic lexicography. More specifically, it gives a classification analysis of Arabic dictionaries based on the structure. A few thematic dictionaries, phonetic dictionaries, a dictionary of synonyms, and annotated dictionaries, which have played a vital part in the improvement of Arabic etymology, have been analyzed through concrete examples.

**Key words:** Arabic lexicography, lexical meaning, dictionary article, thematic classification, alphabetical system, annotated dictionary, key consonants of the word.

**Language:** English

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### Introduction

Lexicography is the study of the art of compiling linguistic dictionaries; the goal is to analyze the lexical structure of literary language, decipher their implications with the assistance of cases, determine the scope of words, and show some grammatical forms. It was the Muslim world - a favorable environment for the emergence and development of lexicography. As a result of the formation of the Arabic literary language as a biblical and cultural language within the medieval Muslim East, and the

rapid development of Arabic writing, there was a need to compile lexicons. The utilize of Arabic as a scientific language, the maintenance of certain measures of written language, as well as the identification of languages, the qualification between written and oral variations of Arabic required the early emergence of Arabic etymology [1; 164]. In the quickly-created Arabic etymology, various dictionaries started to be compiled. Scientists arrange them for the following groups:

- Descriptive dictionaries;
- Explanatory dictionaries;
- Thematic dictionaries;
- Dictionary of synonyms;
- Dictionary of rarely-used words;
- Dictionary of assimilated words;
- Bilingual dictionaries;
- Terminological dictionaries;
- Dictionary of rhymes [1; 165], [2; 91], [3; 13].

### The main findings and results

In terms of structure, Arabic dictionaries vary based on the principle of placement of words. They can be classified into three groups. The primary group

incorporates dictionaries on the phonetic principle. In such dictionaries, words are put according to the pronunciation position of the core consonants [4; 13-18] in the following way:

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- 1) throat sounds (ح, خ, ع, ه);
- 2) deep slurred sounds (ق, غ);
- 3) dorsal sounds (ك);
- 4) lip front sounds (ت, ج, د, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن);

- 5) teeth sounds (ث, ذ);
- 6) lip-tooth sounds (ف);
- 7) lip sounds (ب, م, و).

These dictionaries take into consideration the number of consonant letters within the stem. To begin with two, at that point three, at that point four and five consonant words are given. The second group consists of lexicons orchestrated in alphabetical arrange according to the primary root consonant of the word. The third group includes dictionaries orchestrated in alphabetical order according to the last consonant of the word.

As mentioned above, dictionaries are arranged for several types. Of these, descriptive dictionaries are usually dictionaries created within a specific topic. The emergence of Arabic lexicography is associated with the study of the lexicon of the Qur'an. Summarizing the words of the Quraan and creating dictionaries based on them appeared in the first half of the second century AH. They are called "Gharibu-l-Quraan", which means "the vocabulary of the Quraan". In the third century AH, a number of dictionaries were created in this field. But to date, most of these dictionaries have disappeared, and only their names are known. The book "Lugatu-l-Quraan" ("Dictionary for the Quraan") explains the various tribal dialects found in the Quraan, as well as words

borrowed from Persian, Ethiopian, Nabataean and other languages. Later, dictionaries began to be created entitled Gharibu-l-hadith, meaning "The Vocabulary of Hadith". Examples of this are Zamakhshari's dictionaries such as "al-Faiq fi gharibi-l-hadith", and Ibn Asir's "an-Nihaya fi gharibi-l-hadith".

As a result of the development of religious sciences, special dictionaries based on the Quraan and hadiths began to appear. Fayumi's (d. 1368) work, "al-Munir fi gharibi-sh-sharhi-l-kabir", is the first terminological dictionary in the field of jurisprudence. The interest in the lexicon of the Quran and the hadiths increased the focus on the Arabic literary language. This has led to the emergence of other types of dictionaries in Arabic lexicography, covering different layers of literary language. A dictionary of underused and obsolete words was compiled. Among them, Abu Ubayd's (770-837) dictionary "al-Gharibu-l-musnaf" is of special importance. In it, the author collected words that were difficult to understand in ancient Arabic poetry and divided them into themes. They are divided into the following 25 books:

1. "The human body"
2. "Women"
3. "Clothes"
4. "Food"
5. "Diseases"
6. "Houses"
7. "Weeds"
8. "Weapons"
9. "Birds"
10. "Insects"
11. "Dishes"
12. "Mountains"
13. "Trees and plants"
14. "Waters and streams"
15. "Palms"
16. "Clouds and rain"
17. "Seasons and winds"
18. "Forms of word formation"
19. "Forms of verb formation"
20. "Antonyms"
21. "Synonyms"
22. "Camels and their qualities"
23. "Animals"
24. "Predators"
25. "Words"

Each book is classified into internal chapters. The 25 books consist of about 900 chapters. The dictionary gives examples from the poems of many poets in interpreting words. This dictionary had a great influence on the further development of Arabic lexicography. Later thematic dictionaries containing

words and phrases relevant to a particular concept were created. Among the authors who have written excellent works in this field are Asmai, Abu Zayd Ansari, Ibn Sikkit, Iskafi, Ibn Sida. As an example, if we look at the dictionaries created by Asmai, they are divided into the following groups:

- "The book about the human body";
- "Book about animals";
- "Book about camels";
- "Book about sheep";
- "A book about plants and trees";
- "A book about rain".

To make it easier to use the dictionary, the scholars re-divided them into internal parts. For example, in the book on the human body, the words

are divided into the following parts: "Pregnancy", "Birth of a Child", "Human Development", "Human Body", "Functions of Organs", and so on. As can be

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seen from the examples, words in thematic dictionaries are not arranged in a logical sequence. Ibn

Sikkit, in his dictionary “Kitabu-l-tahzibi-l-alfoz”, placed the words on the following topics:

- |              |             |   |
|--------------|-------------|---|
| 1) wealth    | 8) month    | 15) food  |
| 2) poverty   | 9) time     | 16) weapons                                       |
| 3) courage   | 10) water   | 17) jewelry                                       |
| 4) cowardice | 11) grief   | 18) grief   |
| 5) wine      | 12) empathy | 19) a list of words that the Arabs drop the Hamza |
| 6) woman     | 13) sleep   |   |
| 7) sun       | 14) hunger  |   |

In later dictionaries, the words were placed in a certain sequence. Iskafi's Mabadiyu-l-lug'a contains words on the following topics:

- |                  |             |               |
|------------------|-------------|---------------|
| 1) stars         | 6) horses   | 11) equipment |
| 2) night and day | 7) camels   | 12) camels    |
| 3) food          | 8) diseases | 13) plants    |
| 4) drinks        | 9) animals  | 14) diseases  |
| 5) weapons       | 10) birds   |               |

The most complete and famous work in a definite system is the 17-volume al-Muhassas dictionary of Sida (d. 1066). The book firstly deals with man and his life: clothes, food, sleep, equipment, weapons, then the world of animals and plants, then the social life of man, travel, games. Some grammatical issues are commented at the end of the dictionary. The author used Abu Ubayd's book “al-Gharibu-l-Musnaf” as the main source in compiling the dictionary.

According to Russian lexicographers, annotated dictionaries should be the basis of the dictionary of synonyms [5; 14]. Explanatory dictionaries, as in the example above, became the basis for the emergence of a dictionary of synonyms, antonyms. Examples of a dictionary of synonyms are “Hamadani's Kitabu-l-alfuzi-l-kitabiyya”, which was originally created, and called as “al-Saalibi's Fiqhu-l-lug'a”. The work of Arabic lexicographers was mainly focused on compiling annotated dictionaries. The aim was to gather the entire vocabulary of the Arabic literary

language and interpret its meanings. Explanatory dictionaries define the lexical structure of the language, explain the meanings of words. It is with this feature that they are radically different from translation, that is, bilingual (possibly three or more languages) dictionaries [6; 58].

The first annotated dictionary in Arabic lexicography was the work of Khalil ibn Ahmad (d. 786), “Kitabu-l-ayn” (The Book of Ayn). In order to fully demonstrate the richness of the Arabic literary language, the dictionary contains words that are rare and difficult to understand. Khalil ibn Ahmad was the first to develop the doctrine of the nucleus and its species and to reflect it in his explanatory dictionary. His dictionary “Kitabu-l-ayn” consists of 27 chapters. Each chapter is dedicated to one letter. The author has arranged the 27 chapters according to the phonetic principle, i.e. the pronunciation position of the letters as follows. The alphabet system introduced by Khalil ibn Ahmad in his dictionary had the following order:

ع - ح - خ - ه - غ - ق - ك - ج - ش - ض - ص - س - ز - ط - د - ت - ظ - ذ - ث - ر - ل - ن - ف - ب -

م - و - ا -

As can be seen from the sequence of letters quoted, there is some confusion in the way the letters are pronounced. For example, the letters ر and ن are the back letters of the language [4; 13-18]. But in the sequence of letters above, they are listed as pre-spoken letters.

According to the above-mentioned sequence of letters, the dictionary begins with the chapter “Ba: bu-l-ayn”, which is the name of the book. In each chapter, words are classified in terms of the number of stem consonants, and first two stem consonants, and then three, then four, and five stem consonants are given. Later dictionaries were created under the influence of

this work. These include Az-Hari's (895-981) “at-Tahzib fi-l-lugha”, Sahib ibn Abbad's (938-995) “Kitabu-l-environment fi-l-lugha”, Al-Kali's (901-967) “Kitabu-l-bori' fi-l-lug'a”, we can include the dictionaries of “al-Muhkam fi-l-lug'ati-l-arab by Ibn Sida” (died in 1006). Due to some difficulties in the use of dictionaries created in the method of Khalil ibn Ahmad, these works were not widely distributed and copies were not made from them.

The second method, that is, the dictionary of words in alphabetical order according to their first consonant, includes Ibn Faris's “Kitabu-l-mujmal and Kitabu-l-maqois”. The words interpreted in these

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dictionaries are arranged in alphabetical order according to the first root consonant. Therefore, the dictionary contains 28 books according to the number of letters in the Arabic alphabet. Each book consists of three parts given in the following sequence:

1) words with two consonants at the core (عَب, عَجج, عدد, عفف, عقق);

2) words whose core consists of three consonants (عَبث, عبد, عير, عيس, عيط);

3) words whose core consists of more than three consonants (عَهل, عربد, عرقب, عسكر, عصف).

The third method - the dictionary method of arranging dictionary articles in alphabetical order, taking into account first the last consonant of words, then the first, then the middle consonant, is created. According to the scheme given in the book "Arabic lexicology" by VM Belkin, the placement of words in the dictionary is as follows [1; 173]:

- in words with a core of three consonants -  $O^3$   
 $O^1 O^2$

- in words with a core of four consonants -  $O^4$   
 $O^1 O^2 O^3$ . (denotes the root consonant of a word)

Dictionaries created in this way have attracted the attention of poets in particular. The reason for this is that such dictionaries have been very helpful in choosing rhymes for them. However, in other fields, such dictionaries have not aroused much interest. The first dictionary created in this way in Arabic lexicography is Jawhari's (d. 1007) work, "Taju-l-lugha and sihahu-l-arabiya. Ibn Manzur's" (1232-1311) "Lisonu-l-arab" and Feruzabadi's (1326-1414)

"al-Qamusu-l-muhit" can also be included in the list of dictionaries compiled in this way.

### Conclusion

Given the achievements of traditional Arabic lexicography in collecting and recording the lexicon of the Arabic literary language, linguists classify a number of shortcomings in classical Arabic dictionaries. They accuse the authors of classical dictionaries of not approaching the lexical structure of the language from a historical point of view, arguing that classical dictionaries do not meet the requirements developed by modern lexical theory and practice. They deny the importance of ancient Arabic lexicography by comparing the methods used by medieval lexicographers with modern lexical methods. According to V.M. Belkin, many shortcomings of classical Arabic dictionaries are related to the linguistics of that period [1; 169]. The works of ancient authors in the field of lexicography have not lost their relevance today. Zamakhshari's "Asosu-l-balaga", Ibn Manzur's "Lisonu-l-arab", Feruzabadi's "al-Qamusu-l-muhit" still retains their practical significance.

Indeed, the importance of classical Arabic dictionaries cannot be denied. The reason for this is that it was the dictionaries of the classical period that were the basis for the advancement of modern lexicography. In addition, these dictionaries are an important source in the research of Arabic literary heritage, especially its poetic and prose heritage.

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