



AN OVERVIEW OF ARABIC LEXICOLOGY OF FORMATION AND “الوسيط المعجم” - EXPLANATION OF THE DICTIONARY

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ANNOTATION:

The article covers a small scientific debate on Arabic lexicology and lexicography, the author of which is an explanatory dictionary of the modern Arabic language “المعجم الوسيط” he tried to give scientific conclusions by analyzing his works. By studying the history of the formation of Arabic lexicology and lexicography, the scientific sources that left a unique mark on it, and other related scientific debates, the researcher was able to reveal the goal he set for himself. One of the scientific significance of the article is that the author cited ancient works and books of modern authors while interpreting the topic he raised. For this reason, the article can serve to study various scientific facts about the Arabic language.

Key words and phrases: dictionary, synonym, Babylon, Arabic language, lexicology, "al-mu'jam-al-wasit".

It would not be wrong to say that the need of mankind to understand each other started from the ancient times when the first human communities were formed. Initially, peoples with different languages understood each other by means of oral dictionaries, but later, when civilizations were formed, there was a need to create special dictionaries. There are two main reasons for this need: one - for speakers of the same language to understand the meaning of the lexical units they use in the same way; the second is for speakers of another language to acquire the meanings of words in the language they want to learn. In both cases, the principles of the specific lexical layer of the languages are taken into account. In particular, aspects related to synonyms and homonyms, antonyms, and the art of word formation are aspects to be considered.

It is clear that dictionaries, especially in the early days when they began to create explanatory dictionaries, set several important tasks for the literate stratum of societies. The first attempts to collect vocabulary and comment on words were found in ancient (archaic) lexicographical works of Babylon, Assyria, Greece, Rome, China, and India. In this, the goals of studying the experiences of a certain nation in terms of trade, crafts, and practices, assimilation of advanced ideas that occurred in civilizations were prioritized. Also, for political processes such as internecine wars or peace, it became an important issue of its own quite early on.

It is necessary for the further cultural development of the nation or when there are difficulties in intercultural communication, the establishment of linguistic activities and the implementation of plans have become more urgent ¹.

¹ Almukhametov A.R. _ Quotes from the Koran and Hadiths on the material of the "big dictionary" of the Cairo Academy of the Arabic Language // Proceedings of the KazUMOiMYA series "PHILOLOGICAL SCIENCES" . No. 4 (2015), 81–96 .

Now, if we turn directly to the Arabic lexicography and lexicology, which are considered to be ancient languages, we can see that this process began to take shape in them a long time ago.

It is known that most scientists divide the stages of development of the Arabic language into the following:

1. The period up to the period of the classical Arabic language (approximately from the 2nd -1st millennium BC to the 5th century AD).
2. Ignorance and the period after the arrival of Islam (V - X centuries).
3. The current modern Arabic language (X century to the present time)².

The formation of Arabic lexicography corresponds to the second period mentioned above. It can be said that the beginning of the first Islamic era began with the first century of the Hijri (7th century AD), when attempts were made to interpret the vocabulary of sacred texts. Some sources claim that this scientific process did not originate from the Arabs themselves. Unconfirmed information that the Arabs adopted the lexicographical activity from the Greeks is found in the conclusions of the lexicographical activities carried out in the 20th century³.

Although such suppositions are generally strongly denied by Arabic authors, the evidence does not appear to be unfounded. The Arab East, the territory of modern Iraq, Syria, Palestine, Egypt - being the homeland of the oldest civilizations, it rightfully considers itself to be the land where the science of "lexicography" was founded. The oldest written monuments (25th century BC) are divided thematically by the content of their complex verbal inscriptions and their annotations. Sumerian inscriptions found in modern Iraq confirm this idea. Later inscriptions containing the equivalents of written words appeared in Akkadian. The region of present-day Syria and Palestine was the site of the origin and development of the first alphabet, which served as the basis for the letter systems of other languages such as Greek and Latin. It is known that the names of the letters "Alpha", "Beta", "Gamma" in the Greek alphabet have Arabic origins: "Alif", "Ba", "Ta", "Sa", "Jim".

The lexical layer of any language is primarily formed on the basis of the household lifestyle, national idea of life, economy, foreign and domestic politics of the community of people who speak this language. According to research on lexicology, after the Islamic conquests, the Arabic language spread to a wide range of countries, and many peoples were influenced by it, especially when Syria, Assyria, Byzantium, and the Copts (Egypt) adopted Islam, Arabic became the main language of communication and science. This situation arose because the main source of legislation in Islam is the Qur'an in Arabic, as well as hadiths, prayers and other religious topics. This had a great impact on the spread of the Arabic language at that time, and naturally, it created a need to study it and create explanatory dictionaries in this language.

called the non-Arab peoples "عجم" (ajam) – "dumb". At this point, they probably mean that their language is finally perfect and attractive. During the period we are studying, the Arabs also began to speak Arabic as a second language next to their mother tongue, especially during that period when the Arabic language reached its peak of prosperity. Because this

² Edward Lipinski. [Semitic Languages. Outline of a Comparative Grammar](#). — Peeters Publishers, 2001. P. 78.

³Belkin V. M. Arabic lexicology: scientific publication. – M.: Publishing House of Moscow State University, 1975. S. 160.

language became the language of science and literature. It remained so during the Umayyad and Abbasid Caliphates

Many of his religious and intellectual works were written in Arabic, as were Christian rituals in the Arab world and beyond, in the Greek Orthodox, Catholic, and Syriac churches, as was Judaism in ancient times.

The first most famous works in the field of lexicology belong to the end of the 10th and the beginning of the 11th century: before their appearance, the theoretical study of the language was limited to the description of grammatical phenomena. The most recognized book is the work of Ibn Jinni (died 1002 Melody) "الخصائص"⁴. For the first time in this work, the general and special issues of Arabic linguistics, such as the problem of word and meaning connection, the structure of word formation, the place of similarity and anomaly in the language, and the problem of word change, are covered.

Another book in this regard is the work "الصاحبي" published by Ibn Faris (d. 1004). It studies issues such as the volume of the vocabulary of the Arabic literary language, the words that exist in the language, their direct and metaphorical use, ambiguity, homonymy, synonymy, oral and nominal word problems. Issues such as the formation of words and the impact of long-term changes on meaning are also explained⁵.

"المزهر في علوم اللغة و أنواعها" which is⁶ considered as a special encyclopedia of medieval lexicological knowledge, authored by Jalaluddin As-Suyuti (1445-1505) can be called a significant research that provides information on the meaning and usage of words in Arabic as well as their types. Suyutiyy is recognized as a well-educated and versatile scholar, who has collected and systematically presented the opinions of linguists, especially on various problems of Arabic linguistics and lexicology. The origin (etymology) and meanings of words make up most of the work he wrote.

In addition to works covering a wide range of issues in Arabic linguistics, many works have been written on specific problems of lexicology. Al-Jawoliki's (1073-1144) work called "المعرب من الكلام الأعجمي"⁷ Words adapted to the Arabic language from the words of the novice" was a great event in Arabic lexicology. This work is still remembered as an important source for scholars of Arabic lexicology at that time. In the treatise, the words borrowed from other languages are given in alphabetical order, as well as their sources are shown with examples, with an interesting theoretical introduction, information about the reasons and conditions for their adoption.

Sheikh Abu Khatim Ar-Razi's (died 933) book "كتاب الزينة" - "Book of Ornaments" and "فقه اللغة وأسرار العربية" - "Philology and the Secrets of the Arabic Language" have been unanimously recognized by other scientists and linguists. It would not be wrong to say that these two works play an important role in the development of Arabic lexicology. The book "Philology and the Secrets of the Arabic Language" is a two-part work by the author, and Abu al-Fadl al-Mikali asked the scholar As-Salabi to write the first part. Abu al-Fadl al-Mikali suggested him

⁴ Zvegintsev V.A. [History of Arabic Linguistics. Brief essay](#). - 3rd, stereotypical. - Moscow: Book, 2007. - S. 59-60. - 80 s.

⁵ Reader on Islam / Comp. and resp. ed. S. M. Prozorov. - M.: Science, "Eastern Literature", 1994.

⁶ Bell A. [Encyclopædia Britannica](#) (Brit. Eng.) - [Encyclopædia Britannica, Inc.](#), 1768.

⁷ Zvegintsev V.A. [History of Arabic Linguistics. Brief essay](#). - 3rd, stereotypical. - Moscow: Book, 2007. - S. 59-60. - 80 s.

to compile a book on "Arabic philology". Al-Salabi was very good at this. Therefore, he hastened to write it and then gave it the additional name "Secrets of the Arabic Language" ⁸.

Of the purely lexicological problems, the most fully developed issues focused on the division of the lexical layers of the language (colloquial, original Arabic words, and classical or literary vocabulary as opposed to assimilated words and phrases, etc.). Issues of lexical semantics were thoroughly discussed: Arab philologists paid attention to terms such as "الحَقِيقَةُ" - "direct meaning of a word", "المَجَاز" - "figurative use of a word", "المُشْتَرَكُ اللَّفْظِي" - "verbal commonality", "التَّرَادُفُ" - "synonyms".

At this point, it should be said that the metaphysical and aesthetic functions of the Arabic language have found their beautiful expression in the lexical layer and phraseological units of the language. In this regard, the work "الفروق اللغوية", which is one of the first sources of Arabic lexicology, is a unique work. The author of this work is Abu Hilal Al-Askari (died 1005).

One of the questions that may arise for researchers engaged in lexicology is the following: What should be the advantages of the old long, medium, and concise lexicons of hadiths and intermediate lexicons, organized and illustrated? The answer to this question can be replaced by the saying⁹ "اللغة لغة وأما العشق هو الحب" - "Language is language, and a novel is a novel".

Our answer to this question is as follows: The development of the lexicon was a necessary task, because the ancient and modern lexicons were included in the composition of the language within the known boundaries of space and time, the hundred migrations for the Arabic verses located in the spatial boundaries of the Arabian Peninsula and the temporal boundaries of the last second, and for the Bedouin Arabs, the poems of the last four hundred years of Islam served as the main source of the Arabic lexicon .

Most of the annotated dictionaries of Arabic words tried to prove the purpose of the words, terms and concepts of the preachers and orators in the Arab countries, until they decided in the minds of the students that the language improved during the Romanic period and were included in these dictionaries ¹⁰.

The Arabs remained so until the general renaissance in modern times, and they wanted to keep pace with civilization, participate in the acquisition of modern science and art, and pass them on to their children in their own language, they could not find the ability to express themselves in a limited language. Many science or art purveyors or scholars rely on those existing foundations.

As far as Arabic lexicography is concerned, at the time of the first lexicographical works, oral speech dominated over written speech, given the nomadic lifestyle of most Arabs. In such a situation, there is no question of accepting the experience of creating dictionaries. There is no possibility of getting the idea of collecting dictionaries and interpreting them from other peoples. In addition, Nafi' ibn al-Azraq's (died 684) treatise entitled "Commentaries on Qur'anic Verses" is mentioned as the first lexicographical work in Arabic. At this point, it should be said that the author is one of the "khawaraj", which is a flaw in Islam, so this work

⁸ . 2021-04-24 اطلع عليه بتاريخ في 24-04-2021 مؤرشف من الأصل www.albawaba.com.

⁹ Belkin V.M. General trends in the development of Arabic scientific and technical terminology in the post-war period. "The development of languages in the countries of the foreign East (post-war period)", M., "Nauka", 1983.

¹⁰ Gubanov Yu.P. On the problems of creating Arabic terminology. "Sociolinguistic problems of developing countries", M., "Nauka", 1975.

is considered only as a lexicographical source. However, this work was published in Dimash in 1993 with comments by Dr. Muhammad Ahmada al-Dali, and its name is as follows: مسائل نفع بن الأزرق عن عبدالله بن عباس - "Issues of Nafi' ibn al-Azraq (narrated by) Abdullah ibn Abbas ¹¹." In fact, at the time when the work appeared, Nafi' ibn al-Azraq did not hide the fact that he learned his words from the famous companions of the Prophet, peace be upon him, Abdullah ibn Abbas. However, the fact that many of the words of Abdullah ibn Abbas were accepted by the supporters of "Ahli sunna wal-jama'a", and the fact that Nafi' ibn al-Azraq was one of the "Khawarij" created a diversity of opinions. But since our research does not deal with issues of belief, our discussion here is about Nafi' ibn al-Azraq's contribution to lexicology.

At this point, it is important for us what is the connection between the scientific heritage of Nafi' ibn al-Azraq and the encyclopedia "المعجم الوسيط". What can two sources, one ancient and two modern, have in common. This commonality is primarily how both sources interpret Arabic words. In this case, in terms of the interpretation of the meanings of the words belonging to the noun group, almost two sources showed the same meanings. In this case, according to several aspects, it is natural that they differ. We can tentatively call them the following:

- the main goal of creating a dictionary;
- certain words expand and narrow in meaning with the change of time and space;
- the development of language along with the development of society and culture.

We can say that these aspects are the main signs of the differences in the interpretations given in these two sources.

To use the "المعجم الوسيط" encyclopedia, a person is required to have special skills and competences that come from the characteristics of all Arabic dictionaries. That is, it is possible to use the full potential of the dictionary only with skills such as the root, origin, weight and structure of words. It should be noted that it is not easy for people whose mother tongue is Arabic, but who do not have special training in working with dictionaries, to use this explanatory dictionary. Because any word is searched not from the initial letter, but from the initial letter of the stem from which it is formed. Of course, this principle is a common feature of all Arabic dictionaries as mentioned above.

Modern Arabic national linguistics almost corresponds to traditional views. A desire to continue the old linguistic traditions can be felt in most of the works of modern authors. Currently, the greatest interest among linguists is manifested in the issues related to filling the Arabic language with the necessary scientific and technical terminology.

Starting with the short treatise "اللغة والزمن" - "Language and Time" by Ibrahim Al-Yazi (1847-1906), a famous figure of the ¹² New Arab Renaissance, many works appeared in the Arab world about how the Arabic language should meet the requirements of the times, especially in the field of terminological vocabulary. Among them are Jurji Zaidon's (1861-1914) "Philosophy of Words and Vocabulary in Arabic"; "تاريخ أداب" - "History of the Arabic language and literature", Mahmoud Taimur (1894-1973) "Word formation and acquired words" - "مسألة العربية" - "The question of the Arabic language", "كتاب الاشتقاق والتعريب" by Abdul Qadir Al-Maghribi (1967-1956) we can cite such works as "book".

بيروت. 2017. سوالات نافع بن الأزرق إلى عبد الله بن عباس - د. إبراهيم السامرائي¹¹

إبراهيم أنيس: من أسرار اللغة، مكتبة الحنلو المصرية، ط2، 1791، ص 191 ¹²

Among the works of modern European and American Arabic linguists, V. Montei's treatise "Modern Arabic Language", G. Ver's articles, I. Fouca's work "Bitishuv" and others have considered a wide range of issues. Ya. Stetkevich's scientific work on the issues of information technologies includes suggestions for updating the Arabic literary dictionary. Among other sections of linguistics in this work, the chapter on the analogy of word formation is distinguished by its positive aspects ¹³.

recent years, major works written in the field of Arabic linguistics have been devoted to the study of the language situation in Arab countries, as well as to the formation of new qualities of the literary language, to the identification and explanation of its departure from the classical norms, while in this departure, attention is being paid to studying the importance of diglossia and bilingualism. In particular, it is time to thoroughly research the process of modernization of Arabic lexicography through word formation (morphological derivation and word composition), semantic derivation and acquired words. The collection of theoretical and practical problems of Arabic lexicology, developed with the joint efforts of famous scholars, gives a complete picture of the evolution of the Arabic vocabulary and its current state ¹⁴.

From the middle of the 20th century, Arabic lexicology and lexicography was enriched by the fundamental researches of the Russian Orientalist V. M. Belkin (1923-2000). His work "Arab Lexicology" published in 1975 should be highlighted. In it, the author comprehensively researched a number of issues of Arabic lexicology related to the formation and activity of the modern Arabic literary language. In the work, not only the works of modern Arab, European and American philologists - Arabic scholars, but also the classical Arabic linguistic heritage are widely used.

V.S., a researcher at the Eastern Faculty of the Ukrainian State University dedicated to the analysis and evaluation of Arabic lexicographic traditions in Kyiv. Rybalkin's fundamental works in this regard were published ¹⁵.

It should be said that dialogue can express not only the logical content of information, but also the mental state, feelings, and wishes of the person speaking. In such cases, the language begins to perform its emotional-expressive function. In this regard, it is possible to cite many examples from the vocabulary of the Arabic language:

When expressing longing and reciting: "رب اني وضعتها أنثى" - "Lord, I have given birth to a girl" (Ali Imran: 36). Or if I am not: In order to ask for mercy: "اني فقير الى عفو ربي" - "I need the forgiveness of my Lord." And again: In order to express weakness and fear: "رب اني وهن العظم" (Maryam: 4) - "Lord, my bones are broken."

In some cases, communication is carried out without a purpose. For example, the information they exchange is not important for interlocutors, they do not try to express their feelings and thereby influence each other. At this time, it is only important for them to get in touch, in which they prepare for the next more meaningful communication. In such cases, the language fulfills its factual function (the function of establishing a relationship, entering into communication). The phatic function of the language is manifested in greetings, greetings, conversations about the usual weather and similar content ¹⁶.

¹³Reformatsky A.A. Introduction to Linguistics, ed. IV . M., "Enlightenment", 1967.

¹⁴Belkin V.M. Arabic lexicology. M., 1975 . 14 p.

¹⁵Belova A.G. Introduction to Arabic Philology. M., 2003. 60 p.

¹⁶T. Bushui, Sh. Safarov. Til quirilishi: tahlil metodlari va metodologiyasi. Tashkent. 2007. B. 22.

The rich semantic possibilities of the language allow interlocutors to use it in its metasynonymous function. This is reflected in the speaker's use of various language tools to convey information more clearly and more expressively. In such situations, the language itself begins to function as an object of speech. The term metalisonic function of language, in other words, means "interpreting speech material". Attention to the material of speech (language) forms an aesthetic attitude to language: speakers begin to pay attention to the tone of words in the text, construction of sentences, expressiveness of the words used. An aesthetic attitude to language thus evokes an attitude towards the beauty or meaninglessness of speech as an aesthetic object.

From the time of its formation, the literary language preserves the heritage of the dialects on which it is based. This rule came to the fore at the beginning of the 7th century, when the Qur'an began to be revealed. It is on this basis that dialectal pronunciations of the Qur'anic recitations (seven main ones and ten different ones with three additions) have arisen. This, in turn, enriched the lexical layer of the Arabic language and made the language colorful. Lexicology is one of the complex and extremely important areas in the study of languages.

"المعجم الوسيط" ("Annotated Dictionary of Al-Wasit"), the reader can find in it the most important tools for developing a lexicon that provides a to-the-point, easy-to-process style while identifying the linguistic materials he needs. The group of authors of this work called it "المعجم الوسيط" because they paid attention to this issue. The efforts of the group members to develop this dictionary paid off.

While this dictionary provides information about newly used cultural terms, new concepts developed or adopted in various fields of science and art, each term was reviewed by the members of the dictionary collection and preparation group and unanimously defined and included in the dictionary. The work is valuable in these aspects as well.

However, while all of this highlights the book's features and benefits, there are also aspects it overlooks. If this dictionary is to be supplemented and enriched for reprinting, it should be considered to include and explain Arabic slang and street words. Because this dictionary should contain the explanation of all the common words related to the Arabic language.

We can also observe that some synonyms originating from different Arabic dialects have been neglected. Finally, it would be appropriate to pay attention to the easy neighborhood of words and word forms, especially to prove what the student and translator need, taking into account the accuracy and clarity of words or their definition.

Related texts and lexicons are used to explain words from this dictionary, and it is sometimes reinforced by quoting Qur'anic verses, hadiths, Arabic proverbs, and aphoristic rhetorical compositions from the works of Arab writers and poets.

It should be noted that when giving explanations of the words included in the work "المعجم الوسيط", special attention is paid to these aspects, it will be possible to solve various controversial problems with the examples found in the sources of this dictionary.

Despite being an academic publication by its nature, the dictionary has been very well received by linguists or non-Arabs specializing in the Arabic language. Speaking about the value of the dictionary, the German Arabologist Schwantz Wolfgang says: Lexicography has reached the level of art in the Arabs. This work is not for scientific research itself, but also for artistic pleasure and aesthetic refreshment. This dictionary also continues the traditions of

the previous explanatory dictionaries of the Arabs, and can be a leader in providing information to people in all fields ¹⁷. There are several reasons why a dictionary is well received by people. One of them is information about the advance purchase of the dictionary, indicating that the first edition of the dictionary is out of print or very soon. Proper book promotion may have played a major role in this. However, it should be noted that the presentation took place mainly within the framework of the presentation of research results in scientific circles.

The need for a new glossary among the Arabs had existed for several years. Another unique achievement of the dictionary is that researchers and language critics have observed, commented on the material of the dictionaries, and collected and enriched them with their own observations. In this regard, Dr. Ibrahim Anis, a lexicographer, says: Those who are responsible for the production of the dictionary - may God reward them according to their work - have taken a new approach to enriching the dictionary with images. It is known that the number of words in the Arabic language is large, besides, national dialects and regional dialects enrich the lexical layer infinitely. For this reason, it is impossible to know the meaning of all Arabic words. There are words that a person has not heard, but has seen and knows what the word means. It is also clear that the use of illustration is necessary ¹⁸.

Conclusions that some words cannot be found in the dictionary have not yet been determined. Negative thoughts about some vocabulary remind me of laughing without thinking at the fault of a drunk person. Because the group of authors tried to include in the dictionary first of all common and Arabic words. True, it contains words that have been adapted to the Arabic language, including those related to scientific and technical achievements.

The main sources of the dictionary are the existing Arabic language sources, and an attempt has been made to cover all the words in common use. For example, while giving an explanation of common nouns or similar nouns, examples are also given of how these nouns appear in literature.

It seems that people are satisfied with the dictionary from the lexical point of view. The luck of the scientists is that the critics paid more attention to the content of the vocabulary and its expression, and this indicates that the construction of the vocabulary was accepted based on it.

According to experts, the use of the book does not exceed the possibilities of traditional Arabic vocabulary. In this, firstly, examples of the use of long, then long words, word groups are given on morphological and syntactic grounds, and the meaning of the word is fully revealed.

Summarizing the ideas in the article, it is possible to come to the following conclusions:

1) "المعجم الوسيط" Despite being essentially an academic publication, the explanatory dictionary is an important scholarly resource for linguists or non-Arabs specializing in the Arabic language

¹⁷Sh.Wolfgang. Germany [and](#) the Middle East

¹⁸ Anis.I, About vocabulary. London. 2006.



2) Lexicography is at the level of art among Arabs, and for this reason, this work is not for scientific research itself, but also for artistic pleasure and aesthetic refreshment. This dictionary also continues the tradition of earlier Arabic explanatory dictionaries and can provide information to people in all fields.

3) To use the dictionary “المعجم الوسيط”, a person is required to have special skills and competences that come from the characteristics of all Arabic dictionaries. That is, it is possible to use the full potential of the dictionary only with skills such as the root, origin, weight and structure of words.

4) The lexical layer of any language is primarily formed on the basis of the household lifestyle, the general idea of life, and also its economy, external and internal life of the community of people who speak this language.

5) Researches on lexicology expanded significantly in the period after the conquest of Islam, as the majority of Arabic-Oriental scholars, as well as the Arabs themselves, admit.

6) Ajam (non-Arab) peoples also began to speak Arabic as a second language next to their mother tongue, especially during that period, when the Arabic language reached its peak. Because this language has become the language of science and literature. This happened during the Umayyad and Abbasid Caliphates.

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14..2، 1791، ص، 191. نبذة عن كتاب "العربية وسرّ اللغة فقه" كتاب عن نبذة. البوابة / للثعالبي "العربية وسرّ اللغة فقه" كتاب عن نبذة. 2021-04-24 في الأصل من مؤرشف. بتاريخ عليه اطلع 2021-04-24.