



# THE WORK «ASOSU-L-BALOG‘A» BY MAKHMUD ZAMAXSHAR‘I IS AS SOURCE OF PHRASEOLOGY

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## ABSTRACT

*This article provides an overview of the phraseology used by Makhmud Zamaxshar‘i in his dictionary work "Asosu-l-balog‘a" as illustrative material to define headwords in dictionary articles. The article is separated and analyzed phraseologies which are used in the "Asosu-l-balog‘a" according to the types.*

**KEYWORDS:** *"Asosu-l-balog‘a", defining dictionary, glossary article, headword, illustrative material, phraseology, phraseological fusion, phraseological unity, phraseological combination (collocation).*

## INTRODUCTION

The dictionary work «Asosu-l-balog‘a», that is, «Balog‘at asoslari» (the basis of speaking in delicate way) plays an essential role in the scientific heritage of Makhmud Zamaxshar‘i. The dictionary is important not only in this well-known scientist’s works related to dictionary compiling, but also the whole Arabic dictionary science. According to the academic A. Rustamov, Makhmud Zamaxshar‘i contributed considerably to develop Arabic dictionary compiling by this work[1]. Another scholar Khusayn Nassor says that Makhmud Zamaxshar‘i became the founder of forth of Arabic dictionary compiling school with «Asosu-l-balog‘a».

## METHODOLOGY

The study was conducted using objectivity, analysis, synthesis, comparative analysis, generalization, historical analysis, chronological methods.

## RESULTS

The main reason of such high evaluation of «Asosu-l-balog‘a» by linguists, historians and great scholars of oriental sciences is creations of some new findings in lexicography by Makhmud Zamaxshar‘i.

The successful point of Mahmud Zamakhshar‘i in the dictionary is that the sequence of dictionary articles were placed in a strict alphabetical order, taking into account all their root consonants. That’s why, he is remembered as a typical lexicographers who was the first to introduce the alphabet system in Arabic lexicography. Firstly, he had used originally this method in his «الفاثق فى غريب الحديث» dictionary work which was originally intended to interpret difficult words that are found in khadis (*a collection of traditions containing sayings of the prophet Muhammad which, with accounts of his daily practice (the Sunna), constitute the major source of guidance for Muslims apart from the Koran*).

The author looks at the first and second consonants of the headword in order to put dictionary articles in the alphabetical order. The third, fourth and fifth root consonants are not followed by the alphabetical order. This leads to make it difficult to use the dictionary. Makhmud Zamaxshar‘i placed the headwords in the alphabetical order taking into consideration the first, second, third, fourth and fifth root consonants.

After him this method has become a tradition, developed by lexicographers and is still in use.

Another innovation used by Makhmud Zamaxshar‘i in «Asosu-l-balog‘a» is that he gave the



vocabulary units without extracting from the phrases and expressions that were in use at that time. This method gave a chance to define the meaning of the entries comprehensively and in detail. Expressions and phrases which were used to define words can be used to study about linguistic features and rules of that period.

Before stating to compile any kind of dictionary, the authors have to answer an important question about how to choose entries and what words should be included in the dictionary. The choice of entries for a dictionary depends on the purpose of the dictionary and expected users[2].

If above mentioned questions are asked for «Asosu-l-balog'a», exact answers lie in the preface part of it.

During the development of above stated two ways, Makhmud Zamaxshar'i wanted to make easier for the users of dictionary. As mentioned in preface, he walked through the Tixan bazaars, mosques and recorded unique and delicate expressions and phrases from orators, preachers and religious scholars. He intended to compile the dictionary of delicate literary Arabic words"[3]. Makhmud Zamaxshar'i tried to reflect the delicateness and uniqueness of the Arabic literary language in «Asosu-l-balog'a». The author stated that preface of the dictionary states that he intended to bring up remarkable orators, preachers and writers. That is why, he named his work «Asosu-l-balog'a», that is «Balog'at asoslari» ( the basis of speaking in delicate way).

It is clear that expressions and phrases should be used appropriately and correctly to convey the sense attractively.

This requires to be master in the science of smart thinking and wonderful expressing. Without any doubt, «Asosu-l-balog'a» by Makhmud Zamaxshar'i can be useful as the main source. Makhmud Zamakhshar'i based on his background knowledge and experience in such areas as linguistics, lexicography, literature and history to compile «Asosu-l-balog'a». According to V.M Belkin, "usually lexicographers who have noted and guaranteed the purity of the Arabic vocabulary in their dictionaries do not deal with grammar issues. Only Mahmud Zamakhshari was able to create original works in both grammar and lexicography[4]".

The factor that indicate the completeness and lexical richness of the dictionary is its sources. It provides examples of fiction and folklore in order to show the peculiarities of the use of a particular word, to reveal the stylistic, and also the features of the word being defined. He used widely illustrative examples in the «Asosu-l-balog'a» to provide a more detailed explanation of entries. The basic sources on it are not only the Koran, hadis, but also

parts of poetry by prominent poets who lived and worked during and before Makhmud Zamaxshar'i, phraseologies and proverbs.

As it has been already mentioned, Makhmud Zamaxshar'i skillfully used phraseologies in his work as an important source of definition. For this reason, V.M Belkin stated that «Asosu-l-balog'a» by Mahmud Zamakhshar'i is a little different from the general way of the development of traditional Arabic lexicography. It looks like a type of phraseological dictionary"[5].

In this case, it is time high to remind one thing. Makhmud Zamaxshar'i gave definition the vocabulary entries by using phraseology, but in the same place in some cases the phraseology are also defined to reveal meaning. Providing dictionary articles with phraseological phrases in this method gives the reader a better understanding of the meaning of the word. You can see openly this in the below given examples.

Phraseology, that is, phraseological unit consists of meaningful interconnected two or more words and has a general meaning, especially, connotative, which is equivalent to a sentence or a word, as well as are inseparable, stable lexicographical unit. and it is words is a which consists two or more words, or a generic name, which is equivalent to a sentence, inseparable, unstable (stable) links"[6].

For example: kapalagi uchmoq, (to be afraid), ko'ngli joyiga tushmoq, (to calm down) qo'li ochiq (generous) qulog'i og'ir (deaf) and so on.

According to the syntactic structure of phraseology, they are divided into two groups:

- phrases equivalent to combination: katta og'iz (greedy), ammanning buzog'i (clumsy), tuyog'ini shiqillatmoq (to be deported);

- phrases equivalent to sentence: (yuzi yorug' bo'ldi ( to make somebody satisfied), boshi osmongga yetdi ( to be pleased) sirkasi suv ko'tarmaydi (don't accept criticism).

However, in the following in analyzing the phrases in the «Asosu-l-balog'a» we intend to pay attention to types of phraseology rather than their syntactic structure. There are three types of phraseology: phraseological combination (collocation), phraseological fusion, phraseological unity.

*Phraseological fusion* is a semantically indivisible phraseological unit which meaning is never influenced by the meanings of its components[7]. Some examples in uzbek language: to'nini teskari kiydi (do not want to accept, to refuse), oyog'ini qo'liga olmoq (to be in a hurry), boshini olib chiqib ketmoq (to leave forever). We can find lots of examples of phraseological combination in «Asosu-l-balog'a». For instance: **رەجس**, in the



dictionary article, *هبرض راجسلا* one of the meaning of headword is defined by phraseology. In this example *راجسد*, that is, the word *hot* is included and it is defined following phraseology *هبرض راجسلا* (hit the burn). This phraseology used to mean *scorching night* in Arabic.

قلكا س أر in the dictionary article *قلكا س أر* phraseology is given. The phraseology is translated *боши ейилган* into uzbek language. In this case, Makhmud Zamaxshar'i after *يا* (*that is*) word gave the meaning of phraseology. According to this definition, *боши ейилган* means *little* or *few*. As phraseological combination (collocation) character, the meaning of this phrases doesn't depend on the meaning of contained meaning.

مرجسد in the dictionary article, in order to define the connotative meaning of the word this *مرجسد* phraseology is used. In this example *مرجسد*, that is, the word *to pour* is used in connotative meaning. In Arabic language the phrasal verb *ishni to'kib yubormoq* (to pour the work) means *ishni cho'zib yubormoq* (to make longer the work).

We can give as an example for the first type of phraseology the following phrase: *قردسد* in dictionary articles, *قردسد* phrase. It translates into uzbek *biz o'yning bir kechasini o'g'irladik* and it means the person who has slept outside.

*سرق سرق* phrase is taken from dictionary articles. This *o'g'ri o'g'irlandi* (robber is kidnapped) phrase is equivalent to *o'g'rini qarog'chi urdi* (the robber is kidnapped by thief).

As can be seen from the above examples, in all of the phraseological fusion phraseological combination (collocation), one can see that the actual meaning of phraseology is not related to the words given in it.

*Phraseological unity* is considered second type of phraseology. It is a semantically indivisible phraseological unit the whole meaning of which is motivated by the meanings of its components. In general, phraseological unities are the phrases where the meaning of the whole unity is not the sum of the meanings of its components but is based upon them and may be understood from the components[8]. In uzbek language these phrases can be example: *yog'tushsa yalagudek* (extremely clean), *yeng shimarmoq* (to get ready with enthusiasm), *xamirdan qil sug'urganday* (super easy), *to'ydan oldin nog'ora chalmoq* (bustling people before starting).

ن جسدها in dictionary article *ن جسدها* phrase is given. The phrase *o'z xavotirini qamab qo'ydi* (to lock the anxiety) means in arabic *o'z xavotirini yashirdi* (to hide the anxiety).

حرسنم ن مهايژ in dictionary article *حرسنم ن مهايژ* phrase is given. In this phraseology the active level participle is included. The phrase *U kiyimlaridan ozod bo'ldi* (to be free from clothes) means *yechindi* (to take off).

As an example for phraseological unity we can give in this *سقط* dictionary articles *على الخبير* phrase. The translation of this is *mutaxassisda adashding* (you had mistaken on specialist) and it is synonym to this phrase *odamiga yo'liqding* (you contract with non-specialist) in uzbek.

ذهب دمه أدراج الرياح phraseology is given in *درج* dictionary articles. The phraseology *Uning harakatlari shamolga uchdi* (To fade away all attempts) means all works is cancelled worthly. In uzbek language it is equivalent to *Hammasi bir tiyin bo'ldi* (all things become unworthy) or *barchasi bir pul bo'ldi*. (it is worth to nothing).

*Phraseological combination (collocation)*. In this type of phraseology, the general meaning does not depend on its components. The connotative meaning of phraseology does not taken from phraseological combination parts[9]. Some examples in uzbek language: *gaping tuzi* ((the salt of sentence), (the sense of idea)), *qo'li gul* ((the hands are flower), (master in particular area)), *ishtahasi ochildi* ((open stomach), (to have a nice appetite)).

The following phraseology samples given in «Asosu-l-balog'a» are suitable for phraseological combination. *رفسد* in dictionary articles, so as to define headword this *رفسد* phraseology is used. In this case *رفسا* IV unit exact participle form is given and it is translated into uzbek like this *the face is firing*. This phrase is used to describe happy person. As a phraseological combination the word *رفسه - yuz* (face) is in denotative meaning and *رفسه - yonayotgan* (fire) is in connotative meaning.

*رشدن لافى ف هسأر* phraseology is given in this *رشدن* dictionary articles. The phrase *falonchining boshi to'ldirilgan* (somebody's head is filled) is used for the people who have big head. In this case, combination the word *bosh* (head) is in denotative meaning and *to'ldirilgan* (to be filled) is in connotative meaning. Form this dictionary article another phrase is *رشدن لافن ف هنتب*. It is translated into uzbek as *qorni to'ldirilgan* (somebody's stomach is filled) is used for the people who have obesity or fatness.

Another example from *قردسد* dictionary articles, is *قردسد*. This phrase is used to describe the people who are extremely surprised with dancing eyebrows. The phraseology is translated like *the eyes are sparkling* into uzbek. In this case the word *ko'z* (eyes) is in denotative meaning and *yonat* (to spark)



is in connotative meaning. *رجل منفوخ* phrase is taken from *نفخ* dictionary article. This *tuflab shishirilgan odam* phraseology is used for the people who are so fat. It is equivalent to *qorin qo'ygan* (to gain weight).

In conclusion, it should be noted that the scholar Mahmud Zamakhshari used a wide range of affirmative examples to provide a detailed and complete interpretation of the words in his work "Asosu-l-baloga". The main sources are the Qur'an, hadiths, phraseologies, proverbs, and excerpts from the poems of prominent poets who lived before Mahmud Zamakhshari and during his time. Among these sources, phraseologisms have a significant value. They ensured the lexical richness and completeness of the dictionary. The peculiarities of the application of the word with the help of phraseologisms, the stylistic and semantic features of the word being interpreted were highlighted in the dictionary.

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