THE WORK «ASOSU-L-BALOG‘A» BY MAHKMUD 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 (collacation).

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 «الفائك فى غريب الحذيث» dictionary work which was originally intended to interpret difficult words that are found in hadis (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 Zamakshar“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 Zamakshar“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 Zamakshar“i can be useful as the main source. Makhmud Zamakshar“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 Zamakshar“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 Zamakshar“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 Zamakshar“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 qu‘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: رعسو،
dictionary article, one of the meaning of headword is defined by phraseology. In this example that, is the word hot is included and it is defined following phraseology (hit the burn). This phraseology used to mean scorching night in Arabic.

In the dictionary article phraseology is given. The phraseology is translated боюнча ойнаб ойнамоq into uzbek language. In this case, Makhmud Zamanxshar’i after (that is) word gave the meaning of phraseology. According to this definition, боюнча ойнаб ойнамоq means little or few. As phraseological combination (collocation) character, the meaning of this phrases doesn’t depend on the meaning of contained meaning.

In the dictionary article, in order to define the connotative meaning of the word this ٖFlorence is used. In this example, (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: قرقوق افکرس ولیه نهم رهشما. It translates into uzbek biz oyning bir kechasini o‘g‘irldik and it means the person who has slept outside.

The following phrase is taken from dictionary articles. This o‘g‘iri o‘q‘irlanди (robber is kidnapped) phrase is equivalent to o‘g‘irini qaroqchi 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 yalagudok (extremely clean), yeng shimarmoq (to get ready with enthusiasm), xamirdan qil sug‘urganday (super easy), to‘ydan oldin nog‘ora chalmoq (busting people before starting).

In dictionary article 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).
is in connotative meaning. TERM in connotation phrase is taken from قرطlan dictionary article. This tuflab shishirilgan odam phraseology is used for the people who are so fat. It is equivalent to qorin go'yan (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.

REFERENCES