



 Research Article

## EMERGENCE OF ARABIC LANGUAGE IN CENTRAL ASIA

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### ABSTRACT

This article talks about the Arabic linguistics that arose in Central Asia, especially in Movarounnahr. In the Middle Ages, the Arabic language, which entered together with the Islamic religion, was considered a scientific language in Central Asia, and the Arabic language was considered one of the main lessons in all madrasas in cities and villages. The school of Arabic linguistics developed and flourished in Mowarounnahr for five centuries. Scientific works in the field of Arabic linguistics carried out in this school made a great contribution to the development of Arabic linguistics in the world.

### KEYWORDS

Arabic language, Central Asia, Movarounnahr, School of Arabic Linguistics, Arabic script.

### INTRODUCTION

It is known that the cradle of the Arabic language is the Arabian Peninsula. The emergence of the Arabic language dates back to the pre-Islamic period of Jahiliyyah. The oldest forms of Arabic script that have come down to us are Saf, Likhyan, Semud, An Nimar (328 AD), and Zabad (512 AD) writings. Most of the surviving literary

monuments belong to the classical period, and the works created during this period were considered mainly poetry until Islam, and they were preserved in oral form. By the 8th-9th centuries, all categories of Arabic grammar were developed. It certainly began with the revelation and writing of the Holy Qur'an.

With the expansion of the Arab state and the spread of Islam, the Arabic language played the role of an international language in the cultural life of countries such as the Middle East and North Africa. From the first century of the Islamic era, the Arab rulers provided sufficient conditions in their palaces for the great scholars of Egypt, Syria, Iran and Mesopotamia to develop the Arabic language. They were engaged in translating the scientific legacy of the great representatives of Greek scientists such as Aristotle (Aristotle), Bucrot (Hippocrates), Ptolemy, Euclid, and the works of Indian scientists into Arabic. Arabic has had a huge positive impact on the lexicon of many languages of the Middle and Middle East. Arabic words make up 50-60% of the vocabulary of Turkish, Persian, Afghani (Pashtu/Pashtu) and other languages.

The social and cultural development of the Arabs led to the unification of the Arab tribes at the beginning of the 7th century. Islam reinforced this unity ideologically. Equal laws for all, legal equality of all people in front of religion despite the ethnic origin of the nations created great opportunities for the Arabs. After Muhammad (PBUH), Abu Bakr Siddique (632-634), Umar Ibn Khattab (634-644), Uthman Ibn Affan (644-656) and Ali Ibn Abu Talib (656-660) one after the other. became caliph. They continued the policy of conquest and spread of Islam. The Arabs conquered the northern part of Africa, Iran, Central Asia, the Caucasus, and the Iberian Peninsula in the west.

They established a caliphate from the borders of China to Spain. At the time when Islam was

formed as a religion, the Arabs were a semi-Bedouin people. They adopted the culture of the conquered countries. The culture known as "Arab culture" formed the caliphate.

From the end of the 8th century to the beginning of the 9th century, the central cities of the caliphate, particularly Baghdad, Kufa and Basra, became one of the most economically and culturally developed cities during the times of the Arab caliphs Mansur, Harun al-Rashid, and Ma'mun. Culture, science developed. Various scientific and religious discussions took place here, scientific discussions were organized by representatives of science from different countries. Universities were established, book copying, and the translation of various scientific books into Arabic became popular. As a result, a special school of translators was created and interest in writing works increased. In this regard, the period of Harun al-Rashid and Ma'mun is especially important. During the Abbasid period, grammar, especially the sciences such as puberty, eloquence, eloquence, and usage, gained international importance and level, and were studied deeply and perfectly. This issue, that is, the development of Arabic grammar, was greatly influenced by the scientific discussions and their lively activities between the grammar schools in the two cities of Iraq - Basra and Kufa.

With the passage of time, scientific and cultural development moved from Baghdad to the lands of Movarounnahr, Khorasan (IX-XI centuries), this period produced great figures in the field of various sciences, including Arabic linguistics. This cultural process has led Mowarounnahr to

become known as a scientific and cultural center in the entire Islamic world. This period can also be called the Central Asian Renaissance.

Under the influence of the Arabs, the term Movarounnahr in the Middle Ages referred to the area between the Syrdarya and Amudarya rivers, including the cities of Khojand, Samarkand, Bukhara and their surroundings, as well as the oasis of Kashqa and Surkhan. In scientific, historical, geographical works, it was transferred to European languages as a term denoting this above-limited area and began to be used.

During the 9th-12th centuries, Movarounnahr became famous as the most scientifically and culturally developed country in the entire Muslim world. Islamic, philosophical, humanitarian and natural sciences such as astronomy, mathematics, medicine, chemistry, medicine, geography, linguistics developed here based on the combination of ancient traditions with Arabic and ancient Greek scientific and cultural traditions. Famous schools of hadith studies and Islamic jurisprudence were formed here. Also, important works were created in Arabic linguistics.

Initially, as a result of archaeological research in Central Asia, two written monuments of the 8th century, written in Arabic script, were found. The first is an Arabic script written on a sheep's shoulder blade. Only the letters of the Arabic alphabet are written on it. The second is an ancient Arabic document, a letter written by Devashtich, the king of Sughd, to Amir al-Jarrah ibn Abdullah, governor of Khurasan (718-719).

The Arabic language and script began to spread widely in Mowarounnahr and Khorasan in the late 7th and early 8th centuries. In this regard, special schools for teaching Arabic language and writing have been opened in these countries. Academician I. Yu. Krachkovskii says: "In the first half of the 8th century, the Arabic language was used as the language of state administration throughout Khorasan and Movarounnahr, and it was used even by the rural population." he writes. In the territory of Central Asia, the Arabic language began to be deeply studied as a science and an international language from the second half of the 8th century. In this regard, our great compatriot Abu Rayhan Beruni gives the following thoughts: "Arabic language became the basis for writing scientific works all over the world. This language embellishes every language by giving it a pleasant feeling. Although every nation considers its mother tongue beautiful, the beauty of the Arabic language began to flow in the veins of a person." From the end of the 8th century and the beginning of the 9th century, Central Asian scholars began to study the Arabic language as a source of research on a large scale, and some of them made a name for themselves as teachers of Arabic grammar. Some great compatriots such as Muhammad ibn Musa Khorezmi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abu Nasr Farabi, Mahmud Zamakhshari, Abdurrahman Jami made a significant contribution to the development of Arabic linguistics with their works on Arabic linguistics.

In the Middle Ages, the Arabic language, which entered together with the Islamic religion, was

considered a scientific language in Central Asia, and the Arabic language was considered one of the main lessons in all madrasas in cities and villages. People who know this language well have a great reputation among the people. Also, among the enlightened people, it was considered a great honor to correspond in Arabic. Great scientists who emerged from among the people wrote their works in this language, as a result, this language became the language of science.

The cities of Central Asia such as Khorezm, Bukhara, Samarkand are considered to be major centers of knowledge and enlightenment in the East. At madrasas in these cities, students from many countries of that time came and studied the Arabic language and scientific literature and other works written in this language. Because the Arabic language is used here as the language of science, and many scientific monuments, which are now worthy of the treasure of world culture, were created by the representatives of this city, and they were written in this language. In addition, the works of other eastern thinkers were brought to these cities and they were read.

In Central Asia, the school of Arabic linguistics was established in Khorezm at the end of the 8th century and the beginning of the 9th century. In the 9th-11th centuries, schools of Arabic linguistics were established and developed rapidly in regions such as Bukhara, Samarkand, Karshi, Fergana, and Shosh. It reached the peak of its development in the twelfth century, and from this period, the "Movarounnahr School of Arabic Linguistics" began to be known throughout the Islamic world. The representatives of this school

played an important role in the development and creation of the theoretical foundations of the science of Arabic linguistics. "Movarounnahr School of Arabic Linguistics" flourished until the 14th century.

An important aspect of the spirituality of this period is that most of the scientists, sages, and poets have encyclopedic knowledge, and the fact that the sciences are not separated from each other, but are integrally connected, is of special importance. That is why Farabi, Beruni, ibn Sina, Zamakhshari, Ismail Jurjani created in many fields and left an indelible mark. At the same time, we can see that during this period, sciences such as mathematics, astronomy, medicine, logic, linguistics, and history became extremely important in the development of culture and spirituality. Special Islamic sciences were formed in Movarounnahr from the 9th century. In the classification of sciences given by some authors during this period, along with secular sciences, Arabic (Islamic) sciences are also noted. Secular sciences include philosophy, mathematics, physics, and a number of other sciences passed down from the Greek people, while Islamic sciences include kalam, hadith, and jurisprudence. During this period, Central Asia became the center of development not only of secular sciences, but also of Islamic sciences. Scholars such as Ismail Bukhari, Termizi, Moturidi, Margilani, Kosani became the most famous in this field.

In general, during this period, Islam became important not only as a religion, but also in the formation of culture and spirituality in the

Muslim East. Islam had a great positive impact on the development of other areas of culture: science, art, ethics, politics. The culture of the Muslim East, as well as of Central Asia, expressed the above-mentioned specific features, and these features played an important role in determining the latest development of culture and spirituality here.

Historians and travelers of this period, Ibn Usayba, Yaqt Hamavi, Qifti, Aruzi Samarkandi, Saolibi, Bayhaqi, and others, wrote down many works in Arabic describing the cultural life of Central Asian cities, scientists, poets, writers, and various cultural figures.

In the field of literature, Central Asia became famous with names that left an indelible mark on world culture. Among them are Rodaki, Daqiqi, Yusuf Khos Hajib. Literature was created in Persian, Turkish and Arabic languages, and the sources contain information about many poets. Abu Mansur Saalibi (961 1038), who lived and worked in this period, gives information about a number of poets who lived in Bukhara and Khorezm and wrote in Arabic.

In the development of science and culture in Central Asia, the scientific center in Khorezm led by king Ma'mun, which operated at the end of the 10th century and at the beginning of the 11th century, played an important role. Here we found it permissible to dwell on the meaning of the word Khorezm. Yakut Hamavi in his work "Mu'jam ul buldon" cites a legend that existed at that time about the origin of the word Khorezm. According to this legend, "khor" means meat and "razm"

means firewood, and the word "Khorezm" means "meat eater". At the beginning of the 11th century, the rise of the economic and social environment in Khorezm, political peace, and the attention of the Khorezm king Mamunites, especially Shah Abu-l-Abbas Ma'mun bin Ma'mun, to the people of knowledge, created wide opportunities for scientific research, caused the gathering of the most famous and prominent scientists of that time in Gurganch. . Also, the fact that Abu-l-Husayn Sahli, the minister of the palace, was a learned, poetic person who valued poetry and science in general, caused the scientific circle in the palace of Khorezmshahs to expand and become more effective. As a result, in the palace of the Khorezmshahs, a scientific institution was established, which 20th century scientists called the Ma'mun Academy.

Although it is acknowledged in the sources that a large group of scholars gathered in the palace of Ma'mun bin Ma'mun and that Khorezmshah patronized them, there is no clear information about when this place of knowledge was founded. However, in scientific literature, 1004, when Abu Rayhan Beruni and Ibn Sina arrived in Gurganj, was accepted as the year of establishment of the academy. In addition, if we take into account the existence of scientific environment and scholars in the palace of the Khorezm Shahs even before Beruni and Ibn Sina, it cannot be denied that the Academy of Khorezm Ma'mun existed earlier than the indicated date. Although the Ma'mun Academy functioned for a short period of time, i.e. until 1017, history, philosophy, literature, linguistics, law and other social sciences

developed here along with natural sciences such as astronomy, mathematics, medicine, chemistry, geography, mineralogy. . Valuable information about these fields of science and scientists related to them is given in works such as "Al-irshad" by Yaqut Hamavi, "Kitab al-Ansab" by Abd al-Karim al-Sam'ani, "Kashf az-Zunnun" by Haji Khalifa. Several linguists also worked in Khorezm during this period. They systematized the grammar of the Arabic language, the scientific language of that time, and created works on vocabulary and language learning. For example, Abu Sa'd Abd al-Karim Sam'ani (1113-1167) gives information about about 10 linguists from Khorezm in his book "Kitab al-Ansab". The most famous of them are Abu-l-Qasim Mahmud Zamakhshari, Abu Muhammad al-Bafi, Abu Bakr Muhammad al-Tabarkhazi, Abu Abdullah al-Baraki.

In addition, during the Khorezmshahs, ample opportunities were created for ordinary people to become literate, and in the Dehkan district of Bukhara, the "Khizonatu l kutub doru l zabe" - people's library was opened, and rare manuscripts were also kept here.

As a result of the Mongol invasion at the beginning of the 13th century, the political, social, spiritual, and cultural environment in Movarounnahr was very depressed, but it slowly started to revive in the second half of the 14th century.

The long struggle against Mongol colonialism ended in the second half of the 14th century with the victory of the wars for independence led by the entrepreneur Amir Temur and the

establishment of a single state in Movarounnahr. The establishment of peace in the country, the regularization of the political and economic life brought about positive changes in the cultural life as well. Amir Temur, along with being a great general and statesman, also led the work of cultural and spiritual development. The construction of various cultural and religious institutions in Movarounnahr and the holding of events increased attention. During this period, Samarkand became not only the center of Timur's state, but also an important spiritual center attracting representatives of various countries with the most culturally developed scholarly centers, madrasas, markets, and gardens in the East and West.

In this period, the religion of Islam was focused on the spiritual unity, cultural development, establishment and maintenance of justice in the country in the politics of Amir Temur and the Timurids.

The cultural, educational and spiritual perfection of Movarounnahr in the second half of the XIV century and the XV century is a continuation of the culture, spirituality and enlightenment of the IX-XII centuries. A whole generation of great thinkers who grew up among the peoples of Central Asia was formed and created in the same period. During the reigns of Amir Temur and Timurids Shahrukh, Ulug'bek, Husayn Boygaro, Movarounnahr and Khurasan, attention to ideological freedom and culture within the framework of Islam led to the rapid development of science, literature, and art. The cultural, educational and spiritual perfection of

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This period was the renaissance and the peak of the Renaissance, which was interrupted by the Mongol invasion. In the spiritual and cultural life of the Renaissance period, issues such as striving for knowledge, strengthening knowledge, glorifying the mind, humanity, spiritual purification, moral maturity, justice, and social advancement were put forward. They formed the content of important scientific research, literature, art, and religious works. Most of the scientists, thinkers, and sages of this period created for this purpose.

The achievements of the culture of this period created a great foundation for the further cultural development of our nation .

Amir Temur also gave great importance to the development of the Turkish language during his reign. This brought the language to the level of the state language. Special attention was paid to the fact that the documents kept in the state administration, the language of science, are conducted in Turkish. Even after the death of

Amir Temur, the Timurid rulers attached great importance to the development of the Turkish language. Therefore, "Movarounnahr School of Arabic Linguistics" gradually lost its place. However, it should be noted that this school of linguistics developed and flourished in Movarounnahr for five centuries. Scientific works in the field of Arabic linguistics carried out in this school made a great contribution to the development of Arabic linguistics in the world.

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