The Formation Of New Words In Modern Arabic Literary Language

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Abstract— In Arabic, the term “at-tawlid ad-dilaali” is used in the process of generating new meaning sof words, which means a meaningful transformation of words. In the Arabic language, new meanings of words are formed in two ways – by means of “ishtikok”, as well as by introducing foreign words into the Arabic language. The internal types include “ishtikok kabiyr”, “ishtikok sogiyr”, “ishtikok kubbar”, “nahit”, “itbaun”, the groups of which are “al-ishtikok ad-dilaaliy” (“sensual ishtikok”), “al-ishtikok as-soviy” (“sound ishtikok”), “al-ishtikok al-lafziy” (“uniform ishtikok”), and also “al-ishtikok ash-shabiy” (“popular ishtikok”). In the internal types of ishtikak, the form of the word changes. The letters that make up the word change places, the voices change, some vowels drop out, or are added. In such cases, some words change their meaning partially, and some acquire completely different meaning. The above-mentioned terms – “ishtikok kabiyr”, “ishtikok sogiyr”, “ishtikok kubbar” are part of “al-ishtikok al-lafziy”. That is, as a result on the broken form of the word, it leads to a change in meaning and is admitted in al-ishtikok al-lafziy. The formation of new words that are associated with sound, as well as with intonation, as admitted in “al-ishtikok as-soviy”. In “al-ishtikok ash-shabiy” the mentioned words that are considered foreign words are borrowed and change their meaning, acquiring new meanings. In “al-ishtikok ad-dilaaliy” words change in meaning, not in form. This may mean that the meaning of the word can be expanded, narrowed, or in a more general sense. This process is known to Arabic linguists as “at-tawlid ad-dilaaliy” and includes homonymy, metonymy, ad-dod, al-iktirad. Although in Arabic the words homonyms are similar in form, they have different meanings. However, such words show a connection between moving two names into one based on the similarities between the two objects. When it comes to ad-dod, Arabic linguists call it the foundation of “tazad” art. It is characterized by the fact that the word reflects two opposite meanings in essence. Interestingly, Arabic linguists are divided into two poles in the traditional approach. One denies the existence of such words, the other emphasizes its existence and emphasizes that such words are found in Arabic poetry, the Quran and Hadith. In Arabic, the term “al-iktirad” (which means “to borrow”) has a special meaning in the formation of words. Thus, the new meaning in is added to the existing meaning of the word. In some cases, the meaning of the word “al-iktirad” is some times expressed sequentially, but in some cases it is not observed at all.

Index Terms—ishtikak, ishtikak kabiyr, ishtikak kubbar, nahit, “al-iktirad”, metathora, streach meaning, meaning snarrow, change meaning, ad-dod words.

1 INTRODUCTION

The vocabulary is a lexical phenomenon, not a grammar one. Arabic is one of the most effective and original languages in this regard. In Arabic, they use the term: الدلاليالتوليد. In Arabic, this word means "to create new words". In the conversion process, words are formed in two ways. They are:

1. Through ishtikok;
2. Through the introduction of foreign words into Arabic

METHODS OF RESEARCH

Methods of scientific description, comparative-historical, comparative-typological, component analysis were used to reveal the theme of the article.

2 THE MAIN FINDINGS AND RESULTS

With ishtikok, words can also be formed by adding content, letters, signs, removing them, replacing them, replacing an existing letter with another letter, and so on. Professor Rosia Bin Arabiya commented on this process:

"Khalil ibn Ahmed Al-Farahidi said that ishtikak kabiyr includes swapping the words, in " ishtikak kubbar " all the letters except one letter in the original stem are in a newly formed word, such as slicing and crushing, obstructing and rejecting, dividing and breaking. The main purpose of these two types is to enrich the Arabic language and form a large number of new words" [2]. These comments, given above, are rather narrow. Because, apart from the three types mentioned above, there are also subgroups:

1.اشتقاق لفظي

1. (shaped ishtikok);
2. (spiritual ishtikok);
3. (sound ishtikok);
4. (popular ishtikok).

This type of ishtikok is meant to form new words while maintaining a formally related relationship, and these newly formed words have meaning in their meaning. We can include the verb inclinations and chapters, the exact and definite degrees of adjectives, the adjective mushabba (similar adjectives), the weapon nouns, the names of time and space, and the names of the verbs to “al-ishtikok al-lafziy”. For example:

- I hurt him with my eyes (I touched him)
- He fastened him with a rope

Also, the new words formed on the basis of the same root can be cited as follows:

- his stomach ached
- his stomach hurts
- his stomach increase the size of the stomach
The words quoted above are quite common in Arabic, and many more examples can be found in Arabic dictionaries by Dr. Abdullah Amin [3].

The presence of confusion in their conversations. Due to the flaws in the knowledge of the Arab people, they expressed their opinions very weakly and as a result they completely confused. Contemporary linguists acknowledge that added words exist in many languages, such as Arabic, Latin, Persian, and Araaic. However, people do not pay attention to this. Some scholars point to the origin of addodas as one of the groups of sympathies - the "naht". In other words, one added word was formed by "naht" two opposing meanings. For example, the word "مأب" "means "anxiety" and "peace" and is made up of two words "الأخضر" "green" and "الأخضر" "green" is made of the words "settle down" and "calm down".

One of the famous Arab poets, Antara, used the word "المأب" in the following byte, which means "farrak" (separation) and "wisol" (being together):

I care about those who separate and leave,
White-black crow took farrak (wisol).

In the work of Ibn al-'Arabi, the word "شميل " is used to mean
"safe" and "injured": 

Even if the belt is pulled out, it hurts from it.

If a healthy (injured) person complains, his words are sharp.

The word "ءَعْصَم" also means "the beginning of the night" and "the retreat of the night," meaning "daylight." The following poem by the poet Al-Qalamama Ibn Kurt is used in the addod[15]:

حتى إذا الصبح عنها تنفسا
و أجلعب عنها ليلها و عصعا

Night gave birth and retreat
And the day came from the night like a baby.

Arabic language is constantly evolving, moving, and over time, the meaning of the words changes. There are times when the word is not new in form but in meaning. In the formation of such meaningful words in the language, "داخ" - the "process of transplant" plays an important role. In this process, the literal meaning of the word itself and the word used becomes the original meaning, and its former symbols and figurines are gone, and the newly formed meaning becomes the meaning of the word.

For example, "رضعة" - to destroy, without - give something a little - to obey; "باني" - to destroy or hide each other, "تينية" - cite, suffice; "سمكية" - high and thick [16]; Words can change in three ways and gain new meaning:

a) reduction of meanings;
b) extension of meanings;
c) interference, change of meanings (metaphor, metonymy, synecdoxa). Reduction of meanings is a phenomenon of the transfer of common, original meanings to private pictorial meanings. For example, the word "poison" was first used in the sense of "drinks" but over time it changed to "poison". "Pizza" - the word originally meant any act which was not honest, but now it means "ينص" - "thief". In ancient times, the word "ليرة" was applied to anything that could not be held by hand, but now it means "woman". Expansion of meaning is a move from a private to a broader, more literal meaning. For example: "شجرة" - passenger food - a dining table; "زيت" - olive oil - any vegetable oil or mineral oil; "ءَعْصَم" - anyone looking for a new grassland - the first to discover, discover, discover or acquire it, a pioneer; "دوام" - a person who is traveling or working with a camel - a passenger food - a dining table; "تنفر" - the word used to destroy or hide each other, "تاجُوملا" - cite, suffice; "سمكية" - high and thick [16].

"Al-Qalamama Ibn Kurt is used in the adodd[15]".

References

3 Conclusion

From the foregoing, we can conclude that language is always in action and new words are constantly being formed. New words in Arabic are created and applied to the people through the two above mentioned methods - ishtikok and foreign words. The first method is that new words formed by ishtikok can sometimes change in form and sometimes in meaning. However, it is important to note that words created by the inner parts of the heart are formed mainly by changing the letters in the root of the word, adding or removing them. But in the groups that belong to it, these changes are mostly manifested in the sense. It is noteworthy that, in both ways, the Arabic language is not only losing its originality but also becoming more and more polished. As we study the formation of new meanings in Arabic, we can gain a little insight into the past, present and future of that language. This topic also shows that, once again, it is possible to learn languages effectively by comparative study.

References


[3] The same source


[6] The same source


[8] The same source


[18] The same source

