



DOI: [10.5958/2249-7137.2021.02072.3](https://doi.org/10.5958/2249-7137.2021.02072.3)

IN THE WORK OF MIFTAHU-L-ULUM ABOUT AUXILIARY WORDS THAT MAKE A VERB

Akmalkhonov Akmalkhon Ahmad ogli*

* PhD, Doctor of Philosophy in Philology,
Teacher of the department "Uzbek language and classical oriental literature",
International Islamic Academy of UZBEKISTAN

ABSTRACT

This article describes the morphological changes of the verb phrase. In particular, changes in person-number suffixes are explained when auxiliary words in the conditional mood come with a verb. We also covered the semantic features of the auxiliary words that lead to the conditional tense. We have studied the morphological and semantic features of these auxiliary words based on Abu Yaqub Sakkoki's Miftahu-l-ulum. Sakkoki's approach to this is evidenced by the views of linguists before and after him.

KEYWORDS: Sakkokiy, "Miftahu-L-Ulum", Verb, Conditional, Loading, Spending (Morphology), Meaning, Person-Number.

INTRODUCTION

A set of auxiliary words serves to connect the noun and the verb. Coming before the verb, it certainly has a certain syntactic effect on it. When these letters are connected, certain changes occur in the verbs, and this, of course, affects the meaning of the verb. Auxiliary words that cause the fall of the noun in the second person, the plural II and III in the verb, the singular muannas II, the change of the last consonant to the syllable, the fall of the faulty letter are called "jazm letters" (الحروف الجازمة). The word 'jazm' means 'to cut', 'to separate', 'to jazm', in the term 'to put the verb in the conditional tense'.

Saqqaqi narrated these letters under a separate subject, and in Miftahu-l-Ulum he called them "the letters that bring the verb after him in jazm (الحروف الجازمة)" [1: 42a]. The scientist carried out the coverage of the subject on the basis of a separate system. This logic-based system makes it easy for the reader to assimilate the information. Sakkoki also covered the subject in detail, covering complex aspects.

Starting with the number of letters that make up the subject: “The letters that make up the next verb are five and are divided into two types. The first type requires the verb to be present tense, and the number of such letters is four” [1:42a].

According to Sakkoki's peculiar logic-based method, it is distributed according to which form of the verb comes after the consonant letters. Also, the second aspect of the division, following Mahmoud Zamakhshari, took a group of words that were originally letters and were conditional. Mahmud Zamakhshari also divided the conditionals into two, one being the original letter and the other being the noun [11: 205]. Citing the verb that comes after him in jazm, stating that the number of letters that require it to come in the present tense is four:

He wrote, "The first of these is the infinitive load of the verb لم, which brings it in the conditional tense," and gave the following example: زيدا ألم أضرب [1: 42a].

Muhammad Khayr Halvani divided the jazm letters into two: "One comes before the present tense verb and does not give the conditional meaning, the other gives the conditional meaning and brings the two verbs in the conditional tense" [7: 102-105]. This scholar divided in terms of form and meaning and included in the second group the words that give the conditional meaning of the original noun.

The letter لم, first quoted by Sakkoki, represents absolute negation [1: 42b]. Completed in the past tense, it means a non-continuity that does not last at all in the present tense. For example: لم يلد ولم يولد (He is unborn and unborn. Surat al-Ikhlās, 3).

Ali Jasim Salman gives the following verse as an example, stating that the verb that comes after this letter is dropped and that the dropped verb is explained from the meaning of the verb throughout the sentence:

ظننت فقيرا ذا غنى ثم نلته فلم ذا رجاء ألقه غير واهب

(As the owner of wealth, I considered myself poor, then I gained wealth, other than the giver, please did not meet the owner) [10: 193].

Linguists such as Saqqaqi, Zamakhshari, and Ibn Sarraj, who have an influential position in Arabic linguistics, say that words that are conditional are not letters. Ibn Sarraj described the peculiarities of these letters: “Even if we desire it to drop, we cannot drop it,” he wrote [6: 156]. Without denying the evidence presented by Ali Jasim, the views of Sakkoki, Zamakhshari, Ibn Sarraj are strong. The evidence cited by Ali Jassim is a very rare case in Arabic poetry. If it was more expressive, other linguists would have quoted it as well.

About subsequent downloads that require conditional inclination: لا [infinitive of the verb in the imperative mood] (return) and brings it in the conditional mood », about the next download: “The fourth is لام الأمر - [the third person, the letter added to the imperative verbs denoting the first person]. Its function is to indicate that the verb is in the imperative mood” [1:42b].

The next conditional tenses are prepositions that are written in conjunction with the verb to which it is attached. Although these prepositions formally require the verb to be conditional, they express the command in the sense. Sakkoki is content with the above as these downloads are simple, with no complexity.

If the 'lām' representing the command is from the largest to the smallest, it is called the 'lām' (لام الأمر) representing the command. When it is from small to large, it is called "lām" (اللام الدعائية), which represents prayer [9:53]. All the "lam" in the prayers in the Qur'an is a supplication to Allah.

If the first round brings a conditional tense, requiring that one verb after it be in the present tense form, the load of the second type, which expresses the conditional meaning, brings two verbs after it in the conditional tense, without conditioning the tense form. Sakkoki's statement on this subject is concise from the views of other scholars, the method of expression is understandable and covers complex features. Regarding the second type, the scholar wrote: "The second type is the conditional load of the verb, which requires a more modern form, and it is إن -- (if) for the condition and its answer", citing the following as an example: إن تضرب أضرب (agar ursang uraman); إن ضربت أضرب (agar ursang uraman) [1: 42b].

Sakkoki describes this load as a separate type because the load إن (if) affects two verbs. One of the differences of this load from the previous ones is that the verb comes after this load in past and present tense forms (وَإِنْ كَانَتْ لَكَبِيرَةً - although it is heavy. From Surat al-Baqara, 143; إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ - If you help Allah, Allah will help you. Muhammad, verse 7). Above, Sakkoki also pointed out with examples that this load comes with the past tense verb. Ibn Hajib wrote that although the past participle comes in the form of a verb, its meaning will be in the future tense [3: 218]. Ibn Ya'ish, taking these features into account, called this load "the mother of the conditional loads" (أم حروف الشرط) [2: 264].

This load comes as a response to the second verb if the first verb is in the conditional sense, while the second verb is in the conditional mood. All linguists point out that both verbs that come after this load come in the conditional tense [4:44]. Abduqahir Jurjani wrote that after this loading, one verb in a sentence can be in the past tense, the second verb in the present tense, and the second verb can be replaced by a definite adjective derived from it [8:10].

Regarding the fall of the main load representing the condition, Sakkoki enumerated the places of the fall, following his predecessors, including Mahmud Zamakhshari [11: 208] [see 1: 42b].

This load is reflected in the sense, even if it falls.

The second verb, which comes after "lām" (لام النهي), which represents the negation of the command, has a conditional meaning and comes in the conditional mood without the load of إن . For example: لا تجهل تفز (don't be ignorant, [if you don't] you will succeed). In the semantic form لا تجهل، إن لا تجهل تفز .

According to the above case, Sakkoki: "When the letter of the condition is dropped, the verb comes in the conditional tense. The dropped letter must be in reversible mode. In the event of a discrepancy elsewhere in the above, the letter shall not be omitted. Example: لا تدن من الأسد يأكلك is not considered correct if it is in the form of load (do not approach the lion, if you do not approach it, it will eat you)" [1:42b].

From the above opinion of Sakkoki it can be understood that such a form should not be used if the content of the sentence is distorted in places where it is not semantically correct. The sentence cited as an example above is well-known among linguists, Ibn Ya'ish states: "The form of لا تدن من الأسد، إن لا تدن من الأسد يأكلك is incorrect, the form of meaning is لا تدن من الاسد يأكلك (do

not approach the lion, do not approach). it will not happen "[2: 274]. Therefore, Sakkoki wrote, "No one implies a condition where there is a mismatch between non-existence and a condition" [1: 42b]. Sakkoki cites the correct form of this sentence, which is as follows: "True [variant]: لا تدن من الأسد فإنه يأكلك is in the form of load" [1: 42b]. The meaning of the sentence is: "Do not approach the lion, [if you approach] he will eat you." In order to express this meaning, according to Ibn Ya'ish, it can be given in the following two forms: one is لا تدن من الأسد يأكلك, and the other is لا تدن من الأسد فيأكلك [2:274]

As for Sakkoki's sentence "After the word meaning desire," the following is an example:

لعل فاطمة وأمينة تكبران تقرأ لنا القرآن (perhaps Fatima and Amina will recite the Qur'an to us when they are older). In this sentence, the verb in the first part of the meaning of desire is in the form of a message, but it is in the form of a conditional wish. Although the verb in the second part is in the conditional mood, the message is in the mood. According to Sakkoki, the presence of the second verb in the conditional tense is due to the omitted load.

Sakkoki enumerated above that when the first part of speech contains a word denoting a question, the next verb contains the meaning of a condition, and comes in the form of this inclination without a conditional load. An example of this is: أين أبوك أزره (I will visit wherever your father is).

If there are prepositions in the sentence that reflect the meanings of the urge, then the second verb that comes after them is in the conditional mood, which is a sign of Sakkoki's idea "after the prepositions that reflect the meaning of the urge". An example of this is: ألا تبيرون والديكم تكونوا مسرورين في الدارين (hey, be kind to your parents, you will be happy in both worlds).

Taking into account the omitted load in the above places, the conditional citation of the verb is calculated from the fact that there is a condition in the original sense. Therefore, even if there is no load, the condition comes when the verb comes in five places. Sakkoki listed them in his own concise style.

Continuing Sakkoki's view, he said: Therefore: : إن احمر البسر كان كذا - (if the date is red, it will be like this, it is not acceptable to say it in the form), and gives the following examples: إن طلعت الشمس أتك إلا في اليوم المغيم if the sun rises, I will come to you, except on a cloudy day إن مات فلان كان كذا (if so-and-so dies, so be it) "[see 1: 42b].

Regarding the inaccuracy of such conditions, Sakkoki wrote: "These forms must be questioned, and it is not clear what the exact time is" [1: 42b].

Sakkoki describes a somewhat complicated situation: "In these places, the verb is in the way of expressing the unseen load, for the meaning of the conditional answer, while the second sentence is called قطع - (cut), استئناف - (new beginning)" [1: 42b].

Sakkoki is arguing here that a conditional participle is present, a conditional participle that follows a conditional participle. For example: وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرْ لِمَنْ يَشَاءُ (Whether you reveal what is inside you or conceal it, Allah will call you to account, and will forgive whom He wills. (Surat al-Baqara, 284)

This verse has the characteristics of Sakkoki enumerated in the above description, and the فيغفر لمن يشاء (And forgives whomever He wills) part is called, as Sakkoki points out, "a sentence that

begins anew (جملة استئنافية)." Continuing Sakkoki's opinion, he stated an important rule: "The second [then the message] is called صفة-(adjective), if it is definite, حال-- (case)" and "in this case the word becomes only marfu" [see : 1: 42b].

Ibn Hisham Ansari (فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا. يَرِثُنِي) (so give me a guardian from your Lord. Let him inherit me. Surah Maryam, verses 4-5) He said that the word يَرِثُنِي (He is my heir) is the quality of "guardian" [5: 84]. That is why Sakkoki wrote above that "the second [then the message that comes in the message] is صفة— (adjective)" [1: 42b].

Sakkoki enumerated these places above and emphasized an important rule: "in this case the word becomes only marfu" [1: 42b]. In both cases the verb comes after the conditional tense, but instead of the conditional tense it comes in the message tense (marfu '). This is in terms of meaning, because in the first example the adjective has been adjective, and in the second the message has come in the form of a conditional answer without expressing the condition of the executor of the action. In such cases, non-compliance is not against the rule.

Sakkoki writes about important information that has been overlooked by most scholars: "If in these forms the horse is considered to be the possessor of a cut-off speech, then the second part is in the following forms:

فَأَنَا أَخْلَعُ عَلَيْكَ، وَأَنَا أَضْرِبُكَ، ثُمَّ أَنَا أَضْرِبُكَ

[the message is inclined] ”[1:42b]. The first part comes in the main consonant because it comes in the beginning, and if it is muftado (possessive), the second verb comes in the raf (the inclination of the message) because it comes in place of the message.

Sakkoki comments on ف - ("fā"), which is widely used in conjunction with conditional pronouns:

"One of the features of ف - "fā" in the connecting function is that it comes in the second part of the condition [the condition follows the main part of the sentence]" [1: 42b]. This conjunction comes after the preposition: "As mentioned above, the verb in the second part is in the past tense, imperative, or past participle form, and if the second part does not mean the future tense, the second part is a participle or a noun." the second part comes at the beginning, "said Sakkoki [1:42b].

In his opinion above, Sakkoki lists when this load will come. If this preposition is a response to a conditional sentence in the form of a preposition, then of course this preposition precedes the preposition. For example: ان تَأْتِيكَ سَائِبًا فَهُوَ الْم (if he teaches you something, he knows it). That is why Sakkoki said, "If the second part is a horse-cut speech" [1:42b].

If the preposition begins with a verb with the same form (الفعل الجامد), the same load is added to it. For example: اِنْ تَرَنْ اَنَا اَقَلَّ مِنْكَ مَالًا وَاَوْلَادًا. فَعَسَى رَبِّي اَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ (If you consider me inferior in terms of wealth and children, perhaps my Lord will give me something better than your garden. (Surat al-Kahf, 39-40). Since the second sentence in this verse begins with a verb, this load precedes it.

Pointing to the fact that this proposition is also placed when the preposition begins with a command verb, Sakkoki writes, "If the verb is a command [if]." For example: قُلْ اِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللّٰهُ (if you love Allah, follow me, [then] Allah loves you. Surah Al 'Imran, verse 31).

It would be easier to understand Sakkoki's phrase "if there is a return (absence of command) verb" with the following example. He said: *إن لا تفعل خيرا فلا تفعل شرا* (if you do not do good, do not do evil). In this example, because the second verb comes with a preposition, this prefix is added before it.

Even if the verb in the preposition is in the past tense form, the sentence "if it is in the past tense" can be added. For example: *إن يسرق فقد سرق أخ له من قبل* (if he stole it, his brother had also stolen it before. Surah Yusuf, verse 77). In this verse, the word *سرق* (stolen) is a past tense form of the verb, so this load precedes it.

Sakkoki described the subject in a unique way, with a logical system that was considered difficult to observe by other scholars. He covered these downloads based on the views of his predecessors. He cited examples from Arabic poetry where he considered it necessary to cite evidence. Analyzing the subject in a unique way based on logic is an achievement of Sakkoki, an advantage that distinguishes him from other linguists.

REFERENCES

1. MU - Imam Abu Ya'qub Yusuf ibn Abu Bakr ibn Muhammad Saqqaki. Miftahu-l-ulum. Ankara National Library. Manuscript 26 Hk 192 No.. - 244 c.
2. Abu Al-Baqaa, live in Benali, live in Al-Mosli. Investigated by Dr. Emil Badia Yaqoub. Detailed explanation of Zamakhshari - Part IV. Beirut, Lebanon. Scientific Book House. 2001. p. 584.
3. Abu Omar Othman bin Hajeb. Dr. Fakhr Salih Suleiman achieved his decision. Amalie's eyebrow. - Oman. Daraman. No date. Page 9 96.
4. Abu Qassem Bin Ali Al-Hariri Al-Basri. Malha Al-Iraab - Jeddah. Asaad Muhammed Press. No date. page 48.
5. أبو محمد عبد الله جمال الدين بن هشام الأنصاري. تحقيق محمد محيا الدين عبد الحميد. شرح قطر الندو بلال الصدى. - دمشق. دار الخير. 1990. صفحة 352.
6. Abu Bakr Muhammad Bin Sahil Bin Al Sarj Al-Nahwi Al-Baghdadi. Investigation by Dr. Abdul-Hussein Al-Fatli. Asset in grammar. The second part. - Beirut. Message Foundation. 1996. pg 464.
7. Dr. Muhammad Khair Al-Haluni. Investigated by Rahman Al-Najdi. clear in grammar. Heritage. Dar Al-Mamoun Heritage. 2000. p. 355.
8. Sheikh Al-Imam Abdul Qahar Al-Jurjani. Explanation of a hundred factors. Karachi. Al-Bushra Library. 2011. p. 33.121. حاشية الأجرومية. 1988. صفحة 352.
9. Ali Jassim Muslim. Encyclopedia of meanings of Arabic letters - Oman. Dar Rasama. 2003. p. 257.
10. العلامة محمود بن عمر الزمخشري. تحقيق الشربيني شريفة. المفصل في صنعة الإعراب. - القاهرة. دار الحديث. 2013. صفحة 359.