

IN THE BOOK "SHARHI MULLO" IN ARABIC VERB SENTENCE

Madina Abdujalilovna Juraeva*

*Teacher,

Department of Classical Philology and Literary Sources,

Tashkent State University of Oriental Studies,

UZBEKISTAN

Email id: madinaabdujalilovna86@gmail.com

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ABSTRACT

This scientific article analyzes the following issues: In the work "Al-Favoidu-z-Ziyoiyya" by Abdurahman Jami, known as "SharhiMullo", the main feature of the verb is that it belongs to one of the three tenses, expressing an independent meaning. , as well as the scholar's emphasis on the main character of the verb, its future tenses and the conditional tenses of the verb, as well as the addition of the silent letter of the muannas gender and the compound pronouns in the main consonant. The article also emphasizes that Jami comes with verbal prepositions, the scientist fully explains the form of verbal prepositions, places of their application, the meanings of prepositions that require one form or another. In particular, Abdurahman Jami's chapter on "verbs" includes past and present forms, imperative forms, transitive and intransitive verbs, passive pronouns, a number of meaningful verbs expressing suspicion and (reliable) knowledge (or thinking and calculation), auxiliary verbs, verbs actions expressing closeness, verbs expressing admiration, verbs of praise and insults. It is widely noted that the scholar does not limit himself to providing general information about these verbs, but clearly and accurately interprets the functions and meanings of each verb in this category, expresses their relationship and classifies them separately. The article is devoted to the unique style of Abdurahman Jami, especially his desire for originality. For example, a scientist thinks deeply, clearly expressing the essence, structure, (etymology) of words, grammatical rules. As a result of the study, the article emphasizes that no other complete works of classical Arabic linguistics have been found, which indicates the high scientific significance of the work "Al-Fawaidu-z-Ziyoyya". The results of the study will serve as a resource for those interested in classical Arabic.

KEYWORDS: *Commentary, Manuscript, Lithograph, Modern Arabic, "Al-Fawaidu-Z-Ziyoiyya", Grammar, Comparative Style, Classical Arabic, Abdurahman Jami, Verbs, Transitive And Intransitive Verbs, Ibn Hajib, Command May, Conditionally, Linguistics.*

INTRODUCTION

In Al-Fawaidu-z-Ziyayya, Ibn Hajib gives the following description of the verb: (FZ.205a.) **الفعلُ** أى فى نفس ما دلّ، يعنى الكلمة و المراد بكون المعنى فى نفسه الكلمة دلالتها عليه من غير حاجة الى ضم كلمة أخرى اليها "A verb (even in isolation) is a word that signifies a meaning, that is, a word that expresses a meaning, and it belongs to one of the three tenses."

Jami commented on this definition more broadly: "على معنَى " كائن " فى نفسه " "الفعلُ ما دلّ" أى فى نفس ما دلّ، يعنى الكلمة و المراد بكون المعنى فى نفسه الكلمة دلالتها عليه من غير حاجة الى ضم كلمة أخرى اليها (FZ. 205b-206a) - "The verb signifies a meaning without the need for the help of a letter or noun. However, the verb will definitely belong to one of the three tenses (past, present, or future tense)."

Abdurahman Jami also commented perfectly on the features of the verb: "و من خواصه" أى من : "و من خواص الفعل "دخول قد" لأنها إنما تستعمل لتقريب الماضي الى الحال أو لتقليل الفعل أو تحقيقه و شئى من ذلك لا يتحقق إلا فى الفعل و دخول "السين و سوف" لدلالة الأول على الاستقبال القريب و الثانى على الاستقبال البعيد و دخول "الجوازم" لأنها وضعت إما لنفى الفعل ك(لم و لما) أو لطلبه كلام الأمر، أو للنهى عنه ك(لا) النهى، أو لتعليق الشئى بالفعل كأدوا الشرط و كل من هذه المعانى لا تتصور إلا فى الفعل "و لحوق تاء التانيث" عطف على دخول (قد) "ساكنة" حال عن تاء التانيث احتراز عن المتحركة لاختصاصها بالاسم "و لحوق نحو تاء فعُلت"

"The properties of the verb are the addition of the preposition قد, the prepositions سوف and س — that is, the conditional tenses of the verb, as well as the consonant ت of the muannas gender and the compound pronouns in the main consonant. If the letter قد (already) means a past tense verb, it brings it closer to حال. If the preposition قد is placed in front of the present-future tense verb, it means guess, suspicion, insecurity, probability. (Before the present-future tense verb) The preposition س refers to the near future, and سوف to the distant future. جوازم - that is, loads that require the conditional tense of the verb are also features of the verb. The loads (none) and لما (not yet) represent negation. The rest is sometimes used for an order or to express a condition."

Russian Arabist B.M. Grande: "In Arabic grammar, the main feature of a verb is that it comes in relation to the tense. The verb (from the noun phrase) is distinguished by the following aspects: a) has a tense, in Arabic verbs there are past and present tenses; b) the person (having the first, second, third persons); c) three numbers (singular, binary, plural); g) is understood; d) has a tendency (tense, augmentation, desire and conditional inclinations); e) has a degree (explicit and implicit)" (Grande B.M, p. 121).

Jami commented on this definition as follows: (FZ.208p.) - "The meaning of the past tense is a word that refers to the past tense that occurred before the time you were standing. (Ibn Hajib's) refers to the tense includes the tenses of all the verbs, but all the verbs except the past tense with the phrase before the tense before you stand out from this definition. At the end of the past tense verb, the prepositional suffixes and the w-wow (verb) end in the fatha action.

So, according to Jami, the past tense verb ends in fatha if it does not have a specific factor that requires it to be damma or sukun, he burden of the work is described as follows: "The action of the present and future tense verbs is in the state of raf (in the form of the main consonant), nasb (in the form of the infinitive-desire) and jazm (in the form of the conditional), for example: لن (in the form of a future tense) - (never, not) does not write, لم يضرب (in the form of a conditional tense) did not hit (in general). (Salimov: 2020, p. 24)

In fact, there is a category of verbs in Arabic that require the participle to come in the future tense with the possessive that comes after it in the sentence. These verbs are called أفعالُ القلوبِ (“verbs denoting suspicion” and “(reliable) knowing”) or ظَنَّ و أَخَوَاتُهَا (Zonna (Suspicion) and its associates). Such verbs include ظَنَّ (to guess, to think), حَسِبَ (to count), خَالَ (to suspect, guess, conjecture), رَءَى (to suspect, to guess) رأي (to see), علم (to know), وجد (to find), عَدَّ (calculate) etc. For example: ظَنَّ - عالمًا سليمًا ظَنَّ - He thought Salim was a scholar.

The play also says: زيد ظننت قائم و زيد قائم: زيدا ظننت قائمًا مثل: زيدا ظننت قائمًا. (FZ. 224b) - "These verbs lose their effect if they appear in the middle or at the end of a sentence, for example: زيد قائم ظننت با زيد ظننت قائم

CONCLUSION

Hence, ‘verbs denoting‘ doubt ‘and‘ (reliable) knowledge ‘have changed their place in the sentence and stand in the middle or after the cut and lose their effect on the cut. For example: zıntzydaqağyma (I thought Zayd stood up) comes after the possessive verb zınt, zıdzyntzydağym (I think Zayd stood up).

Above, Jami comments on 7 of the verbs that express “suspicion” and “(reliable) knowledge”. The scholar does not limit himself to giving general information about these verbs, but clearly and perfectly interprets the functions and meanings of each verb in this category, expresses the attitude and categorizes them separately. We have not found such a perfect interpretation of these verbs in other works on classical Arabic.

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