

VIEWS ON THE **فَعَال** IN MIFTAHU-L-ULUM

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## ABSTRACT

This article describes the pattern of the verb in Miftahu-l-ulum, written by Abu Ya'qub Sakkaki, in particular, its features that are difficult to find in other sources. Miftahu-l-ulum also covers this topic and its peculiarities.

**Keywords:** Sakkoki, "Miftahu-l-ulum", manuscript, commentary, modern edition, grammar, sarf, nahv.

## INTRODUCTION

In the rest of the Arabic languages, there are words whose meaning is not observed, such as a verb, whose form is like a noun, and which are considered to have an invariant form. Words with this feature are called nouns "ismi fe'l" (أَسْمَاءُ الْأَفْعَالِ). The immutability of these words is characterized by the fact that they are learned only by hearing. The purpose of using a noun verb is to express it briefly and emphatically. Although these words have a verb feature, in one form all the person stands in the number, is considered convenient.

Sakkoki cites the following as an example. They are: رويد زيدا (slow down Zayd), رويدك (slow down), تَبَل (hostility, this is a word that has been dropped in many copies), هلم (come), هات (give) I don't think these words are verbs, it will be stopped later, هاء (take), دونك زيدا (here you are Zayd), عندك عمرا (Stop, Amr), حذرک بکرا (beware of the bush), حذارک (be careful), حيهل (give), هيا، هل، هيت، هيک (leave alone)، عليك الامر و به (should do)، صه (be silent)، مه (stop)، هيك، هيت، هيا، هل، هيت، هيک (how far they were)، شتان (what a difference!), سرعان (speed)، وُشکان (fast)، اف (I'm bored)، أوه (I'm in pain) [1:77].

The name Mahmud Zamakhshari has two types of verbs in terms of meaning, one representing a command and the other representing a specific information. The noun that represents the command is the plural. According to the meaning of the verb in them, the noun denoting the imperative and intransitive (المتعدي واللازم) can also be divided into verbs [2:120]. The verb رويد (slow down), which Sakkoki was the first to cite as an example, is transitive because it brings a filler after it, and the verb صه (be silent) has a transitive meaning. In this respect it is possible to know that although the form is a noun, the verb feature is preserved.

From the poem of the poet Ibn Miyoda:

فقد دجا الليل فهاهيا - indeed the night was dark, so you hurry, hurry [2:120]. The last repeated noun in this verse of the poem is a verb, and the person has been reinforcing the meaning without changing the inclinations without taking the number suffixes. The speaker determines who the word in the byte is addressed to. there is no person number suffix indicating to whom the phrase "you are in a hurry" is addressed to the listener.

The name comes from the verb tense and the past tense (هيهات - how far away), the present tense (أوه - I am sick), the command (هات - bring). Words in this category are all in the same form in the person number. When a compound pronoun is added to a second-person noun verb, that compound pronoun changes to a person number, for example: هات الكتاب - (you take the book); هاتكما الكتاب - (You two take the book). Depending on the origin of the verb, the noun can be divided into original (مرتلج), mastered (منقول), formed as a result of a change of a certain pattern (معدول) [3:143-144; 1:497-506].

Sakkoki cites the above as an example:

هات (give), هات - (come), هلم - (hostility, [this is a word that has been dropped in many copies]), تَنَبَّل - (take), أمين، أمين - (answer), هيهات - (how far they have been), شتان - (what a difference!), سرعان - (speed), وشكان - (fast), أف - (I'm tired), أوه - (I'm sick) etc is a verb (أسماء الأفعال المرتجلة) (أسماء الأفعال المنقولة) (أسماء الأفعال المنقولة) - (here you are Zayd) is a verb (أسماء الأفعال المنقولة) (أسماء الأفعال المنقولة) - (you must do), و به اليك الامر - (sufficient), قدك وقال واليك (الأفعال المنقولة)

For example, حذارك - (be careful) is a verb (أسماء الأفعال المعدولة).

Although Sakkoki did not give such a distribution, he gave examples of each type.

It can be seen that in the mastered form of the noun, the noun means auxiliary, the auxiliary a compound, the auxiliary, and the second auxiliary, a compound.

- from the auxiliary combination with the noun phrase: على الأمر - (accept it); إلى الأمر - (hurry to him);
- auxiliary pronoun: إليك - (ket); أمامك - (go ahead); وراءك (stay behind);
- the second auxiliary compound connected with the auxiliary and compound pronoun: عليك بنفسك - (hold it);
- a compound pronoun with a horse: مكانك - (be strong).

Through this grouping, which is done in terms of word groups, the noun plays an important role in knowing from which category the verb is most derived, and with which of the actions it takes place without change.

Nouns and verbs are used only in the sense of command. The original noun verbs are used in the sense of command, present tense, past tense. While the noun and the verb are learned by hearing, the verbs are formed on the basis of a certain pattern. It has an invariant form and is a verb pattern [5:14-j, 100]. Based on this pattern, the noun verb is formed from verbs with a three-consonant stem, without excess, and in rare cases from verbs with more than three consonant stems. Of the three types, the most common is the verb, which is based on this pattern.

Although nouns are verbs that do not change, some of them can be personal. Such features can be derived from the noun verb: هلم - (come), هات - (bring), تعال - (come). There is a debate among scholars as to whether these three words are noun verbs or imperative verbs.

The word هلم is the imperative form of the verb according to the Hijaz dialect and the verb according to the Bani Tamim dialect. In the Hijaz dialect, this word has no form other than the هلم form. The same form does not change in singular, binary, and plural. An example of this is verse 18 of Surat al-Ahzab: والقائلين لإخوانهم هلم إلينا. Although the word "brothers" is in the plural in this verse, the word is in the singular. Based on this and other evidence, this word is a verb in

the Hijaz dialect. In the Bani Tamim dialect, the word هلم has the singular muannas (هلمي), the dual muzaknar and muannas (هلمما), the plural muzaknar (هلموا), and the plural muannas (هلممن). Given these forms, the muannaslik “yā” that is added to this word only as a verb is a command-oriented verb [6:34; 7:3-j, 29].

The words هات and تعال are considered to be nouns by many Nahv scholars, including Sakkoki, but these two words have the same connotation as hlm, and due to the addition of the muannas “yā” to the verb, Jamal al-Din Hisham Ansari used these words as command verbs [6:35].

Although Sakkoki did not discuss these words, he wrote among them because the name is close to the verb in terms of meaning and form.

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