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Abu Yakub Sakkaki's Views on the Role of the Source Letters in Words in Arabic

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Abstract: *In this article, one of the most sensitive and complicated aspects of the tasrif (formation of word) in Arabic language was scientifically investigated. This event is the starting point of the word in word formation. Creation of words in Arabic language is made up in a specific method of morphology. This morphological method is the basis of word formation and consists of two different combinations of letters. The 28 letters in the Arabic language are used as the original or lowercase letters. It can also be one letter of both types. The number of malicious letters is 10, and, as we have already said, they can participate as the original letter. These letter are: ء ل ي و م ت ن س ا ه . Complexity in making words is that additive letters comes as original. Knowing where additive letters come as original letter is essential concept in determining base letters of the word, to understand in which model of morphology, to understand which meanings cover this morphologic model. The article summarizes participation role of most actively used letters such as و («vāv»), ل («lām»), م («mīm»), ن («nūn»), ه (haun), ء (hamza). These letters indicated in which way they are original and in which way they are additive. Thoughts about what meaning come when used additives. For the article has been used well-known and reliable sources of first medieval century.*

Key words: tasrif (formation of word), originalletter, a specific method of morphology, combinations of letters, lowercase letter, word, "badal" (substitute), "ziyada" (increase), "khazf" (omission), "idgham" (assimilation).

Word formation in Arabic has gone through long historical morphological processes. This process includes such linguistic phenomena as "badal" (substitute), "ziyada" (increase), "khazf" (omission), "idgham" (assimilation), each of which occurs around the letters forming the root, that is, the source letters. This phenomenon in word formation remains without attention from many scholars. The 12th century prominent linguist Abu Yakub Sakkaki presented his special approach to this phenomenon and in his book "Miftakhu-l-Ulum", which tells about the twelve sciences of the language, covered the topic "الفصل الأول في مواضع الأصالة" – "The first chapter in the description of the source letters". Based on the opinions of the representatives of the Basrah School in covering this linguistic phenomenon, he wrote his own views. He relies on clear conclusions:

و هي الأول من كل كلمة لا تصلح لزيادة الواو، فواو ورنتل أصل، وهو والحشو منها للام، فلام نحو لهزم وقلع أصل و الاخر أيضا له إلا في عبدل وزيدل وفججل، وفي حيقل وطيسل وفيشلة احتمال، وأما نحو: ذلك هنالك أولالك فليس عندي بمنظور فيه.

Meaning: "In each word, increasing of the letter "و" instead of the source letter of the first root is incorrect in word formation. In the word "ورنتل" (trouble), the first source

root letter is the letter «vāv». In addition, in the word "حشو" (to fill), «vāv» is the third source root letter. As for the letter «lām», then in the words "لهذم" (to cut), "تلفع" (dried and hardened clay) the second letter «lām» is the source root letter. At the end of the word, the letter «lām» becomes the source root letter. With the exception of the words "عبدل" (slave), "زيدل" (Zayd), "فحجل" (bow-legged). There are words in which it is arguable whether this letter is source or "ziyada". These are: "هيقل" (ostrich), "طيسل" (heap, result), "فيشلة" (to praise), "لك" (that), "هنالك" (there), "اولالك" (those). In my opinion, «lām» in these words is not the root letter [1: 30].

Ibn Jinni, a representative of the Baghdad Linguistic School who lived and worked in the 10th century, described the source root letters as follows: "From the point of view of word formers, the source root letters of the word are inalienable. It is on the basis of integrity involved in the formation of different words, and this (integrity) is the source root letters. These source root letters can be dropped out if the pronunciation of the newly formed word is difficult" [2: 3].

Ibn KattaSakli, known among Arabic linguists, wrote about the original letters: "The nouns divided into two parts: الاسماالمتكنووغيرالمتمكن, that is, inflecting for case and not inflecting for case. In the noun, inflecting for case, the source root letters are at least three. In Arabic, there are many words consisting of three source root letters. Words from the four source root letters also exist, but they are less common than previous words. Also, there are words from the five source root letters and their number is less than the number of the four source root letters. In Arabic, there are no words with even more source root letters. Two-root, three-root and four-root words in combination with the "ziyada" letters form words of up to seven letters" [3: 93].

Knowledge of the role of the source root letter in word formation is of great importance for determining the meaning of a word, its function in a sentence. Sakkaki, in defining the source letters in the sentence, began to determine which letter in which places could not be the source. He began with the letter «vāv». Since it is a weak letter and occupies an important place in linguistic phenomena "badal", "ziyada", "idgham". The scholar says that it is an active participant in linguistic phenomena and cannot be the "ziyada" letter at the beginning of a word. Ibn Jinni wrote about this letter: "The letter «vāv» can be source, "ziyada" and "badal" letter. As the source root letter, it is found at the beginning, middle and end of a word" [4: 573]. Thus, if this letter occurs at the beginning of a word, it is considered to be the source root letter.

The next is the letter «lām», which can be the source, "ziyada", "badal" letter. As the source root letter, it can be found in all parts of the word. An example of this is the poem by Ibn Jinni:

لمار أنلاد عهولابعماللنار طاةحققفالطجع

In the poem, written in the Jahiliyya (ignorance) period, the wolf is described: "The wolf, that was restless, hungry, having found nothing but camelthorn-bush, fell asleep" [4: 321].

Abu Yakub Sakkaki says that the word «lām» at the end of the words "عبدل", "زيدل", "فحجل" is not the root letter. In his opinion, it is arguable whether this letter is in words

“هيفل”, “طيسل”, “فيشلة”, “ذلك”, “هنالك”, “اولالك”, the source of the “ziyada” letter. Ibn Jinnisays that the word “lām” in two cases is “ziyada”, in the first case it is added to a word that does not inflect for case, and does not mix with it. In the second case it is added by meaning, and it will be outside the morphological form of the word [4: 321]. The letter “lām” in the words “ذلك”, “هنالك”, “اولالك” is “ziyada” according to both linguists. This is an example to the “ziyada” letters in the first case. And the words “عبدل”, “زيدل”, “فحجل” serve as an example for the second case.

Sakkaki believes that the letter “lām” in the words “هيفل” (ostrich), “طيسل” (heap, result), “فيشلة” (to praise) is arguable. And Ibn Jinni believes that the letter “lām” in these words is “ziyada”.

Ibn Akil, a famous linguist of the 13th century, wrote in the commentary to the couplets “ذلك”, “اولالك”:

وبأولى أشر لجمع مطلقا والمد أولى ولدى البعد انطقا
بالكاف حرفا دون لام أو معه والام – إن قدمت ها – ممتعه

The meaning of the couplet: “With the word”ula” indicate absolute abundance. First pronounced stretched. Consider the letter “kāf” with or without the letter «lām». If the letter «lām» stands before “ه”, then this is impossible [5: 131]. This couplet is devoted to demonstrative pronouns, the above words (“ذلك”, “اولالك”) are used to describe a person or object that is in close, medium and long distance. If a person or object is close, then - “ذا”, if at an average distance, then - “kāf”, if at a far distance, then - “ذاك”, a arguable “ziyada” letter together with the letter «lām» form ذلك and اولالك. The root of the words “هيفل”, “طيسل”, “فيشلة” is “هيفل”, “طيس”, “فيشلة”.

Sakkaki in the context of this topic describes his point of view on parts of speech. First, if the noun, consisting of the four source root letters, is not related to the verb, then increasing any letter in these words will be incorrect. For example: in the words “إسطخر” (Istahar, the name of the city) and “مردقوش” (yellowish, saffron) “hamza” and “mīm” are the source root letters. Secondly, if in the nouns unrelated to the verb, one of the letters is “ziyada”, the second should not be increased. Only in rare cases it can be like this: “أنقل” - “very old”, “أنقر” - “aged”, “أنجو” - “arrogant”. As part of these examples, “hamza” is the source root letter, but not the “ziyada” letter. Example for the letter “mīm”: “منجنيق” - “catapult”. If the second letter of this word is “ziyada”, then the word “mīm” is the source root letter. Since the second letter was not the source root letter, according to their words (according to linguists from Basra), the letter «nūn» in the word “منجنيق” - “catapult”, which is the “ziyada” letter, was dropped out. In most cases, increasing the “ء” and “م” instead of the first letter of the word will be wrong. Examples: “رمل” - “a lot”, “تكرفا” - “calf of a mad cow”, “زئير” - “hair”, “ضئيل” - “trouble”, “عظم” - “a very dark night”. In these words, “hamza” and “mīm” are the source root letters. The scholar notes that the reason for specifying words with the letters “hamza” and “mīm” is that there is a probability of deviation from the above rule.

If “hamza” comes after three letters and “alif” at the end of a word, then it will definitely be a “ziyada” letter. Example: “عاشوراء” - “ashuro”, “بروكاء = براكاء” - “enemy's speed”, “جخاباء” - “a large green legged locust”. In these words, “ء” is a

"ziyada" letter because it meets the above condition. If the "hamza" comes in the second part of the joint word, and in the second part there is a root letter, then it is not a "ziyada" letter. For example: "ضوء" – "the voice of people in battle".

Abu Qasim bin Mohammad Muaddab, an outstanding linguist of the 10th century, about the increase in "hamza" or the places of the source root letters said: "If "hamza" is the first letter in a four-letter word, then it will be a "ziyada" letter. Also, it should not be included in the source letters of the word. For example: "أيدع" - "red paint" [6,9: 309].

As for the letter "nūn", it will be wrong if it is a "ziyada" letter at the end of a verb. According to scholars from Basra, the letter "ن" in the words "تدهقن" (to be the leader), "تشيطان" (atrocious) is the source letter. The letter «nūn» is recognized by many as the source letter, since it corresponds to its source form. As already mentioned, «nūn» is a "ziyada" letter, not a source one. When bifurcating the four root words, it is inappropriate to increase the letter in any of the four places. Also in the words "وعوع" (bark), صيصية (fortress) there is no "ziyada" letter. In addition, "ي" is not a "ziyada" letter in the word "قوقيت" (cluck).

Ibn Usfur Ishbili about the places where the letter «nūn» is the source writes the following: "The letter «nūn» is the source root letter if it comes at the end of a word, before it stands "alif" and two more letters. If «nūn» in morphological form فعلال is the second letter, then in this case it will be the source root letter". Also supporting Sakkaki's opinion: "When bifurcating the four root words, it is inappropriate to increase the letter in any of the four places", Ishbili said: "When bifurcating the four root words, «nūn» is a source letter, not a "ziyada" one. Applying the "ziyada" letter in this case would be wrong." [7: 174]. Against Sakkaki's opinion: "it will be wrong if it is a "ziyada" letter at the end of a verb. According to scholars from Basra, the letter "ن" in the words "تدهقن" (to be the leader), "تشيطان" (atrocious) is the source letter. The letter «nūn» is recognized by many as the source letter, since it corresponds to its source form. Against the opinion: "As already mentioned, «nūn» is a "ziyada" letter, not a source one.", Sibawayhi said: "in the words "دهقان" and "شيطان" the letter "ن" is the source root letter. Because these words also have a chapter "تدهقن" and "تشيطان". These chapters are more powerful than the chapter "تدهق" and "تشيط" [7: 73].

Continuing his views on the source root letters, Sakkaki said that in nouns that are not related to the verb, the letter "س" is not a "ziyada" letter. The letter "م", which is the root letter in the verbs, also does not appear as a "ziyada" letter. For example: "تمسكن" – "in need", "تمدرع" – "to put on armor", "تمندل" – "to wipe with a scarf". In these examples, the letters "س" and "م" are the letters that form the root. In addition, in the words "تمغفر" – "to ripen", "تمعدد" – "to count", "اسمهر" – "to dry out", "احرنجم" – "to lose the desire", the letter "م" is a source root letter, not a "ziyada" one.

Supporting the scholar's opinion that the letter "س" in nouns does not appear as a "ziyada" letter, Abu Abbas Mubarrad notes that, "Nouns consisting of three root consonants and nouns whose morphological form consists of three letters do not have a "ziyada" letter" [8,1: 192]. Mubarrad states that, "this letter is a "ziyada" letter of nouns, not verbs" is proof that the letter «mīm» cannot be a "ziyada" letter in verbs. This letter

can be a “ziyada” letter only in nouns. In verbs, this letter is always the sourceroot letter. If the letter «mīm» is not the first letter in nouns, then in other places it will be the root letter. In most cases, in the three root, four root verbs in the active and passive voices of participles, in the names of actions beginning with the letter «mīm», in the words expressing time and place, the letter «mīm» is increased. In rare cases, the letter «mīm» can be increased in the middle and at the end of the nouns: “رقم” – “dark blue”, “فسح” – “wide-breasted”, “دلامص” – “sparkling” (According to Sibawaykhi and Mubarrad, in this word the letter «mīm» is a “ziyada” letter [6,5: 287]). Some Arabs increase the letter “sīnun” at the end of the word. This determines the preceding combination of pronouns. For example: the word “أكرمك” – “I heralded you with honor” some Arabs pronounce as “أكرمتكس” [9: 229].

As for the letter alha “ه”, Sakkaki and Abu Abbas Mubarrad (may Allah have mercy on him) consider him from “ziyada” letters. If I had not been forced to write shortly, then thanks to the answer on this issue from the information of Imam ibn Jinni, I would have won. But how does the source letter turn into the source? In the words “هجرع” – “fool”, “درهم” – “dirham”, this letter is the sourceroot letter. As for the “haun” when stopping, I think that it should not be taken into account.

Mubarrad and Sibawaykhi hold the same opinion that the letter “ه” comes only when defining a vowel. For example, in the imperative form, the verb “وفى” – “to be true” is written with one letter “ف”, but since one letter cannot be a word in Arabic, this word is hamza as فه and pronounced respectively. Or in the words “nudba” (commemorative poem) and “nido” (appeal), the letter “ه”, followed by the letter “alif”, is increased” [10: 236]. For example, the word “واغلاماه” “O my servant!” is pronounced “ياغلاماه”. Sibawaykhi and Mubarrad consider that in this case the above letter is a “ziyada” letter. The rest of the scholars, including Sakkaki, agreeing with the opinion of Ibn Jinni, believe that this letter in other places is a “ziyada” letter. Ibn Jinni said that the letter “haun” in the word “أمهة” is a “ziyada” letter, because “أم” is a native word. Also, in the words “قبلع” – “gluttony”, “ركولة” – “well-mannered” this letter is a “ziyada” letter. He cites the following verse as evidence:

ركلة فنقني افاطلة لمتعدنر وحو لخر عب

“Educated, rich, slim, innocent, under ten-year-old girl” [4: 569].

So, from the examples above, you can find out that this letter is one of “ziyada” letters. It is not only in “nido”, “nudba” (appeal), but also at the beginning and in the middle of words “هركولة، هبلع، أمهة”, not connected with verbs, appears as a “ziyada” letter. Sakkaki’s opinion that the letter “haun”, when stopping, is of little importance, is due to the fact that this letter does not have special significance in distinguishing meaning or in morphological form. According to the science of Tajwid, if a Quran reciter stops and the ayat (verse) ends with ta-marbuta (ة), then it turns into (ه) [hāun]. This stop affects neither the meaning nor the morphological form. Sakkaki, Ibn Jinni and others had strong evidence that the letter “haun” is one of ten “ziyada” letters. In most cases, this letter comes as the source letter at the beginning, in the middle, and at the end of words. It does not depend on the verb or the noun.

Imam Sakkaki with words, using a new method and a special approach described the role of the root letters in the root words when describing the role of the source letters in the word. In the works of major linguists who lived before him, this approach was not noted. In the books “Kitab” by Sibawayhi, “Sirri Sinoa” by Ibn Jinni, “Mufassal” by Mahmud Zamakhshari and other predecessors, this specific approach is not observed. This approach was based on conclusions drawn from the works of great predecessor linguists. In this topic, there were moments when the “ziyada” letters – “vāvun”, “hamzatun”, “sīnun”, “lāmun”, “hāun” are the source root letters in the words, associating them with parts of speech. The choice of these letters is explained by the fact that they perform more morphological functions than other letters or there are arguable points regarding them. The statement of views on the arguable letters was carried out on the basis of the opinions of other scholars. Thus, if the words – a proper noun, a common noun, an adjective, that are not related to the verb in word formation, consist of four source root letters, then no one letter should be increased. This increase does not include the addition of affixes that form the dictionary form. In words not related to the verb, cannot be two “ziyada” letters in one word. If the letter «mīm» is the source letter, and the letter following it is a “ziyada” letter, then it is dropped out in a plural form. Due to the place in the word the letter “hamza” will be the source or “ziyada” letter. If it stands at the beginning of a word, and there are three more letters, then it is a “ziyada” letter. In such cases, the words with the participation of “hamza” are often found in Arabic. For example: “أبجر” – “big belly”, “أصعل” – “small head”, “أبيض” – “white”. Its coming at the end of the word was described by Sakkaki. If the “hamza” is at the beginning of the word, and after it there are four letters, then in this case it is the source root letter, and not the “ziyada”. The above was an example of this. Abduqodir Jurjoni said: “This word will not be increased in the middle of the word” [11: 86]. Thus, if “hamza” is in the middle of the word and is not a derived word, then it is considered to be the source root letter. If “hamza” is at the end of the word and there are two letters in front of it, then it is the source letter. Ibn Jinni said: “If “hamza” with a carrier is at the end of the word, the carrier is dropped out, but “hamza” remains” [12: 5]. For example: “فارئ” – “student”, “مالي” – “complementary”, “خاطي” – “lost”. In the words the letter “م” is not a “ziyada” letter, and is the source root letter as it refers to the verbs. Because, in the verbs the letter «mīm» is not found as a “ziyada” letter. The letter “sīn”, which is the second letter in verbs, is considered to be the source letter. If it stands at the beginning, in the middle, at the end of nouns, then it will be the source letter. But if the letter “sīn” is in the morphological form of the verb افتعل, then it is a “ziyada” letter. In all words formed through this morphological form, the letter “syn” is a “ziyada” letter.

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