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ABOUT THE WORKS "KOFIYA" AND "SHARHI MULLO"

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Abstract

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.

This scientific article analyzes the following issues: In the work "Al-Favoidu-z-Ziyo'iyya" by Abdurahman Jami, known as "Sharhi Mullo", the main feature of the verb is that it belongs to one of the three tenses, expressing an independent meaning.

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-Ziyo'yya". The results of the study will serve as a resource for those interested in classical Arabic.

Keywords Abdurahman Jami, verbs, commentary, manuscript, lithograph, modern Arabic, "Al-Fawaidu-z-Ziyo'iyya", grammar, comparative style, classical Arabic, transitive and intransitive verbs, Ibn Hajib, command may, conditionally, linguistics.

INTRODUCTION

In its development, the Uzbek language was in contact with Turkic and non-Turkic languages, which directly influenced the grammatical structure of the vocabulary of the Uzbek language. Especially, the spread of Islam in Central Asia and along the Volga, and the spread of Arabic as a scientific language after the 11th century led to the widespread spread of Arabic elements in the Uzbek language.

In addition, most of the scientific and literary works related to the history of our spirituality are written in Arabic. Today, the study of these works is of great importance and is considered an important source for those who conduct scientific research in such subjects as language and literature, history. Studying the Arabic script and language allows you to get acquainted with historical sources and use them for scientific and

practical purposes.

Arabic is one of the most studied languages in the world and is still being studied. The richness of the vocabulary and the diversity of its rules, the number of possibilities of using one word in several ways, makes it stand out among the languages in perfection. At the same time, it takes the first place in the world due to the large number of dialects.

In general, the history of Arab grammar - Nahw science was formed in a very short period of time - during the second half of the 7th century and the first half of the 8th century, and it was highlighted as a perfect science. During these periods, Yahya Advani, Abdullah bin Ishaq Khazrumi, Isa bin Umar Saqafi, Khalil bin Ahmad Farahidi, Seawayh, Kisai, Abulhasan Akhfash, Salih bin Ishaq Aljurmi, Bakr bin Osman Mazini, Mubarrad, Abu Ishaq az-Zajjoj, Abu Ali Farisi, Hassan Scholars such as Sayrafi, Sheikh Abdul Qahir Jurjani, and Ibn Hajib developed Nahw science with their valuable works. "Nahw is the father of knowledge" they brought him to perfection. Central Asia, more precisely, Movarounnahr scholars were not left out of this educational process. Scholars such as Abu Abdullah Khorazmi, Mahmud Zamakhshari, Mutarizzi, Sa'duddin Taftazani, Sayyid Sharif Jurjani, Abdurrahman Jami, Abdulgafur Lori, Mawlavi Sharif Husayni, Inayatullah Bukhari made their incomparable contributions to the science of Arabic language grammar and usage.

Their works were copied over and over again on this land, and the talibite knowledge was used as a spiritual food. Scholars began to study and even memorize these works. The works of the scholars of Nahw were commented on by the scholars of the later period. More than fifty commentaries and footnotes were written on some works, which is a clear proof of how popular they were, how popular and popular they were among students. Works, pamphlets, manuals, and small text notes related

to such language are kept in the manuscript fund of the Institute of Oriental Studies named after Abu Rayhan Beruni. In this research, we tried to study the work of Abdurrahman Jami, "Al-Favoidu-z-Ziyaiyya", which is one of the best and most famous manuscripts of this type, from the point of view of linguistics. Ibn Hajib's work "Kofiya" is distinguished by the large number of copies of the commentaries and commentaries written on it. This means that in the Middle Ages this work was the main manual of nahw in madrasahs. The most famous among his commentaries is Abdurrahman Jami's work "Al-Favoidu-z-Ziyaiyya", popularly known as "Sharhi Mulla". We can conclude from our thoughts and opinions in our scientific work that the manuscript fund of the Institute of Oriental Studies named after FA Abu Rayhan Beruni of the Republic of Uzbekistan has the most copies of the Nahw manuscript "Sharhi Mulla". During our research, we found out that there are 114 manuscript copies of this work in the manuscript fund and another copy in the state library named after Alisher Navoi.

Manuscript copies of the work "Al-Favoidu-z-Ziyaiyya" in the fund of the Institute of Oriental Studies named after FA Abu Rayhan Beruni of Uzbekistan cover the period from the time of creation of the work to the beginning of the 20th century. The manuscripts of the work were copied mainly in Afghanistan (Khirot), Pakistan, India, Tashkent, Ferghana Valley, including Kokand and Andijan, Chust, and Bukhara.

Manuscripts of "Al-Favoidu-z-Ziyaiyya" copied in Tashkent are distinguished by their literate copying, completeness and good preservation. They play an important and reliable role in the study of the work. "Al-Favoidu-z-Ziyaiyya" consists of an introduction and nine chapters. The work is not specifically studied from the point of view of linguistics.

The scientific analysis of the work is among his

popular "Sharhi Mulla", "Al-Fawoid fi sharkh "al Kofiya", "Sharh i Kofiya", "Sharhi "Kofiya" yi Ibn Hajib", "Sharhi Jami", "Al Fawoid az Ziyaiyya fi ilm". showed that he gained fame with names such as al-Kofiya. Since its creation, this work has been copied in the form of many manuscripts due to its scientific thoroughness and practical convenience, and it is considered a rare source on Arabic grammar.

Ibn Hajib's work "Kofiya" was one of the main textbooks in the system of higher education in the Arabic language of Madrasahs of the Central Asian region. In terms of style, this work is very close to the style of Mahmud Zamakhshari, including the grammatical categories, their descriptions, methods of narration, and even the examples given in the works "Mufasssal" and "Al-Unmuzaj fi-n-nahv" are very similar to each other.

Since Kofiya is a slightly more complex work for students of Arabic grammar, many commentaries have been written on it in order to fully understand the work. But among the commentaries written on the work, the most perfect is Jami's work "Al-Favoidu-z-Ziyaiyya", popularly known as "Sharhi Mulla".

After Jami wrote Sharhi Mulla, students mainly turned to Jami's commentary to fully understand the Arabic grammatical categories covered in Kofiya. In the work "Al-Favoidu-z-Ziyaiyya" the grammar of the Arabic language is very extensive, detailed and fluently explained.

For this reason, this commentary is widely studied among students and intellectuals and becomes so popular that its commentary "Al-Favoidu-z-Ziyaiyya" replaces the work "Kofiya" which is considered one of the main textbooks on Arabic language grammar in madrasahs.

"Kofiya" cannot be understood without Jami, although "Sharhi Mulla" was written as a commentary on Kofiya, but it is a separate work in

itself. "Al-Favoidu-z-Ziyaiyya" is one of the perfect works on the Arabic language, which is still of high scientific importance today. Abdurrahman Jami commented on the grammatical categories given in "Kofiya" in his work "Al-Fawaidou-z-Ziyaiyya", and commented on each word of the sentences quoted by Ibn Hajib in this regard. Also, some features of Arabic grammar that are not mentioned in "Kofiya" have been covered in a very perfect way.

In particular, we have seen that Jami gave a very extensive interpretation of the subject of *معرب* - i.e. changing (variable) nouns described in the work "Kofiya". While the work "Kofiya" gave general information about the different names and their types, Abdurrahman Jami expanded this information and explained it in a simple style with examples.

In the work, the scholar mainly emphasizes the Arabic word group *Ism*. The main part of the work is devoted to the place and description of the noun group in the sentence. Jami's unique approach is observed in explaining the grammatical rules encountered in this topic. In particular, when comparing the work "Al-Favoidu-z-Ziyaiyya" with other works related to *Nahw*, it was found that the issues of syntax and morphology described in it are explained according to the principle that meets the requirements of today. Jami analyzes the topic logically and grammatically and makes it clear. Each topic statement is provided with an analysis of factual examples.

Also, each topic described in "Al-Favoidu-z-Ziyaiyya" is distinguished by the fact that it is explained in a somewhat broader, detailed, simple, fluent language.

CONCLUSION

As we have seen above, Abdurrahman Jami's "Sharhi Mulla" is a commentary written on the basis of a comparative study of Ibn Hajib's "Kofiya", and *Movarounnahr* was recognized as an

independent work in Arabic linguistics. Jami completed "Kofiya" in which he explained the specific features of Arabic grammar rules. After Jami's work, no complete grammatical work on the grammar of the Arabic language was created in Central Asia.

In commenting on the topics, Abdurahman Jami cited the opinions of famous Arab linguists such as Sibaveyhi, Mahmud Zamakhshari, and compared them. At the same time, Jami did not follow the opinions of Basra or Kufa school of linguists in his work when explaining the grammar of the Arabic language. In general, the methods of covering Arabic grammar in Abdurrahman Jami's work "Al-Favoidu-z-Ziyaiyya", apart from some differences in the grammatical terms in the work, the grammar of the Arabic literary language created by Sibawayhi and developed by our compatriots Mahmud Zamakhshari and Abdurrahman Jami is perfect even today. shows.

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