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CLASSIFICATION OF AUXILIARY WORDS IN ABDURAHMAN JAMIY'S WORK «AL-FAVOIDU-Z-ZIYOIYA»

Abstract: This article is devoted to auxiliary word groups and their classification in Abdurahman Jamiy's work "Al-Fawaidu-z-Ziyoiyya". The article logically and grammatically analyzes the auxiliary phrases in Al-Fawaidu-z-Ziyoiyya and compares them with other works on Arabic grammar.

Key words: preposition, noun, sentence, syntax, letter, preposition, analysis, auxiliary, meaning, loading, connecting.

Language: English

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Introduction

“Abdurahman Jamiy's Al-Fawaidu-z-Ziyaiyya is divided into three chapters, which are nouns, verbs and letters (auxiliary words). The third chapter of the work is الحَرْفُ - "Letter", ie auxiliary words. This chapter describes 17 types of letter series.

In the play, the letter-auxiliary vocabulary is defined as follows: [1, p.239] - “Auxiliary words have meaning in another word. Therefore, it needs a noun and a verb to be a part of a sentence. For example: (comes next to the noun) من البصرة – “comes from "Basra", or comes next to the verb, for example: قد ضرب - "hit".

In Arabic linguistics, auxiliary words that do not have an independent meaning, but which influence words in a noun or verb phrase and determine their meaning, are called ‘letters’. Auxiliary words include linker, loader, and prefix. In Al-Fawaidu-z-Ziyaiyya, Jami distinguishes the category of "letters" as well as the categories of nouns and verbs, and interprets them in a single chapter. The first chapter of the chapter "Letters" deals with the subject حروف الجر - "Prepositions".

In Al-Fawaidu-z-Ziyaiyya, Ibn Hajib gives the following description of the auxiliaries: - “Prefixes serve to convey the meaning of a verb or verb to something that comes next to it”. [1, p.241]

Jami commented on this sentence as follows: “Prefixes are to connect the meaning of a verb or a verb to something that comes next to it. It has been said that "the meaning of a verb or a verb" means the meaning of a verb: إسم الفاعل (definite degree adjective) and إسم المفعول (adjective of the passive degree) and الصفة المشبهة (adjectives made of verbs) and المصدر (masdar) and الظرف (case) and المجرور and الجار (prefix and its subject). It was said, "To bind to what comes with it means to connect the meaning of a verb to a noun, for example: مررت بزید - "I passed Zayd", أنا ماز - "I passed Zayd". The auxiliaries are also called حروف الإضافة. Because the ratio of the verb, or the meaning of the verb, is related to what comes after it by means of these letters. The reason nomrwf is called fljr is that it conveys the meaning of the verb or the effect of the verb to something next to it.

Jami emphasizes that these prefixes come in three forms: letter-auxiliary words, letters and nouns, as well as letters and verbs. There are 9 prefixes of the

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first type, the first of which is the preposition "mn" (... dan), which says in the Jami play: [1, p.242] "The preposition" mn "means distance (distance of place) or the beginning of time, for example: سرت من البصرة - "I went from Basra to Kufa", or, صمت من - "I have been fasting since Friday" it comes to define the meaning of the word that preceded it, to distinguish it, to state the purpose, (to clarify) that is, to show what the uncertain issue means, for example: [9, p.353] "(Surat al-Hajj, 30) also in the context of the separation of a part of the whole (comes), its (specific) sign is that the word b'd (some, some) can be used instead of the preposition mn, for example: اخذت من - "I took some of the dirhams", or بعض الدراهم - "I took some of the dirhams", plus (more, more) not many came."

The second type of prepositions is «الى», which means the inverse of the preposition «من» i.e. the completed, final meaning of the action. - The preposition "الى" means the end of a distance or distance, for example: خرجت إلى السوق - "I went to the market". Also, the preposition "الى" rarely occurs in the singular, [1, p.244], for example: in the word of Allah; "وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ" - "Do not eat their wealth by adding it to your wealth" (Surat an-Nisa', 2). [9, p.77]

According to Jami: - The preposition «حتى» (before ...) means the ending like الى . حتى - is used with a clearly visible word, it is not possible to say حتىه and الى is called إليه by taking the diamond. For example: تَحَدَّثْنَا حَتَّىٰ طَلَعَتِ الشَّمْسُ - "We talked until sunrise". [1, p.245]

The next auxiliary is the preposition في (... in, inside): «في»- the prefix «في»- "و في لٍ لظرفية" represents the state (place and time), for example: also comes, [1, p.246] for example: in the word of Allah; "وَأَصْلَبْتَكُمْ فِي جُذُوع النَّخْلِ" (Pharaoh) I will hang you on the palm branches." [9, p.316] (Surat at-Toha, 71) In this verse, the prefix «في» expresses the meaning of - على.

The fifth type of prepositions in the play is the preposition «ب» (with), and Jami explains that this preposition can be expressed in 7 different meanings in the sentence: [1, p.246] for example: مررت بزيد - "I passed Zayd" - in exchange, in the sense of exchange, for example: بعته هذا بذاك - "I sold it for that" - in the sense of a transitive verb, for example: التَّعْجِيبَةَ - "I took Zayd with me", - الظرفية, (place and time) in the sense of a case, for example: جلست بالمسجد - "I sat in the mosque" i.e. (The content of the preposition ب has been expressed by - في (...in)

Abdurahman Jami states in the statement of the prefixes "و" and "ت" that the preposition ب expresses the meaning of an oath. For example: أُقْسِمُ بِاللَّهِ - "By Allah."

«و» and «ت» are oath loads and are used when the verb denoting an oath is dropped, for example: تالله والله - Allah haqqi (I swear)! In this regard, Jami says: "The verb «و», which represents an oath, is used when

the oath is dropped, and the preposition «ت» fulfills these conditions and comes only in the name of Allah." [1, p.247]

Also, these two prepositions are never called بالله and أَقْسِمُ or أَقْسِمُ تالله and the preposition ب is common to them and can be used both with the verb oath, or when the verb falls (بالله). The preposition bi can ب used with horses and diamonds, while «و» and «ت» can only be used with horses. In addition to these prepositions, the play mentions that sometimes the preposition "la" also means an oath such as «و», for example: لا يُؤَخَّرُ اللهُ الأجل - I swear by Allah, death will not be delayed.

Another of the prefixes is «ل» (there is in ... of, ...), which represents originality, belonging. In the play, the preposition «ل» signifies originality, with property, for example: المال لزيد - "Wealth Zaydniki", and without property الجُلُّ للفرس - "The veil of the horse". [1, p.248]

Thus, according to Jami, the preposition «ل» is interpreted to mean originality and belonging in two ways, ie, the first belonging is in terms of property and the property belongs to the original owner of the property, while the second is propertyless, i.e. الجُلُّ being a cover over the horse, which meant that the cover was not actually the property of the horse.

The next prefix is «رُبَّ» (probably), which is interpreted as follows: , for example: رُبَّ رجلٍ «رُبَّ» - "Perhaps I have met that generous man. The auxiliary «رُبَّ» also comes with a diamond, for example: رُبَّ رجلٍ كريم لقيتهُ - Probably he is a person. [1, p.249]

The plural noun is derived from the prefix «عَنْ» which means to increase, excess, convey, pass (from one to another), that is, to exaggerate something, for example: رَمَيْتُ السَّهْمَ عَنِ الْفَوْسِ إِلَى الصَّيْدِ - "I shot an arrow from a bow to hunt."

Another auxiliary pronoun is "على" (... above, above), which is a preposition denoting height, height, for example: زيدٌ على السَّطْحِ - "Zayd on the plain", - عَلَيْهِ دَيْنٌ - "He has a debt on it" [1, p.251]

Another auxiliary pronoun is «كف» (... above, above), which is a preposition denoting height, height, for example: زيد كالأسدِ - It is said, "Zayd is like a lion." [1, p.251]

In Arabic linguistics, مُذُ و مُنْذُ - the auxiliaries represent the beginning of time, in the play: «مذ ومنذ» expresses the state of time, for example: ما رَأَيْتُهُ مُذُ شَهْرِنَا ، وَمُنْذُ يَوْمِنَا - "He has not seen her for a month." [1, p.257]

Abdurahman Jami included the prepositions حاشا حاشا, in the prepositions: - «حاشا» (except ... except ..) - عدا - (except ..., except ..) - عدا - (except ..., except ..) prepositions are exceptions. For example: جاءني القومُ عدا - "The people came to me, except Zayd", حاشا زيد - "Besides Zayd". [1, p.257]

Although Abdurahman Jami has commented on the sentence of the auxiliaries حاشا , عدا , خلا in the chapter "Exceptions", he also presents them in the chapter "Auxiliary words" and emphasizes that these

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three auxiliaries come as an exception and can be used in both the accusative and the accusative case. The reason why the scholar included these three auxiliaries in the category of prefixes of verbs is that they were in fact made up of verbs and the next word was supposed to be in the infinitive, but as the language developed they lost their original meaning and became part of prepositions.

Modern Arabic linguists, including academic N.I. Ibragimov and M. Yusupov also point out that, as Jami says, the exception after the prefixes *حاشا*, *خلا*, *عدا* can be used in both the accusative case and the accusative case, for example: for example: *استيقظ كلهم حاشا زيدا* - "Everyone except Zayd woke up", or *استيقظ كلهم حاشا زيد* - "Everyone except Zayd woke up". [6, p.369]

Hence, in Arabic, 'letter' is an auxiliary word that is not used alone, but has a meaning only when it comes together with words in the category of verbs and nouns. Russian Arabist B.M. Grande says, "Auxiliary words or suffixes in Arabic do not have a definite form at first, they are sometimes associated with a noun or a verb. Most of the auxiliary words are derived from the core of the rhymes. Some are derived from the root of a noun or verb.

Auxiliary words do not change. They serve to connect words in a sentence, "he said. [5, p.393] Hence, words that serve to express the grammatical relations between the independent words or the meanings added to them and which do not independently serve as a part of speech are called auxiliary words. [7, p.161]

Abdurahman Jami, in his work *Al-Fawaidu-z-Ziyaiyya*, distinguished the set of letters according to their meanings and interpreted them in separate terms. The author explains that there is no strict boundary between prepositions, auxiliaries, and all auxiliary words that fall into the letter category. Depending on the community, they may have different grammatical functions. Ibn Hajib emphasizes that auxiliary words only serve to connect the meanings of a verb or a verb. Jami also mentions that these words serve to connect the meaning of the verb to the noun, for example: *مررت بزيد* - I passed Zayd, *أنا مرّ بزيد* - I passed Zayd, like.

The scholar also noted that the auxiliaries are divided into 3: letter-auxiliary words, letters and

nouns, as well as letters and verbs, and each of them is interpreted and interpreted separately. For example, he emphasizes that the preposition *ب* alone comes in seven different meanings in a sentence and proves it on the basis of examples.

Conclusion.

Abdurahman Jami's distinctive style is that the scholar identifies the reasons for the origin of each grammatical category used in Arabic linguistics and interprets it with clear evidence of why it is used. This approach of Jami distinguishes him from other classical Arabic linguists. For example, if we consider the interpretation of only the vowels «و» and «ت», the scholar explains that these vowels are used only when the verb denoting the oath is omitted, for example: *تالله* - by Allah (I swear)! and emphasizes that these two prepositions are never called *أقسم بالله* or *أقسم بالله* by the verb.

Jami also paid special attention to the different aspects of the use of "Downloads representing the Encouragement" and commented on 5 of them. The speaker emphasizes that the main task of these 5 loads, which represent the person to whom the speech is directed, is to express a clear difference in the expression of distance.

In *Al-Fawaidu-z-Ziyaiyya*, in the chapter *الحروف العاطفة* - "Binding Binders" quoted by Jami, we have noticed that the meanings of equal binders *و* , *ف* , *ثم*, *حتى* are explained in detail, and the important role of these binders in connecting cohesive parts. and their meanings, places of use are perfectly interpreted. For example, if the conjunction «و» directly connects two cohesive parts of a sentence, the conjunction *ف* indicates their sequence, and the conjunctions *ثم* and *حتى* indicate a sequence of meanings, indicating that some time has elapsed between them.

He also points out in the Jami play that the duration of the *حتى* binder is shorter than that of *ثم* and longer than that of *ف* . In general, Abdurahman Jami provided important information about the word group, and even today, without some differences, the information about the group of letters brought by Jami is used in Arabic grammar.

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