ABU YAKUB SAKKOKI'S VIEWS ON "ZIYODA" LETTERS

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Article history:		Abstract:
		In this article will be thought about the letter "Ziyadah" (increase) which are important and comlex in arabic linguistics. Here was anilized scientific opinions about the aspects to differentiate "Ziyadah" letters from "Asl" (original) and their role in sentences. In this article was stated opinions about omission of "Ziyadah" and retaining "Asl" letters in morfological models. Was studied the role of the most active "Ziyadah" letters in words and views about them was also illuminated

All words, except those learned in Arabic, have a certain morphological pattern. This morphological pattern plays a key role in word formation. At the same time, this phenomenon has its own peculiarities related to the Arabic language, which is increasingly associated with letters.

The letters that make up the morphological pattern are divided into two major groups according to their function:

1. The presence in the word of the three letters (f ' l) that make up the morphological pattern.

2. The presence of increased letters other than the three letters in the morphological pattern.

Both classical Arabic scholars and modern Arabic scholars agree on the first group of letters. There is no controversy over this. There are different views on the more letters that make up the second group.

The number of increasing letters is ten, which are:ي و م ت ن س ا ه ء ل. The remaining letters in the alphabet cannot be increased. Problems being studied: whether these letters are only augmentation or the original letter; when they increase, they include the place in the word (whether it is at the beginning, middle, or end of the word).

Not much attention is paid to the place of these letters in the word. Abu Yaqub Sakkoki paid close attention to these letters and expressed his views. For example, he called the second chapter of his Miftahu-l-ulum في بيان مواضع الزيادة ("On the Explanation of the Places of More Letters"). The linguist expresses his opinion on this subject based on his many years of conclusions and the views of famous linguists who preceded him. Gives examples to prove each point.

Sakkoki writes more about the letters: In a word consisting of three consonants, it is incorrect for the letters ء , ي , م as well as the letters m ("hamza", "yā", "mīm") to be the original consonant. However, in most cases it is more of a letter, but in the following words, these letters have become the original letters: أوائل - the first, إصبع- finger, يعفر مذحج - dust, مذحج - the name of the tribe.

The scientist began to cover the subject from the simplest case. In his view, if a word has three unambiguous letters, it means that the word has no more letters. This is because the word itself, which consists of two letters, does not exist in Arabic [4:61].

Well-known linguist Sibawaihi said: "If more letters are at the end of a word, the fourth letter, it will definitely increase. There are no more letters in the root words. Whether the letter is more or less original is related to silence [3,4: 307]. If a word has four letters, one of them will be more letters. There are exceptions in this case. Sakkoki cites the words مذحج , يعفر , إصبع , أوائل as examples.

Linguist Abu Abbas Mubarrad: "hamza" occurs at the beginning of a word, in a broken plural, and at the beginning of a compound verb. It will not increase in the remaining places, " he said [5,1: 196]

Muhyiddin Abdumajid, one of the most famous modern linguists, said: "If the stem has three or more letters, and the beginning is" yā ", it is more of a letter. For example: يهير, يلمع"[6:44]. Sibawaihi on the increasing places of the letter. This letter is often used in nouns at the beginning of a word. Sometimes it even increases at the end of the word. Rarely does it increase between words " [3,4: 272-274].

Continuing his opinion, Sakkoki wrote: "As mentioned above, in most cases these letters ("hamza"," yā "," mīm ") are more than one letter. From what I've said above, the way to know the original letters in a word is to take out more letters or find out where the more letters come from. "

The scientist draws an important conclusion here. These are the original and more letter positions in the word. If the original letters in a word are known, then the letter becomes more spontaneous. If more letter locations are known, the original letters will be known. The fact that the scientist paid attention to the same letters shows that they are important in word formation.

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In Arabic, the stem of most words has three consonants because there are so many three-stem words. Scholar: It is not correct for the letters "lin" (pronounced "vāv" and "yā") to be in the stem, except that the first consonant of the stem is "vāv". Examples: كاهل - shoulder, غزال - deer, علقي - alqo (an evergreen tree), ضيغم - a lion with a wide jaw, عثير - dust, عوسج - a thorny bush, خروع - a flexible plant. The letters "alif" and lin ("vāv" and "yā") in these words are not original, but more letters.

Sibavayhi's view that the letter "vāv" increases as the second, third, fourth, and fifth letters [3,4: 232] supports Sakkoki's view in this regard. Sibavayhi also said that the third increase in "vāv" occurs only in nouns and adjectives [3,4: 291].

Referring to the letters "vāv", "yā", "alif", Sakkoki said that in words consisting of three consonants, it is not correct for these letters to be the original stem in places other than the first stem. Examples are: عذافر - a large-bodied lion, فدوكس - a swan, غرنيق - a tall female camel, حبركى - a thick-necked man, سميدع - generous, سرداح - a tall female camel, حبركى - a thick-necked man, سميدع - generous, غرنيق - a swan, فدوكس - a fierce lion, فردوس - Firdavs, قبعثرى - a large, عضرفوط a small delicate animal. The above letters in these words are more letters. Since they have more than three core letters, "vāv", "yā", and "alif" are more letters because they are not the first letter.

Ibn Jinni, a linguist who has studied the place of letters more than the original, says that the letter "waw" cannot be the first stem and the third stem in a single word [7: 596]. Ibn Jinni also said about "alif" that the silent "alif" in the original words, that is, the letter at the end of the word, is the original letter, and in other places it is more than one letter. He said that "alif" in words and suffixes such as - ما, حتى - لا- is the original root letter "[7: 653]. All the "alif" in artificial words is more than one letter, no matter where it comes from.

If Sakkoki's next letter is the "nūn" at the end of the word is preceded by "alif" and three letters, then "nūn" is more. For example: سعدان- a plant that eats camels, سرحان- imaginary, ملعكان- low, عقربان- scorpion, جندمان - tribal name, غمدان - the name of the fortress, عثمان- Usmon, زعفران- za'fa. In these words, "n "n" is more of a letter because of the circumstances mentioned by the scholar.

This idea was supported by Muhammad Muhyiddin Abdulmajid, one of the famous linguists of the twentieth century, who said that if there is no "alif" before "nūn" (as in the first برثن), or "alif" with two letters (أمان - peace, زمان- time, If, like the words أوان (time), "alif" comes and is preceded by a double consonant (حسان- very beautiful, عفان- out of track, قبان- as in the words of great scales), then if this letter is in these places, then it is more of a letter. If it falls on the made words, it is the original letter [6:46].

The word "nūn" in the above words falls into the word pattern, which means that "nūn" is the original letter, not the noun. The opinion of the famous twelfth-century linguist Sakkoki also proves that Muhammad Abdulmajid's idea of determining whether letters are original or redundant is correct. According to Sakkoki, "the construction of a word determines whether the nūn and the tā in the word are original or more" [2:32]. If the original letter is in place, it does not fall into the morphological pattern. In excess, it remains in the morphological pattern. Continuing his thought, Sakkoki wrote that it would not be correct to have the original letter if it were in a morphological pattern. It is clear that the letters "nūn" and "tā" are more abundant in the following words: نرجس - nargiz, كنهبل - big tree, ترتب - strong work, تتفل - fox. Evidence for this is that such a morphological pattern does not exist in Arabic [6:48]. In this case, the existing morphological pattern of the word ترتب in the language is indicated as a verb. This proves that the absence of the first "tā" in the pattern is more. Sibawaihi also said that the letter "tā" in this word is more [3,4: 237].

It can also be the case that one letter comes in two places, one is the original, the other is the augmentation. An example of this is the words ترتب , تتفل above. Or the case where two original letters are adjacent to such a letter: محبب -pieces, مكوز ة - as in the words of a long head.

Many of the words that Sakkoki cited as examples in his work have been forgotten in modern Arabic. That is why it is difficult for modern Arabs to catch them. So we call them the features of classical Arabic.

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Based on his own experiences, Sakkoki explains what to do when faced with situations that are difficult for the reader mentioned above. It is emphasized by the scientist that in such cases, finding the right thing can only be done through knowledge-based experience. The rule of thumb is to focus on the similarity of passion.

So, in Arabic, every word has its own morphological pattern. This template will consist of original and redundant letters. The number of original letters in words in Arabic shall not be less than two. No more than seven letters with increased letters. The increasing number of letters is ten, and determining them in a word depends on where they come from and which letters they come with.

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   (Бир неча томли адабиётлар [1,8: 47] қўринишида ёзилди. Бу ҳолатда биринчи адабиёт, унинг томи ва саҳифаси (:) кўрсатилган.)