

Analysis Of Inflectional Terms In The Study Of Hamiduddin Dariri

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Annotation

In this paper, we have considered the inflectional change of noun and verb by Dariri, i.e., without distinguishing erob cases, in the flexion chapter of the study. He says: "[In Arabic] the nouns in the conjunction and the verb muzare [i.e. present-future tense] vary in [inflection, i.e.] Arabic" (M.I). Dariri gave the names of the variables in the agreement with the term المتمكن – al-mutamakkin.

Keywords: Dariri flexion, verbs and nouns, past tense verbs, prepositions, rhymes, logical approach, indefinite word.

INTRODUCTION: The variation of variable nouns in Arabic inflection is of two kinds: complete variation and incomplete variation. Most of the names are completely varied.

In B.M. Grande states: "In Arabic, all the nouns in the muaznak, ending in a letter, and the broken plural are different in all three consonants when they are in the definite case, and in the indefinite case they are divided into two groups according to the nature of their conjunctions:

- three-consonant variation, which includes all three consonant forms and tanvin-accepting nouns.
- two-syllable variation, which includes nouns that do not end in a tanvin and only in the initial (-^ا) and in the infinitive (-).

Fully variable words are called mutamakkin amkanu, which means "fully variable", and horses with two consonants are called mutamakkin gayru amkana, meaning "impossible to fully transform".

Dariri explains in detail the reasons for the incomplete variation of names in the chapter "Incomplete variation of horses" in the "Introduction". The words that are not fully variable are given the term non-variable in all three agreements. Such words are also characterized by the phrase, which is strictly forbidden to change.

Sibawaihi mentions words in al-Kitab that are not completely different, but does not give

their reasons. Beginning with the Pharisees, later grammar scholars cite nine reasons for names that are not fully varied. For similar reasons, B.M. Grande also gives. Dariri gives the same reasons, but there are two types of reasons, namely:

1. Names that are not fully variable in the definite and indefinite case;

2. Names that do not vary in the definite case, and variable in the indefinite case.

MATERIAL AND METHODS: In the course of our research, we have not observed in other works the division of words that are not completely differentiated into such types. Dariri describes the first type of such words as follows: "Names that are not fully variable, both explicitly and implicitly: in muzakkar *'af'alu*, in muannafa *lā'u* adjective from the mold, for example: حمراء أحمر. Also comparative degree adjectives, for example: أفضل من زيد وأحسن من عمرو. In muzakkari *adjective* in the verb tense, *muanna* in the verb tense, for example: عطشى, عطشان. Any singular and plural nouns ending in a short or long alif, for example: حبل, حبل, حبل, حبل. جرحى, علماء.

3- The letter alif, followed by 2 or more plurals [numerical nouns], the middle of which is silent or stressed, for example: دنائير, دواب. These are horses that do not fully rotate in both the definite and indefinite case, for example: مررت بأحمر. You put the word

'Anmaruin the dream contract, even though it is in the black contract. Because it is one of those noun that does not fully rotate in a definite and indefinite position. The rest of the above is similar. Allahu ta'ala: يعملون له ما يشاء: "They make whatever they want - altar (temples), emblems (statues, images)" (Saba', 13)" (M.22).

Apparently, these words do not refer to well-known horses, they are clearly differentiated if the hand takes the article of precision, or if it is the first component of the izopha. In the indefinite case, such names are ambiguous, that is, they are not completely different. The reason why Dariri says that these names are not completely different even in the definite case can be seen in the examples, for example: *marartu bi'anmara* - the word 'anmara' in the sentence "I passed the red" is not completely different because it is grammatically indefinite and logically it is definite. Because the meaning of this sentence is not in front of any red, but in front of a specific red. In another example: أفضل من زيد وأحسن من عمرو: "He is better than Zayd and better than Umar" the words 'afī'alu' and 'ansanu', which are grammatically ambiguous in the sentence, are also considered logically definite. Dariri logically justifies that the two consonant words are not completely different even in the definite case..

The second type of incomplete words is given by Dariri as follows: "In the definite case, the nouns that are not completely differentiated in all three consonants are: Nouns in the present (future) verb weight (pattern), for example: يزيد and يشكر; muannas all names ending in [gender], for example: طلحة, حمزة; famous nouns meaning muannas, for example: زينب; if the name is three letters and the letter in the middle is silent, for example: دهم, رهند similar [in words] will you stand in all agreements if you want, not if you want; famous nouns of non-Arabic origin: اسماعيل; إبراهيم; names with the letters alif and nun at the end, for example: عثمان, عمران; Words فاعل¹ changed from the template to فعل, for example: زافر, عامر in زفر, عمر; Modified numbers from 1 to 4, for example: واحد, موحد. Allah ta'ala: ثناء, مثلى, ربيع, ثلاث, مثلت, ثناء, مثلى, - "two, three, four" (Nisa 3);

complex (formed by the addition of two words) a nickname. for example: man's name - بعلبك, cities name - معد يكر, The names of tribes, cities, places and suras are also included, for example: هرات, مكة, بغداد ثمود, يس, "Invite to Egypt" (Yusuf, 99) (M.23).

Dariri elaborated on the reasons for the incomplete variation of the above words. He is the son of Mahmoud Zamhshari and B.M. Grande completed the reasons in his work, including the names of numbers and tribes, cities, places, and suras that have been changed from 1 to 4, such as, - ثناء, موحد - أحاد, - ربيع - مثلى, ثلاث, مثلى. Modern Arabic linguists, like Dariri, have given the reasons why words are ambiguous.

The second type of names consists mainly of the names of people and places. These nouns are grammatically definite words and cannot accept the article of manual accuracy.

They are words that do not change completely. Hence, these names are completely different only if they are the first component of the isopha. Dariri describes the variation of these words as follows, example: مررت بإبراهيم و - "I passed Abraham and some Abraham". Firstly إبراهيم is clear (nouns) you didn't sort out the deals because it was in the case, you sorted out the latter because it was uncertain. Allah ta'ala: إهبطوا مصرا - "Go down to (a) city" (Baqara, 61). The rest of those mentioned are similar." (M.23).

Dariri interpreted the second word of Abraham in the sentence "مررت بإبراهيم و إبراهيم آخر" word of 2nd Abraham إبراهيم آخر "as unknown because it was given with the phrase "some other Abraham" and interpreted it as completely different. Dariri confirmed this interpretation with verses from the Qur'an.

There are two types of reasons for the incompleteness of words in Dariri, and a logical approach to words refers to cases such as the incompleteness of a word in the indefinite case and the incompleteness of a word in the definite case. However, it also fully expresses the principle that "these words are completely different if they accept the article of precision or are in the state of exaggeration," that is:

"If you give an article that has a definite article that is not completely different, or if you give it a definite article, it will be

completely different in the agreements, for example: مررت بالأحمر و بعمركم و عثماننا: "(Clear) red, I passed before your Omar and our Osman".

Allah ta'la: أليس الله بأحكم الحاكمين – "Is not Allah the Most Just of those who judge?!" (Tin, 8). "It does not change in the agreements" means "it comes without the addition of tanvin, even if it is in a strict agreement" (M.23). Hence, the nature of the variation in the agreement depends on the definite or indefinite position of the nouns.

Dariri covers the topic of "fully variable and incompletely varied words" with a unique approach. He skillfully interprets some of its subtleties, emphasizing that words that are not fully formed in Arabic take on the article of precision, or are the first component of the izopha, and are completely varied. It is known from Arabic grammar that famous horses are words in the definite case, Dariri justified such famous horses with examples in the indefinite case, a grammatically indistinct cognate horse with examples that can be in the definite case even if it is not grammatically definite. He also specifically studies the variations of such words in agreement. He confirms that words that are not grammatically complete can be fully varied if they are approached logically, using examples from the verses of the Qur'an. Dariri approaches certain grammatical rules logically and clarifies them. Throughout our research, we have not observed such an approach in the works of Arabic scholars on grammar. There is also no such interpretation in the works of Arabic linguists. Mustafa Galayini states in his work that words that are not completely variable can be fully varied if necessary for the weight of the poem.

RESULT AND DISCUSSION: It is well known that Arabic grammars study words by dividing them into two groups according to their change in agreement. They are mabni and murab words. If a word is related to another word, or if a factor precedes it, but it does not change its conventional form (i.e., the final action of the word does not change), such words are called mabni, and they are words that do not change at all. Otherwise, such words are called murab. Murab words vary morphologically and have new grammatical meanings.

In the Muqaddima, we have analyzed above the giving of murab names, that is, names that vary in agreement. In the next chapter, we will study the verbs of Murab, that is, the inflectional change of present and future tense verbs.

Nahvists classify inflexibility according to the immutable action at the end of words as follows: it takes no action other than the damma movement, it does not receive any action other than the fatha movement, it does not receive any action other than the kasra movement, it does not receive any action other than the sukun movement.

Dariri describes inflexible words as follows: "The remaining words [are] factors [i.e. prepositions and h. k.] are immutable, immutable, immutable base words, for example: ضرب – "break", كيف – how, what, أين – where, حيث – place., منذ – until, من – from, عن – about, هؤلاء – this, they, أمس – yesterday and etc.." (M.1).

Dariri enumerates all the verbs and nouns that do not change in the inflection in one chapter of the work, which are: past tense verbs, prepositions, prepositions, rhymes, words such as "night".

Mahmud Zamakhshari also stated in his work that such words do not change in inflection. According to him, "the syllables and actions at the end of these words do not change under the influence of grammatical factors, including the syllables at the end of these words - waqf (stop), and their actions are called fatha, damma, kasra and do not change because it is impossible to differentiate." V. Girgas calls the absence of inflection binau, i.e., "inflexibility," as if the basic words were made of a weight that does not allow change. They include downloads and similar words. " V.M. Belkin argues that these words are morphologically invariant, words with an inevitable (stable) form, which mainly include prepositions, conjunctions, prepositions, forms, some words and verbs.

If we observe the opinions of scholars who have worked at different times, we will see that Dariri's work completely quotes words that do not change in agreement.

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