



## Analysis Of Verbs In The Works Of Mahmud Zamahshari

**Shuhrat Mirziyatov**

Doctor Of Philosophy In Philological Sciences (PhD), Tashkent State University Of Oriental Studies, Uzbekistan

**Copyright:** Original content from this work may be used under the terms of the creative commons attributes 4.0 licence.

### ABSTRACT

This article, devoted to the analysis of parts of speech in the works of Makhmud Zamakhshari, addresses the question of conjugation of verbs in the last chapter named “Tasrifu-l-af’al” of the book “Mukaddamatu-l-adab”. The article emphasizes that the verb is an important part of speech in Arabic, that it is impossible to master the grammatical rules and categories without knowing its morphological features, that some parts of speech, especially masdars, the degrees of adjectives are formed from verbal roots.

In “Mukaddamatu-l-Adab” was written that verbs in Arabic are divided into verbs with three and four roots and the majority are the verbs with three roots. Verbs with four roots, as well as verbs with three roots, lean with the help of those suffixes and prefixes. In the formation of the present tense forms, imperative forms, masdars, participles are also based on the same rules as for three-verbs.

Makhmud Zamakhshari, defining the doubled verbs as verbs in the three-root group, in which the second and third roots consist of the same letter, emphasizes that the hamza is a “healthy” letter, not defective, and because of its complex pronunciation it is either changed with another letter or sometimes it is missed when pronounced and this provides ease of pronunciation. The question of writing hamza and its spelling has always been a difficult question of the language.

Since Zamakhshari created his work for the quick study of Arabic and its grammar by non-Arab people, he did not go deeply into the essence of some difficult questions of Arabic language. The scientist notices that ings are added to the verbs of the actual voice gives samples conjugation of regular verbs in the past tense, and says that all regular verbs and verbs that are similar to regular verbs are conjugated in the above order.

In his work, Zamahshari gave a sample of the conjugations of the verbs of the passive voice and examples of adding personal endings to such verbs, as well as conjugations of regular verbs, and verbs similar to regular verbs, empty and defective verbs. The scholar's work not only gave conjugation of verbs, but also provided exceptions to the rules, it also highlighted a separate chapter in the interpretation of the imperative form in Arabic. The work contains information that the formation of an imperative form from verbs of the present-future tense. The article emphasizes that the verbs of surprise are formed only from the first chapter of the three-root verbs, that such forms are not formed from verbs expressing physical imperfection. Ways of expressing astonishment from doubled and defective verbs are commented.

Regarding the verb conjugation, which is devoted to the chapter on the study of infinitives (masdar), the author dwells on the names of actions, ways of forming masdars from empty verbs, gives definition to real and passive participles, gives examples of their formation. This chapter provides information on the formation of real and passive participles from the derived chapters and four-root verbs, an interpretation of the adjective forms of the excellent and comparative degrees.

## KEYWORDS

Arabic, verb, empty verb, defective verb, active voice, passive voice, masdar, Makhmud Zamakhshari, "Mukaddamatu-l-adab", form, root letter.

## INTRODUCTION

The last part called "Tasfiru-l-af'ol" of the work "Muqaddamut-ul-adab" by Mahmud Zamakhshari was dedicated to verbal inflections. The verb is a very important part of speech in Arabic. It has its significant importance among other parts of speech. Without prior sight or knowledge of the morphological characteristics of Arabic verbs one cannot master a good deal of grammatical rules on other parts of speech. A number of parts of speech, in particular, infinitives, participles and degrees of comparison in adjectives are formed from verb roots. Due to the fact that the infinitive form of verbs (in Uzbek – "-moq", in English – "to") which exist in Uzbek, Russian and many European languages, Arab linguists took the third person and a masculine gender of the verb conditionally as an infinitive.

Arab linguists show the important characteristics of the verb as الفعل ما دل على اقتران حدث بزمان, that is the relationship of the verb with the tense of actions. As an Arabist B. M. Grende states that the verb is distinguished from names with its inflection in person, number and tense. There are past and future in the past forms in verbs, three persons (first, second and third), three numbers (singular, dual and plural), five moods

(affirmative, optative mood, imperative mood, conditional mood, intensifiers) and two voices (active and passive) in Arabic [1, p. 121].

## THE MAIN PART

Mahmud Zamakhshari accentuates in his work “Unmuzaj fi-n-nakhv” as follows:

الفعل هو ما صح ان يدخله "قد" و حروف الاستقبال و الجوازم و اتصل به ضمير المرفوع و "تاء" التانيث الساكنة نحو : قد ضرب و سيضرب و سوف يضرب و لم يضرب و ضربت و ضربت

*The verb is a word which takes a particle "قد", future tense form “س – sin” va particle “سوف – sayfa”, exists in the conditional mood, accepts reflexive pronouns in normative case va takes “ت – ta” of the feminine gender with sukun. For instance, قد ضرب – qad daraba, سيضرب – sayadribu, سوف يضرب – sayfa yadribu, لم يضرب – lam yadrib, ضربت – darabat, ضربت – darabti” [2, p. 122].*

In the work “Muqaddamat-ul-adab” scientists state that : “Verbs in Arabic are divided into verbs with three roots and verbs with four roots. The majority of verbs in Arabic consist of three roots. The initial form of these verbs are called فعل ثلاثي مجرد – *fi ‘lun sulaasiyyun mujarradun*” and the initial form of the verbs with four roots فعل رباعي مجرد – *fi ‘lun rubaa ‘iyyun mujarradun* [3, p. 79].

Mahmud Zamakhshari writes: “You should know that linguists take letters ف – *fa*, ع – *ayn*, ل – *lam*” as a criterion. If any letter of the word coincides with any of the letters ف – *fa*, it is a true root letter. If it does not coincide, it is not a true root letter. For example, all the letters of the verb ضرب – *daraba* are root letters. Because the letters coincide with the letters ف ع ل in فعل – *fa’la*.

Because its rhythm is فعلل the letter د replaces ف, ح replaces ع, the letter ر replaces the first ل and ج replaces the second ل. [4, p. 429, 361a]

The verbs with four roots are also inflected with the same suffixes and prefix in the way the verbs with three roots do. The rules with the verbs with two roots serve as a basis in forming the present tense form, imperative mood, masculine gender and participles.

As a rule, existing verbs in Arabic are studied in two large groups. They are:

1. Regular verbs – الأفعال الصحيحة – *al-af‘aal as-sohuyhatu*.
2. Irregular verbs – الأفعال المعتلة – *al-af‘aal al-mu’tallatu* [1].

Regular verbs are verbs which do not have defective letters (ا, و, ي), and mostly, verbs consisting different letters in their each three root consonant. They are

usually called “solid consonants” and “hard consonants” because these root consonants do not subject to any change, are not omitted and cannot be replaced with other consonants [1, p. 121].

Mahmud Zamakhshari groups irregular verbs as follows:

1. Doubled verbs;
2. Defective verbs;
3. Verbs with Hamzah.

Contemporary linguists also classify irregular verbs in this manner [6], [1], [7], [8].

Mahmud Zamakhshari characterizes doubled verbs in the following way: “Doubled verbs are verbs that contain similar letters of their second and third roots in the group of the verbs with three roots. The third of the two similar letters is assimilated and the first of the two similar letters is written with sukut like in شد، مد – *shadda, madda*”. Their root was شد، مدد – *shaddada* and *maddada*. Here, the first *dol* is written sukut, the second د is inserted in “dol”. The middle root of these verbs is always written with sukut. If it is not written sukut, the two consonants are separated from each other. For instance, it also occurs words like رديد، شديد – *shadiydun, radiydun*. From the doubled verbs with four roots, first and third roots contain from similar consonants. For example: صلصل – *salsala* coincides with فعال – *fa'lala*. [4, p. 429, 362a]

If we specify the characteristics of doubled verbs with four roots, “fa” 1-root, 1-“lom”, that is the penultimate letter and 2-“ayn” also show that they are defined with the penultimate letter.

B. M. Grande calls this root verb or names “reduplicated roots” [1, p. 125].

Mahmud Zamakhshari explains defective verbs in the following chapter: “Defective verbs are verbs which contain a letter with root verbs of any *mad* (long) and *lin* (mild) letters. <sup>ا</sup> *alif* “*madda*” and letters ي *ya* “*lin*”. For example, verbs قال، وعد، رمى – *qola, va'da, rama*. The base of any <sup>ا</sup> *alif* which coincide roots ل *lom* and ع *ayn* of فعل is any of ي *yo* or و *vov*. Because its infinitive is قول – *qavala*, and its future tense form is in the form of يقول – *yaqulu*. The mid <sup>ا</sup> *alif* of ي *yo* in باع – *baa'a*, because its infinitive is بيع – *bay'un* and the future tense form is يبيع – *yabiy'u*. Similarly, the verbs هاب، رمى، هيبة – *haaba – haybatun, ramaa – ramyun, xaafa – xavfun, da'aa – da'vatun* [4, p. 429, 362b].

A famous linguist of the Middle Ages Muhammad Mu'izzuy devoted his special work “تصريف الأفعال” (*Tasrif-ul-af'aal*) to the classification of Arabic verbs.

The work was very famous and it was called “*Tasrifu Mu'izziy*”, “*Mu'izziy fi-t-tasrif*”, “*Mu'uzziy*” among people.

All the verb forms except those with hamzah are classified in the classification of irregular verbs in the work as Zamakhshari did [9].

## RESULTS AND DISCUSSION

Mahmud Zamakhshari gave an account of verbs with hamzah in Arabic in the following way: “Hamzah is a sound letter and it is not defective. Owing to the fact that it is difficult to pronounce, its pronunciation can be alleviated with its replacement with another letter or with its omission: the word ذنب *zi'bun* can be changed to ذيب *zibun*, لؤم *la'mun* is changed to لوم *lavmun*, the word رأس *ra'sun* can be replaced by راس *raasun*, the hamzah in the word يأس *yas'alu* can be omitted and it becomes يسل *yasilu*, the word أسأل *as'ala* can be pronounced like سأل *saala*.”

There are two sukuns in the word one of which is written with fathah and the other is changed to <sup>ا</sup> *alif* when written with sukun. For example, آدم – ادم *adama – aadama*. If the first hamzah is written with kasrah, the second changes to ي *yoy*, for instance, اسر – ايسر *isara – iisara*. If the first hamzah comes with dammah, it changes to the second و *vov*. For instance, أوسر – أوثر *uvsara – avsara*.

When it comes to the imperative mood form of verbs like كل – *kul*, خذ – *xuz*, مر – *mur*, it can hardly occur. When compared with the above-mentioned situations, they are written as follows:

أكل – *akala*, يأكل – *ya'kulu*, أوكل – *uvkul*

أخذ – *axaza*, يأخذ – *ya'xuzu*, أوخ – *uvxuz*

أمر – *amara*, يأمر – *ya'muru*, أوامر – *uvmur* [4, p. 429, 363a]

Zamakhshari paid a special attention to their phonetic changes when he stopped at verbs with hamzah. Whereas, how to write the vowel sign hamzah i.e. its orthography has always been a difficult problem. It is the incorrectness of verbs with hamzah that they are written differently and they have various supportive vowel signs. Owing to their inflection in past tenses they can be classified as regular verbs, but their inflection in other tenses, their alterations in participles forms and masculine gender can be evidence for classifying them as corrected forms of irregular verbs.



In the work “اللغة العربية: قواعد و نصوص” – *Al-lug’atu-l-‘arabiyyatu: qavaa’idun va nususun* by doctor Imod Khotam different types of verbs with hamzah, phonetic and orthographic changes with them were explained in detail [10].

Due to the fact that Mahmud Zamakhshari wrote this book for non-Arabic countries to teach the Arabic language and Arabic grammar intensively, some complicated problems of syntax were not outlined in depth to such an extent.

The next chapter of “Muqaddamatu-l-adab” was dedicated to tense forms of verbs and tense forms and they were explained like: “Verbs are classified in five groups: past tense, present-in-the past tense, verbs in imperative mood, verbs showing surprise, praise and offensive verbs” [10, p. 363].

It is known that the tense signified in each tense form shows an action meant by that tense from or the attitude of situation toward the moment of speech. If an action or situation is divided into three groups from the point of view of tense in European languages, verbs are separated according to their completeness and incompleteness in Semitic languages:

1. The Past Tense ماضى – *maadi*

2. The Present-In-The Future Tense [6, 50] مضارع – *mudaari’un*

Besides that, Zamkhshari described the past tense form in the following way: “The past tense is used to express an action which happened at a specific period of time. For instance, ضرب – *daraba* – “hit”, قتل – *qatala* “killed” [4, p. 429, 363b]. Each tense form has active and passive voice. [6, p. 50]

It is clear that expressing the interdependence between an action and doer of the action (agent) is called “voice”.

Zamakhshari continued as follows: “The past tense form is in two voices: active and passive voice. The first consonant of a verb in the active voice is written with a fathah. For example, فعل – *fa’ala*, أفعل – *af’ala*, فعل – *fa’ula*, فاعل – *faa’ala*, تفعل – *tafa’ala*. If first letter of a verb is written with fathah, in this case, it is in the active voice. For example, the letter “t” – ت in the verb التمس – *iltamasa* and the letter ن – “nun” in أنفعل – *infa’ala*. Alifs are ignored in the first syllable of استفعل – *istaf’ala*, افعل – *if’alla*, افعل – *if’allala*, افعل – *if’av’ala*. Because they are not true base letters. The first root of the passive voice is written with dammah. For instance, فعل – *fu’ila*, أفعل – *af’alu*, فعل – *fu’ila*, فوعل – *fuu’ila*, تفعل – *tufu’ila*, تفوعل – *tufuu’ila*, ففعل – *fu’lila*, تفعل – *tufu’lila*. As well, the verbs in the syllables انفعل – *unfu’ila*, أفعل – *uf’ila*, استفعل – *ustuf’ila*, افعل – *uf’uvila*” [6, p. 50].

The verbs in the passive voice are inflected in all tenses. Also, they take affixes denoting a person and number and a gender like verbs in the active voice [11, p. 172].

In his work Zamakhshari gave examples of verb inflections in the past tense showing that affixes of a person and number are added to verbs in the active voice and said that all the regular and regular-like verbs are inflected in the same way shown above.

Then examples for the inflections of defective verbs, weak verbs and their derivative forms and doubled verbs whose middle root signs are different. In particular, affixes denoting a person and number are added to verbs in the active voice in the following way:

ضرب – *daraba*, ضربا – *darabaa*, ضربوا – *darabuv*, ضربت – *darabat*, ضربتنا – *darabataa*, ضربين – *darabna*, ضربت – *darabta*, ضربتما – *darabtumaa*, ضربتم – *darabtum*, ضربت – *darabti*, ضربتما – *darabtumaa*, ضربتن – *darabtunna*, ضربت – *darabtu*, ضربنا – *darabnaa*.

All the regular and regular-like verbs are inflected in the same way.

Doubled verbs: فر – *farra*, فرا – *farraa*, فروا – *farruv*, فرت – *farrat*, فرتا – *farrataa*, فررت – *farrarna*, فررت – *farrarta*, فررتما – *farrartumaa*, فررتم – *farrartum*, فررت – *farrartu*, فررتما – *farrartumaa*, فررتن – *farrartunna*, فررت – *farrartu*, فررنا – *farrarna*.

All the double verbs whose root letter are written with fathah are also inflected in the manner, for instance, the verb أحب – *‘ahabbu* and its base form أحبب – *ahabbu*. As well, the verbs like حاج – *xaajja*, احتج – *ixtajja*, انقض – *inqadda*, تضام – *tadamma*, استطب – *istamabba*, احمر – *ixmarra*, اعمار – *ixmaarra*, اقشعر – *iqsha‘arra*.

The verbs whose middle consonant is written with a kasrah are read with that kasrah. For example, ظل – *zalla*, its base is ظلل – *zalilun* and it is inflected as follows: ظل – *zalla*, ظلا – *zallaa*, ظلوا – *zalluv*, ظلت – *zallat*, ظلتا – *zallataa*, ظللن – *zalilna*, ظلت – *zalilta*, ظللتما – *zaliltumaa*, ظللتم – *zaliltum*, ظلت – *zaliltu*, ظللتما – *zaliltumaa*, ظللتن – *zalilitunna*, ظلت – *zaliltu*, ظللن – *zalilnaa*.

However, when such verbs come in the “فعل – *fa‘ala* and تفعل – *tafa‘ala*” chapters they are inflected like regular verbs [4, p. 429, 363b].

So, such changes occur when doubled verbs are inflected for a person and number:

1. When a verb is inflected for a person and number, the third root consonant ends with a vowel and it is an open syllable, the letters are assimilated, that is, the two similar consonants are written as one letter with a tashdid;
2. When it is inflected for a person and number, the third root consonant is written with a sukun, and when it is a closed syllable, the two similar consonants are written separately.

These changes occur when doubled verbs are inflected in the active voice. Zamakhshari explains the problems of weak verbs as follows: “Weak verbs are باعا – *baa’aa*, باعوا – *bā’uv*, باعت – *baa’at*, باعنا – *baa’ata*, بعن – *bi’na*, بعث – *bi’ta*, بعثما – *bi’tumaa*, بعثتم – *bi’tum*, بعثت – *bi’tu*, بعثنا – *bi’tumaa*, بعثتم – *bi’tunna*, بعثت – *bi’tu*, بعثنا – *bi’naa’*”.

All the verbs whose middle root consonant is defective are written in the same manner. However, the middle root is considered in the verbs with three roots. If the middle root consists of ي *yo* and when this very ي *yo* is omitted, the letter before it is written with a kasrah. For example, باع – *baa’a* – يبيع – *yabiy’u* – بيع – *bay’un*. If the verb comes with a syllable فعل – *fa’ala* يفعل – *yaf’alu* or فعل – *fa’lun*, the vowel sign dammah is used with the letter before its middle root. For instance, قال – *qaala*, يقول – *yaquulu*, قلت – *qultu*. If they are verb like نام – *naama*, ينام – *yanaamu* or خاف – *xaafa*, يخاف – *yaxaafu*, these are written with a kasrah. For example, نام – *naama*, ينام – *yanaamu*, نمت – *nimtu*. When the weak verbs given above come in the chapter فعل – *f’ala*, فاعل – *faa’ala*, تفاعل – *tafaa’ala*, يتفاعل – *yatafa’ilu*, they are inflected in the same way as regular verbs do [[4, p. 429, 364b].

It can be concluded that if the second root consonant of the weak verbs is “ي” and inflected in the past, it is written with a kasrah. But if it is actually “و”, it is then described with a dammah. An academician N. Ibrokhimov explained sound changes occurring with weak verbs: “If the letter “vov” and “yoy” whose second root consonant is used in the combination of “-ava”, “-avi”, “-avu”, “-aya”, “-ayi”, “-ayu” and the third root consonant is a closed syllable, the above-mentioned sound combinations change to “a” and are written with *alif*. Sound combinations “-uvi”, “-uyi” of ajvaf (weak) verbs which are in the passive voice become a long “i” [3, p. 88].

Mahmud Zamakhshari expressed the following viewpoints in terms of defective verbs: “Defective verbs: رمى – *ramaa*, رميا – *ramayaa*, رموا – *ramav*, رمت – *ramat*, رمنا – *ramataa*, رمين – *ramayna*, رميت – *ramayta*, رميتما – *ramaytumaa*, رميتم – *ramaytum*, رميت – *ramaytu*, رميتما – *ramaytumaa*, رميتن – *ramaytunna*, رمينا – *ramaynaa’*”. All the defective verbs expressed with the third root letter ya (ي) have the same inflected forms. Also, verbs like أَرْضَى – *ardaa*, رَبَّى – *rabbaa*, ارْعَى – *ir’avaa*, انْقَضَى – *inqadda*, اجْتَبَى – *ijtabaa*, جَابَى – *jaabaa*, اسْتَغْنَى – *istag’naa*, تَابَى –



*taabaa* are also inflected in the same way. The verbs expressed with the third root letter *ʾaww* (و) have the following inflected forms: دعا – *da'aa*, دعوا – *da'avaa*, دعوا – *da'uv*, دعت – *da'at*, دعتا – *da'ataa*, دعون – *da'avna*, دعوت – *da'avta*, دعوتما – *da'avtumaa*, دعوتما – *da'avtum*, دعوت – *da'avta*, دعوتما – *da'avtuvaa*, دعوتن – *da'avtunna*, دعوت – *da'avtu*, دعونا – *da'avnaa*. If a verb is in a syllable *fa'ila*, it is inflected in the following manner: رضي – *radiya*, رضى – *radiyaa*, رضوا – *raduv*, رضيت – *radiyat*, رضيتا – *radiyataa*, رضين – *radiyna*, رضيت – *radiyta*, رضيتما – *radiytumaa*, رضيتما – *radiytum*, رضيت – *radiyti*, رضيتما – *radiytumaa*, رضيتن – *radiytunna*, رضيت – *radiytu*, رضينا – *radiynaa*. Therefore, 3-person verbs in the type of رضي – *radiya* and سرو are written like سروا in plural and such verbs like رمى – *ramaa*, دعى – *da'aa* take their plural forms like رموا – *ramuv*, دعوا – *da'uv* [4, p. 429, 364b-365a].

As can be seen from the above-mentioned examples, when the verbs included in “*fa'ala*” are inflected in the past and if their 3-person singular form, dual feminine gender, 3-person plural form, masculine gender and third root letter consists of *ya* and *alif* comes with *maqsura* and *vov*, it is written with *alif* [3, p. 89].

The omission of defective verbs do not occur with verbs in “*fa'ala*”. However, there are exceptions for 3-person, masculine gender and plural forms.

When defective verbs are inflected in the passive voice, defective verbs in only 3-person plural form and with a masculine gender are dropped and the other forms are kept unchanged.

**The passive voice of verbs.** Examples are provided for cases where the verbs are in the passive voice and affixes showing a person and number are added: ضرب – *duriba*, ضربا – *duribaa*, ضربوا – *duribuv*, ضربت – *duribat*, ضربتا – *duribataa*, ضربن – *duribna*, ضربت – *duribta*, ضربتما – *duribtumaa*, ضربتم – *duribtum*, ضربت – *duribti*, ضربتما – *duribtumaa*, ضربتن – *duribtunna*, ضربت – *duribtu*, ضربنا – *duribnaa*.

The verbs related to other chapters like أكرم – *akrama*, أديب – *addaba*, حوسب – *havsaba*, انتخب – *intaxaba*, تفقد – *tafaqqada*, تذوكر – *tazvakiru*, استكتب – *istaktaba* are also inflected in the same manner.

The passive voice of a doubled verb: شد – *shudda*, شدا – *shuddaa*, شدوا – *shudduv*, شدت – *shuddat*, شدتا – *shuddataa*, شددن – *shudidna*, شددت – *shudidta*, شددتما – *shudidtumaa*, شددتم – *shudidtum*, شددت – *shudidti*, شددتما – *shudidtumaa*, شددتن – *shudidtunna*, شددت – *shudidtu*, شددنا – *shudidnaa*.

The following verbs: أحب – *axabba*, إختص – *ixtassa*, أنصب – *insabba*, إستحب – *istahaba* are also inflected in the same manner given above. However, the verbs in the type of ترب – *turabbaba*, تهدد – *tahaddada* have the same inflected forms like regular verbs. Regular-like verbs have the following passive voice: وعد – *vu'ida*, وعدا – *vu'idaa*, وعدوا – *vu'iduv*, وعدت – *vu'idat*, وعدتا – *vu'idataa*, وعدن – *vu'idna*, وعدت – *vu'idat*.

– *vu'idta*, وعدتما – *vu'idtumaa*, وعدتم – *vu'idtum*, وعدت – *vu'idti*, وعدتما – *vu'idtumaa*, وعدتما – *vu'idtunna*, وعدت – *vu'idtu*, وعدنا – *vu'idnaa*.

When such verbs come in the type of أفعل – *'af'ala*, their passive voice is أوعد – *'uv'ida*, أوقط – *'uvqita*. These are actually أيقط – *'ayqata*, ي *üa* has changed to *vov*. After dammah ي *üa* changes to *vov*. In the next chapter the inflection takes the form of وقر – *vuqira*, وعد – *vu'ida*, تيقن – *tuyuqqina*, توزع – *tuvuzzi 'a*, أستوقن – *ustuvqina*, أستوهب – *ustuvhiba*.

Here are examples for the passive voice of weak verbs: غيبا – *g'iba*, غيب – *g'ibaa*, غيبوا – *g'ibuv*, غيبت – *g'ibat*, غيبتا – *g'ybataa*, غبن – *g'ibna*, غبت – *g'ibta*, غبتما – *g'ibtumaa*, غبتم – *g'ibtum*, غبت – *g'ibti*, غبتما – *g'ibtumaa*, غبتن – *g'inbtunna*, غبت – *g'ibtu*, غبنا – *g'ibnaa*.

The passive voice of defective verbs are رمى – *rumiyya*, رميا – *rumiyaa*, رموا – *rumuv*, رميت – *rumiyat*, رميتا – *rumiyataa*, رمين – *rumiyaa*, رميت – *rumiyta*, رميتما – *rumiytumaa*, رميت – *rumiyti*, رميتما – *rumiytumaa*, رميتن – *rumiytunna*, رميت – *rumiytu*, رمينا – *rumiynaa*.

So, the defective verbs with three roots and the passive voice of the bases pertaining to them are inflected in the same way shown above.

Verbs like أرضى – *'ardaa*, ربي – *rabbaa*, جوفى – *javfaa*, أجتبى – *'ajtabaa*, أنثى – *'insanaa*, تلقى – *talaqqaa*, تقوضى – *taqavvadaa*, أستهدى – *'istahdaa* [4, p. 429, 365b-366a].

It can be seen that Zamakhshari gave an account of the passive voice of verbs and rules of adding affixes of a person and number, regular verbs, doubled verbs, regular-like verbs, weak verbs, defective verbs and main chapters.

Not only the inflected forms were given, but also exceptions were particularly shown. For example, the verbs in the type of تربب – *tarabbaba*, تهدد – *tahaddada* have the same inflected form like regular verbs, أيقط – *'ayqata* becomes أوقط – *'uvqita* in the passive voice, because after dammah ي *ya* changes to *vov* and such cases were explained.

Mahmud Zamkhshari described the future-in the present tense forms in the following way:

هو ما اعتقب فى صدره احدى الزوائد الأربعة نحو: يفعل, تفعل, أفعل, نفعل. و يشترك فيه الحاضر و المستقبل الا اذا دخله "اللام" و "سوف". و يعرف بالرفع و النصب و الجزم

The future-in the present tense verbs takes one of the four prefixes which show the future tense: يفعل – *yaf'alu*, تفعل – *taf'alu*, أفعل – *'af'alu*, نفعل – *naf'alu*. If the verbs do not take “اللام – *al-lām*” and “سوف – *savfa*”, such verbs have the same present and





E. V. Yakovenko showed the phonetic changes and gave an account of the conditional mood of the doubled verbs supporting Mahmud Zamakhshari's views [7, p. 181].

Zamakhshari wrote about the conditional mood of the regular-like verbs: "Regular-like verbs: يثب – *yasibu*, يثبان – *yacibaani*, يثبون – *yasibuvna*, تثب – *tacsibu*, تثبان – *tasibaani*, يثبن – *yasibna*, تثب – *tasibu*, تثبان – *tasibaani*, تثبون – *tasibuvni*, تثبين – *tasibina*, تثبان – *tasibaani*, تثبن – *tasibna*, أثب – *asibu*, نثب – *nasibu*".

All the regular-like verbs in the type of فعل – *fa'ala* – يفعل – *yaf'ilu*, فعل – *fa'ala* – يفعل *yaf'alu* drop their *vov*.

As well, the verbs which are فعل – *fa'ala* – يفعل – *yaf'ilu*, having the forms like فعل – *fa'ala* – يفعل – *yaf'alu* in use omit their *vov*. For instance: وهب – *vahaba*, يهب – *yahabu*, وضع – *vada'a*, يضع – *yaḍda'u*, ودع – *vada'a*, يدع – *yada'u*, وقع – *vaqa'a*, يقع – *yaqa'u*. Like this, the verbs whose syllables are actually فعل – *fa'ala* – يفعل – *yaf'ilu*, but have فعل – *fa'ila* – يفعل – *yaf'alu* forms in spoken Arabic drop their *vov*. For instance: وطى – *vata'a*, يطأ – *yamta'u*, وسع – *vasa'a*, يسع – *yasa'u*.

In other cases, *vov* in verbs like يفعل – *yaf'alu* is not left out: يوحل – *yavxala*, يوجع – *yavja'a*, يوجل – *yavjalu*.

As well, in the verbs يوضو – *yavdu'u*, يوقح – *yavqahu* and *vov* is not omitted. So, all the verb whose middle root is dammah yoki fathah do not omit *vov*. However, some call the verb وله المرأة *valaha* *tuvliha al-mar'atu*, some call it تله المرأة *talaha al-mar'amu*. These are of two types and those who call it تله المرأة *tuvliha al-mar'atu* put it in the syllable فعل – *fa'ila*, – يفعل *yaf'alu* and those who call it تله المرأة *talaha al-mar'amu* said that they are in the syllable يفعل – *yaf'alu*, omit *vov* and put in the syllable يفعل – *yuf'alu*. In the syllable يوعده – *yav'adu*, يوجه – *yavjuhu*, ييسر – *yaysaru*, يتهب – *yatahabbu*, يتوكل – *yatavakkilu*, يستوجب – *yastavjibu* these verbs are inflected like regular verbs are [4, p. 429, 369b].

A separate chapter was devoted to the definition of imperative mood in Arabic. Information was provided on the formation of the future-in the present verb of the pure imperative mood. In particular, the verbs تجارب – *tajāraba* – جارب – *jārib*, تدرج – *tataqā'adu* – تفاعل – *taqaa'ad*, تتطلب – *tatatallabu* – تطلب – *tatallab*, تدرج – *tadahraja* – درج – *dahraj*, تضع – *tada'u* – ضع – *da'*, تجرب – *tajarraba* – جرب – *jarrab*. A special attention was provided to the formation of the imperative form of the third person with *lom*. For example: ليضرب يا زيد! *Liyudrib yaa Zayd* – "Hey, the hit Zayd!" لنضرب – *linudrib*, لا ضرب – *li'udrib*, لتضرب – *litudrib*, لتضربا – *litudribā*, لتضربوا – *litudribu*, لتضربى – *litudribi*, لتضربا – *litudribaa*, لتضربين – *litudribna*.



The formation of doubled verbs in the imperative mood is in the example of يفر – *yafirru* – فر – *firra* – فر – *firri* – افر – *ifrir*, تضام – *tadaamma*, تضام – *tadaammi*, تضام – *tadaamam*, the inflection of doubled verbs in the imperative mood for the third person is in the example of فر – *firra* – فرا – *firraa* – *firruv*, the imperative mood of regular-like verbs is عد – *id* – *idaa* – *iduv*, the imperative mood of the defective verbs is in the form of بع – *bi*, بيعا – *by'aa*, بيعوا – *by'uv*, بيعي – *by'y*, بيعا – *by'aa*, بعن – *bi'na* and the imperative mood of the defective verbs is ارمي – *irmi*, ارميا – *irmiyaa*, ارموا – *irmuv*, ارمي – *irmy*, ارميا – *irmiyaa*, ارمين – *irmiyina* [4, p. 429, 372a-b].

In the chapter of verbs expressing surprise they are said to be formed like ما أفعل – *maa 'af'ala*, *'af'ala bihi*. For example, “ما أضرب زيداً” *maa 'adraba Zaydan* – “What a hitter Zaydan is!”. It was stated that verbs expressing surprise are formed from verbs with three roots of the first chapter and they are not formed from verbs expressing colour and physical defects. The way of expressing surprise is based on doubled and defective verbs. Here are some examples: ما أشده – *maa 'ashaddahu*, ما أعده – *maa 'a'vadahu*, ما أقوله – *maa 'aqvalahu*, أو عد به – *'av 'ud bihi*, أرم به – *'armi bihi*, أقول به – *'aqvil bihi*, أرمه – *maa 'armaahu*, أهدد به – *ushdud bihi*.

There is also a chapter devoted to masculine gender in the part of verb inflections. Here the inflection of infinitives and formation from defective verbs were explained [4, p. 429, 372a-b]. For instance: اثابة – *icsaabatun*, اغائة – *ig'aasatun*.

Participles with active and passive degrees were characterized and rules on their formation and other cases were elucidated. In particular, ضارب – *daaribun* “hitting” or شاد – *shaaddun* and its origin was شادد – *shaadidun*. قائل – *qaa'ilun*, بائع – *baa'i'un* their original forms were بايع – *baayi'u*, قاول – *qaavilu*, غاز – *g'aazin*, رام – *raamin* and they were originally رامي – *rāmiyun*, غازي – *g'aaziyun*. مبيع – *maby'un*, مشدود – *mashduvun*, مضروب – *madrubun*. Information related to the main chapter and the formation of particles in the active and passive degree of verbs with four roots was also included [4, p. 429, 373a-375b].

In the same chapter the comparative and superlative degrees of adjectives were also elucidated and some examples were provided:

زيد ضارب و عمر و أضرب منه – *Zaydun daaribun va 'amru 'adrabu minhu*

زيد كريم و عمر و أكرم منه – *Zaydun karyimun va 'amru 'akramu minhu*

The part dedicated to verbs المفعول *al-maf'alu* was completed with some comments. This syllable is used to express the time of the action, infinitive and the place of the action. For instance: مقتل الحسين – *maqталu-l-husayni*. This phrase means the distinct

meanings: “Killing of Husayn”, “Time when Husayn was killed” and “The place when Husayn was killed”.

## CONCLUSION

The main purpose of the novelty Mahmud Zamakhshari contributed to linguistics is that he had in mind learning the system of Arabic, classifying the parts of speech and commenting on the morphological and syntactical relations, not only explaining the form and meaning of words, but also giving an account of how to use them in speech analysing the grammatical category of parts of speech and classifying them.

He clarified the parts of speech and lexical units which are included in these parts within the scope of each part of speech in detail.

The method Zamakhshari used served to increase the significance of the work. Since this work was used as a valuable handbook on the grammar and dictionary of the Arab language in madrasahs, in Arabic schools and other institutions for centuries.

This work was transcribed in many copies by scribes due to the fact that “Muqaddamatu-l-adab” was very famous among native people. In particular, there are 72 manuscripts of the parts of dictionaries dating back to the 13 and 14<sup>th</sup> centuries and about thousands of manuscripts of grammatical parts of the book in the world funds. These manuscripts are the main proofs showing the importance of the book.

## REFERENCES

1. Grendel B.M. The course of Arabic grammar in comparative and historical consecration. – Moscow: Oriental literature, 1998.
2. Nasirova M. The treatise “Al-Unmujaz fi-n-nakhv” by Mahmud Zamakhshari. – Tashkent: TSIO, 2005.
3. Ibrakhimov N, Yusupov M. Arabic grammar. 1-volume. – Tashkent: The National Encyclopaedia of Uzbekistan, 1997.
4. «Muqaddamatu-l-adab» by Mahmud Zamakhshari, Oriental Institute named after Abu Rayhan Beruni of the Academy of Science of the Republic of Uzbekistan, manuscript, inv. № 429-B.
5. Grendel B.M. gave them as *فعل غير سالم* and *فعل سالم*.
6. Yushmanov N. The grammar of the literary Arabic language. – Moscow: Science, 1985.

- 
7. Yakovenko E. V. Irregular verbs of the Arabic language. – Moscow: Oriental literature, 2000.
  8. انطوان الدحدح. معجم قواعد العربية العالمية. لبنان. 1992.
  9. Muhammad Mu'izziy. Al- Mu'izziy fi-t-tasrif. The fund of the Centre of Oriental Manuscripts of TSIOS. Manuscript № 12018; 10455; 10461.
  10. See: 1980. اللغة العربية: قواعد و نصوص. طربلوس.
  11. Talabov E. A handbook on the Arabic language. – Tashkent: Uzbekistan, 1993.
  12. Kasimova S. The work «Introduction» by Khamiduddin Dariy: text and research. – Tashkent: TSIOS, 2014.