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**ABU YAQUB SAKKOKI'S VIEWS ON THE SMALLEST UNITS THAT MAKE  
UP A WORD**

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**ABSTRACT**

Works on Arabic grammar written by non-Arab scholars constitute the majority. One such work is Abu Yaqub Sakkoki's "Miftahu-l-ulum". After the work was written, it became very popular and was widely used as one of the main textbooks in madrasahs where the Arabic language was taught. The views of the scientist about the smallest units that make up a word are recognized by great scientists in the field.

**Key words**

Abu Ya'qub Sakkaki, "Miftahu-l-ulum", sarf, consonant letter, sliding letter, explosive letter, voiced letter, unvoiced letter.

"Miftahu-l-ulum" is a work containing the views of Abu Ya'qub Sakkoki on Arabic grammar. The work is better than the rest of the sources in this field because it covers all the sciences of Arabic grammar.

After dividing his work into parts, Sakkoki covered the topics in chapters and seasons. Saccocius divided the consumption into three chapters, nineteen seasons and thirteen species.

Саккокий сарф қисмини муқаддимаси ҳисобланувчи мавзулар доирасида сўзни ташкил қилувчи энг кичик бирлик ҳарф ҳақида баҳс юритиб, ўзидан олдинги олимларнинг бу борадаги қарашларига таянган ҳолда, араб тилидаги ҳарфларни турларга тақсимлайди ва ўзининг қарашларини баён қилади.

Sakkoki discusses the smallest unit letter that makes up the word within the topics considered as the introduction of the usage section, and based on the views of his predecessors, he divides the letters of the Arabic language into types and explains his views.

Абу Яъқуб Саккокий биринчи тақсимотда ҳарфларнинг аниқ сонини баён қилиб, қуйидагиларни ёзган: “Билингки, араб тилида 29 та ҳарф бўлиб, жарангли (الحروف المجهورة мажхур) ва жарангсизга (الحروف المهموسة маҳмус) бўлинади”, [1: 3б]. Машхур тилшунослардан Сибавайҳи, Маҳмуд Замахшарий ҳам араб тилидаги ҳарфларнинг сони 29 та эканлигини таъкидлаганлар [7: 431; 8: 339]. Биринчи бўлиб, ҳарфлар сонини келтирилиши “алиф” ва “ҳамза” алоҳида мустақил ҳарф эканлиги билдириш кўзда тутилган. Ўз ўрнида ҳарфларнинг сони 28 та деб айтувчиларга раддия ўларок араб тилида ҳарф 29 та эканлигини билдириш ҳисобланади.

Abu Ya'qub Sakkakiy stated the exact number of letters in the first division and wrote the following: "Know that there are 29 letters in the Arabic language, divided into voiced (الحروف المجهورة majhur) and unvoiced (الحروف المحموسة mahmus)" [1: 3b]. Famous linguists Sibawayhi and Mahmoud Zamakhshari also noted that the number of letters in the Arabic language is 29 [7: 431; 8: 339]. First, the citation of the number of letters is intended to indicate that "alif" and "hamza" are separate independent letters. Instead, it is to inform those who say that the number of letters is 28, that there are 29 letters in the Arabic language.

Саккокий Сибавайҳи фикрига кўшилиб: “Менда ҳам шундай, мен эслатмоқчи бўлган нарса – жаранглилик ҳарф махражида [ҳосил бўлиш ўрни] нафаснинг тўсилиши билан, жарангсизлик эса нафасни қўйиб юбориш билан ҳосил бўлади,” деб ёзган. Бу ўринда Саккокий ҳарфнинг жарангли ва жарангсизлигини баён қилиб, жарангли ва жарангсизларни талаффуз жараёнида товуш пайчаларининг тебратиши ёки тебранмаслигига кўра икки гуруҳга бўлди. Улар қуйидагича: “Жаранглилар (менинг фикримча): “ҳамза”, “алиф”, “қāф”, “кāф”, “жīm”, “йā”, “рā”, “нūн”, “ṭā”, “дāl”, “тā”, “бā”, “мīm”, “вāv” (ء، ا، ق، ك، ج، ي، ر، ن، ط، د، ت، ب، م، و)” бўлиб, уларни ёдда сақлаб қолиш осон бўлиши учун қуйида жарангли ҳарфларнинг ҳар бири иштирок этган жумлани келтиради, мана у: “قدك أترجم و نطايب - (кулдириб, сенинг меъёрингда таржима қилиман) [1: 3б]. Жарангсизлар ҳақида қисқача: “жаранглилардан ташқарилари,” деб ёзган эди.

Sakkakiy agreed with Sibawayhi's opinion and wrote: "It's the same with me, what I want to remind you is that sonority is formed by blocking the breath in the denominator [place of formation] of the letter, and sonority is formed by releasing the breath." In this place, Saccoqui described the voiced and unvoiced letters and divided the voiced and unvoiced into two groups according to the vibration of the vocal chords during pronunciation or not. They are as follows: "Sonorous sound (in my opinion): "hamza", "alif", "qāf", "kāf", "jīm", "yā", "rā", "nūn", "ṭā", "dāl", "tā", "bā", "mīm", "vāv" (w ,m ,b ,t ,d ,ṭ ,n ,r ,y ,j ,k ,q ,a ,')" and remember them to make it easier to stay, below is the sentence in which each of the slang letters is involved,

here it is: "قدك أترجم و نطايب - (laughing, I translate according to your standard) [1: 3b]. He wrote briefly about the poor: "beyond the poor."

V.A. Zveginsev [3: 37], N. Akhvlediani [2: 83], N. Robakidze [4: 73] and most European scholars [5: 29] supported Sakkoki's view on the formation of voiced and unvoiced consonants, and stated that these letters are pronounced in the form of voiced and unvoiced consonants.

Саккокий кейинги ҳарфлар тақсимотига тўхталиб, қуйидагиларни ёзган: "Шунингдек, لم يرونا - (бизни умуман қўрқитмади) жумласидаги "lām", "mīm", "yā", "rā", "vāv", "ʿayn", "nūn", "алиф" ҳарфларда нафас тўпланмаса ва нафас қўйиб юборилиши бўлмаса, улар "мўътадил ҳарфлар" (معتدلة), деб номланади," [1: 3б]. Нима учун бундай номланганлиги ҳақида: "Бу ҳарфлар сирғалувчи ва портловчи ҳарфлар ўртасида бўлгани учун ҳам мўътадил ҳарфлар дейилади," деб ёзган [1: 3б]. Touching on the further distribution of letters, Sakkoki wrote the following: "Also, "lām", "mīm", "yā", "rā", "vāv", "ayn", "nūn" in the sentence لم يرونا - (did not scare us at all) "Alif" letters are called "moderate letters" (معتدلة), if there is no accumulation of breath and no release of breath." [1: 3b]. About why they are called like that: "These letters are called moderate letters because they are between sliding and explosive letters," he wrote [1: 3b]. The term "moderate letter" is characteristic of Sakkoki, and it is not found in the works of Sibawayhi and Mahmud Zamakhshari. Sibawayhi cited one letter "ain" as a letter with this characteristic, not eight letters like Sakkoki and Mahmud Zamakhshari [7: 435]. Mahmoud Zamakhshari called these letters "a letter between explosive and sliding" (هي التي بين الشديدة والرخوة) and Sakkoki cited "ميم", "لام", "yā", "rā", "vāv", "ayn", "nūn", cited the letters "alif" [8: 340]. Sabbawayhi and Mahmud Zamakhshari's mention of the group of "moderate letters" (حروف معتدلة) in the classification of letters is a scientific innovation in this regard.

About the next group of letters, the scientist said: "If the air flow is blocked, they are explosive letters (الحروف الشديدة)" and reflected them in the following sentence: "أجدك قطبت (I find your eyelids open)" [1: 4a]. The letters "hamza", "jīm", "dāl", "kāf", "qāf", "tā", "bā", "tā" contained in this sentence are explosive letters, as Sakkoki pointed out.

After citing the explosive letters, Sakkoki mentioned their opposite, the sliding letters (الحروف الرخوة): "If the flow of air slides without being blocked, these are the sliding consonants," and without describing them separately, he emphasized: "The rest of the consonants are the sliding ones" [1: 4a ].

Мураккаб фонетик жараён ҳақида: "Агар ҳам ҳаво оқими тўсилиши, ҳам сирғалиши бўлса, уша ундошларда ҳаракат кўтарилиши заиф бўлади ёки ҳаракатни ман қилади. ا و ي шулар жумласидандир. Тўла ҳаво тўпланиши бўлса, товуш тезлашиб, зичлашиб чиқади. Бундай ҳарфлар: - قد طبخ ميث

(Қишлоқ аҳли тайёрлаб бўлди). Ушбу ҳарфлар қалқала (тебранувчи) ҳарфлар дейилади," деб ёзган эди Саккокий [1: 4a].

Олим бошқа тилшунослардан фаркли ўлароқ ҳарфларнинг ҳосил бўлишида анчайин чуқур билимга эkanлигини унинг ҳарфларни баён қилиш усулидан билиб олиш мумкин. Шунингдек, куйидаги веляризация ҳарфларига ёндашуви ҳам буни исботлайди.

About the complex phonetic process: "If there is both an airflow obstruction and a glide, then the movement of those consonants will be weak or forbidden. ي و ا is one of them. If there is a full accumulation of air, the sound becomes faster and denser. Such letters: قد طبخ ميث - (The villagers have finished preparing). These letters are called kalkala (oscillating) letters," wrote Sakkoki [1: 4a].

Unlike other linguists, the scientist has a deep knowledge of the formation of letters, which can be seen from the way he describes letters. Also, the following approach to velarization letters proves it.

According to the linguistic status of Sacco letters, it is divided into the following types. They are: "letters to "use letters" (الحروف المستعلية), they are: "ṣā", "ḍā", "ṭā", "ẓā", "gā", "xā", "qāf" (ص ض ط ظ غ خ ق) and from them it is divided into different munkhafid letters (الحروف المنخفضة). In isteilo letters, the tongue (back side) rises to the upper hard palate. In Munkhafid letters, it is the opposite," he wrote [1: 4a]. The division of these letters is based on how thick or thin the sound is when forming. If they are pronounced with a full mouth, they are called "used letters", as Sakkoki said. If the mouth is wide and pronounced thinly, they are munkhafid letters, that is, thinly pronounced letters.

Continuing his opinion, Sakkoki wrote the following: "If the tongue covers the upper hard palate, in this case the letters ṣ ḍ ṭ ẓ are formed. They are called "italbaq letters" (الحروف المتبقة). Others of these letters are called "beneficial letters" (الحروف المنفتحة) [1: 4a].

Saccocius divided the letters into groups according to the position of the tongue, rather than the place of formation, and described their places of pronunciation. Also, to make it easier to remember, the corresponding letters are included in the sentences.

Studying letters in this system is typical for scholars in the field of tajwid in Arabic. Sakkoky is shown to have deep knowledge in this regard, like the scientists of the field.

Being in such a system is important not only in the science of tajweed, but also in the science of consumption. Such a systematic division of letters plays an important role in phenomena such as hazf, idgm, badal, which occur in the process of word formation. With this in mind, Sakkoki gave in detail.

The method of dividing letters into such systematic groups before forming words is rarely observed by other scientists. This approach of Saccoci is considered to have a perfect method. Words cannot be formed without letters. That's why Saccoki gave their characteristics in detail. Continuing in this direction, he narrated from Sibawayhi that there are sixteen places of formation of letters and wrote each of them. Places of formation of letters (مخارج الحروف) are more important in the science of Tajweed. Saccocius wrote that the places of formation (denominators) of the letters quoted are seventeen [1: 4a].

After the definition he gave to the science of consumption, he explained the harmony of form and meaning in the word, after focusing in detail on the letters, which are the only source of word formation.

#### **Scientific conclusion.**

If we look at the works of scholars who preceded Sakkoki, we can find out that Sakkoki has a unique memory, and his work is considered an unrepeatable work among the sources of the field.

The fact that the scientist wrote each section of the work "Miftahu-l-ulum" based on a separate approach can be learned from the differences in the presentation of the topic. These differences make the work stand out among the sources in the field and attract the reader.

One of the reasons why Sakkoki mentions the last topic mentioned by Sibawayhi at the beginning of his work can be considered that he is researching the word in the field of consumption. As an introduction to the science of consumption, Saccocius introduced the topics of letters.

The views of Sibawayhi and Zamakhshari about the number of letters, their places of formation, and the features of division are the same as the views of Sakkoki. Only the places of bringing up the topic are different according to the approach.

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