

“SHARHI MULLO” A RARE SOURCE

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Annotation: This article examines the significance of Abdurahmon Jami’s Al-Fawa’id az-Ziyā’iyya, one of the most influential commentaries on Ibn al-Hajib’s Kafiya. The work provides detailed explanations of Arabic grammar using Quranic verses, classical poetry, and dialectal evidence. Its methodological originality, clarity, and comprehensive treatment of grammatical concepts made it a key textbook in Central Asia and at Al-Azhar University. The study highlights Jami’s scientific innovations and his unique approach, which contributed greatly to the development of Arabic grammatical studies.

Keywords: Abdurahman Jami, Al-Fawa’id az-Ziyā’iyya, Kafiya, Arabic grammar, nahw (syntax), commentary tradition, Quranic examples, linguistic methodology, arabic philology, Central Asian scholarship

Introduction. Among the commentaries written on Ibn al-Hajib’s Kafiya, the most renowned is Abdurahman Jami’s work Al-Fawā’id az-Ziyā’iyya, commonly known among the people as Sharh-i Mullo. The famous Egyptian scholar Muhammad al-Tantawi, in his book Nash’atu-n-nahw wa tārikh ashhuri-n-nuhhāt (“The Emergence of Arabic Grammar and the History of Famous Grammarians”), states that during the Ottoman period Jami’s Al-Fawā’id az-Ziyā’iyya was one of the main manuals for studying the Arabic language and that numerous marginal commentaries were written on it. Even today, this work is taught as a primary textbook in the master’s program at Al-Azhar University in Egypt. Likewise, it is considered a main source for Arabic language instruction at the Imam Bukhari Islamic Institute and the Andijan Madrasa in our country.

The most frequently copied manuscript on Arabic grammar preserved in the Manuscript Fund of the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan is Sharh-i Mullo. The Fund holds 114 copies of this work, and one additional copy is kept at the Alisher Navoi State Museum of Literature. The manuscript copies preserved in the Manuscript Fund cover a period from the time of its creation up to the early 20th century. These manuscripts were copied mainly in Afghanistan (Herat), Pakistan, India, Tashkent, the Fergana Valley, including Kokand and Andijan, Chust, as well as Bukhara. The Tashkent copies of Al-Fawā’id az-Ziyā’iyya stand out for their accurate transcription, completeness, and good preservation.

In Al-Fawā’id az-Ziyā’iyya, Jami explains the grammatical categories presented in Kafiya, commenting on every statement made by Ibn al-Hajib. He also elaborates on some grammatical features of the Arabic language that are not mentioned in Kafiya.

What distinguishes Al-Fawā’id az-Ziyā’iyya from other works on grammar is Jami’s unique method, which places great emphasis on original sources. In his commentary, he clarifies grammatical rules using precise examples. He does not neglect dialectal evidence and rarely used grammatical phenomena. The fame of the work is also connected to its detailed and accurate interpretation of Qur’anic verses and the extensive attention given to their grammatical structure and expression.

The principles of presenting Arabic grammar in Al-Fawā’id az-Ziyā’iyya are unique and not found in other sources. Although the scholar discusses the categories of nouns, verbs, and

particles in separate chapters, he begins the book with clear definitions of all three categories and later explains their rules in an interconnected manner.

Jami places particular emphasis on the noun category, dedicating most of the work to the functions and description of nouns. In explaining the concept of *asmā' as-sitta*, he provides information that does not appear in other grammatical works.

When interpreting the terms *al-kalima* and *al-kalām*, Jami differs from other grammarians by demonstrating that their original meanings and roots are the same, explaining their etymology with eloquence and precision. In clarifying other grammatical rules, he cites Qur'anic verses, hadiths, lines of poetry from classical Arab poets, examples related to the customs of Arab tribes, and dialectal evidence. All of this indicates his deep knowledge of *tafsir*, hadith, Arabic poetry, and culture.

Jami introduced into scholarly usage the term *al-'ahd al-khārijī* to explain the well-known function of the definite article *al-* when attached to a noun. When describing the types of *lafẓ* (word), he provides important information not found in other grammar works. He defines true utterance as that which is pronounced by a human tongue, but also includes the words of Allah in the Qur'an, as well as the speech of angels and jinn, providing a scholarly justification for doing so. He further explains the four categories of communicative signs that are not considered *lafẓ*: contracts, gestures, marked symbols, and lines. Such comprehensive information is not found in other classical grammar books.

Another unique feature of the work is that Jami provides the causes, origins, and etymology of syntactic phenomena—something not observed in other sources. He organizes these causes under separate subtopics and substantiates each one academically.

In *Al-Fawā'id az-Ziyā'iyya*, Jami discusses each verb mood and the syntactic use of their negative forms in a non-traditional manner. He also explains the meanings of the particles that govern verbs and presents scholarly debates about their origins. This method of explanation makes the subject easier for non-native speakers of Arabic to understand and internalize.

The work lists 17 types of “auxiliary verbs,” whereas *al-Zamakhshari* mentions only 13, and *Sibawayh* mentions 4. Jami's enumeration of 17 auxiliary verbs demonstrates the significance of this section.

Jami classifies the category of particles (*ḥurūf*) according to their meanings and explains them with distinct terms. He notes that there is no strict boundary between prepositions, conjunctions, and all auxiliary words. According to Jami, they may serve different grammatical functions. *Ibn al-Hajib* holds that these words link verbs or verbal meanings, whereas Jami argues that they serve to connect the meaning of the verb to the noun.

In presenting various topics, Jami compares the views of famous Arab grammarians such as *Sibawayh* and *Mahmoud al-Zamakhshari*, expressing his own evaluations. At the same time, he does not strictly follow the opinions of either the *Basran* or *Kufan* schools, nor does he merely repeat the conclusions of earlier scholars. Instead, he adopts and develops only those views he considers well-founded and enriches them with his own original contributions.

Jami's unique methods in presenting Arabic grammar are especially suitable for teaching Arabic to non-native speakers. After this work, no grammatical text of similar comprehensiveness and user-friendly structure was produced in Central Asia.

Unlike other authors, Jami presents Arabic grammar in an original manner. His approach does not follow any previous scholar; rather, it is based on the interpretive principles laid out in *Kafiya*, but enriched with entirely his own reasoning. His approach was well-received in madrasas, which is why his work became the main textbook. Jami's linguistic views differ from those of earlier scholars who explained Arabic grammar as well as from modern European Arabists. His unique approach could—and should—be incorporated into modern Arabic

linguistics. Contemporary Arabic studies would benefit greatly from adopting Jami's methodology.

Conclusion. In Abdurahman Jami's work *Al-Fawā'id az-Ziyā'iyya*, the methods of presenting Arabic grammar—aside from certain differences found in some grammatical terms—demonstrate that the grammatical system of the Arabic literary language, created by Sibawayh and further developed by Mahmud al-Zamakhshari, al-Sakkaki, al-Mutarrazi, and Abdurahman Jami, still preserves its perfection to this day.

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