

Details of Cases Relating to Qasr Style in *Miftohu-L-Ulum* by Yusuf Sakkoki

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ABSTRACT

Abu Ya'qub Yusuf Sakkoki's work Miftohu-l-ulum (the key of knowledge) contains the most important knowledge of language and literature, such as phonetics, morphology, syntax, meaning, description, art, logic, poetry, rhyme, aruz. The work explains everything from the letters and their places of formation to the structure of words, the correct structure of sentences and the ways of speaking them according to the situation and place, decorating the sentences with artistic arts. Miftohu-l-ulum is the first work written in this regard. The third main section of the work is about adulthood, and it consists of semantic, badi' and narrative sciences. In the science of semantics, the details of informative and essay sentences, possessive, participle, verb forms and their places of mention, places of omission, places of interconnection, places of shortening, lengthening, demarcation are described. One of them is the chapter on qasrs. This article analyzes its types and methods of building qasrs and describes its differences and similarities with the science of qasrs in other literary works.

Keywords: Puberty science, semantic section, chapter of qasr, real qasr, extra qasr, qasr styles, quality, qualification.

INTRODUCTION

In the work *Miftohu-l-ulum* the chapter 'Qasr' is part of the science of meanings. "Qasr" in the dictionary means "to limit, reduce," and "istila" means to limit one thing to another in a

special way. There are two types: real and extraneous, in other respects qasr-i ifrad, qasr-i qalb, qasr-i tayin types and four types: with connectives, with negation and exception, with the burden of *إِنَّمَا* (reality), the way of presentation (preferring) styles such as building a sentence with.

Also, in this science, the differences between the styles of qasr, the ruling of the conjunction *لَا*, the difference between two *maf'ul* (complements), the qasr between the possessive case and the case, the preposition of *عندنا* and the ruling of the word *تغايرو* are explained.

The peculiarity of Saccoci's style is that he explains more by example than by description. It also explains the qasr and its types with non-descript examples. He divides the qasr into real and imaginary. In **reality**, limitation is at the expense of truth and reality.

For example, *لَا مَعْبُودَ إِلَّا اللهُ* "There is no true god but Allah." In reality, it is the same, and it corresponds to reality. Here it is said that deity is limited to Allah, that is, there is no other deity.

Limitation in **izofiy** is to attribute to a certain thing, by calculating the ratio. For example, *مَا عَلَيَّ إِلَّا قَائِمٌ* like "Ali is only standing." The goal is not to eliminate qualities other than his standing, which means that Ali is standing now, not sitting. Its standing quality is now at a higher point than other qualities.

Qasr-u izofi is divided into 3 depending on the listener's condition. They are:

1. Qasr-u ifrad (isolation), in which the listener believes in partnership. The speaker limits one of the things he is thinking
2. Qasr-u Qalb (substitution), in which the speaker says the exact opposite of what the listener thinks
3. Qasr-u ta'ayin, in which the listener thinks which of two things is not clear. And the speaker assigns the correct one. But Sakkaki does not stop at this type of qasr. Maybe the first type considers it as one with Kasr-u-Ifrod.

MATERIALS AND METHODS

There are four different styles of construction, the first of which is the style of linking sentences with conjunctions. The author begins to explain this issue with examples. According to the situation of the listener, when the adjective is translated into an adjective, with qasr-i-ifrad or qasr-i-qalb jahat, the following is said: To the person who says that Zayd is both an astrologer and a poet, it is said that *زَيْدٌ شَاعِرٌ لَّا مُنْجَمٌ* - "Zayd is not a poet astrologer" (qasr-i ifrad). The person who thinks that Zayd is not an astrologer is a poet, it is said, *مَا زَيْدٌ مُنْجَمٌ بَلْ شَاعِرٌ* - "Zayd is not an astrologer, but a poet" (qasr-i qalb). In these sentences, Zayd is limited to poetry. Adolescence scientists call a person or thing an adjective in this science, and the word related to it is an adjective. In these examples, *زَيْدٌ* - the adjective *مُنْجَمٌ شَاعِرٌ* is an adjective.

When the quality is added to the quality, with the quality of Qasr-i-Ifrad or Qasr-i-Qalb, it is as follows: *بَالٌ تَرَوِي مَا عَمْرُو شَاعٍ* "Amr is not a poet, but Zayd is a poet" (Qasr-i Qalb). *zayddu shaairu la amru* "Zayd is not the poet Amr" (qasr-i ifrad). Or you can say *بِدْوِي لَّا غَيْرُو* (None other than Zayd) i.e. *ددوی* "Zayd is a poet and none other." In these three sentences, there are three different manifestations of Zayd's limitation to poetry.

The second of the palace styles is negation and exclusion. It is as follows: *لَا يَزَالُ شَاعٍ* "Zayd is only a poet" or *مَا زَيْدٌ شَاعٍ* "Zayd is only a poet" or *لَا يَزَالُ شَاعٍ* "Zayd is only a poet". That is, it can be in these three forms. In these sentences, *لَا*, *مَا*, and *بَلْ* are negation and exclusion. The word "zayd" is an adjective, and the word "poet" is an adjective. The following verse, expressed with negation and exclusion clauses, may have come in the form of qasr-i ifrad. For example, *وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ* - "**Muhammad is only a prophet**" (Ali Imran: 144). That is, Muhammad, peace be upon him, is only a messenger and is limited to prophethood. The Companions said that the Prophet has the quality of being a Messenger and also has the quality of immortality. In response to this, he makes a qasr-i-ifrad and limits it to the quality of

prophethood, saying, "**Muhammad is only a prophet.**" In this verse, in the eyes of the listeners, the Prophet's death was difficult, and he was reduced to the position of those who thought that he should not die. So this sentence is a sentence that contradicts the apparent situation. In other words, according to them: "It is difficult for the prophet to die, his death is very long." The reason is his prophethood. This sentence is in the form of "Muhammad is only a prophet, death will not pass him, he will die" if there is no qasr.

And this verse narrated from the tongue of Jesus, peace be upon him, comes in the form of Qasr-i-Qalb: *mā qultu lahum* مَا قُلْتُ لَهُمْ إِلَّا أَمَرْتَنِي بِهِ إِنْ أَعْبَدُوا اللَّهَ, "I did not tell them except what you commanded: ``Pray to Allah.'" (Maida: 117). Because Jesus, peace be upon him, said: "O Jesus! You did not tell the people that I told you. I ordered you to call people to pray to me. But you called them to pray to someone other than me. The proof of this is the following words before the words of Jesus: *وَقَالَ اللَّهُ يَا عِيسَىٰ بَنُ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلهَيْنِ مِن دُونِ اللَّهِ* "O Jesus son of Maryam, you put Allah to the people and put me and my mother as (two) gods." Did I say get it done?" said (Moida: 116).

The person who understands that both Zayd and Amr are poets, or that both Zayd and Amr have come, is called *ما* "Only Zayd has come." In this case, Zayd and Amr are adjectives, the words poet and come are adjectives, and the adjective is limited to adjectives.

It is said: *مَا شَاعِرٌ إِلَّا زَيْدٌ* - "Only Zayd is a poet" to someone who is a poet of others and thinks that Zayd was not a poet, or who thinks that Zayd did not come. It is said that *مَا جَاءَ إِلَّا زَيْدٌ* - "only Zayd did not come". In other words, the opposite of his opinion is being said and the heart is being made.

The third of the qasr styles is the qasr made with *إِنَّمَا* preposition. In this case, the adjectival is converted into an adjective with an adjective as follows: For example, without knowing exactly the arrival and departure of Zayd, a hesitant person is called *إِنَّمَا زَيْدٌ جَاءَ* "Zayd only came" *إِنَّمَا زَيْدٌ يَجِيءُ* "Zayd only comes." In these examples, the word *زَيْدٌ* is an adjective, *جَاءَ*,

يَجِيءُ are adjectives. As it can be seen from these examples, Sakkoki considered qasr-u-tayn as one with qasr-u-ifrod.

The conversion of the adjective to the adjective with the aspect of heart is done as follows: For example, a person who says زَيْدٌ ذَاهِبٌ لَمْ يَأْتِ - "Zayd left, did not come" is called إِنَّمَا زَيْدٌ جَاءَ in "Zayd only came." In this case, the adjectives Zayd, went, didn't come, came are considered adjectives, and Zayd is limited to the word came.

For example, a person who is confused about whether Zayd or Amr has come, or a person who thinks that both have come, is called إِنَّمَا زَيْدٌ جَاءَ "only Zayd has come." This is another example of Sakkoki considering qasr-u-tayin and qasr-u-ifrod as one.

The conversion of an adjective to an adjective is done as follows: For example, someone who thinks that Zayd is not the one who came, but the one who left (the one who came is Amr) is called إِنَّمَا يَجِيءُ زَيْدٌ "only Zayd came." Here, the adjective Zayd is the adjective and Zayd is restricted to come.

The reason why the preposition إِنَّمَا expresses the meaning of the qasr is that it means the meanings of مَأْتِ. That's why the commentators said that the words "mayta" and "dam" are read in the nasb case (in the case of tsum). In the sense of "He made you unclean only of blood and blood." This meaning given by the commentators is compatible with the recitation of the words إِنَّمَا حَرَّمَ عَلَيْكُمُ الدَّمَ وَالْمَيْتَةَ (in the main agreement) and requires the limitation of haram for death and blood. The reason why these two words are read in the raf position is that the phrase مَا added to إِنَّ is considered mavsul, and the phrase حَرَّمَ عَلَيْكُمُ has become a sila clause (relative pronoun) as the name of إِنَّ. In this, إِنَّهُ الْمَوْحَرَّمَا means "What is forbidden to you is death and blood." Also, sentences of the form إِنَّهُ الْمُنْتَالِقَا zayd "Of course it is Zayd who has gone" and الْمُنْتَالِقُو زَيْدُو "Zayd has gone" both require restriction to Zayd.

The fourth of the Qasr styles is the presentation (submit earlier). In this case, the adjectival aspect of the adjectival is made as follows: For example, a person who is confused whether he is from the tribe of Tamim or from the tribe of Qays is called أَنَا تَمِيمِيٌّ "I am from Tamimiyil". In this case, the participle came

before the possessive, but in fact it should have come after it. Also, in the sentence, the tribe is singled out as Tamiim.

The conversion of an adjective to an adjective with the aspect of heart is done as follows: For example, to a person who says that you are not from Tamim, but from Kays, أَنَا تَمِيمِيٌّ "I am from Tamim", the opposite of what the speaker said. Also, ega is followed by emphasis.

It is done as follows: For example, a person who thinks that someone else did something related to him, not you, is called أَنَا كَفَيْتُ مَهْمَكَ "I saw your work", i.e. "I saw it, not someone else". Also, depending on the situation of the listener, in such sentences as زَيْدًا ضَرَبْتُ "I hit Zayd" or مَا زَيْدًا ضَرَبْتُ "I didn't hit Zayd", placing the object in front of the verb is also a present method of limitation, and it also has the meaning of emphasis. Actually the object should have come later.

RESULT AND DISCUSSION

When studying the Qasr chapter, it can be seen that there are the following differences between their ulubs: The first three: conjunctions, negation + exception, the Qasr style made with the burden of "innama" indicates the allocation, and these are preached for the meaning of the Qasr and are placed by the clear judgment of the mind. It is only a sign of appreciation of the method of presentation (preceding) in the medium of pleasure.

Below we discuss the judgment of the conjunction “لَا”, the sentence between the object of the verb and the complement, the sentence between the two complements, the sentence between the subject and the case, the sentence of the predicate لَمَّا, and the sentence of the word تَرَوِي غَا.

Sentence of conjunction “لَا”. The first path does not combine with the second. In Qasr style, it is not correct to have negation and exclusion clauses (لَا+أَلَا) together in the same sentence. For this reason, مَا زَيْدٌ إِلَّا قَائِمٌ لَا قَاعِدٌ Zayd is not only a standing person. It is only Zayd who stands, not Amr. Such sentences are not correct. This is because when negated with لَا, which is a conjunction, it must not be negated by another negative preposition before لَا.

The qasr between foil and ma'ful. When you want to limit the foil (the subject of the verb) to the object (object), it is said, "مَا ضَرَبَ زَيْدٌ إِلَّا عَمْرًا" "Zayd only hit Amr." In this case, foil is limited to عَمْرًا mafu'ul. When one wants to limit maf'ul to foil, it is said, "مَا ضَرَبَ عَمْرًا إِلَّا زَيْدٌ," "No one beat Amr except Zayd." In this case, the ma'ful عَمْرًا is limited to foil زَيْدٌ.

The difference between these two sentences is clear. In the first sentence, Amr may have been beaten by someone other than Zayd. But in the second sentence it is not possible. In the second sentence, Zayd may have hit someone other than Amr, but this is not possible in the first sentence.

A qasr between two ma'ful. When you want to make one maf'ul a palace for another ma'aul, it is said "مَا كَسَوْتُ زَيْدًا إِلَّا جُبَّةً" "I only put one robe on Zayd" or "مَا كَسَوْتُ إِلَّا جُبَّةً زَيْدًا" "I put only one robe on Zayd." In these sentences, we know that Zayd was only dressed in a robe.

When there is a desire to dedicate the robe to Zayd, it is said, "جُبَّةً مَا كَسَوْتُ إِلَّا زَيْدًا" "I put the robe only on Zayd" or "زَيْدًا" "I put the robe only on Zayd." In these sentences, we know that only Zayd is wearing the robe.

The palace between Sahibu-l-hal and hal. When trying to describe Sahibu-l-Hal, it is said, "مَا جَاءَ زَيْدٌ إِلَّا رَاكِبًا" "Zayd came only riding" or "زَيْدًا" "Zayd came only riding".

The ruling of إِثْمًا preposition. The rules of negation+exception learned above also apply to إِثْمًا. And the following can be said in addition to this. that is, the last word of the sentence after the preposition إِثْمًا can be taken as an exception. For example, the sentence "إِثْمًا يَضْرِبُ زَيْدٌ" "Only Zayd will hit" can be given in the form "مَا يَضْرِبُ إِلَّا زَيْدٌ" "Only Zayd will hit".

The ruling of the word غَيْرُ. The ruling of the word غَيْرُ is the same as the ruling of the preposition عِنْدَ when both qasr-i ifrod and qasr-i qalb are not used together with the conjunction وَ in expressing qasr-i qalb. For example, the person who says "Zayd and someone else came" is called "مَا جَاءَنِي غَيْرُ زَيْدٍ" "No one but Zayd came to me" with the qasr-i-ifrad aspect. And the person who says, "Zayd did not come, someone else came in his place" is said in the Qasr-i-Qalb aspect, "مَا جَاءَنِي غَيْرُ زَيْدٍ".

مَا "No one but Zayd came to me." However, it is not said, مَا
 "جَاءَنِي غَيْرُ زَيْدٍ لَّا عَمْرُو" "None came to me except Amr, not Zayd."
 As mentioned above, the word غَيْرُ and the conjunction لَّا are
 not used at the same time in the same sentence.

CONCLUSION

There are 4 types of sentences in terms of their relevance to reality, real and extra.

Also, Isofi Qasr is divided into qasr-u-kalb and qasr-u-ifrod depending on the listener's condition. Qasr-u-ifrod-speaker limits one of what the listener is thinking, Qasr-u-kalb-says the opposite of what the listener thinks.

Apart from Sakkoki, the scholars of puberty also have a third type of Qasr-u-Isofi, and it is called Qasr-u-tayin.

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