

**ABU YAQUB YUSUF IBN BAKR IBN MUHAMMAD IBN ALI SAKKOKI
AND HIS WORK "MIFTAHU-L-ULUM".**

Akmalkhanov Akmalkhon, International
Islamic Academy of Uzbekistan
Erdenova Sandugash Muratovna, International
Kazakh-Turkish University named after H.A. Yassavi

Abstract: Abu Ya'qub Sakkoki is regarded as one of the most prominent linguists to emerge from Khorezm. His magnum opus, the Miftahu-l-ulum, represents a seminal contribution to Arabic grammar. The treatise encompasses twelve distinct areas of linguistics, making it an invaluable resource for those engaged in the study of the Arabic language and its grammatical intricacies. This article provides a comprehensive examination of the author and his seminal work.

Keywords: Abu Ya'qub Sakkoki, "Miftahu-l-ulum", nahv, connecting, independent word group, auxiliary word group, agreement category.

INTRODUCTION

A considerable number of works have played an integral role in the evolution of the Arabic language, retaining their significance to the present day. As Muhammad Abdulhai Laknavi observed, there are few foundational sources that meet the criteria of defining a work that did not exist before or after [6: 231]. One such source is the work "Miftahu-l-ulum," regarded as Sakkoki's magnum opus.

The work's popularity at this level can be attributed to its comprehensive and accurate interpretation of the verses of the Holy Qur'an, its adherence to grammatical structure, and its stylistic expression. Sakkoki has outlined the rules of waqf (stopping), tafhim (reading the sounds thickly), imola (inclination of vowels) and other rules that are crucial for accurate Qur'anic reading in a separate section. Furthermore, he elucidated the morphological transformations in the verses that resulted from the application of these rules.

MAIN PART

Abu Fido Zainiddin states that Sakkoki was born on the third day of the month of Jumadul-Awwal in the year 555/1160 Hijri, on Tuesday evening in the village of Sakkok of Khorezm. Sakkoki died in 626/1228 [4: 317].

Sakkoki was renowned for his contributions to the field of linguistics, particularly in the regions of Kashgar, Badakhshan, Balkh, and beyond. Mustafa ibn Abdullah

(pseudonym: Hoja Khalifa): "Sakkaki commenced his studies after the age of 30, having previously engaged in blacksmithing. The scientist endeavoured to amass the entirety of his era's knowledge. He spent the final three years of his life incarcerated on the orders of Khan's minister Sa'd Amid, where he perished. [8: 1862].

Muhyiddin Wafa Hanafi states that Sakkaki's teachers included Sadid Khayati, Mahmud ibn Said, Harisi and others. Sakkoki is regarded as one of the most knowledgeable scholars of the great imam, poetry, aruz, narration, the science of meanings and the grammar of the Arabic language. His student was Mukhtar ibn Mahmud Zahidi [7: 622].

In his seminal work on Arabic linguistics, the renowned German orientalist Karl Brockelmann identified and analysed the contributions of key scholars who played a pivotal role in the evolution of the Arabic language. Among these luminaries, he singled out Sakkoki, whose insights were considered to be as significant as those of the celebrated Mahmud Zamakhshari [3:171].

Sakkoki was a renowned scholar in the Muslim East. His scientific legacy comprises the following:

1. "Miftahu-l-ulum" (mftah al-alwm – "The key of knowledge"). This text was written during the reign of Nasir al-Din, one of the Abbasid caliphs.
2. "Sharhu-l-Jumal" (شرح الجمل – "Commentary of Sentences"). This text was written as a commentary on Abdulkahir Jurjani's work "al-Jumal".
3. The Arabic term "At-Tibyan" (التبيان - "Bayan") is used to describe a process of discernment or perception.
4. The title of the work is "Kitabun fi-t-Tilism" (كتاب في التلسم- "Book about Tilism"). This work is written in Persian. Brockelman (1997, p. 267) states that this work was written in the style of 'A Treatise on a Child' (الرسالة الولدية), which was addressed to his student Muhammad Sochiqli-zade [9: 267].
5. Umar Rida was the first to disseminate information about this work, which was originally published under the title "Mushafu-z-zahrati" (مشف الزهرات - "The Book of Flowers") [5: 149].

Sakkoki's inaugural and most celebrated work, Miftahu-l-Ulum, was composed subsequent to 595/1205 AH. In his own words, the scientist elucidates the rationale behind the composition of the work: "The virtuous people of my time, those who had attained virtue, entreated me to distill and record their teachings for posterity." In response, he undertook a meticulous classification of these insights, aiming to convey them in a manner that would resonate with the discernment of erudite individuals, thus ensuring their appreciation and understanding [see: MU, 1b]. From the available evidence, it can be inferred that the work was composed at a high level of expertise. With regard to the title of the work, Sakkoki

wrote, "In this work, I have collated the sciences that should be mastered and presented them in the form of Miftahu-l-ulum (The Key of Sciences) [see: MU, 2b].

The Miftahu-l-ulum has been hailed as a significant contribution to the Muslim intellectual tradition, encompassing twelve distinct disciplines. It offers a comprehensive account of Arabic grammar, regarded as a benchmark work in this field.

In terms of the structure of the work, the author has adopted a tripartite division, comprising the science of usage, the science of grammar, and the science of explanation and meanings. This is set out in the following terms: 'I have divided this book into three parts: the science of usage, the science of grammar, the science of explanation and meanings' [MU, 2b].

In discussing the science of consumption, it is noted that this field of study concerns the formation of words. The word and the rules related to it are therefore central to the science of consumption. The introduction to this section outlines the content of the first part, which comprises three chapters.

These are:

1. A statement of the reality of consumption science and a comment on the necessary rules for its research.
2. The way to reach it.
3. Sufficient condition related to the goal," wrote Sakkoki [MU, 3a].

The work "Miftahu-l-ulum" provides further evidence that it is a unique and irreproducible text, given that it addresses topics not found in other sources and offers explanations that are logically coherent. One such topic is the discussion of the various methods of avoiding error, which constitutes the third chapter of the text (see MU, 20b).

In addition to the rules of word formation, Sakkoki also addresses the forms of words in noun and verb groups. He provides a detailed description of name and verb forms, which are presented separately. Among these forms, he also discusses forms that differ only in sound changes and forms in which more letters are combined. In light of these forms, he introduces this chapter, which is not observed in the works of other linguists.

Sakkoki outlined the regulations pertaining to phonetics, spelling, number category, and pronouns associated with verbs within this subject matter. The topics presented in this chapter are of particular importance from the perspective of morphonology. With regard to the purpose of this chapter, Saccoqui states that it is "a description of science connected with a specific goal, which is to avoid error." He goes on to say that the chapter is concerned with thirteen species (see MU, 20b). The utility of the author's method of logical consistency can be observed in the scope of topics addressed in this chapter.

Sakkoki identifies thirteen such topics, which are designated by the term "type (نوع)".

In the second part of the work, the scientist presents his views based on an unconventional approach that differs from the prevailing methodology in the field. There is a substantial body of literature on Nahv science, yet Sakkoki's perspective on this subject stands out due to the distinctive methodology he employs. The distinctive nature of his approach is evident even in the introductory section of the work. After defining what Nahw is, Sakkoki proceeded to outline his own method of establishing logical consistency, naming the second chapter "On the Necessary Element in the Science of Nahw" (fy ḍbṭ ma yftqr aḷlyh fy zlk) [see MU, 30b]. Such naming can be traced only in the work of Zacchaeus. Another notable feature is that the title provides a clear indication of the subject matter. In order to ascertain the purpose of this season, it is necessary to consider three elements. These elements are al-Qabil (القابل receiver), al-Fa'al (الفاعل implementer), and al-Athar (الأثر target). This information can be found in MU, 30b.

This chapter, which is regarded as a prologue to the second part, is distinguished by its introduction of terms that are not found in the works of the same period. These terms, as defined by Sakkoki, suggest that the work is based on a particular, profound scientific perspective. The terms القابل (receiver), الفاعل (performer), and الاثر (target) encompass all syntactic modifications within the sentence.

In the second part of the work, that is, in the Nahv section, the seasons that came without a name are observed. This situation is not observed in the first part. The fact that the topics are covered in detail belies the idea that the naming of the season was just a thought of the scientist. The following conclusions can be drawn regarding the fact that Saccocius did not name the season:

Firstly, Saccocius employs the omission of the season's name to direct the reader's attention.

Secondly, the second, untitled seasons are presented as a continuation of the preceding seasons.

Thirdly, the significant rules that were not elucidated in the preceding chapter are presented with particular attention.

The majority of the unnumbered chapters contain information that is pertinent to the preceding chapter. The subsequent new idea will be on a distinct topic. This is also the method of Saccocius, who had a technique of logical consistency. It can be observed that all seasons listed without names are directly connected logically to previous seasons.

Additionally, he referenced uncommon verses of Arabic poetry on a multitude

of subjects to substantiate his assertion. The selected verses are attributed to renowned poets of classical Arabic poetry. To illustrate, Sakkoki references a verse by Umar ibn Abu Rabi'a, a celebrated poet of Arabic poetry, to support his contention that the interrogative burden is negated and manifests in the underlying meaning, فوالله ما أدري، وإن كنت داريا بسبع رمين الجمر أم بثمان

(I must profess a certain ignorance on this matter, even if you are in possession of the requisite knowledge. It would appear that seven or eight coals were discharged?) [Sak.2000, 180].

CONCLUSION

Notable contributions to the field of Arabic grammar have been made by scholars from outside the Arab world, as well as by native speakers. Some works are so meticulously structured that even native speakers find them indispensable. However, there are relatively few such works. One notable example is Miftahu-l-Ulum, which diverges from other sources in this field in terms of its structure, narrative style, and scope. These differences can also be identified by an examination of the work itself. The work was written by the author based on an approach that is fundamentally distinct from his previous narrative method. He eschewed the repetition of the rules known from his predecessors. In summary, Sakkoki is a scientist with a unique approach, and his work is one of the most important sources even today.

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