

THE THEORY AND CLASSIFICATION OF VERBS IN IBN MALIK'S ALFIYYA

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Annotation: This article analyzes how the theory of verbs is presented in Ibn Malik's Alfiyya. The author classifies verbs according to their grammatical function and explains each category in separate chapters. In particular, the syntactic features of auxiliary verbs like kana and its sisters, verbs of hope and proximity like kada, mental verbs like zanna, three-object verbs, commendation and condemnation verbs, and exclamatory verb forms are thoroughly discussed. The didactic and poetic style of Alfiyya makes it a significant source in Arabic grammar.

Keywords: Ibn Malik, Alfiyya, verb classification, kana, kada, zanna, commendation verbs, exclamation, Arabic grammar, syntax.

IBN MOLIKNING "ALFIYYA" ASARIDA FE'LLAR NAZARIYASI VA TASNIFI

Annotatsiya: Ushbu maqolada Ibn Molikning "Alfiyya" asarida fe'llar nazariyasi qanday bayon etilgani tahlil qilinadi. Muallif fe'llarni grammatik ta'siriga ko'ra toifalarga ajratib, har bir guruhni alohida boblarda bayon etgan. Xususan, "kana" va uning o'xshashlari, "kada" va umid fe'llari, "zonna" va qalb fe'llari, uch to'ldiruvchili fe'llar, maqtov-tanqid fe'llari hamda ta'ajjub fe'l tuzilmalarining sintaktik xususiyatlari keng yoritilgan. Alfiyya asarining didaktik va nazmiy uslubda bayon qilinishi uni arab grammatikasidagi muhim manba sifatida ajratib turadi.

Kalit so'zlar: Ibn Molik, Alfiyya, fe'l tasnifi, kana, kada, zonna, maqtov fe'llari, ta'ajjub, arab tili grammatikasi, sintaksis.

ТЕОРИЯ И КЛАССИФИКАЦИЯ ГЛАГОЛОВ В ПРОИЗВЕДЕНИИ ИБН МАЛИКА «АЛЬФИЯ»

Аннотация: В данной статье анализируется, как в произведении Ибн Малика «Альфийа» изложена теория глаголов. Автор классифицирует глаголы по их грамматическим функциям и подробно освещает каждую группу в отдельных главах. В частности, рассматриваются синтаксические особенности вспомогательных глаголов, таких как *кана* и её аналоги, глаголы надежды и приближения (*када*), ментальные глаголы (*зонна*), глаголы с тремя дополнениями, глаголы похвалы и порицания, а также конструкции удивления. Дидактический и поэтический стиль Альфии делает её важным источником по арабской грамматике.

Ключевые слова: Ибн Малик, Альфия, классификация глаголов, *кана*, *када*, *зонна*, глаголы похвалы, удивление, арабская грамматика, синтаксис.

In this work *Alfiyya*, Ibn Malik condenses the rules of Arabic grammar into 1000 lines and classifies the verbs he discusses into several categories. In particular, he dedicates separate chapters to verb types that enter sentences and affect grammatical structure, thoroughly explaining each. In traditional grammar, such verbs are called “*تاسخ*” (*nāsiḥ*)—“transforming” or “abrogating” verbs (those that alter the syntactic roles of sentence components). The author divides these into seven chapters, presenting each verb category in a specific order and discussing them individually:

1. “*كان وأخواتها*” (*kāna and its sisters*) – auxiliary verbs that influence both subject and predicate structure. Ibn Malik begins by covering this set, using fifteen lines to explain the rules related to *kāna* and similar verbs. According to many scholars, thirteen verbs belong to this group: *kāna*, *aṣbaḥa*, *aḍḥā*, *amsā*, *ḡalla*, *bāta*, *mā zāla*, *mā barraḥa*, *mā infakka*, *mā fata’a*, *mā dāma*, *laysa*, and *ṣāra*.

These verbs keep the subject in the nominative case but make the predicate accusative. In *Alfiyya*, Ibn Malik opens the chapter with the line: “*ترفع كان المبتدأ اسماً والخبر تنصبه*” – “*Kāna* raises the subject in the nominative and makes the predicate accusative.”

The second and third lines list the *kāna*-type verbs; the fourth and fifth lines explain that *dāma* must be used with “*mā*”. The next three lines discuss whether the predicate linked to these verbs can appear between the subject and the verb; then he covers the requirement for using *mā* as a negator with these verbs. The following six lines address word order variations in *kāna* sentences and specify *kāna*’s particular rules.

After concluding the *kāna* chapter, he does not immediately move to *kāda* but discusses the negative particles *mā* and *lā*, which, like *kāna* and its companions, have

grammatical influence—allocating six lines to them and noting their syntactic likeness to *kāna* and its partners.

2. “أفعال المقاربة” (*verbal proximity/approximation verbs*) – auxiliary verbs expressing that an action is about to occur. After discussing *kāna* verbs and certain negative usages of *laysa*, he devotes a relatively small section under this name to *kāda* and similar structures. This category covers not only proximity verbs but also verbs indicating hope and initiation of action. The author lists them and presents their rules in ten lines:

- Proximity verbs: *kāda* (“almost was”), *karuba* (“nearly remained”), *’awshaka* (“already became”);
- Hope verbs: *’asa* (“hopefully, perhaps”), *ḥara*, *’akhlawlaqā*;
- Initiation verbs: *ṭafīqa*, *ja’ala*, *’akhadha*, *shara’a*, *’ansha’a*.

Like *kāna*, *kāda* and its class retain the subject in nominative and link the predicate. Ibn Malik begins the section with: “كأن كاد وعسى لكن ندر ... غير مضارع لهذين خبر” — “*Kāda* and *’asa* are like *kāna*. The predicates they govern are in what will be present or future tense, while the noun predicate is rare.”

He also notes that *’asa* often links with *an* before its predicate and that *kāda* inserting *an* before the predicate is rare. The total count is eleven verbs: three *kāda*-type, three *’asa*-type, and five motion/initiation verbs.

3. “ظن وأخواتها” (*zanna and its sisters*) – these verbs affect both subject and predicate and transform them into two complements. In *Alfiyya*, the *zanna* group is semantically classified into psychological and physical verbs:

- Psychological: *zanna* (“thought”), *hasiba*, *ra’a*, *’alima*, *za’ama*, *wajada*, *khāla*, *’adda*, *ḥajā*, *darā*, *i’taqada*.
- Physical: *ja’ala*, *ṣayyara*, *wahaba*.

Ibn Malik begins with the line: “انصب بفعل القلب جزأى ابتدئ – أعني رأى، خال، علمت، وجدا” — “The verb of the heart (psychological verb) makes its two parts accusative; I refer to *ra’a*, *khāla*, *’alimtu*, *wajada*, ...”

This chapter spans fourteen lines and explains specific syntactic behaviors—like *ta’liq* (dependent clauses), *ilghā’* (“nullification” of grammatical effect), and passive

use. He elaborates on exceptions, for instance: when a negative or interrogative precedes the verb, or when the verb appears in passive (“zunna”), leading to subject or predicate omission, or introducing an entire subordinate clause instead of a predicate.

4. “أعلم وأرى” (*a'lama and ara*) – verbs requiring three objects. After the *zanna* section, Ibn Malik includes a short five-line chapter on *a'lama* and *ara*-type verbs. These are intensive forms derived with hamza (pluperfect pattern), meaning “to inform/show” and typically require three complements (who, what, how). He opens:

“إلى ثلاثة رأى وعلماً عُدّا إذا صاراً أرى وأعلماً” — “*Ra'a* and *'alima*, when augmented with hamza to become *'ara* and *'a'lima*, count as requiring three complements.”

He lists seven such verbs: *'a'lima*, *'ara*, *nabba'a*, *anba'a*, *akhbara*, *khabbara*, *haddatha*. He then clarifies that the base forms *'alimtu* can function with two complements, but adding hamza makes them require three.

5. “نعم وبئس” (*ni'ma and bi'sa*) – verbs expressing praise and condemnation. This category, following *'a'lima* and *'ara*, is treated in eleven lines. These verbs form a unique structure in Arabic, typically with two definite nouns in the nominative; e.g., “*ni'ma ar-rajulu Zayd*” (“How excellent a man Zayd is”). They do not occur in present or future tenses and usually involve the definite article *al-*. Ibn Malik names this chapter:

“نعم وبئس وما جرى مجراهما” — “*Ni'ma* and *bi'sa*, and those with their syntactic pattern”

He also includes forms like *habbaza* and *lā habbaza*, demonstrating their syntactic alignment.

6. “أفعال التعجب” (*verbs of exclamation*) – verb patterns used to express astonishment. Ibn Malik includes this section in *Alfiyya*, although without listing specific verbs. He explicates particular forms: *ma af'alahu* and *af'il bihi*, contrasting their semantic features (e.g., *af'il* appears imperative but conveys information) in a few lines.

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