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АРАБ ТИЛИДА МАЙЛ ШАКЛЛАРИНИНГ ҚИЁСИЙ ТАХЛИЛИ

СРАВНИТЕЛЬНЫЙ АНАЛИЗ НАКЛОНЕНИЙ НА АРАБСКОМ ЯЗЫКЕ

COMPARATIVE ANALYSIS OF INCLINATIONS IN ARABIC

Аннотация. Ушбу мавзу ўзбек ва рус тилидаги илмий манбаларда ҳам тўлиқ ёритилиб берилмаганлиги, аксарият ҳолларда манбалар араб тилида ёритилган наҳв китобларида мавжуд бўлган, лекин ўзбек ва рус манбаларда бўлмаган қоидаларга эҳтиёж сезилади. Шундан келиб чиқиб, араб тилида ҳоҳиш-истак майлининг шакли ва унга оид семантик хусусиятларни араб манбалари асосида ўрганиш ва ўзбек тили билан қиёсий таҳлилни амалга ошириш тақозо этади.

Калит сўзлар: наҳв, юклама, боғловчи, аниқлик майли, шарт майли, буйруқ майли, истак майли, кучайтирма майл

Аннотация. Эта тема не полностью освещена в узбекских и русских научных источниках, и в большинстве случаев необходимы правила, доступные в грамматических книгах на арабском языке, но не в узбекских и русских источниках. Таким образом, необходимо изучить форму желательного наклонения в арабском языке, его семантические особенности на основе арабских источников и провести сравнительный анализ с узбекским языком.

Ключевые слова: Нахв (грамматика арабского языка), частица, союз, определительное наклонение, условное наклонение, повелительное наклонение, изъявительное наклонение, усилительное наклонение

Abstract. This topic is not completely covered in Uzbek and Russian scientific sources, in most cases there is a need for rules that are available in nahv (grammar) books whose sources are in Arabic, but not in Uzbek and Russian sources. Therefore, it is necessary to study the form of the subjunctive mood in Arabic and its semantic features based on Arabic sources and to carry out a comparative analysis with the Uzbek language.

Keywords: Nahv (grammar of the Arabic language), particle, union, definitive mood, conditional mood, imperative mood, indicative mood, reinforcing the mood.

Since the beginning of the development of the Republic of Uzbekistan as an independent state, significant changes have occurred in all areas of science and national culture. These changes were observed primarily in the process of analysis, generalization, and planning of work to be done in the future based on the requirements of the national ideology and the ideas of national independence. «The adaptation of our way of thinking to the spirit of independence, the rejection of one-sided limitation is one of the most important issues of our time of Spiritual rebirth».

In this regard, the following words of President Shavkat Mirziyoyev, expressing the confidence of young people, are also noteworthy: “We are all proud that our youth are rightfully becoming a decisive force today and tomorrow because they can take responsibility for the future of our country” [1:13].

The President also spoke about the implementation of state policy towards youth, which is the future of the country: “We will resolutely and without deviations pursue the state youth policy,” he said. We will not only continue but also raise this policy to the highest level that we need today as our main priority [1:14].

Of course, these words do not remain dry, we, the younger generation, need to show ourselves and have deep knowledge. In this, we are helped by deep knowledge, education, and upbringing.

Language plays an important role in the development of any nation in communication with other nations. Language is not only a means of communication between people but also a great product of national culture, a reflection of the spiritual life of peoples and centuries of development.

Learning foreign languages simultaneously develops intelligence, thinking, imagination, memory, and vocabulary, as it requires not only a deep understanding of an oral idea but also the ability to perfectly and correctly express this idea in the native language. This can only be achieved through a comparative typological analysis of materials both in Uzbek and in a foreign language.

In the textbooks of Uzbek Arab scholars N. Ibragimov, M. Yusupov “Arabic grammar”, A. Abdujabborov “Arabic language” and in Russian

Arab scholars A. Kovaleva, G.Sh. Sharbatova, V.E. Chagall, M.N. Merekin. Textbooks and manuals by F.S. Zaburova, such as "The Textbook of the Arabic Language", cover these topics in an approach to the grammar of the Uzbek and Russian languages.

However, the work of Mustafa Galaini جامع الدروس العربية contains a number of new and, at the same time, important rules that are not reflected in the above works.

Auxiliary words exempt independent words from grammatical expression or accompany affixes that change words [2:134]. This does not mean that independent words that do not have grammatical meanings in their structure are outside the grammar, they are in the grammatical system of the language as a group of words. As mentioned above, auxiliary words do not have a nominative function, because they do not name anything and show some grammatical meaning not related to the phrase in the sentence, indicating the relationship between the parts of speech (for auxiliary and connecting).

It is known that auxiliary words play an important role in the Arabic language. Since the number of verbs in this language is very small, the subject, the relation of the event to time, place, restriction, and various other relations are expressed mainly by auxiliary words [3:55]. In Arabic, a special aspect of auxiliary words precedes the word to which they refer, for example:

رفضت حورنسا الذهاب معنا إلى السوق – *Khurniso refused to go to the market with us.*

In Arabic, the phrase إلى السوق means market. In the Uzbek language, this phrase is given using the conjugation of direction, and in the Arabic language, this conjugation is expressed using the auxiliary word إلى. This auxiliary word requires the next word to appear in the accusative case, that is, in the jar state, in other words, it is directed. They refer to the works of Russian, Uzbek, and Arabic linguists to study and systematize such control of auxiliary words.

Such views do not completely solve the problem, of course, relationships can also be expressed lexically.

The action that the verb conveys is the relationship between the action and the speaker to reality. In Arabic, there are five tenses of the verb: the time of the message (or execution), the form of the conditional tense, the time of the command, the time of desire, and the reinforcing time.

Another source of Arabic grammar gives the following definition of mood. Action, understood

from a verb, is a category that expresses the relationship of action to reality.

There are five moods in Arabic verbs.

1. The indicative mood.
2. Conditional mood.
3. Imperative mood.
4. Subjunctive mood.
5. Increased inclination.

The indicative mood - indicates actions expressing one of the times [3-125].

From the above information on the moods of verbs, it is clear that there are five moods of verbs in Arabic. Only when they are called in Uzbek, there are some differences, that is, in some textbooks, this is called indicative, in others - communicative mood.

The subjunctive mood means ordering, asking, advising, prompting to do or not to do an action [4:152].

B.M. Grande divided the use of the subjunctive mood into ten points: in the first sentence - the particle أن, in the second - كي, in the third - ل, in the fourth - أن, كي, in combination with negative particles لا, لكي, لنأ, ألا, لأن, لكي, in the fifth with the particle لن, in the sixth - حتى, in the seventh - with the particle ف, in the eighth - و, in the ninth - أو and, finally, in the tenth - إذا.

He then said that Arab literary scholars claim that these particles require Fatah after themselves.

B.M. Grande's emphasis on the fact that the verb that comes with أن is in the fatha, that is, in the inclination of desire, that the verb that comes before أن is a verb expressing command, desire, desire, necessity, and danger, is also seen in Mustafa Galayini's work. However, the difference is that in Mustafa Galayini's work, the preposition أن comes or does not come, and when it comes, the next verb is read in the mood of desire or clarity, and the verb before is a verb in the sense of trust or suspicion. B.M. Grande If the verb before أن is not a verb in the sense of command, desire, want, necessity and danger, then the verb after أن or the past tense to express the past tense or the present-future tense to express the present-future tense He gave the following example, stating that:

أعلم أن جاء أخوك – *I know your brother is here.*

He also mentioned that the sentence can be in the form أنه جاء [5:161].

Mustafa Galaini said that it follows the verb meaning «next» (trust), if it goes, the next verb should be read in damma (in the indicative mood), and if it comes after the verb in the sense

of suspicion (subjunctive mood), the verb after *n* in the word *fatha* (in the indicative mood), it can also go, and we give the following example after the verb in the sense of trust after it is pronounced by *dumma*:

أَفَلَا يَرَوْنَ أَلَّا يَرْجِعَ إِلَيْهِمْ قَوْلًا – *Can't they see that he can't say a word to them?*

(Toha-89) states that the word *أَلَّا يَرْجِعَ* means *أَنَّهُ يَرْجِعُ*, and that the verb *أَن* comes after the verb expressing suspicion, and that the next verb can occur in both *fatha* (subjunctive) and *damma*: وحسبوا ألا تكون فتنة he said that his verb has pronounced both *fatha* and *damma*.

Mustafa Galaini also gives the following example, saying that it is better to pronounce a verb in *Fatah* when there is no negation between the verb and the verb:

أحسب الناس أن يتركوا أن يقولوا آمناً وهم لا يفتنون

He says that this is equivalent to repeating a verb in *Fatah* or *damma* when there is negative conjunction between *أَن* and the verb. Mustafa Galaini also gives the following example, stating that a verb should be read in *damma* when *قد، سين، سوف* is between *أَن* and the verb:

ظننت أن قد تقوم – *I thought you might get up;*

ظننت أن ستقوم – *I thought you were standing;*

ظننت أن سوف تقوم – *I thought you were standing.*

However, B.M.Grande did not describe situations where the loads *سوف، سين، قد، لا* fall between *أَن* and the verb. Perhaps in the fourth chapter of this information, it is only mentioned that the verb coming after *لكيلا، كيلا، لئلا، لا* is in the subjunctive mood.

In the case of *لن*, B.M. Grande also states that the verb is used in the future tense and that the verb represents the future tense, gives examples:

لن يفعل هذا – *“He will never do that”,*

لن أقدر على مكافأتك – *“I don't reward you at all”.*

Mustafa Galaini argues that *لن* is a particle that negates, desires, and the future tense, *سوف، سين، سوف*, which negates the verb of the future tense, as well as information contained not only in B.M.Grande, but also in many Arabic sources, i.e. cited as a combination of prepositions and becomes a letter that negates the future tense verb.

As for the preposition *إذا*, B.M.Grande also states that the verb that comes after him is in the future tense and has an inclination towards desire.

سأزورك – إذا أكرمك – *“I will come to visit you - If yes, then I respect”*

غداً عطلة العيد – إذا نذهب إلى صيد السمك – *“Day off tomorrow - let's go fishing”* [5:161]. It is enough

to provide basic and general information with examples.

Mustafa Galaini also provided this information in addition to the following:

The condition of *إذا*, which originally meant *tanvin*, has been dropped and replaced by *tanvin*, which has become a letter that teaches the present and future tenses.

Because, for example, when someone says to you, *إنك أكرمك*, «I will come to you», *أنتك*, «I will respect you», which means “I respect you if it happens”. Or composed of *إنك* and *أنتك*. For example, if someone says, “I will visit you”, “and you say”, “I respect you”, then it is in the form of “I respect you” [16:278]. There are three conditions for this letter to make the present-future tense verb desire.

1) This letter should come at the beginning of the sentence. There should be no word related to the next word before it. Otherwise, the next word may be a fragment of the word that came before it. For example:

أنا إذا أكافئك – *“I'll reward you if I do”, or a conditional sentence, becomes the main premise. For example:*

إن تزرني إذن أزرک – *If you visit me then it may be as if I am visiting you or in response to an oath, for example:*

والله إذن لا أفعل – It can be like, “By God, I won't do it”. If we quote *إذن* before the oath, then it is necessary to quote the verb willingly because it comes at the beginning of the sentence. For example:

إذن والله لا أفعل – It will be like, “I swear by Allah, I will not do it”.

2) The verb that comes after *إذن* should be mainly in the future tense.

If you say to the person who says, *إني أحبك*, “I love you”, *إذن أظنك صادقاً*, “I think you're telling the truth”, then you should read the verb in the *dhamma*, that is, in the sense of clarity. Because the verb stands in the present tense.

3) There should be nothing between the verb and the verb except the letter of oath and denial. For example:

يحب الأغنياء بالمال في سبيل العلم – *To the one who says, “The rich are generous with their wealth in the way of knowledge”.* – *إنهم هم يقومون بالواجب* – If you say, “Then they are doing their duty”, you will have to quote the verb in the *damma* because you have used a word other than the letter of oath and negation *إذن* between *لا* and the verb.

Mustafa Ghalaini also describes the situations that occur when a preposition and a preposition occur between a preposition and a verb:

Ibn Usfur, on the other hand, said that the place between *إن* and the verb can also be a noun with a preposition, *إن يوم الجمعة أجيتك* – “*Then I will come to you on Friday*” – *إن بالجد تبلغ المجد* – “*In that case, you will achieve greatness through action*” [16:280].

As for the *ي* download, both B.M. Grande and Mustafa Galayini have reported on this download to almost the same extent. Only Mustafa Galayini also states that the meaning of the verb that comes with *ي* is the same as the meaning of the masdar of that verb.

Above, we cited the data of both scientists on the four main particles that follow before the subjunctive mood.

It should be noted that the differences in the views of these two scientists on these particles are reflected not in the fact that the rules contradict each other, but in the narrowness or width of the illumination area. Mustafa Galaini gave more information on downloads than B.M. Grande. The reason is that Mustafa Galaini, what is the origin of each preposition, how did it become such a preposition, whether the preposition *ال* negation of the preposition and *ن*يس، *ن*فوس between prepositions and verbs, prepositional nouns and prepositional pronouns retain their effect. gave details on this.

As for the rest of the particles and conjunctions that require a subjunctive mood, B.M. Grande, as we saw in the previous verbs, is limited to general information, and subsequent desire also depends on the omitted *ن*. Mustafa Galaini, on the other hand, took the *ن* particle as a separate topic and studied its use, and the fact that *ن* can be hidden after seven particles must be discarded after five particles and *ن* can be discarded. and the twelve required locations are discussed separately, each in detail. B.M. Grande, on the other hand, did not study the cases involving the *ن* particle. In particular, Mustafa Galaini cited all five cases where *ن* should be omitted.

In general, Mustafa Galaini gave detailed information on the use of the subjunctive mood, particles. BM Grande, on the other hand, is limited by the general rule.

As you know, everyone belongs to a certain culture, which includes national traditions, language, history, literature. International economic, cultural, and scientific ties have led to the interpretation of

language as a means of reflecting culture. As E. Sapir points out, language is a guiding tool in the study of culture.

When studying a language, it is important to know not only words but also the culture, worldview, lifestyle, and customs of the country in which the language is being studied. Dreams are a reflection of the culture of an entire nation, a mirror of people's feelings and their place in society.

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