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ANALYSIS OF OBJECTS EXPRESSED IN THE ACCUSATIVE CASE (NASB)

ТУШУМ КЕЛИШИГИДА ИФОДАЛАНАДИГАН ТЎЛДИРУВЧИЛАР ТАҲЛИЛИ (НАСБ)

АНАЛИЗ ДОПОЛНЕНИЙ, ВЫРАЖЕННЫХ В ВИНИТЕЛЬНОМ ПАДЕЖЕ (NASB)

Annotation: This article provides a detailed analysis of the types of *maful* (objects) in the accusative (*nasb*) case in Arabic, their grammatical features, and their functions within a sentence. The paper defines key types of *maful*, including *maful bih* (direct object), *maful fihi* (adverbial of time and place), *maful li'ajlihi* (purpose object), *mutlaq maful* (absolute object), and *maful ma'ahu* (companion object). The reasons for their occurrence in the accusative case and their forms of expression are discussed. Each type of *maful* is illustrated with specific examples from Arabic, analyzing their syntactic positions and semantic meanings within sentences.

Keywords: arabic language, syntax, *nasb*, *maful bih*, *maful fihi*, *maful li'ajlihi*, *mutlaq maful*, *maful ma'ahu*

Аннотация: Ушбу мақолада араб тилидаги насб (النصب) ҳолатида ифодаланадиган мафъуллар (المفعول) нинг турлари, уларнинг грамматик хусусиятлари ва жумладаги вазифалари чуқур таҳлил этилади. Мақолада мафъул бих (тўғри тўлдирувчи), мафъул фийҳ (замон ва макон ҳолати), мафъул лиажлиҳ (сабаб мафъули), мафъул мутлақ (мутлақ мафъул) ва мафъул маъах (биргалик мафъули) каби асосий турлари таърифланади, уларнинг насб ҳолатида келиш сабаблари ва ифодаланиш шакллари кўриб чиқилади. Ҳар бир мафъул тури учун араб тилидаги аниқ мисоллар келтирилиб, уларнинг жумладаги синтактик ўрни ва семантик маънолари таҳлил қилинади.

Калит сўз ва иборалар: араб тили, синтаксис, насб, мафъул бих, мафъул фийҳ, мафъул лиажлиҳ, мафъул мутлақ, мафъул маъах.

Аннотация: Статья посвящена анализу системы дополнений (маф'улят) в винительном

падеже (насб) в арабском языке. Рассматриваются грамматические и семантические особенности пяти основных типов: маф'уль бихи (прямой объект), маф'уль фихи (обстоятельство), маф'уль ли-аджлихи (цели), маф'уль мутлак (абсолютный) и маф'уль ма'аху (сопутствующий). На конкретных примерах анализируются их синтаксические функции, формы выражения и роль в предложении.

Ключевые слова: арабский язык, синтаксис, винительный падеж, мафул бих, мафул фихи, мафул ли-аджлихи, мутлак мафул, мафул ма'аху

It is well known that the phenomenon of inflexion exists similarly in Arabic, Uzbek, and Russian languages. What is interesting is that this phenomenon occurs in the noun phrase in all three languages. In this case, nouns are inflected with the help of cases. However, the difference between these languages is that in Arabic, the inflexion of nouns is only influenced by three cases. These are the nominative, accusative, and genitive cases. The phrase “ism’s nasb state” in Arabic refers to the accusative case. Another distinguishing feature is that in Arabic, there are no specific suffixes for cases. Instead, the case of a noun can be identified by the movement of the last letter of the word and its function in the sentence.

The movements representing the cases in Arabic are referred to in Arabic grammar as “raf” (nominative), “nasb” (accusative), and “jar” (genitive). These are also defined as “subject marker,” “object marker,” and “genitive marker,” respectively, in other grammar books, such as “Fawa'id al-Ziyyah.”

“المفعول المطلق” – “Mutlaq Masdar” (Absolute Verbal Noun):

In Arabic linguistics, the term “mutlaq masdar” is used to emphasize the meaning of the verb in the sentence. This syntactical element appears in the sentence to intensify the meaning of the verb and is used in the accusative case, often at the end of the sentence. For example:

ضَرَبَتْ ضَرْبًا (She struck with a blow).

Here, the word “ضَرْبًا” (below) is used to intensify the meaning of the verb “ضَرَبَتْ” (she struck).

Linguist B.M. Grande states the following about the absolute verbal noun (mutlaq masdar): “It is known that every verb, whether transitive or intransitive, has its own verbal noun. When such verbal nouns appear in the accusative case, they are referred to as mutlaq masdar (absolute object) in Arabic grammar” [3:41].

This object (maf'ul) comes in three types of meanings:

- Emphasis.
- Enumeration.
- Type or kind.

In the first case, the absolute verbal noun intensifies the meaning of the verb.

For example:

جلست جلوسا – I sat indeed.

As you can see, the absolute verbal noun here only emphasizes the meaning of the verb جلس (I sat) and does not express any other meaning.

This form of mutlaq masdar is always in the singular form and does not appear in the dual or plural forms, because it only expresses the essence of the verb. The other two types, however, can appear in the singular, dual, and plural forms.

The enumeration meaning of the mutlaq masdar indicates how many times an action has been performed.

For example:

جلست جلسة – I sat once.

Or:

جلست جلسنتين – I sat twice.

Sometimes, the mutlaq masdar can be derived not from the original verb but from a synonymic verb's verbal noun.

For example:

قعدت جلوسا – I sat (using a synonym of the verb “sit”).

It can also be derived from a verbal noun of a different root. For example: Allah raised him in the best of ways – أنبته الله نباتا حسنا (Allah raised him beautifully).

Regarding this, the grammarian Sibawayh said: “In such cases, the mutlaq masdar is considered to be formed from a missing verb root, and it is this missing verb that causes the mutlaq object to appear in the accusative case. Thus, the original form of the first example would be:

قعدت وجلست جلوسا

The original form of the second example would be:

”وأنبته الله فنبت نباتا

There are opinions in various textbooks suggesting that a mutlaq masdar can be accompanied by either a matching or non-matching modifier, which enhances its expressive power. For example, E. Talabov states: “The presence of a modifier (whether matching or non-matching) with the absolute verbal noun increases its expressive strength” [3:41].

For example ضحك الطالب ضحكا شديدا – The student laughed loudly. Here, ضحكا is the mutlaq masdar, and شديدا is its matching modifier.

Another example: طردني طرد الغريب – He drove me out as if I were a stranger.

In this case, the mutlaq masdar طرد is followed by a non-matching modifier الغريب.

The mutlaq masdar's presence in the accusative case can sometimes be attributed to the omission of the verb. This situation can be explained in two ways. In the first case, the omission of the verb is optional, and the verb may or may not be omitted. For example:

خير مقدم – A warm welcome.

The original form of this sentence would be:

قدمت قدوما خيرا – I have given a warm welcome.

In the second case, the omission of the verb is mandatory. This also comes in two forms. In the first form, there is no rule that necessitates the omission of the verb. For example:

سقاك الله سقيا – originally سقايا – May Allah bless you with abundance.

Indeed, it is not common in Arabic speech to pronounce the verb along with its verbal noun in such contexts.

In the second form, where the omission of the verb is obligatory, the verb is dropped in accordance with a rule, and this omission occurs for various reasons. One such reason is when the mutlaq masdar expresses the meaning of the preceding sentence. For example:

فشدوا الوثاق فإما منا بعد وإما فداء – “So bind them tightly, either after which you will show favour, or ransom will be accepted.”

In this case, فشدوا الوثاق “bind them tightly” serves to explain or clarify فإما منا بعد وإما فداء, meaning “you will either show favour or accept ransom.” The original form of this sentence would be:

إما تمنون منا بعد الشد وإما تفدون فداء

In this context, it can be said that N.I. Ibrahimov and M.Yusupov in their textbook “Arabic Grammar” refer to the absolute object (المصدر المطلق) as “absolute infinitive” (مفعول مطلق) as “absolute infinitive”, and they suggest that in certain cases, words like “أشدُّ” (most intense) and “كُلُّ” (all) may appear in the accusative case before the absolute infinitive. The absolute infinitive then acts as its muzaf ilayh (the second part of an “addition”). They state that this construction serves to intensify the meaning of the verb and its action.

For example:

“The mother loved her children very much.” – حبّت الأم أولادها كل الحب

V.E. Shagal mentions that words like “very” or “strong” can be added in such cases to reflect this intensification. For example:

“He hit him with all his strength.” – ضربه أشد الضرب

Arabic linguists have a broader discussion on such cases.

It is also mentioned that mufa’ul mutlaq can be replaced with certain expressions that denote the same idea. For example, words like كل (all) and بعض (some) can act as a substitute for the absolute infinitive.

For example:

“I respect him very much.” – أحترمه كل الإحترام
Here, the word كل is used as an intensifier of the absolute infinitive.

“I show some hesitation towards him.” – أتردد عليه بعض التردد
In this case, بعض is the replacement for the absolute infinitive.

Moreover, the absolute infinitive can also be replaced with its synonym, as demonstrated by:

“I urged him.” – دفعتُه حفراً
The word حفراً is a synonym for the infinitive دفعاً.

It’s possible to omit the infinitive and simply convey its quality, such as in:

“Life develops quickly.” – تتطور الحياة سريعاً
“Life develops with a rapid evolution.” – تتطور الحياة تطوراً سريعاً

In the first sentence, the absolute infinitive تطوراً is omitted, and the quality سريعاً (quickly) is used instead. This still refers to the accusative form of the infinitive.

It is also possible to use demonstrative pronouns before the infinitive, as in:

“I honoured him with that honour.” – أكرّمته ذلك الإكرام

Additionally, words indicating the number of times an action has occurred can replace the absolute infinitive, as seen in:

“I met him several times.” – قابلته عدة مرات
Here, عدة substitutes the absolute infinitive.

“Maf’ul bihi” (Maf’ul bihi) refers to the object of the action in Arabic grammar. It indicates the recipient of the action.

For example:

“I hit Zayd.” – ضربت زيداً
Here, the action of hitting is performed on Zayd, making him the object of the verb.

If the verb is in the passive voice, the object becomes the subject (or agent) in the sentence. In Arabic grammar, this is called the “na’ib

fa’il” (substitute subject), which is studied in the nominative case.

The object (maful bihi) also has certain characteristics. For instance, it can come before the verb in some cases. For example:

“I worship God.” – الله أعبد
Here, the object (الله) comes before the verb (أعبد), as the verb is powerful enough to bring the noun in the accusative case before it.

Another characteristic is that the object can sometimes be omitted, as in questions:

Who did you see? – The answer might simply be: زيدا (“Zayd”). This is an example of the object being omitted after the verb, which is a unique feature in Arabic grammar. The object here is understood without being explicitly mentioned.

In Arabic grammar, special terms have been coined to explain such phenomena. For example, “munada” (vocative) refers to a situation where an object is omitted but a specific form is used instead, such as with the verb “أدعو” (I call). These types of constructions involve certain pronouns like يا (O), أي (Oh), هيا (Come), and أي (Oh).

According to Sibawayh, in sentences like يا زيدا, the full form would be أدعوا زيدا, where زيدا is the object, but it is omitted and replaced by the vocative pronoun.

The verb’s action can sometimes be left out, with the object being implied. This is especially seen in situations like warnings (تحذير). For example:

“Beware of the lion.” – إياك والأسد
The full form would be بَعْدَ نَفْسِكَ مِنَ الْأَسَدِ – “Keep yourself away from the lion.”

This contraction happens because there is limited time or space to issue the warning, requiring a more concise expression.

Maf’ul fihi (Maf’ul fihi) refers to the place and time where an action occurs. It can indicate the place or time and answer the question of where or when the action took place.

In both Uzbek and Russian, this concept corresponds to expressing the location and time of an action.

For example:

هذه هي الزيارة الرابعة التي يقوم بها شارون إلى واشنطن
– “This is Sharon’s fourth visit to Washington.”
In this example, إلى واشنطن refers to the place where the action (the visit) took place.

Similarly, it can refer to time:

– ذهبت أمس مع صديقي إلى المسرح
“I went to the theatre with my friend yesterday.”
Here, أمس refers to the time the action occurred, answering the question “When?”

Ibn Hojib's "Kafiye" book emphasizes that the object of a verb (maf'ul fi) can have two forms. In the first case, a preposition is used, and the object is in the nominative case. In the second case, the preposition is implied, and the object is in the accusative case. This view contradicts the opinions of Arab grammar scholars, who assert that only objects in the accusative case are considered true objects.

While explaining Ibn Hojib's views, Mulla Jami says: "Although Ibn Hojib's opinion is contrary to the views of grammar scholars, he divided maf'ul fi into two: those in the nominative and those in the accusative. He set several conditions for the accusative form of maf'ul fi" [13:369].

Ibn Hojib also divides adverbs into two categories: spatial and temporal. According to him, temporal adverbs can always be in the accusative case. For example, "صمت دهرًا" (I was silent for an age), "أفطرت اليوم" (I broke my fast today). Spatial adverbs, however, can only be in the accusative when used in an indefinite form. These include words like back, front, top, bottom, right, and left. For example, "أمام زيد" (in front of Zaid). Specific spatial names, however, are not used in the accusative case but in the nominative. For example, "جلست في المسجد" (I sat in the mosque).

Maf'ul Lahu (المفعول له): This object expresses the reason or purpose of the action. It can be translated into Uzbek as "cause" or "purpose." The action that creates the maf'ul lahu occurs because of it or for its existence. For instance:

"ضربته تأديبا" (I hit him for discipline) – here, maf'ul lahu expresses the purpose.

"قعدت عن الحرب جبا" (I stayed away from the war due to fear) – here, maf'ul lahu expresses the reason.

Arab grammarians name this type of object in the accusative in two different ways: al-maf'ul lahu and al-maf'ul li-ajli. The expression of reason and purpose holds a unique place in Arabic grammar. There are specific conditions for using this phrase in a sentence, notably that it must be a word denoting action, such as the infinitive (masdar). Understanding the role of masdar in a sentence is crucial for correctly identifying and translating the phrase.

Maf'ul Ma'ahu (المفعول معه): This object refers to the companion of the subject in performing the action. It follows the conjunction "waw" (و) in Arabic and can be translated as "companion modifier" in Uzbek. For example:

"كفاك وزيدا درهم" (You are sufficient with Zaid and a dirham).

"سرت وزيدا" (I travelled with Zaid).

The companion object indicates simultaneous or joint action, meaning the subject performs the action at the same time or in the same location as the companion.

Analysis of Accusative Objects: These five types of accusative objects are fundamental in Arabic syntax. In Uzbek, they are classified as "complementary modifiers" because they elaborate, specify, and intensify the meaning of the verb. Other objects, similar in function but governed by different grammatical factors or auxiliary verbs, are also considered complementary.

When translating into Uzbek, it is crucial to pay attention to the specific characteristics of these objects. It is important to note that not all types of maf'ul (objects) have a direct equivalent in Uzbek, which requires careful consideration during translation.

In conclusion, the accusative case plays a vital role in Arabic grammar, and understanding the nuances of accusative objects, their types, and their functions is essential for accurate translation and syntactic analysis.

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