Object in Arabic Language and its Variation

Malika Nasirova

Ph.D., Chair of the Uzbek Language and Classical Oriental Literature International Islamic Academy of Uzbekistan

ARTICLE INFO	ABSTRACT
Published online: 06 November 2021 Corresponding Author: **Malika Nasirova**	In this article, the views of the great medieval linguist Mahmud Zamakhshari in his work "Al-Mufassal fi sanati-l-i'rab" on the Arabic language "maf'ul –مفْعُول", i.e. the object and its variance, are compared with the views of modern Arab scholars. Linguists such as Mustafa Ghalayini, Abbas Hasan, Antoine ad-Dahdah, Nemat Fuad, Abu Bakr Abdul Alim, and the methods of expressing this topic are included in the analysis.
KEYWORDS: Object, Conjugation, Infinitive, Binary, Correct Plural, Variable And Non-Variable.	

INTRODUCTION

It is known that in Arabic, "مفْعُول" is said to be a object. The action expressed by the verb is to fill the action with content, to whom? what? from whom? from what? to whom? in what? to whom? to what? The part of speech that answers questions such as is called an object.

The object comes with and without a direct. Work - who is the object of action, who? what? The object that answers the query is called the "indirect object". The indirect object is always in the revenue agreement. For example:

كَتَبَ الطَّالبُ الواجبَ – the student wrote the assignment

فَهِمَتْ زَينَبُ المَوضوعَ – Zaynab understood the subject

Who is the direct object? and what? are objects that answer questions other than their questions. It also comes after the main parts of speech in Arabic with this or that preposition and, of course, in the accusative case. For example:

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سَمِعتُ مِن والِدي – I heard from my father.

يَكتُبُ صَديقي بِقَلَمِ الجِبر – my friend writes in pen.

Objects can have adapted and non-adapted identifiers, respectively. In this case, the determinants are fully adapted to the object. For example:

قَرَأتُ المَجَلَّةَ الجَديدةَ – I read a new magazine.

قَرَاتُ مَجَلَّةَ الرياضَة – I read "Al-Riyadh" magazine.

اَكلَ الطِّفلُ الطَّعامَ بالمِلعَقةِ الخَشَبِيَّةِ – The baby ate his food with a wooden spoon.

METHODS

The conclusions presented in this paper were determined using diachrony, analysis, synthesis, comparison, and methods. Involving the research of modern linguists in identifying and substantiating the main essence of the concepts put forward in research on the history of Arabic syntax, not only the history of research of great linguists of Mawarounnahr but also interpretations of modern Arab world education were presented.

GOALS AND OBJECTIVES

We aimed to find out how relevant the scientific views of our great ancestor, who "taught the Arabs the Arabic language", on the issue of objectarity in the Arabic language are relevant in modern Arabic linguistics today. For this purpose, the task was to analyze the methods of linguists such as Mustafa Galayini, Abbas Hasan, Antoine ad-Dahdah, Nemat Fuad, Abu Bakr Abdul Alim to express this topic.

Mahmud Zamakhshari, in his works "Al-Mufassal fi san'ati-l-i'rab" and "Al-Unmuzaj fi-n-nahv", examines the grammar of the Arabic language in terms of word groups, and in the first chapter of the work entitled does serious research. In particular, he says:

هو الذي يقع عليه فعل الفاعل في مثل قولك ضرب زيد عمراً وبلغت ''البلد. وهو الفارق بين المتعدي من الأفعال وغير المتعدي . ويُنصب المفعول به [1, p. 359] - القرطاس. للرامي و مضمر كقولك: للحاج مكة بفعل

"He (the indirect object) is the object to which the possessor of the verb is directed, e.g. He distinguishes between transitive and intransitive verbs. The reason for the hidden verb can also be in the infinitive of the infinitive. For example: I wish the pilgrim Mecca, the sniper the target". The verb "I wish" is omitted in this sentence.

In fact, the object is a word that serves to fill in the meaning of that sentence. It is not one of its main parts, that

is, it is not the owner of the participle and the participle, but the secondary part of the sentence.

نحو: أَرْشَدَ الأنبياءُ النَّاسَ. :For example

In this sentence, أَرْشَدَ verb, الأنبياءُ verb, النَّاسُ – "object" because he is neither a participle nor a possessive, but he came to complete the meaning of the sentence. It is called a "object" because it has been added to the possessive and the participle, the lexical meaning of the word "object" is "excess".

Wherever the object is in the sentence structure, it is always in the future tense. For example:

يحترمُ الناسُ العُلماءَ. people respect scientists

أحسنتُ إحساناً – I did good

جلستُ أمامَ المِنبَرِ. – I sat in front of the pulpit.

If the object comes after prepositions and definitions, it will be in the accusative case [2]. For example:

كتبتُ بالقَلَمِ ، قرأتُ كُتُبَ التاريخِ.I wrote with a pen, read history books.

The exception to be made in the sentence without division must be in the revenue or general agreement. For example:

ما جاءَ أحدٌ إلا سعيدٌ و إلا سعيداً Said did not come, the people came.

If the exception is removed from the sentence, the excluded word is in the general agreement [3]. For example:

ما جاءَ إلا سعيدٌ only Said came, سعيد word in the sentence, because he is the owner of the horse-cut sentence, which in this example comes in the future tense. For example:

ما رأيتُ إلا سعيداً only saw Said, in this sentence سعيدا in the future tense because that word is the object here.

The object can also come in the accusative case if it stands after the preposition. For example:

مرَرْتُ إلا بسَعِدٍ I just passed Said.

The loading will be a object between the parts of speech or a link between two sentences. These include conditional prepositions, interrogative prepositions, prepositional prepositions, prepositional prepositional prepositions, and so on. They fix the last movement of the word in one position, that is, "harden" it.

If the download is a noun, it becomes the owner of the noun phrase. For example:

مَنْ مجتهدٌ؟ who is diligent?.

Or it can be a noun-pridicate. For example:

خيرُ مالِكَ ما أنفَقْتَهُ في سبيلِ المصلحةِ العاملةِ. the best thing for you is to spend on counseling.

Or it can come as a object [4]. For example:

إحترم الذي يطلبُ العلمَ respect what knowledge requires.

Then its variation is local, with the jarr-sharpener, the nasb-tushum, and the raf'-general agreement.

An object whose direct action is directed is called a object. It is usually characterized by a future tense, for example: أكل عمرو تمرا " – "Amr was a date. The noun in the infinitive, which represents the object of the action, is an indirect object, and it is governed by a transitive verb, e.g". The noun in the infinitive, which represents the object of the

action, is an indirect object, and it is governed by a transitive verb, e.g. "Amr met [someone] on his way" – " لقي عمرو رجال في طريقه". Sometimes, when a wish is expressed, the verb requiring a basic, indirect object is dropped, but the noun continues to express the wish in the future tense. At this point it is assumed that there is that necessary verb, for example: سعادة لك" – "I wish you happiness". It was actually supposed to be in سعادة لك أتمنى" views. The play describes "the case of والمفعول فيه وهو الظرفان ظرف الزمان place and time" as follows: و ظرف المكان و كل واحد منهما مبهم و معين. فالزمان ينصب كله نحو : أتيت اليوم وبكرة وذات ليلة . المكان ال ينصب منه إال المبهم نحو : قمت أمامك . وال بد للمحدود من "في" نحو : صليت في المسجد وينصب بعامل مضمر كقولك في يوم الجمعة Maf'ul fihi [5] is two – " جواب من يقول لك منتى سرت؟ cases. Time and place. Each of them can be abstract and obvious. Time is always in the revenue agreement, for example: أتيت اليوم و بكرة وذات ليلة – I came today, I came last night, I came one night". Only the abstracts of the place cases are in the future tense. In the case of a definite place, of course, there are في prepositions, for example: صليت في المسجد" – I prayed in the mosque". Because of the hidden factor, the revenue will be in the future as if "when did you walk? In the answer to the question, "Friday", the word "day" is the same as in the dream contract.

The name in the dream contract, which expresses the time and place of the occurrence of an action, is called in Arabic linguistics المفعول فيه – "cases of place and time". But these cases are not always used in the future tense. Of the place cases, only the abstract, i.e., the words denoting one of the six sides, are used in the infinitive. They are: أمام – front, خلف – back, فوق – top, تحت – bottom, يمين – right, يسار – left. Prepositions, of course, are involved in the expression of definite place cases, for example: إشتريت في السوق – "I bought in the market". Time cases are mainly used in revenue contracts, for example: "أذهب اليوم و غدا و ذات ليلة - "I will go today, tomorrow and one evening". A.G. Belova: "The cases of time are lexically (time) represented by names and forms representing night, day, week, month, year and their number" [6, p. 57], he says.

Mahmud Zamakhshari explains the subject of the object as follows: "The joint object is المفعول معهصنعت وأباك for example: المفعول معه" – وما شأنك وزيدا. وال بد له من فعل أو معناه – وأباك صنعت ما" – "I did nothing with your father", "You have nothing to do with Zayd". "To be such a object, there must be a verb or verb meaning" [7, p. 188].

Abbas Hasan Zamakhshari expands his thoughts a little, that is, the المفعول معه is the name of the dream. It refers to a person or thing that performs an action at the same time as any object or subject. Such a word comes after the preposition "واو – and", which is used in the sense of the preposition مع . This is called "vav" المعية- واو - that is, together "vav". For example: "هذا وطريقك تسير - You walk this way", "والأسرة الأب جلس – "The father sat with his family" [8].

Mahmoud Zamakhshari explains the reason and purpose as follows: وكذلك كل ما كان علة للفعل نحو: جئتك للسمن. المفعول له نحو : ضربته تأديبا له وقعدتعن الحرب جبنا - cause, purpose.

For example: [9] "المفعول له"- ضربته تأديبا له – I hit him to make him polite" or "جبنا الحرب عن قعدت – I sat in battle because of my cowardice. "Any word that indicates a purpose or reason for an action to happen is also called المفعول له. For example: المفعول له- I have come before you to [get] fat (U.6.).

Antoine Dahdah confirms Zamakhshari's views by describing the subject in his work as follows. In particular, the name in the dream contract, which means the purpose or cause of the action, is called in Arabic المفعول له – "cause, purpose", for example: وقف الجند إجالال الأمير- "The soldier stood up out of respect for the Amir" [10]. Such cases can take an article, come with a preposition, and be in the infinitive case. For example: الخير еки للتأديب له = أدبه تأديبا له فعلت ذلك ابتغاء " – I did so for good".

A.G. Belova studied the topic of "cases" in Arabic and came to the following conclusion: "All these categories of cases are distinguished by their meanings. Cases expressed by meaning and function are cases of time and condition. Most of the remaining cases are determined on the basis of the researcher's subjective assessment (attitude)" [11, p. 57].

CONCLUSION

The parts of speech that are called "maf'ul" in Arabic have the following characteristics:

1. Although mufuls are said to be objectary in the general sense, in fact not all of them are objectary. In particular, "المفعول به" means the object, "المفعول فيه" means the place and time, and "المفعول له" means the cause and purpose.

2. "المفعول معه" - the object belongs only to the syntax of the Arabic language and does not occur in Uzbek, Russian or English.

3. The common feature that unites the "maf'uls" is that they are often in a state of uncertainty and agreement.

4. The study of this topic in a diachronic aspect, that is, the comparison of syntax and morphology in the interpretation of Zamakhshari with the description of grammar by modern Arabic linguists, shows that these issues were fully developed in the Zamakhshari period, ie in the XII century.

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3. عباس حسن. النحو الوافي. – مصر.2004. ص.140.

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5. It is called المفعول فيه even if it is not in the dream contract, i.e. the names in the dream contract include المفعول فيه, but not all of them are in the dream contract.

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