

SIMILARITIES AND DIFFERENCES BETWEEN MAF'UL MA'AHU AND MAF'UL BIHI

Isamutdinov Azizbek

Senior Lecturer, Department of Oriental Languages, Oriental University

Annotation. *This article studies the important secondary clause in the syntax of the Arabic language – maf'ul ma'u – theoretically and practically. Maf'ul ma'u is a word form in the accusative case, which, using the letter و (wow), which means “together”, indicates that the action is performed in the company of another thing. The author explains the criteria for distinguishing this grammatical unit from maf'ul bihi by considering three main conditions inherent to it – being an independent clause, coming after “wow”, and expressing the meaning of “together”. The article also analyzes the grammatical rules of the word after “wow”, and the cases of its occurrence in the accusative case or as an equal connective. The author points out the reasons for choosing the maf'ul bihi as the object of research as its syntactic role, its location in verb sentences, the problems of accuracy arising from inactivity in Arabic texts, and its wider scope of application compared to other maf'uls.*

The article is an important scientific source in the field of linguistics for clarifying the distinguishing criteria between maf'ul ma'u and maf'ul bihi, clarifying their role in a sentence, and grammatical analysis.

Keywords: *maf'ul ma'u, maf'ul bihi, accusative case, the letter wow (و), linguistics, Arabic syntax, sentence construction, analysis of conjunctions.*

The second part of the sentence, which is introduced after و – “wow” in the meaning of “together” in the sentence, without intending to introduce it in the function of the word before it, is the second part of the sentence. For example, مشيت و النهر – I walked along the river. Three arguments are presented in this regard. They are as follows:

1) The conditions for the presence of the second part of the sentence in the accusative case are as follows: 1) the noun that comes after “wow” must be a second part of the sentence, that is, the meaning of the sentence must not be distorted even without that part; 2) a sentence must come before “wow”; 3) the “wow” that comes before the second part of the sentence must mean “together”.

2) The ruling of the word after “vov”. There are four rulings for the noun that comes after “vov”. These are: 1) the condition of being in the accusative case; 2) the condition of being in the accusative case with the word before “vov”; 3) it is more correct to be in the accusative case; 4) it is more preferable to be in the accusative case.

3) It is not so correct to be in the accusative case according to the construction of the sentence.

Therefore, it can be determined that the noun that comes in the accusative case is not a maful bihi, but a maful ma'ahu, mainly from the three conditions above. If these conditions are not met, the noun that comes in the accusative case may be a maful bihi or another part of the sentence.

Even though there are five mafuls and that Mahmud Zamakhshari cites maful mutlaq as the first of the mafuls, we cite the following reasons for choosing “maful bihi” as the object of research.:

1) In terms of the scope of use, the verb has a wider scope than the other verbs;

2) In verb sentences, the usual order of parts of speech is the verb, the verb, the verb, and then the other verbs. Therefore, the first verb we encounter in a sentence is the verb;

3) Since the texts in Arabic are written without vowels, the consonance indicators that indicate the consonance of words are not written. This creates confusion in distinguishing whether the word that follows the verb is a verb or a verb. Such confusion is eliminated after the characteristics that distinguish the verb from the verb are determined. This problem is almost non-existent in other verbs;

4) Depending on the transitivity of the verb (i.e., the semantics of the transitive verb), there can be from one to three (this differs from the phenomenon of the formation of parts of speech in the Uzbek language). The presence of one or more than one adverb in a sentence indicates whether the verb is in its meaning or not. This phenomenon is not observed in the remaining adverbs.

5) Before the above problems related to adverbs are resolved, it is illogical to move on to the issue of adverbs that come after it in a sentence.

Reference:

1. الشيخ مصطفى غلاييني جامع الدروس العربية. مصر. 2007. ص. 419.
2. Sirojiddin SOTVOLDIEV. (2024). Lexical-Semantic And Functional Analysis Of Translations From The Arabic Press. Zien Journal of Social Sciences and Humanities, 39, 15–17.
3. Sidiqova Ma'mura, (2024). Analysis of the lexical and terminological meanings of terms related to trade in islamic law. The American Journal of Social Science and Education Innovations, 6(12), 263–267.
4. Muhammadiqbol Boborajabov, (2023). Associative features of phraseologisms in arabic and uzbek. American Journal of Philological Sciences, 3(11), 45–52.