
CONSIDERABLE ASPECTS OF THE ABSOLUTE RULES OF ISHTIGAL AND MAFUL IN ARABIC LANGUAGE

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ABSTRACT

This article is devoted to the work of Sheikh Mustafa Galayaniy “Ishtigal” and “maful mutlak” in Arabic from the point of view of Mustafa al-Galayaniy”, which discusses issues of self-completion (maful mutlak) and ishtigal in Arabic. And also considered the use of the supplement in the nominative or accusative cases, in cases where they are placed in front of verbs. As for self-completion, we are talking about its substitutes, as well as the use of masdars in the role of self-completion.

KEYWORDS: *Masdar, Verb, Self-Completion, Maful, Maful Bihi, Ishtigal.*

INTRODUCTION

One of the most common rules in Arabic grammar for students, or any reader in general, but also plays an important role in clarifying the meaning of a sentence, is the secondary parts of speech that come in the form of a preposition. The very words of the dream are very common in our speech when we talk to each other. However, while the words in the Uzbek grammar always answer the question of who, what, and where, the names in the Arabic grammar do not always answer such questions. This is because in Arabic there are different types of nouns that come in the form of a dream. The topics of “ishtigal” and “maful mutlak” that we are studying are also part of the nouns that come in this form.

Main part

Mustafa ibn Muhammad Salim ibn Muhiddin ibn Mustafa al-Ghalayini, one of the most famous scholars who was born in Beirut in the 19th century and lived in the field of enlightenment, states the following in his book *جامع الدروس العربية*

Ishtigal – is the addition of a rhyme to the verb that returns to the filler when the filler precedes the verb it is demanding. For example, *خالدٌ أكرمته* – I respected Khalid. (Literally: Khalid, I respected him.) In this case, it is better to use the preceding noun in the preposition because it comes at the beginning of the sentence, but it can also be used in the preposition because it is a complement. For example, *خالدًا رأيته* – I saw Khalid. (Literally: I saw Khalid.) It is preferable to cite the noun that precedes the verb in the following five cases:

- 1) If the noun is followed by a verb in the imperative mood, for example, خالداً أكرمه – respect Khalid;
- 2) if the noun is followed by a command negative verb, for example, الكريم لا تهنه – Do not despise the Generous;
- 3) If the name is followed by a prayer, for example, اللهم أمرى يسره – O Allah, make my work easy;
- 4) The name comes after the interrogative pronoun, for example (Sura al-Qamar, 24) [3];
- 5) The answer to the question is, for example, علياً أكرمته – The following sentence was given in response to the words [1: 403].

From this information it is clear that occupation is a factor of the filler itself, that is, it comes before the verb. In other words, the filler comes first. It is known that verbs in Uzbek and verbs in Arabic differ from each other in the usual position of the verb. The filler usually comes after mastering both languages. However, when the usual order changes, the complement may appear at the beginning of the sentence before it is spoken in both languages. In Uzbek, adjectives are used unchanged at the beginning of a sentence, with or without a complement. However, the Arabic language has its peculiarities. In Arabic, a complement usually comes at the beginning of a sentence. However, it does not always agree because it comes at the beginning. The above five points are the places where it is appropriate to quote the word at the beginning of the sentence, as it is in fact a compliment.

The name must be used in the following three conventions:

- 1) If it comes after the word اذا, which means “suddenly”, for example, خرجت فاذا الجو يملؤه الضباب – I came out. When I looked, I saw that it was foggy, that is, I did not know that it was foggy;
- 2) If the following syllable comes after the preceding syllable الواو, for example, جنئت و الفرس يركبه, اخوك – I came riding a horse;
- 3) interrogative, negative and conditional prepositions, prepositional prepositions, “lom” at the beginning of a sentence, ma expressing surprise, rhetorical interrogative preposition كم, followed by prepositions affecting the owner, for example, “زهير هل أكرمته؟” “Did you respect Zuhayr?”. In this case, the name is “mubtado”, meaning the owner of the noun phrase. This is because the verb that follows these downloads does not affect the noun that precedes the downloads [1: 405].

Apart from Mustafa al-Ghailani, other scholars, such as In Malik and Ibn Aqeel, have also provided valuable information on the principle of occupation. There is no contradiction between the views of Mustafa al-Ghalaini and the views of Ibn Malik [2: 99] and Ibn Aqeel [2: 99], but the views of each of them support each other.

Mustafa ibn Muhammad Salim ibn Muhiddin ibn Mustafa al-Ghalayini, in his book Jami Aldrws العربية جامع الدروس العربية expresses his views on this subject and divides the subject into the following groups:

- 1) indefinite and definite masdar (mubham and mukhtas); 2) stable and unstable masdars; 3) the deputy chief; 4) the absolute factor of forgiveness; 5) maful mutlak of forgiveness; 6) a substitute masdar in place of his verb.

In the first of these chapters, that is, in the chapter on indefinite and definite masdar (mubham and mukhtas), he divides the masdars that come in the absolute function of maf'ul into two: 1) mubham masdar; 2) mukhtas masdar [1: 411].

When the meaning of the masdar in the absolute function of the maf'ul is equal to the meaning of the verb in the sentence, such a masdar is called a mubham masdar. The infinitive is used only to emphasize an action understood from a verb. For example:

قمت قياماً – I got up (emphasis added).

ضربت اللصَّ ضرباً – I hit the thief (obviously).

The verb is dropped in the pronunciation, and the masdar mutlak function of the maf'ul can replace it. For example

The verb is dropped in the pronunciation, and the masdar mutak function of the maf'ul can replace it. Masalan:

سمعاً و طاعةً – I hear and I obey.

It is not possible to cite the infinitive and the plural in place of the omitted verb.

A masdar is a masdar who expresses the type and number of an action more than his verb. For example:

سرت سير العقلاء – I walked like a wise man.

ضربت اللصَّ ضربتين – I hit the thief twice [1: 411].

In the second chapter, the masdar mutlak function of maf'ul, is divided into stable and unstable masdar. Accordingly, a masdar that can be used as a part of speech is called an unstable masdar. A masdar that comes only in the absolute function of a maf'ul is called a stable masdar. Such masdars do not come in any other position in the speech. For example, masdars such as سبحان، حذاريك، حنانيك، سعديك، لبك، معاذ، appear only in the absolute function of the affirmative [1: 412].

In the third chapter, the words that come in place of the masdar are explained and divided into twelve parts. These are:

- 1) A horse formed in the name of an action. For example, كلمتك كلاماً، سلمت سلاماً
- 2) he quality that defines the maf'ul mutlak can come from it. For example, سرت أحسن السير
- 3) The perfect maf'ul mutlak can come in handy. For example, اجتهدت اجتهاداً لم يجتهده غيري
- 4) May be synonymous. For example, شنئت الكسلان بغضاً
- 5) The name of the action, which has the same basis in the construction, may replace it. For example, والله أنبتكم من الارض نباتاً (نوح: 17)
- 6) A word indicating the type of action may replace it. For example, رجع القهقري
- 7) A number that determines how many times an action has been performed can be an absolute place. For example, أنذرتك ثلاثاً

- 8) A weapon that is a means to an end can be used as an absolute weapon. For example, ضربت اللصَّ سوطاً
- 9) ما أكرمت خالداً؟، أيَّ عيشٍ questionnaire downloads can be an absolute must. For example, تعيش؟
- 10) ما تجلس، conditional loads may be in place of the preferred absolute. For example, أجلس، مهما تقف أوقف، أيَّ سيرٍ تسر أسر
- 11) فلا تميلوا، perfectionist أيُّ the words may replace the maf'ul mutlak. For example، كَلَّ الميَل(النساء:129)، سعيت بعض السعي، اجتهدت أيَّ اجتهداً
- 12) In the absolute function of the maf'ul, the adjective denoting the masdar may come in the maf'ul mutlak. For example، قلت ذلك القول.

CONCLUSION

From the above information, it can be concluded that the maf'ul in its absolute function is usually represented by masdars. However, when it comes to the deputies of the maf'ul mutlak, it is not masdar, but a noun formed in the name of action, a pronoun, كَلَّ وبعضُ and أيُّ words denoting perfection, مهما، ما و أيُّ conditional prepositions, ما و أيُّ interrogative loads, a word indicating the type of action, and the affirmative absolute returning diamond may appear.

In the past tense, the word can be read in the preposition because it is a complement to the preposition, and it can be read in the preposition because it comes at the beginning of the sentence.

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