



GRAMMATICAL FEATURES OF MAF'UL FIYH IN ARABIC LANGUAGE

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ABOUT ARTICLE

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Abstract: In this article, the morphological and syntactic features of maf'ul fiyh, the division of maf'ul fiyh into types are analyzed in the work "Jami'u-d-durusi-l-'arabiyyati" by Mustafa G'alayyni.

INTRODUCTION

Maf'ul fiyhi and it is also called adverb. It is a noun in the accusative case with the addition of "في" to indicate the time or place of an action. If it is not possible to put the prefix "في" in front of it, then it is not an object noun, but a noun in a different function under the influence of some factor in the sentence. A noun can be the subject or part of a participle. For example, *يومنا يوم سعيد* - Our day is a happy day. A verb can be the possessor of a participle. For example, *جاء يوم الجمعة* - Friday came. Or it could be maful bihi. For example, *لا تدع اثاما شبابك* - Don't waste your youth. It can also be used in other tasks.

An envelope is something that is a container for something. Containers are said to be adverbs. Time and space are also said to be adverbs. Time and space are also considered as a container for the event that takes place in it, that is, the action takes place in that time and space. [1].

Ibn Malik's thoughts [2] support the above thoughts. However, Ibn Aqeel in the matter of putting the suffix "في", i.e. *سرت في يوم الجمعة* - I walked on Friday; *جلست في الدار* - I sat in the yard; He says that there is a difference in calling the parts of speech with the preposition "في" with the term "adverb" [2].

Mustafa Ghalayyni divides adverbs into adverbs of space and time and gives the following:

"Tense" refers to the time when the action took place. For example, *سافرت ليلاً* I traveled at night.

"Zarfu Makon" means the place where the action took place. For example, *وقفت تحت علم العلم* - knowledge.

An adverb is ambiguous or limited regardless of whether it expresses place or time. It is also called limited, i.e., limited (temporary and specific) or fully variable and non-fully variable. There are eight arguments in this regard:

1) A) Ambiguous and limited adverb. Of the adverbs denoting time, the adverb indicates an unspecified time. For example, **زمن، وقت، حين، امد، ابد** time, period, term, time. Limited, that is, limited, represents a clearly defined time. For example, **ساعة، يوم، اسبوع، شهر، سنة** - hour, day, night, week, month, year. Names of months, seasons, and days of the week are also limited adverbs. When an ambiguous adverb becomes an object of a finite dice, it also becomes a finite one. For example, **زمن الربيع، وقت الصيف** spring time, summer time.

B) Of the adverbs denoting the place, the most important, that is, it means a place that is not clearly defined, whose shape and scope are not limited. These include the six sides, i.e. front, back, right, left, top and bottom sides, as well as words for distance, i.e. mil (equal to one-third of a farsakh or 1920 m), farsakh (equal to 2250 m), barid (a measure of length 12 example is mile), kasaba (3.55 m), kilometer. Adverbs denoting place have a definite boundary, such as yard, school, mosque, country. Also, the names of countries, villages, mountains, rivers, and seas also belong to this type.

2) Fully inflected and indefinable adverb.

A complete adverb is an adverb that occurs in a function other than an adverb in a sentence. Examples of this are words such as month, day, and year. These words can also be used as part of a sentence. For example, **سرت يوماً او شهراً او سنةً او ليلاً** I walked one day, one month, one year, one night. It is an adverb. **السنة اثنا عشر شهراً** - There are twelve months in a year. **الشهر ثلاثون يوماً** - A month is thirty days. **سرتي** - The night is long. **انتظرت ساعة لقائك** - The next day made me happy. I waited for the hour of your meeting. **يوم الجمعة يوم مبارك** - Friday is a blessed day, and in the examples above, the above words are used as other parts of the sentence.

There are two types of infinitive adverbs. The first type is always used as an adverb and always comes in the accusative case. These are **ذات ليلة، ذا صباح، اني، اذا، ايان، عند، متى، اين، هنا، ثم، حيث، الان** and among them there are also complex ones such as **صباح مساء، ليل ليل**

The second type comes in accusative case or accusative case with the prepositions **من، الي، حتي، مذ، منذ**. These are **الان، حيث، الان، عند، متى، اين، هنا، ثم، حيث، الان** before, after, above, under, in the presence of, in the presence of, in front of, when, where, here, there, words like in place, now.

The words **قبل** and **بعد** come from prepositions only in accusative agreement with **من**. The words **فوق** and **تحت** come with the prepositions **لدي** and **لدى**, and the words **عند** with **من**, and the word **متى** with the prepositions **الي** and **من** with **حيث** can come with **حيث** in the accusative form. And **الان** comes in accusative agreement with **منذ، مذ، الي، من**.

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3) Arrival of the envelope in the receipt agreement. An adverb of time, regardless of whether it is ambiguous or limited, is in the absolute accusative as long as it takes the preposition **في**. For example, **سرت حيناً** I walked a little bit. **سافرت ليلاً** I traveled at night. If it cannot accept the meaning of **في**, then it can be a word that functions as another part of the sentence depending on its place in the sentence. Only two of the adverbs of place can appear in the accusative. These are: A) an adverb that embodies the meaning of the preposition **في**. For example, **وقفت امام المنبر** - I stopped in front of the pulpit. **سرت فرسخاً** - I walked farsah. If **في** does not imply the meaning of the predicate. In that case, this word will be a word in another function of the sentence. B) regardless of whether the adverb is ambiguous or limited, if it is made from a verb that acts as part of the sentence, it can also appear in the accusative

case. For example, I sat in the assembly of the righteous. **جلست مجلس أهل الفضل** - I followed the path of the wise. **ذهبت مذهب نوى العقل** - If the participle of the sentence is not made from a verb, then it must be in the accusative agreement with the preposition. For example, **اقتمت في مجلسك** - I stood in your meeting or **اقتمت في مجلسك** - I walked in your school. However, **هذا الامر من ان الثري هذا الامر مناظر الثريا** - this case is very far, that is, sentences with the meaning of a case with a long probability are not comparable to them. A finite adverb that is not formed from a verb cannot come in the accusative. Maybe they should come in the accusative case with the preposition. Such words can appear only after the words **دخول، نزل،** **دخل، نزل،** - to enter, to descend and to live. For example, **دخلت المدينة** - I entered the city, **نزلت البلد** - I went down to the country, **سكنت الشام** - as if I lived in Damascus. Some grammarians say that it is an adverb. Researchers say that intransitive verbs are used like transitive verbs, not because they are adverbs, but because the preposition is omitted. This happens only after some verbs. For example, you cannot say **نمت الدار** nmt al-dara - I slept at home or **صليت المسجد** - I prayed in the mosque.

4) Factor of adverb. The factor that causes the adverb to appear in the accusative case in a sentence is the verb or the formatives of the verb. A factor can be introduced or omitted in a sentence. For example, **جلست امام المنبر** - I sat in front of the pulpit. **كم سرت؟** - how long did you walk? **ساعتين** which is said in response to a question, is like an adverb in two hours.

5) Adverb linking word. Any word that comes in the conjugation is linked to a verb or a formative of the verb. The word to which the adverb is connected can be included in the sentence or omitted. Omission of the adverbial word is necessary in three different cases. These are: a) if they consist of words such as "to be", "to exist", "to exist", "to stand", then these words must be omitted because their meaning is clearly known. For example, **العصفور فوق الغصن** - The sparrow is (standing) on the branch. **الجنة تحت اقدام الامحت** - Paradise is under the feet of mothers. Or the adverb must be dropped even if it is used to define a word. For example, **برجل عند المدرسة** - I passed in front of someone at school. And even if the adverb comes as a case in relation to a word, the factor is left out. Or even if the adverbial noun is a sila of the **الخبر اليقين**, i.e., a determining clause, the factor is left out. However, in this case, the omitted element is considered a verb, that is, it is considered a verb sentence because it is a subordinate clause.

b) Substitute of an adverb. Depending on the adverb, it can be replaced by one of the following six things: words that express all or part of the meaning that an adverb expresses. For example: **مشيت كل النهار** - I walked all day. **مشيت كل الفرسخ** - I walked a whole farsakh.

The quality of the envelope. For example: **وقفت طويلا من الوقت** - I stood for a long time. **جلست شرقي الدار** - I sat on the eastern side of the yard.

1) Demonstrative pronoun. **مشيت هذا اليوم مشياً متعباً** - I walked so much that I tired (a person) this day. **انتبذت تلك الناحية** - I turned away in that direction.

2) The number that comes before counting. **سافرت ثلاثين يوماً** I traveled for three days. **سرت اربعين فرسخاً** I walked forty farsakhs.

3) An infinitive containing the meaning of an adverb. In this case, the adverb must be the object of the infinitive. In such a case, the adverb that is becoming muzof is dropped and the infinitive that is becoming muzof ilayhi comes in its place. For example: **سافرت وقت طلوع الشمس** - I traveled at sunrise. This situation occurs more often with adverbs of time. The condition is that the adverb must specify time or amount. The following sentence is an example of determining time: **قدمت قدام الركب** - I arrived

when the caravan arrived. **جنتك صلاة العصر** I came to you at the time of Asr prayer. The following sentence is an example of determining the quantity: **انتظرتك كتابةً صفحتين** - I waited so long for you to write two pages (during the time it takes to write). Or **قراءة ثلاث صفحات** - I waited so long to read three pages. **نمت دهاباكنمت ذهابك الى دارك و رجوعك منها** - I slept as long as it took me to go home and come back from there. **نزل المطر ركعتين من الصلاة** - It rained before two rakat prayers were performed. **اقمت** - I stayed in the country until the guest returned. Sometimes it is also found in adverbs of place. For example: **جلست قريبك** - I sat next to you. **ذهبت نحو المسجد** - I went to the mosque.

6) Some words embody the meaning of the suffix **فى**, which is also used in the accusative case, like adverbs expressing time. For example: **أحقاً أنك ذاهب** - is it true that you are going? Is this true? **أفى حق**? - are you going? Will be in the form[4].

The following can be concluded from the given information:

The adverbial pronoun is not in the accusative case according to the adverbial, but in the demonstrative case with the preposition **“فى”**. For example, **يوم الخميس صمت فيه** - I fasted on Thursday. it is not called **شئ**. If it does not mean **“فى”** subjunctive. for example **إذا جاء الخميس صمته** - If Thursday comes, I will fast that day. The following words of the poet are an example of this rule: **و يوم شهدناه سليماً و عامراً** - One day we witnessed Sulaym and Amir. In this sentence as well, the preposition **“فى”**, which should return to the adverb indicating time, is left out, and the pronoun is presented as a passive participle. This sentence actually reads: **و يوم شهدنا فيه عامراً و سليماً**

7) Modal and non-modifiable adverb. Almost all of the adverbs, with the exception of a few, are transitive adverbs. There are few intransitive adverbs, some of them are adverbs of time and some of them are adverbs of space.

Invariant adverbs denoting time are: **إذا، متى، ايان، اذ، امس، الان، مذ، منذ، قط، عوض، بينا، بينما، ريث، ريثما، كيف، كيفما، لما**

There are also complex intransitive adverbs of time: **كل صباح، كل صباح مساءً، ليل ليل، نهار نهار، يوم يوم** these **كل صباح، كل مساءً، كل نهار، كل يوم** which mean.

Indefinite adverbs denoting place are: **حيث، هنا، ثم، اين**

Words denoting six sides broken from the literal form of isofa also belong to adverbs denoting non-variable space.

Indefinite adverbs that denote both time and space are: **أنى، لدى، لدن**

In some cases, **قبل، بعد** the words are included in the group of invariant adverbs denoting time and space. In conclusion, it can be said that in Arabic Nahvi books and books in Russian and Uzbek languages, "pronouns" are covered in formal, expressive and substantive aspects. Learning about the valence of verbs is observed in only one of the adverbs, "verb case", that is, "complementary". However, it has been found that Arab researchers have countered some of the views presented in most of the Nahw books to this day. However, adverbs have been studied completely based on valency as word and sentence expanders, and their positions in this regard have not been revealed;

The concept of "maf'ul fiyhi" in the Arabic dialect is presented in many Russian and Uzbek language works with the concept of "place-time". However, it is not said that there is a difference between the concept of "place-time" in Uzbek or Russian and the concept of "maf'ul fiyhi" in Arabic, the border between them is not defined.

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