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Similarities and Differences Between the Terminal and The Terminal Absolute

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Abstract: This article focuses on the analysis of two important syntactic components in Arabic grammar — maf'ul bihi (direct object) and maf'ul mutlaq (absolute object). It begins by explaining the lexical and terminological definitions of both types, their syntactic roles in a sentence, and their function in enhancing meaning. Maf'ul bihi refers to the noun that directly receives the action of the verb, acting as its immediate object. In contrast, maf'ul mutlaq is derived from the same root as the verb and serves to emphasize, explain, or quantify the action itself. The article outlines their similarities, such as both appearing in the accusative case (nasb), having a direct grammatical link to the verb, and contributing to the clarity of the sentence. However, key differences are also thoroughly discussed: maf'ul bihi typically refers to an external object, while maf'ul mutlaq is often a verbal noun (masdar) derived from the verb itself. The article includes examples of both usages, highlights their practical roles in communication, and provides guidance for language learners and educators on how to approach them in teaching and translation. Written in an analytical style, the article serves as a valuable resource for Arabic language learners, translators, and linguists, offering both theoretical insights and practical knowledge necessary for deep syntactic understanding and interpretation of Arabic texts.

Keywords: maf'ul bihi, maf'ul mutlaq, Arabic grammar, genitive case, syntax, masdar, Arabic complement, syntactic analysis, teaching Arabic.

Introduction: The fact that the maf'ul bihi is called the

impersonal complement in many books has led to some incomprehensible situations. For example, N.Ibrohimov and M.Yusupov gave the maf'ul bihi the term impersonal compliment. However, they also mentioned that there are verbs that control two words in the accusative case after themselves, the first of which is impersonal, and the second is an impersonal complement, and they gave the following sentence as an example: أعطى محمداً كتاباً – Give Muhammad a book. (mz) .

M.Nosirova also cited the term maf'ul bihi as an indirect complement.

V.N.Yushmanov, explaining this issue in more detail, says: "The accusative case indicates the transfer of the action to a close object, that is, it is the direct complement of a transitive verb. For example: خذ قلماً – Take the pen.

Then it indicates the transfer of the action to a distant object, that is, it is the complement in the sense of the accusative case of departure. For example: أعطني قلماً – Give me a pen".

B.M.Grande also brings the present participle under the subject of accusative case, stating that the object to which the action is directly transferred is usually expressed by accusative case, giving the example of لقي رجلاً – He met a man.

To clarify the above opinions of the Uzbek and Russian Arab scholars, let us get acquainted with the definitions of the maf'ul bihi and the remaining maf'uls and some of his thoughts on this subject by one of the modern Arab grammarians, Mustafa Ghalayyini: "The word maf'ul bihi means whatever the action of the performer takes place on, regardless of whether the action is participial or not. For this reason, the form of the verb is in a clear ratio. For example: برئت القلم – I sharpened the pen; ما برئت القلم – I did not sharpen the pen.

If the verb requires more than one maf'ul bihi in a sentence, the maf'ul bihi comes one after the other. For example:

أعطيت الفقير درهماً – I gave a dirham to a poor man.

ظننت الأمر واقعاً – I thought that it was over (happened).

أعلمت سعيداً الأمر جلياً – I told Said that the matter is clear".

As can be seen from the last information, a verb can form a compound verb in a sentence. In such cases, one of the compound verbs corresponds to a modal complement in the Uzbek language. Therefore, it is more appropriate to call a compound verb a "complement" rather than calling it a modal complement. However, if we approach the issue more deeply, it is not enough to simply consider the maful

bihi as a "complementary". Because it is clear from the last example that the process of translating examples of the rules of the maful bihi into the Uzbek language shows that the issue is even broader.

In order to clearly illustrate the characteristics of the maful bihi, we consider it appropriate to bring out the aspects of the other mafuls that are similar to it and that can be confused with it, and to highlight the aspects that serve to show the subtle differences between them.

– The second of the mafuls is the maful mutlaq. The similar aspects of the maful mutlaq to the maful bihi:

– The maful mutlaq also comes in the form of a derivation, like the maful bihi;

– Since it is a secondary part, it comes after the main parts.

However, the maful mutlaq is distinguished by the following specific features:

– The infinitive of a verb (the name of the action) can sometimes be used in a sentence to strengthen the meaning conveyed by this verb. The infinitive in this function is called the "absolute infinitive" and comes at the end of the sentence in an indefinite manner. For example: ضربوا اللصَّ ضرباً – They hit the thief hard. (Therefore, the absolute infinitive is expressed by the infinitive. In the infinitive, this condition is not made)

– The absolute infinitive can be followed by a corresponding determiner. This determiner, of course, is fully consistent with the infinitive. For example: ضحك الطالب ضحكاً شديداً – The student laughed hard. (Although it is similar to the infinitive in this respect, the fact that the absolute infinitive is expressed by the infinitive is its first distinguishing feature, while the fact that the verb is not required to be transitive for the absolute infinitive is its second distinguishing feature).

– Sometimes the infinitive can come with its unadjusted determiner. For example: تروذني تروذاً غريباً – He drove me away like a stranger. (The transitive verb can also have an unadjusted determiner, but the transitive verb in the sentence above belongs to the class of verbs that require a single transitive verb. For this reason, we cannot translate the second word in the accusative case as the transitive verb of this verb).

The verb can be dropped in pronunciation and replaced by an infinitive in the absolute position. For example:

سمعاً وطاعةً – I hear and I obey.

In pronunciation, the infinitive that comes in place of the omitted verb cannot be used in the dual and plural.

The same situation occurs in the Maful bih. In Arabic grammar books, these rules are given under the names "ig'ra" and "tahzir".

Tahzir is the omission of verbs meaning warning and its result is that the noun comes in the accusative case. In this case, the omitted verbs can mean "be careful", "stay away", "keep", or "preserve". Also, the warning can be expressed with words like "اياك", that is, "preserve". For example, اياك والكذب - avoid lying. In this sentence, the noun comes in the accusative case because one of the verbs above is omitted.

M. Ghalayyini also mentions that in a sentence that expresses a warning, the thing being threatened or the name of the person being warned may be omitted.

The issue of "igra" is also studied in the context of the maf'ul bihi.

Igra is the occurrence of a noun in the accusative case as a result of the omission of verbs that express an incitement to do something. In this case, verbs such as "do", "demand", and "save" are also omitted. For example, الجتهاد – act hard.

When the information related to both rules mentioned above is compared and studied, it becomes clear that the noun in the accusative case mentioned in the maf'ul absolute only expresses an action, and the meaning of the sentence is derived by saying that action in the imperative mood or the present-future tense. In the rules of Igra and Tahzir, the noun in the accusative case does not always express the action, and the meaning of the sentence does not come out precisely by expressing itself in the imperative mood or the present-future tense.

Below, we will consider the aspects of the absolute imperative that should be avoided from being misunderstood as the absolute imperative.

These are:

- 1) A noun formed from the name of an action. For example, كلمتك كلاماً، سلمت سلاماً
- 2) An action noun with the same base in its formation can take its place. For example, والله أنيتكم من الرض نباتاً (Noah: 17)
- 3) The weapon used in the execution of the action can take the place of the absolute imperative. For example, ذربت اللصّ صوطاً
- 4) A demonstrative pronoun that refers to the infinitive that comes in the function of the absolute imperative can take the place of the absolute imperative. For example, قلت دلل قول

In the above examples, the words that come in place of the absolute perfective are in the noun category, so there is a high probability that they will be understood as the absolute perfective. Therefore, it is necessary to take into account that such substitutes also come in place of the absolute perfect. In this case, it is

necessary to know how many of the transitive verbs in the sentence belong to the category of verbs that require the presence of the absolute perfective.

The definite article and the definite article are two important elements of the Arabic syntax, which play a special role in clarifying and strengthening the content of the action in the structure of the sentence. This article analyzes in depth the lexical and terminological meanings, the function of the sentence, as well as the similarities and differences of these two grammatical units. Both definite articles are similar in that they are in the genitive case, are directly related to the verb, and have the function of completing the meaning of the sentence. However, their main difference is that the definite article is the direct object of the verb, while the definite article expresses or strengthens the action itself.

Based on the analysis, it can be said that although these two concepts are grammatically related, their functional orientation is different. The definite article is the verb's "what?" or "who?", while the absolute imperative is more of a verb-defining aspect, such as "how?" or "how much?" For Arabic learners, understanding the difference between these two concepts is important for correct sentence construction and translation. Therefore, studying this topic in depth is one of the important steps in mastering Arabic syntax.

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