

GRAMMATICAL CONTEXTS OF MAF'UL LAHU USAGE IN SENTENCE CONSTRUCTION

Isamutdinov Azizbek

Senior Lecturer, Department of Oriental Languages,

Oriental University

Annotation: This thesis analyzes in detail one of the important syntactic units in Arabic linguistics – maf'ul lahu (i.e. maf'ul li-ajlihi). First, it is compared with maf'ul bihi in terms of its similarity – being presented in the accusative case (possessive case). However, the author deeply analyzes the fundamental differences between maf'ul lahu and maf'ul bihi and reveals the criteria for distinguishing them.

The thesis, based on the explanations of the famous grammarian Mustafa Ghalayyini, discusses the definition of maf'ul lahu, its meaning, and its formal features. In particular, it is emphasized that maf'ul lahu is a passive infinitive indicating the cause of action, and it must be in common with the action being performed in terms of possessiveness and tense..

Key words: maf'ul lahu, maf'ul li-ajlihi, sintaxis, accusative case, cause of action, infinitive and verb, possessive and tense combination, arabic grammar, nahw science.

The similarity of maf'ul lahu to maf'ul bihi is that it occurs in the accusative case. However, if we look at the definition given to it, many aspects that can distinguish it from maf'ul bihi become clear. Mustafa Ghalayyini extensively comments on maf'ul lahu and states the following: المفعول له – this is also called المفعول لاجله and المفعول من جله, which is the action noun of a verb that is used to express the cause of action and is possessive and temporally common with the action, and expresses internal feelings (infinitive) such as اغتربت رغبة في العلم – I traveled to foreign lands because I was interested in knowledge. In this case, the word رغبة – “desire” is the infinitive (action noun) of the verb that denotes the inner feelings (the infinitive of the soul) that indicate the reason for being in exile. Because the reason for being in exile is the desire for knowledge, in this sentence, the action and the word “desire” that is the reason for this action are the same intense and possessor, that is, the speaker.

The word “mental infinitive” refers to the infinitive of a verb that is based on internal feelings, such as “to glorify, to humiliate, to fear, to dare, to be shy, to have compassion, to know, to not know, etc”. This also includes external feelings, such as “to read, to write, to sit, to stand, to stop, to walk, to sleep, to wake up, etc”.

Therefore, there are five conditions for a maf'ul lahu to be in the accusative case. If any of these conditions is not present, it cannot be presented in the accusative case.

The conditions are as follows:

1) It must be an infinitive (noun). If a maf'ul lahu is not expressed by an infinitive, then it cannot be presented in the accusative case, for example: و الارضَ وضعها للانام الرحمن:10.

2) The infinitive (noun) must be mental. If the maf'ul lahu is not expressed by a conditional infinitive, it will not be in the accusative case, for example, جئ للقراءة.

3-4) The infinitive must be in common with the action and the possessive in terms of tense, that is, the tense of the action and the infinitive and their possessive must be the same. If these aspects of the infinitive and the action are not the same, then the infinitive, which is the function of the infinitive, cannot be presented in the accusative case, for example, صافرت للعلم – I traveled to learn. In this case, the verb “travel” is an action that occurs in the past tense, and “learn” is an action that occurs in the future tense. أحببتك لتعظيمك العلم – I also loved you because you glorified knowledge. In this case, the possessor of the verb “love” is the first person, that is, the speaker, and the possessor of “glorify” is the second person, that is, the listener. The meaning of saying that the tense must be the same is that the action must occur in a part of the tense of the action that the infinitive denotes, for example, جئت حباً للعلم – I came because I loved knowledge; or the beginning of the action must coincide with the end of the tense indicated by the infinitive, for example, امسكته خوفاً من فراره – I caught him for fear of him escaping, or the opposite should be true, that is, the end of the action must coincide with the end of the tense indicated by the infinitive, for example ادبته إسلاً له – I disciplined him to correct his behavior.

5) This infinitive must be the cause of the action and answer the question why?, for example: جئت رغبةً في العلم – I came because I wanted to learn.

If none of these conditions are met, the infinitive must be conjugated with one of the prepositions indicating the cause, for example, جئت للكتابة – I came to write¹.

The conditions listed above are the main signs that a word in the accusative case is a maf'ul lahu.

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¹ الشيخ مصطفى غلاييني جامع الدروس العربية. مصر. 2007. ص. 419.

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