

# Syntactic And Semantic Analysis Of Constraints, States And Absolute Masdars

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**Abstract:** Masdar can come up with different functions in a sentence and be similar in size and morphological performance in the syntax. In this case, it is necessary to have a clear understanding of the features and terms of use of the masdar and those parts of the sentence in order to correctly identify and translate the studied parts of the sentence. Masdar can come in the functions of the head or the secondary parts of the sentence. In the analyzed sentence, it is represented by a mask, and it is not difficult to distinguish that part of the cross. Because they are rulers in a sentence, their syntactic role and their semantic meaning are clearly expressed in the sentence. As for the secondary parts, however, they are morphologically similar, although they come with syntactic and semantically different functions if expressed in masks. Therefore, in identifying the secondary parts of a sentence, we must pay attention to the semantic and syntactic aspects of the main parts of the sentence and the secondary ones.

**Index Terms:** case, culture, compatible combinations, customs, detector, filler, jad, jar, masdar, religion.

## 1 INTRODUCTION

It consists of a set of words or some (some) of grammatically formed, intonational completeness, expressing relative conclusions. The concept of slices applies to sentences containing more than one word. It is not possible to speak of parts of a sentence in a single word. Because the parts of the sentence are part of the syntactic integrity that results from the interconnectedness of the words in the sentence. Sections are a syntactic category that arises in a sentence based on the various related vocabulary links and expresses the relationship between the constituent elements of the sentence. The material of the snippets is the word. Words can act as a part of a sentence only when they are syntactically interconnected with each other. Syntactic communication is the main characteristic feature of the phrase. Sections of speech are divided into two parts according to their functions in sentence construction: the main parts and the secondary ones. The main parts play an important role in the organization of the sentence. They are the core of the sentence. The predicate required for the speech is usually expressed using head lice. The main parts are made up of cross sections. In addition to the headings, other sections may also be involved in the matter. But they do not play a major role in the organization of the sentence. Therefore, they are referred to as secondary parts of the sentence. The second part of the speech is used to identify the main parts, to clarify their meaning, and to fill the void. Second-order parts, according to their functions, are of three types: filler, case, detector. Each second section has its own lexical-semantic and grammatical features. Second-order pieces have sentences and live with it, in relation to the cross section. They have and identify the cross section, and one secondary unit may identify the other. But even then, it has a later defined secondary branch or is subject to cross-section. For example:

The guy sat in the bed of the tea house on the left. In our example, they have identified one of the second pieces, one on the left and the third on the teahouse. This is the next second piece, which is connected to the bedside section. This means that secondary units are directly or indirectly related to the main components. As for the Arabic language, there is no such thing as 'secondary parts' in the language. The second parts of the sentence are "additions" in the sentence that only serve to expand the sentence. In the Uzbek language the second level is studied on the subject of "parts of speech", while the Arabic is covered by various grammatical topics. For example, the detector is studied within the section entitled "Syntax Syntax in the section called "Compound-Complex Compounds", while the complementary and case-based sources in Arabic Grammar are referred to as "alphabetic, namely, the names that are in the yield." As you can see, the complement and status in the Arabic language is described in terms of compromises. There are also other secondary units in this language that are identifiable, complementary, and in addition, that are not found in other languages. One of these pieces is the "Restriction" topic, which we will explore below. As is known, horses are in six languages in Uzbek and Russian. These are the beginnings, receipts, targets, departures, times, and outputs. In Arabic, however, words that fall into the category of nouns, in contrast to these, are grouped into three consonants. The arrangement of words is inextricably linked to their role in the sentence. These arrangements are as follows: General agreement - رفع used only to represent and possess the cross section. Possessive case - جرّ is used after the auxiliaries and to represent an unmatched identifier. Intelligible - نصب used to describe object and modifier, and in

all cases where head and arrow agreement are not used. The "limiting" grammatical category we are trying to explore is also one of the names that are in the line of receipts. For this reason, let us first briefly explain this agreement. The "prose state" of the Arabic names, that is, from the perspectives of Uzbek and Russian linguists, as described earlier, "yield" was studied by Arab linguists in great detail, and their works contain extensive information on this. In particular, the well-known linguist Mahmud Zamakhshari gave the following information about this agreement in his book "Al-unmuzaj fi n-nahv": Names in the form of "consensus" are of two types. These are: 1) Original (pronouns); 2) Similar to the original (literally: Mahmud is good in behavior). The restriction is used when a section of a sentence is of comparative or superficial

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quality. For example: He's younger than me – هو أصغر مني سنًا – Now let's look at the original Arabic sources to find out how Arab linguists describe this category. Al-unmuzaj fi n-nahw states the theme of restriction: "Limitation is the absence of a whole sentence (that is, it serves to clarify and limit the meaning of the sentence) and the yield is in agreement. In Ibn Hisham's book Qatrun-nado and Ballus-sado, the following comments are made on the subject: "Constraint is: name, second-order, word-indefinable, irreplaceable word, word that defines ambiguousness. Another famous Arabic linguist, Hifni Nosif, in his book Ad-durusunnahwiyy: أسماء الكيل والوزن والعدد وحيضاح المساحة ونحوها كلها الفاظ مبهمة لأنك إذا قلت: اشتريت قنطارًا وسكت لا يفهم السامع عين المراد من القنطار بحيث لا يعلم هل اشتريت قنطارًا سكرًا أو صابونًا أو غير ذلك. "All weights, weights, numbers, distances are vague words. If you say, "I bought a piece of blood," the listener will not understand why you bought something, that is, whether it's sugar, soap or anything else. If you say: I bought a piece of sugar, the word "sugar" is a sign, that is, a restriction, and it is uncertain when it comes to revenue." Limitations such as weight, weight, distance can also be expressed by the word itself, in the case of isolation brochure or by the preposition's "min", "bi". For example: I bought a bucket of honey. - اشتريت رطلًا من عسل. I bought a bucket of dates (persimmon). - اشتريت رطلًا من تمر. Arab linguists also say that the number is from 11 to 99, and that it is a limitation. The views of Uzbek and Russian Arabs on restraint are not different from those of Arab linguists. In particular, the Russian Arab archaeologist BM Grande cites the following: For example: 11 people - أحد وثلاثون ناقه - 30 camels - اشتريت رطلًا من عسل و مائة رطلًا من دقيق. Let us give more details to the numbers. Count is two types. One is a compound, ie a combination of numeric and non-compliant determinants, and the other is a numerical, non-compliant determinant, and the other is a quasi-constraint, that is, always an indefinite, syntactic unit of unity and revenue. The part that is permissible is counted in two. The first is permissible in the plural, and the second is in contradiction with the word. The plural word includes the number of repayment numbers from 3 to 9, for example: 3 people and 4 women - ثلاثون رجلًا و أربعون امرأة. The number of offset words in a word is 100 or more, for example: 100 people and 1000 dirham. As we have seen, the number of Muzakkar names varies from 3 to 9 with - ta, without - ات. Count the exact name Muannas from 3 to 9. The numbers that are limited to the number are the numbers from 11 to 99. They are divided into complex and organized fragments. The compound contains numbers from 11 to 19, for example: eleven people. Compatible combinations contain numbers from 21 to 100, for example: twenty-one servants came to me and twenty-one maidens. In tens 20 to 90, muzakkar and manners are used equally, e.g.: twenty people and ninety women, because, decimal numbers do not have two types, such as unit numbers. But from the top ten, more precisely, it is the number one restriction after the top ten to ninety. The "low" interrogation also requires that a restraining word be followed. After the "low" interrogation, the unit stands for revenue generation. For example: how many books have you read? The data presented above show that "restriction" is a grammatical category specific to the Arabic language, which is used to determine the cross-section of

units of weight, volume, distance, and the number. The word restraint is often inaccurate and comes with revenue. One of the most commonly used agreements in Arabic is the revenue agreement, which, as we have stated above, is divided into two, namely, the original and the original. The names in the original revenue agreement include the Mafools, and the Muful, the absolute Masjid, also belong to the group of names in the original revenue, which Arabic linguists describe: المفعول المطلق و هو المصدر غالبي نحو: ضربت ضربًا و ضربة و ضربتين و قعدت جلوسًا. Absolutely masdar, he is, in fact, a masdar. For example: I hit one, two, and sat down. Clearly, the verb scope can sometimes be used in the sentence to reinforce the meaning that is understood from that verb. Masks in this position are called "ma'ful mutlaq" or "mutton masdar" and come at the end of the sentence, in vague terms, in prose. For example, ضربوا - "The thief was severely beaten." Linguist B.M Grande says this about absolute masdar: "It is clear that every verb, whether it is temporal or mundane, has its own masdar. These are the things that come with the yield, that is absolute Masdar (الظلم لوعفم). "sa ot derrefer era (tcejbo etulosba nač) should also be noted that in the place of absolute mascot, the meaning of the synonym verb, rather than the exact verb may be used. For example, وقف وقوفًا instead of وقف - "he woke up" - جلس جلوسًا instead of جلس - "he sat down" We also want to draw your attention to the views of Arab linguists. Fuat Ne'mat said that, لظلم لوعفم. "Maful is a noun in a pronunciation of an absolute verb (masd) and the emphasis is on the expression of its type or number."

#### For example:

The farmer picks cotton - حفظت الدرس حفظًا - I learned the lesson. The Arabian Talabov's textbook "Arabic language", describes the absolutely masdar: Absolute Masdar is in fact a form of rhyme, made from the verb itself, and placed in the vague form of revenue. In Arabic, such proverbs are used in the sentence as a means to promote a more vivid and fluent expression of action. In sentence we use absolutely Masdar after the verb: يتساقط في ميدان القتال - On the battlefield, many fighters are killed. The idea that adaptive and incompatible identifiers can come with the responsible absolute is present in all textbooks. Including E. Talabov explains this: The presence of a determinant (whether adapted or not adapted) in the face of absolute masculinity increases its expression power: ضحك الطلاب ضحكًا - The student laughed. In this example, absolutely masdar, اديش - its adaptive identifier. درط ين درط - He pursued me like a stranger. In this example, the absolute Masdar came with an unmatched identifier - درط. Also, in the textbook of N.I Ibragimov and M.Yusupov, "Arabic language grammar" is called the absolute ma'ful, and in some cases the masdar is preceded by the absolute masdar. "أشدُّ، كُله" the words are in the form of nasb, while the masculine is the melodious hymn to them - هيلًا فاضلم - the second part of the sentence you may see. It also serves to increase the level of action that is understood from the verb.

حببت الأم اولادها كل الحب - rehtom ehT: si taht "loved her children very much". V. E Shagal notes that in such cases, the words "very" and "strong" can be added to the translation. For example, بمرضلأ بشرض - "He bit with all his might". These and other such cases are discussed in more detail by Arab linguist و هيلع لدي ام قلملما لوعفملا يلع بوني دق

“The following may be substituted for the maf’ul absolute:”. That is, “لك” and “ضعب” we can give the words of a mockery to the absolute masters. For example, - أحترمه كل - reh tcepseryllaer I الاحترام In this sentence “لك” The word is absolutely masdar and is in the prose, “مارتجالا” and the word has come to it as a hymn. - أت تردد عدليه بعض ال تردد I told him some hesitation”. In this sentence “ضعب” The word has been absolutely masdar, “ددرتال” And the word has come to him as a hymn. As a rule, absolute masdars are in the form of prose.... أن نأتى بمرادف للمصدر.

“We can give synonyms to Masdar.” For example:

- حفزا دفه ته - “I woke him up”

In this sentence حفزا word دفعا - synonym of masdar. We can only give them the quality of the masdars without giving it. For example:

تتطور الحياة سريعاً

(تتطور الحياة تطوراً سريعاً) هذا مع مصدر

"Life is developing rapidly."

The first sentence maf’ul mutlaq تطوراً the word is omitted, its quality سريعاً given the word itself. It also “تطوراً” such as in the prose.

أن نأتى باسم الإشارة قبل المصدر.

"We can give a demonstration figure before the masdar.

احترمته ذلك الإكرام - اكرمه ته ذلك الإكرام

ان نأتى بما يدل على عدد المصدر.

"We can give words that indicate Masdar's number".

- قابلته عدة مرات "I met him several times"

In this sentence “عدة” The word ‘maful mutlaq’ is in the form of nasb. Occasionally, maf’ul mutlaq may be omitted in phrases that have been implicitly involved by the responsible.

#### For example:

اشكرك شكراً but in fact شكراً

قوموا قياماً but in fact قياماً

“You really are my son” in this sentences maf’ul mutlaq has been an absolute حقاً the word for the masdar omitted, in fact his appearance was supposed to be. احققه حقاً

It is clear from the foregoing information that absolute masjid is one of the most important and widely used topics in Arabic grammar. As we have seen in the examples, the design is different. There is not enough information about absolute masters in Uzbek and Russian textbooks. In them, the subject is very brief, and is only given as the name in which the proceeds from this verb come. The situation in Arabic differs from that in Uzbek. When the language is studied in the language of the grammar, or rather, in the second part of the sentence, in the original Arabic grammatical references it is referred to as “al-baytabat, that is, the names that are in the yield.” As can be seen, the Arabic language, as we have seen before, is alluded to in terms of consonants such as tamil and absolute masseur, and in particular the names in the revenue agreement. The yield is a means of formalizing the name's dependence on the verb. Accordingly, the word in the coming of the revenue is strongly linked to the meaning of the sentence itself - the sentence itself. The functions of the revenue agreement are varied, ranging from the expression of an unrestricted filler to clarifying the meaning of the verb, specifying, and formalizing the boundary-explaining

complementarity. The name of the origin of the revenue may these location, time, cause, time, scope, progress, and so on. These are formalized as follows:

1. المفعول المطلق
2. - al maf’ul ly -I -mutlaq - self-complementary and often represented by masks, which is why it's called masdari mutlaq. مفعول مطلق
- 1) - al maf’ul bixi - filler without the means and it comes in the proceeds of revenue because of the passive and hidden character.
3. المفعول معه
- 2) - al-Maful al-Maha'ah, that is, the complement of unity. To have such a complement, the sentence must have a verb or a verb meaning.
4. المفعول له
- 3) - al-Maful lahu is a state of cause and purpose.
5. المفعول في
- 4) - al-Maful fahu -cases two types. They are cases of time and place.
- 5) As it is seen from the above data, the last o two Mafulahs have included the types of state in the Uzbek language such as time, place, reason and purpose. In addition, there are other types of state in the Arabic language, such as status and quantity (also known as rash). The status of the case is known as "halal" and is referred to as "the names in the original revenue agreement." Now let's look at each case separately.

Modefire Place and time - al - Maf’ul fihi. Maf’ul fihi the place and time in Uzbek or Russian. The place and time refer to the place, time, and time of the action, and when - where? and its derivatives - where? - where from the answer to such questions is. The place - the content of the space is expressed as a place of action, a direction, a place of departure. For example:

هذه هي الزيارة الرابعة التي يقوم بها شارون إلى واشنطن

- This is Sharon's fourth visit to Washington. In this sentence, the word "Washington" is used as a reference to the place where the action took place. It also refers to the time when the action took place, and when? The answer to this question is

ذهبت أمس مع صديق قى إلى المسرح

- I went to the theater with my friend last night. In this context, the word "night" has always been a function of time. As we examine how this type of situation is described in the original Arabic sources, including Fu'ad Ne'mat, in his work on Arabic grammar, he described the maf’ul fihi

بوصف من مسه في لوعفملا:

زمان الفعل او مكانه (اي يقع في جواب "متى" او "اين" يذكر لى بيان ثم الفعل)

Ma’ful fihi the verb is the name in which the action refers to the time or place where the action is performed, and it answers the questions "where?" and "when?"

دل على زمان وقوع الفعل وسمى المفعول في به ظرف زمان إذا يسمى ظرف مكان إذا دل على مكان وقوعه

Ma’ful fihi If the activity is pointing to the time it is performed, the time is pointing to the position, the position is called the position.

**Let's go to another scientist's point:**

المكان و الزمان. ظروف  
المفعول فيه و هو ظرف ان ظرف الزمان و ظرف المكان كل واحد منهم  
مبهم و معين فالزمان ي نصب كله نحو: أتيت اليوم و بكرة و ذات  
ليلة. المكان لا ي نصب منه الا المبهم نحو: قمت امامك و لا بد ل لمحدد  
بجسملا يف تيلص وحن، «من» في

“Maful fihi consists of two states: time and place. Each one is vague and hidden. The time state is in the nasb mode. For example, “I came today, tomorrow, and one night”.

The position is most often represented by front assistants.

“I stood by you” - قمت امامك

That's it “on” can be identified

That is “I prayed in the mosque” - دجسما يف تي لاص

From this we can conclude that when the time arrives with the auxiliary, it does not appear in the prose. Arabic linguists also reflect on the most commonly used words that describe the state of the times. The following words are among the most commonly used words.

مساء - صباح - سنة - اسد بوع - يوم - أهم ظروف الزمان هي: ساعة  
- طوال - قبل - حين - ف ترة - مدة - بره - لحظة - عد - ليل - ظهر -  
اثناء - داخل

**Масалан:**

مساء أمس الى المملكة المتحدة حيث - غادر رئيس مجلس الامة حاشم الخرافي  
ي قضى اجازته الخاصة.

“Chairman of the National Council Josim al-Khurafi left for the United States last night for his vacation”.

The position is the place where the action is performed.

inside	داخلاً	Right	يميناً
outside	خارجاً	left	يساراً

It is worth noting here that if the place is clearly specified, then the default position is used. According to Fuad Nemat, the most important words to describe the position are:

behind	خلف	behind	وراء
in front of	أمام	right	يمين
left	يسار	north	شمال
south	جنوب	east	شرق
west	غرب	between	بين
on	فوق	near	قرب
around	حول	under	تحت
between	وسط	near	عند
opposite	تجاه	in front of.	لدى

The time and place are divided into two.

هذه نم و فورظ ريغ افرض لمعتسي ام يه و تفرصتم فورظ 1)  
الظروف.

“Words in the status quo.

They can come in either status or other function”.

I will visit you on Friday.	سأزورك يوم الجمعة
Birds sing in the morning.	تغري الطيور صباحاً
The earthquake continued for some time.	استمر الزلزال لحظة
I walked for a kilometer	سرت كيلومتراً

تقع سيدنا شرق قناة السويس.

“The Sinai Peninsula is located east of the Suez Canal”.

As we have already mentioned, these words can also come in other functions. In particular, as in these examples:

الكولمتر الف متر 1 km 1000 m

In this sentence, the word miles is used not as a state but as a function.

It came Friday - جاء يوم الجمعة

In this sentence too يوم the word is not a case, it has come as a function.

ظروف غير متصرفة لا تستعمل الا ظرفاً: و من هذه الظروف 2)

“Words that do not stand in agreement, but which are for the better.”

They are:

وراء حين بعد

دون أثناء خلال

For example: “Airplanes fly over the clouds.”

“So her relationship during the meeting was great” - فة خلال القاء إيجابياً جداً لذلك كان موق

ت قام في نيويورك خلال النصف الثاني من شهر سبتمبر  
الحالي الاسد بوع الاسدينا ال توندية ب عرض مجموعة من الافلام الطويلة  
والقصيرة.

“In the second half of September, New Delhi will host the Tunisian Week of Short and Long Films.”

The status quo. Now, when we talk about another type of situation, the quantity and degree of performance. Words that come in the form of degree quantities also come with uncertainty as to the meaning of the fafi, and to what extent? The answer to these questions is. For example:

ك ت بنا هذه الجملة مرتين

– We wrote this phrase twice

أمس لعبنا كثيراً و تعبنا جداً

– Yesterday we played a lot and very tired.

In our first example, the word "double" comes as a quantitative measure, indicating the number of times the action has taken place, and the amount of revenue. In the second sentence, there are two cases: the first is "how many" is the number, the answer is a quantity, and the second is the word "very". The answer to the question is in the status of degree, and both of them are represented by an uncertain name when it comes to revenue. State or status. In the Arabic grammar, "al-hol", which refers to the "names of the origin of the proceeds of origin," refers to the condition or accent in our native language. BM Grande describes this type of circumstance as the case in his work "The Arabian Grammar in use – historical terms" and states: is in the default position. The status condition determines the owner or the status of the bafi. The owner of the case, or the mu'fool bihi, is known as the "sohib-ul- hol" and he is clearly in the position of yield.

**For example:**

جاء القائد مند تصرا

– The commander has won.

In this sentence, the "muntasiran" winner has been trying to figure out how the "al-qoida sarkarda" has acted, and the revenue is in agreement. It is clear from the above information that both Uzbek, Russian and Arabian linguists give a very similar description of the situation. Arab linguists have also

mentioned these types of cases.

الحال ثلاثة أنواع: اسم ظاهر و هو ب طابق صاحب الحال في النوع و في العدد

### There are three situations:

(a) The condition which represents the external state and corresponds with the owner in terms of sex and number:

عادت الطائرة سالمة

– The airplane returned safely.

عادت الطائرتان سالمتين

– Two planes returned safely.

عادت الطائرات سالمة

– The planes returned safely.

b) in the form of a sentence (similar to a sentence) (the name in the case or predlog and the subsequent syllable). For example:

رأيت الطائرة بين السحاب

– I saw the plane in the clouds.

c) It is a noun or a verb phrase. For example:

استيقظت و الشمس ساطعة

– When I woke up the sun was shining.

سار الطفل يبكي

– The child was crying.

“was crying”. the phrasal verb is used in sentence as case In summary, we can say that the phrase "al-hol" in Arabic linguistics is in Uzbek or Russian, and is often used to denote the position of the subject in the course of action, usually in vague terms. Cause and purpose. Arabic linguists name this type of Mafool, which comes in the form of nasb. they are named in some sources المفعول لأجله sesac emos ni. Nonetheless, both provide a reason and purpose that are known to us. The work is called a noun that describes the purpose and motive of the action مل لوعفملا .

### Масалан:

- "He fled because he was afraid of you" فرخوفاً منك -

"I stood in awe of him" - قمت اكراماً له

"He beats to educate him" - أدبه تأديباً له

"As for the driver, he died at the scene from serious injuries." - و اما السائق فقد توفى بالحال متأثراً بجراحه

The reason and the purpose are specific in the Arabic grammar. There must be certain conditions for the application of this sentence. The most important of these should be the words that describe the cause or purpose, ie the name of the action. It is well known that the name of the action in Arabic is called masd. At this point, we considered it necessary to provide information about the function of the masters in Arabic syntax. Because there are some problems in understanding the function of this grammatical category. Masdar can come up with different functions in a sentence and be similar in size and morphological performance in the syntax. In this case, it is necessary to have a clear understanding of the features and terms of use of the masjid and those parts of the sentence in order to correctly identify and translate the studied parts of the sentence. Masdar can come in the functions of the head or the secondary parts of the sentence. In the analyzed sentence, it is represented by a mask, and it is not difficult to distinguish that part of the cross. Because they are rulers in a sentence, their syntactic role and their semantic meaning are clearly expressed in the sentence. As for the secondary parts, however, they are morphologically similar, although they come

with syntactic and semantically different functions if expressed in masks. Therefore, in identifying the secondary parts of a sentence, we must pay attention to the semantic and syntactic aspects of the main parts of the sentence and the secondary ones. As we have seen in the study, the cause and purpose of the Arabic language can also be expressed in one word, namely, a word (action name) or a phrase. In Arabic, the cause and purpose of the case refer to the cause of action and the purpose behind it, for example: ا-درسته دقا يقات علما له really taught her to be educated. In this sentence, the causal state is expressed in one word. If the action name is represented by one word, the "li" prefix may also be used as in the example above, in the Nasb intelligible case. B.M Grande gives the following about the cause and purpose: The name (word), which describes the purpose and cause of action, is in the receipt of revenue, e.g.: - I stood up because I respected him; - أدبه تأديباً له - She taught him lessons to educate; - فر خوفاً منك - He escaped because he was afraid of you. Cause and purpose may be expressed in sentences, e.g: توجه الطلاب إلى مصر لدراسة اللغة العربية يه هناك

Students went to Egypt to study Arabic. In this sentence rup eht sesserpxe noisserpxe eht pose, and the passages after that word have been identified, supplemented, extended, and translated into sentences. This sentence is a type of coherent sentence in which the purpose of the Uzbek language is studied in the context of joint sentences. دجوت لدراسة اللغة العربية يه هناك - طلاب إلى مصر ا The main sentences: Students went to Egypt the sentence ل with the foreground assistant here If such Mafufs are in the form of a suffix with a subsequent name, it may be in the prose state (nasb) or the surgical position with the pretext:

فعلت ذلك اب تغاء الخير ف عملت ذلك لإب تغاء الخير

I did it for good.

جسبب السرعة اختل مقود الباص و ادى الى انقلابه.

Due to the increased speed, the bus control was broken and led to its collapse. Now we would like to draw your attention to the opinion of Arab linguists about this Maful. In particular, Hifni Nosif's "في وحنل سوردلنا" work states that each action may be the cause and purpose of its action. Summarizing the above, we can conclude that this is a phrase that refers to the various situations in which the action is performed, which is expressed in terms of purpose, cause, time, place, condition, and extent. In Arabic, cases can be composed of rhymes, pronouns, pronouns, and nouns in the receiver and target. In Arabic, words are translated into three terms. They are, main case (in Arabic رُفَع), intelligible case (in Arabic نَصَبُ nasb) and qarattqich possessive (is named jar). In Arabic, most of the time, the main parts are in agreement. The word that comes after the pre-auxiliaries, and the arrow-marker, that is, the preacher's hymn, is in the concurrence of the rider. Therefore, the term 's' is used in Arabic only in two places. As for the yield, it is arguably the most efficient language in the Arabian language, and it is used by Arabian linguists in all cases where the head and target are not used. The main object of our research is the limitation, the case, and the absolute masks, which are expressed in the syntax of the Arabic language by means of the yield agreement. From the point of view of our native language - Uzbek, we mean the main and secondary sections. The main parts are made up of cross sections and the secondary ones are identifiable, complementary, and

fragile. As we have seen, there is no restriction or absolute excuse in our native language. So, before we can provide information about the Arabic language constraints, absolute masks, and the differences and similarities in the syntax, we need to provide information on the phrases, their type, and their role in the sentence. In Arabic, the sentence is of two types: verb and verb, depending on the main composition of the sentence, the structure of the syntactic unit. When a noun phrase is called a message, its owner is a muftado, the cross of a verb is a verb, and its owner is a verb. The secondary parts of a verb sentence are "compounds" that depend on the verb, and they only expand the sentence and do not form a joint sentence. The "additions" in the verb include the following parts: maful bihi, maful absolute, maful fihi, maful lahu, maful mawah, tamiyis, al-hal, and many others. The arrangement of words, their vocabulary, and the tendency of the verbs to be pronounced in Arabic are called "e'ro", which means the arrivals in the Uzbek language and the desire for the verb. If the pronunciation of the names coincides with the yield in the Uzbek language, the pronunciation of the verbs corresponds to the desire. In the grammar of the Uzbek language, it is expressed in complementary receipts. That is why Uzbek or Russian archaeologists translate into Arabic as a complement to the phrases that come to mind. This is not quite right in our opinion. Because not all of them are suitable for Uzbek or Russian fillers. We will cover this in more detail below. In Arabic, the pronunciation of names is in eleven places in the syntax. BM Grande explains the origin of the proceeds: "The yield agreement represents the name's dependence on the verb. This dependency can range from a non-tool filler to a species that can detect, restrict, or develop an activity. These placeholders are in pronunciation and describe the verb. Such descriptions can be expressed in Indian languages, for example, using words that signify or condition. It would be more appropriate to call this agreement broadly a verb or a rashish. At the same time, it should be understood that along with the concept of "rush" comes the object".

#### 4 CONCLUSION

In Grande B .M's book, "The Course of Arabic Grammar in the Sravnitelno-istoricheskoy," the prose's name, that is, the names that come in the proceeds, is divided into the following groups:

1. An absolute object	المفعول المطلق
2. common object	المفعول به
3. Income intelligible, representing the time and place	المفعول فيه
4. Consolidation of receipts that represent cause and purpose	المفعول لأجله (له)
5. object expressive together	المفعول معه
6. Income that intelligible the type of activity	الحال
7. Intersections in the case agreement using the verbs "to be" and "to go".	كان و أخواتها
8. The case intelligible, which represents the restriction	التمييز
9. إن and the nasb default names that came after such downloads	إن و أخواتها
10. Names of revenue streams that came after disclaimers	نفي الجنس
11. Names that have come up with a variety of conditions in the intelligible case: a) names that come after verbs expressing surprise. b) names that represent the exception c) names used in the application	المنادى

As we have seen, the opinions of the Arabic, Uzbek and Russian linguists on the pronunciation of the names are not different. The Arabic linguist Fuad Nemat points out that the names are in 11 cases, while the famous medieval linguist Mahmud Zamahshari is different, names in the prose mode أُصْلٌ – "Names in original prose" and مُلْحَقٌ بِهِ "Names in original prose form". We have already talked about the data on revenue sharing, now that we have done our main research, a comparative analysis of the constraints, the absolute magnitude and the situation. First, let's talk about the similarities between these three sentences. As we have already mentioned, all three are in revenue: Mahmud has a beautiful face – محمود حسن وجهًا (word by word: Mahmud's face is good). محمود حسن خلقًا - Mahmud is well-mannered. (Word by word: Mahmud is good in behavior). In these examples, one of the parts of the Arabic discourse is the restriction, which, as we have shown in the previous section, performs the constraint horse in the uncertainty of the case. Therefore, in the above sentences وجهًا and خلقًا words in this sentences , next sentences خلقًا in the case of uncertainty in the form of revenue, expressed and constrained. A restrained word delineates and delineates more precisely the subject matter of the sentence.

#### For example:

1. رأيتُ لَمُكًا تَمُحُّ - I stood to respect of him. In this sentences اكرامًا the word is uncertain as to the cause, and the revenue is in intelligible case.
2. حفظ محمد الكتاب رغبة في التقدير - Muhammad memorized the book to improve his knowledge.  
In this example: رغبة - the word is in the nasb state and denotes the goal state.
3. امئاد تيبرع ابنتك عارقا - I always read Arabic books. As we have seen, the word "امئاد" in the sentence is a time case.
4. اراسي و اني مي بلطلا اشم - The student walked right and left.
5. تبتنا هذه الجملة مرتين - We wrote this phrase twice.
6. قرا الطلاب هذا النص جملة، جملة - Students read the text as a sentence.

In the other three sentences يسارا، مرتين، جملة، جملة and يميننا our words, such as the place, the quantity, and the inclination, are expressed in the uncertainty of the case. Another similarity between the case and the absolute masdar is that both pieces are formed from superfluous compounds, with their successors being in the receipts. For example: Many Arabic phrases are written in our notebook during the lesson. - نكتب وقت - He was as scared as the cowards - خاف خوف الجبان The restriction, absolute masdar, and similarity in syntax of the case are mentioned above. Now we will look at their differences. The restriction usually occurs in the pronunciation of the owner and sentence of the sentence, or at the end of the sentence, in vague terms, and its function consists of words in the noun phrase. In this case, the cross-section can be either a cross-section or a verb section. The restriction is incompatible with the gaps and clips of the sentence itself. For example: Mahmud has a beautiful face – محمود حسن وجهًا

Fatima has a beautiful face – فاطمة حسنة وجهًا  
The horse was tired - تصيب الفرس عرقا

The restriction is often used when a section of the sentence is of comparative or superficial quality. For example :



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