

THE NOUN (ISM) IN ARABIC SYNTAX AND THE NOUN WORD CLASS IN UZBEK: A COMPARATIVE ANALYSIS

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Abstract. This article comparatively examines the category of “ism” (ism) in Arabic syntax and the noun word class in the Uzbek language. Given that in Arabic the ism is a broad category encompassing not only nouns but also adjectives, numerals, and pronouns, its structural features, root system, grammatical gender, and number forms are examined in detail and compared with the corresponding and divergent features of the noun class in Uzbek.

Keywords: ism, noun, root, grammatical gender, muzakkar, muannas, singular, dual, plural, sound plural, broken plural, comparative linguistics.

ПОНЯТИЕ «ИСМ» В АРАБСКОМ СИНТАКСИСЕ И КЛАСС ИМЁН СУЩЕСТВИТЕЛЬНЫХ В УЗБЕКСКОМ ЯЗЫКЕ: СРАВНИТЕЛЬНЫЙ АНАЛИЗ

Аннотация. В данной статье проводится сравнительный анализ категории «исм» в арабской грамматике и класса имён существительных в узбекском языке. Поскольку в арабском языке категория исм представляет собой широкую грамматическую категорию, включающую не только существительные, но и прилагательные, числительные и местоимения, подробно рассматриваются её структурные особенности, корневая система, грамматический род и формы числа, а также проводится сопоставление с соответствующими и отличительными особенностями класса существительных в узбекском языке.

Ключевые слова: существительное, корень, грамматический род, музаккар, муаннас, единственное число, двойственное число, множественное число, правильное множественное число, ломаное множественное число, сравнительное языкознание.

Introduction. A comparative study of Arabic and Uzbek grammar makes it possible to understand the distinctive features of both language systems more precisely. This article focuses on how the concept of “ism” in Arabic differs from the “noun” word class in Uzbek. At the outset, one important point must be made clear: in Arabic, ism (ism) is not a concept that fully corresponds to the Uzbek “noun”. In Arabic linguistics, the ism group encompasses nouns, adjectives, numerals, and pronouns together.[footnoteRef:1] [1: !!! End note with ID "1" not found in document.]

As Abduhafiz Abdubborov notes in his textbook “Arabic Language”, Arab grammarians divide words into three main groups. The ism group is the first and broadest, encompassing nouns, adjectives, numerals, and pronouns. The verb group is the second, comprising words that denote an action or state and that carry markers of tense and person. The third group consists of particles (harf) - that is, conjunctions, particles, and prepositions that are not used independently.

This article provides a detailed analysis of the internal structure of the ism category in Arabic - its root system, grammatical gender (muzakkar and muannas), and number forms (singular, dual, plural) - and compares it with the noun class in Uzbek.

The broad scope of the ism category in Arabic

In Arabic syntax, the category of ism is a much broader concept than the noun class in Uzbek. In Uzbek, nouns, adjectives, numerals, and pronouns are distinguished as four separate, independent word classes. In Arabic syntax, however, these four are united under a single category, ism. This difference stems from a fundamental divergence in how the two languages organize their grammatical systems.

Nevertheless, internal distinctions also exist among nouns, adjectives, numerals, and pronouns within Arabic. In particular, nouns (ismu adh-dhat) denote the names of objects, persons, places, and concepts. Adjectives (ismu as-sifa) denote the qualities or attributes of an object. In this respect, the Arabic ism can be regarded, from the standpoint of Uzbek linguistics, as a set of “nominal words” or “words with nominal properties”.

The root system of nouns in Arabic

Word formation in Arabic is based on the root system. This system is fundamentally

foreign to Uzbek, and knowledge of it is essential for correctly understanding Arabic words and using dictionaries.

According to Abdujabborov's definition, the smallest part of a word that conveys its core meaning is called the "root". The root of an Arabic word (aslu al-kalima) consists only of consonant sounds. By adding various vowels and consonants before, between, and after the root consonants, new words and different word forms are derived.

For example, from the root «kh-r-j»: kharaja - he went out; yakhruju - he goes out; kharij - one who goes out; kharijiyy - foreign, external; makhraj - place of exit; mutakharrij - graduate. All of these words are derived from the same root, yet they appear in different forms and with different meanings.

Most roots in Arabic consist of three consonants. Four-consonant roots (zahlaq) and two-consonant roots (yad, fam) also occur, but they are less common.

No such root system exists in Uzbek. Word formation in Uzbek is mainly achieved through affixes: from the root "yoz" (write) - yozdi (wrote), yozuvchi (writer), yozilgan (written), yozuv (writing). In Arabic, by contrast, the same root consonants combine with different vowels and patterns to produce words belonging to different word classes. This is one of the principal typological differences in word formation between the two languages.

Grammatical gender in Arabic: muzakkar and muannas

In Arabic, the category of grammatical gender applies to all nouns (ism). According to Abdujabborov, Arabic has two grammatical genders: muzakkar - al-mudhakkar (masculine gender) and muannas - al-mu'annath (feminine gender). [footnoteRef:2] [2: !!! End note with ID "2" not found in document.]

Muzakkar (masculine) gender: all nouns denoting male beings belong to the masculine gender, regardless of the form of the word. For example: ab - father; akh - brother; 'allama - great scholar; deek - rooster; kabsh - ram.

Muannas (feminine) gender and its markers: all nouns denoting female beings belong to the feminine gender. For example: umm - mother; ukht - sister; 'arus - bride; baqara - cow.

Abdujabborov also notes that the following groups belong to the feminine gender: paired parts of the body (yad - hand, rijl - foot, 'ayn - eye); geographical names (Tashkand - Tashkent, Misr - Egypt); names of peoples (al-Uzbek - Uzbeks); and many nouns ending in the suffix "ta marbuta - -a" (madina - city, qarya - village).

The main grammatical marker of the feminine gender is the suffix "ta marbuta" (-a). This suffix is also used to form the feminine forms of adjectives, participles, and ordinal numbers: mudarris (teacher, masculine) → mudarrisa (teacher, feminine); hasan (good, masculine) → hasana (good, feminine).

In Uzbek, by contrast, the category of grammatical gender does not exist at all. All nouns in Uzbek are gender-neutral, and words such as "o'qituvchi" (teacher), "talaba" (student), and "do'st" (friend) can be used for both men and women. This is one of the greatest typological differences between Arabic and Uzbek.

Number forms of nouns in Arabic

In Uzbek, there are only two number forms: singular and plural. In Arabic, however, three number forms are distinguished: singular (al-mufrad), dual (al-muthanna) and plural (al-jam'). This three-way system is one of the distinctive features of Arabic.

The dual number - al-muthanna

In Arabic, when there are two of something, the dual form is used. To form the dual number of a noun, the suffix «-ani» is added to the end of the word (in the nominative case), or «-ayni» (in the genitive and accusative cases). For example: ustadh (one professor) → ustadhani (two professors); mu'allima (one female teacher) → mu'allimatani (two female teachers).

There is no dual form in Uzbek - in expressions such as "ikki o'qituvchi" (two teachers) or "ikki talaba" (two students), the noun remains in the singular and is preceded by the numeral "ikki" (two). In Arabic, however, this meaning is expressed by a special grammatical form - the dual.

The plural number - al-jam' According to Abdujabborov, the plural forms of nouns in Arabic fall into two types according to how they are formed: the "sound plural" (al-jam'u as-salim) and the "broken plural" (al-jam'u al-mukassar).

The sound plural is formed by adding the suffix «-una» to masculine nouns and «-at» to feminine nouns. For example: mudarris → mudarrisuna - teachers (masculine); mudarrisa → mudarrisat - teachers (feminine); lugha → lughat - languages.

The broken plural, on the other hand, is formed by changing the pattern of the word - that is, the internal vowels change, and sometimes affixes are added as well. For example: katib (writer) → kuttab (writers); kitab (book) → kutub (books); talib (student) → tullab or talaba (students). Broken plural forms do not follow a fixed rule and must be learned from the dictionary.

In Uzbek, the plural is formed in only one way - by adding the suffix "-lar": talaba → talabalar (student → students), kitob → kitoblar (book → books), o'qituvchi → o'qituvchilar (teacher → teachers). This reflects the morphological simplicity of Uzbek. In Arabic, by contrast, two or three different plural forms can be derived from a single word, some of which differ in subtle shades of meaning.

Ism in Arabic and the noun in Uzbek: a comparative analysis

There are a number of functional similarities between the category of ism in Arabic and the noun class in Uzbek. In

both languages, these words can function as the subject, object, attribute, and other sentence elements. In both languages, nouns also take case forms - although the means of expression differ.

In addition, both languages distinguish between proper nouns and common nouns. In Arabic, Ahmad (Ahmad) is a proper noun, rajul (man) is a common noun. In Uzbek, "Ahmad" is a proper noun and "kishi" (man/person) is a common noun. In both languages, proper nouns are always considered definite.

The main typological differences

The first difference - the scope of the category. In Arabic, ism is a broad category that combines nouns, adjectives, numerals, and pronouns. In Uzbek, these word classes are distinguished separately. For this reason, "ism" in Arabic and "noun" in Uzbek are not equivalent in scope.

The second difference - grammatical gender. In Arabic, every noun has a specific grammatical gender - either muzakkar or muannas. In Uzbek, the category of grammatical gender does not exist. This difference also affects sentence structure: in an Arabic sentence, the adjective agrees with the gender of the noun, whereas in Uzbek there is no such agreement.

The third difference - number forms. Arabic has three number forms - singular, dual, and plural. Uzbek has no dual form: in expressions such as "ikki talaba" (two students), the noun remains in the singular. Moreover, the Arabic broken plural is an entirely foreign phenomenon to Uzbek, where the plural is formed only with the suffix "-lar".

The fourth difference - the root system. In Arabic, nouns are based on a three-consonant root and are formed through various vowels and patterns. In Uzbek, word formation occurs through affixes. For this reason, when using an Arabic dictionary one must search for a word by its root - a skill that is not characteristic of Uzbek.

Conclusion: this comparative analysis has shown that there are both similarities and significant differences between the category of ism in Arabic and the noun word class in Uzbek. Functionally, both languages use nouns as the basic naming unit within a sentence. Structurally, however, the Arabic ism is considerably more complex: it includes categories such as grammatical gender, the dual number, and the broken plural, which are foreign to Uzbek.

The fact that the Arabic ism is based on the root system represents the greatest typological difference in word formation. While word formation in Uzbek occurs through affixes, in Arabic many words are derived from a single root by means of different vowels and patterns. For Uzbek-speaking learners, this feature creates both difficulty and convenience in studying and understanding the Arabic lexicon - difficulty, because a new system must be learned; and convenience, because once a single root has been mastered, understanding the many words derived from it becomes easier.

Thus, equating the Arabic concept of ism with the Uzbek noun is not correct - it is a much broader grammatical category, which, from the standpoint of Uzbek linguistics, corresponds to a set of "nominal" or "substantivized" words.

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