

The Verbal Sentence in Written Arabic

Submitted by:

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Abstract

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

This thesis consists of eleven chapters. Chapter One is an introduction. Chapter Two presents a brief account of the three schools of Arabic grammatical thought and their methods. In Chapter Three I review the literature related to the verbal sentence. Chapter Four discusses the points of view of medieval and modern grammarians regarding parts of speech and the types of sentence. The first element of the verbal sentence (the predicate) is examined in Chapters Five and Six; Chapter Five focusing on the transitive and intransitive verb while Chapter Six is in a passive voice. The second element of the verbal sentence (the subject) is examined in Chapters Seven and Eight; Chapter Seven showing the difference between agent and subject terminology and the rules related to them. Chapter Eight is on the deputy agent, examining the reasons for the omission of the agent, the types of deputy agent and the element which takes an agent's place. The basic word order of verbal sentence and the alternative word order forms are analysed in detail in Chapter Nine while Chapter Ten concentrates on the concept of the tense and aspect and the primary and secondary types of them. Chapter Eleven summarises the main findings of the study and makes recommendations for future research.

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This thesis consists of eleven chapters. Chapter One is an introduction. Chapter Two presents a brief account of the three schools of Arabic grammatical thought and their methods. In Chapter Three I review the literature related to the verbal sentence. Chapter Four discusses the points of view of medieval and modern grammarians regarding parts of speech and the types of sentence. The first element of the verbal sentence (the predicate) is examined in Chapters Five and Six; Chapter Five focusing on the transitive and intransitive verb while Chapter Six is in a passive voice. The second element of the verbal sentence (the subject) is examined in Chapters Seven and Eight; Chapter Seven showing the difference between agent and subject terminology and the rules related to them. Chapter Eight is on the deputy agent, examining the reasons for the omission of the agent, the types of deputy agent and the element which takes an agent's place. The basic word order of verbal sentence and the alternative word order forms are analysed in detail in Chapter Nine while Chapter Ten concentrates on the concept of the tense and aspect and the primary and secondary types of them. Chapter Eleven summarises the main findings of the study and makes recommendations for future research.

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Abbreviations

accus	accusative case
adj	adjective
adv	adverb
ap	active participle
d	dual
def	definite
dem	demonstrative
ed	editor
f	feminine
gen	genitive case
indef	indefinite
inte	interrogative
LC	library of congress
m	masculine
n	noun
nd	no date
neg	negative
nom	nominative case
NS	nominal sentence
p	plural
part	particle
pp	passive participle
pre	predicate
prep	preposition
pro	pronoun
rel	relative
S	sentence
s	singular
vol	volume
VS	verbal sentence
VSO	verb, agent (subject) and object
1	first person
2	second person
3	third person

Transliteration Scheme

The Library of Congress transliteration system (LC) has been applied throughout the thesis.

1- Consonants

Arabic	LC	Arabic	LC
ء	°	ض	d
ب	B	ط	t
ت	T	ظ	z
ث	<u>Th</u>	ع	c
ج	J	غ	gh
ح	h	ف	f
خ	<u>Kh</u>	ق	q
د	D	ك	k
ذ	<u>Dh</u>	ل	l
ر	R	م	m
ز	Z	ن	n
س	S	هـ	h
ش	<u>Sh</u>	و	w
ص	ṣ	ي	y

2- Diphthongs

Arabic	LC	Arabic	LC
ي	Ay	و	aw

3- Vowels

Arabic vowels	short	Transliteration	Arabic vowels	short	Transliteration
اَ		A	ا		ā
اُ		U	و		ū
اِ		I	ي		ī

4- other:

- ال al- (for article)
- l- (for article preceded by word ending with a vowel)

CHAPTER ONE

Introduction

The verbal sentence is the most important structure in Arabic, as it combines the event and different tenses of the action. In addition, °Alī al-Jārim (1953: 347) claims that the verbal sentence is the basic expression in Arabic. It has two fundamental elements, namely the predicate and subject or the verb and agent and their relationship within the structure of the sentence. Classical Arabic grammarians, however, analysed the verb and agent elements separately, as they concentrated on the issue of the operator and operated (*qadīyyat al-°āmil wa-l-ma°mūl*), obscuring the relationship between the predicate and the subject. While not denying the importance of the issue of operator and operated, I believe that there should be a balance between this issue and other matters that exhibit the characteristics of the verbal sentence syntactically and semantically.

1.1. The scope of the study:

This study is limited to discussing the structure of the verbal sentence in Written Arabic by examining its main elements i.e. the verb and the agent. The researcher attempts to avoid the inflection theory because from the beginning of Arabic grammar compilation, many studies have already focused on this theory. This study combines the syntactic and semantic analysis in the process of analysing the basic elements of the verbal sentence. It discusses the issues that relate to this structure, evaluating the views of classical grammarians and those of modern linguists where they examine the early grammarians' views. Therefore, this research is not based on any single aspect within this structure. It will demonstrate that Arabic grammar does not rely on inflection marks only, but that the function of every word plays a major role within the structure. It entails an examination of aspect and tense in the verbal sentence, features which were not discussed by classical grammarians in depth. Written Arabic here refers to Classical Arabic and Modern Standard Arabic. Classical Arabic is

the language of the Qur^ʿān, Ḥadīth, pre-Islamic and post-Islamic literature etc, whereas Modern Standard Arabic is the language generally used in the media (TV, radio), newspapers, official reports, business or personal letters and formal speeches, and of course in literary and non-literary works.

1.2. The aims of the study:

The first objective of this research is to study the most important structure in Arabic, the verbal sentence, and to consolidate the syntactic issues which relate directly to the verbal sentence system in an attempt to remedy this deficiency and to fill a significant research gap. To date, as far as I am aware, there is no comprehensive or complete research which focuses on the verbal sentence system because the majority of researchers focus on the government tools, inflection and morphological analysis. I should note here that issues related to the verbal sentence tend to be scattered across separate chapters in Classical Arabic grammarians' books. This research attempts to study both the verb and the agent - the fundamental elements of the verbal sentence – and their relationship. The second objective of this research is to present areas of controversy and agreement among grammarians and their points of view as regards this structure and to examine and investigate these views. With regard to the third objective, it is not my intention to conduct a comparative analysis of the Arabic verbal sentence and the English sentence. I present, however, more essential comparative features between their structures. Both languages require two fundamental elements to complete their structure: a verb and a noun. Therefore, this study has drawn on the general characteristics, similarities and differences between the two sentence structures. Finally, it is also the aim of this research to clarify and exemplify characteristics learners need to recognise in their study of the deep structure of the verbal sentence.

1.3. The significance of the research:

The verbal sentence is considered as one of most important structures because it is the only structure that can combine the event and a different tense for the action. To the best of my knowledge, this research is the first to discuss syntactic issues of the verbal sentence as the Early Arabic grammarians analysed it and how modern Arabic grammarians understand it. This study sheds light on the verbal sentence structure and the issues related to it that have not been hitherto addressed, and presents important views that could solve some of the inquiries raised by Modern Arabic linguists in this field. In addition, this study could be used as guide to enable native speakers and Arabic learners to understand the deep structure of the verbal sentence and to identify grammarians' strategies and weaknesses in addressing these issues.

1.4. Research Questions:

This research attempts to answer the following questions:

This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of

1.5. Methodology:

In the first stage, the overall approach is to move from the general to the particular. The best way to study any linguistic issue is to first discuss the whole to which that part belongs; hence, the discussion of the verbal sentence structure requires the study of the parts of speech from which its elements are composed (i.e. the noun and the verb).

I focus on syntactic and semantic issues that relate to the verbs and the agent, mainly because they are the fundamental parts of the verbal sentence. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. This study concentrates on syntactic and semantic issues that relate to verbs and the agent.

My inquiry into the verbal sentence has led me to look at and analyse the views of some modern linguists who disagree with the basic rules established by Early and Medieval Arabic grammarians. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. Essential comparative features between the Arabic verbal

sentence and English structure are observed. At the end of the chapters, I include a discussion section in order to focus on important points mentioned. This study concentrates on syntactic and semantic issues that relate to verbs and the agent.

1.6. Outline of the research:

This thesis is divided into eleven chapters: the present chapter (Chapter One) is the introduction followed by Chapter Two which discusses the views and methods of three Arabic grammar schools of thought, namely Baṣra, Kūfa and Baghhdad. This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure. In addition, the types of sentence and controversy among grammarians with regard to this concept will be discussed.

In the second of the thesis, Chapter Five will focus on transitive and intransitive verbs, discussing their definitions, their characteristics and types of transitive verbs, as well as presenting ways to transform the intransitive to transitive and vice versa. Chapter Six is on the passive voice, examining the ways in which the active verb, whether perfective or imperfective, can be changed to a passive verb. The agent, as the second element of the verbal sentence, is discussed in Chapter Seven, which illustrates the concept of the agent and the difference between agent and subject terminology and the rules related to the agent. Chapter Eight focuses on the deputy agent, explaining the reasons for the omission of the agent, the types of deputy agent and the element that takes the place of the agent. This study concentrates on syntactic and semantic issues that relate to verbs and the agent.

Inasmuch as the verbal sentence contains two basic elements, the word order of these elements has to be addressed, a subject covered in Chapter

Nine, which is an inquiry into the basic and alternative word orders of the verbal sentence. Chapter Ten is on the concept of the tense and aspect and displays their primary and secondary forms and Chapter Eleven summarises the important contributions of this thesis.

CHAPTER TWO

The Schools of Arabic Grammar

2.1. Introduction:

The history of Classical Arabic grammar is traced back to the Baṣran and Kūfan schools of thought, both of which merged into the Baghdādian school which was known as a mixed school. These schools presented different aspects of grammar, with each having its own ways of dealing with the Arabic language and formulating its own rules to save it from changes or distortion; and although they did not differ in their fundamental sources they did sometimes hold particular views on certain issues in Arabic grammar, as can be seen throughout this thesis.

The three schools were associated with a particular region, though this did not mean that all grammarians were born or lived in these regions. In practice they mainly acquired their knowledge of grammar from scholars who had taught in these regions. It is not my intention here to give an in depth discussion of the grammarians' thinking and mention stages of development in the study of Arabic grammar; however, I will give a relatively brief account of the use of the term 'school', and the schools' method of addressing Arabic grammar, in order to provide an overview of the processes involved.

2.2. Adoption of the term 'school':

In the early sources, the term 'school' is neither found in the writings of those who studied Arabic grammar nor in works in which the history of the Early Arabic grammarians was examined; instead they spoke about the Baṣran, Kūfan and Baghdādian approaches or scholars' thoughts. For example, Abū l-Ṭayyib al-Ḥalabī (d. 351/ 962) in his *Marātib al-naḥwiyyīn* (The Classification of Grammarians) and al-Zabīdī (d. 379/ 989) in his *Ṭabaqāt al-naḥwiyyīn wa-l-lughawīyyīn* (The Categories of Grammarians and Linguists) addressed all these schools, and classified the grammarians

of each school according to a specific category; however they did not mention the ‘school’ term. Abū Saʿīd al-Sīrāfī (d. 368/ 978) wrote with reference to the Baṣran grammarians, and duly entitled his work *Akḥbār al-naḥwiyyīn al-Baṣriyyīn* (Report on Baṣran Grammarians). On the other hand, Ibn al-Nadīm (d. 385/ 995) one of the earlier bio-bibliographer provided in his *al-Fihrist* (The Index) information about the Baṣran grammarians and linguists, and later mentioned some of them by name giving a list of their works and lives; he also did the same sort of thing with the Kūfan and Baghdādian grammarians. Scholars who came after them followed the lines of their predecessors. Hence early scholars did not use the term ‘school’ at all, but instead assigned the grammarians to their various regions (*ahl al-Baṣra*, *al-Kūfa* and *Baghdād*), according to their method of thinking. (Figure 1)

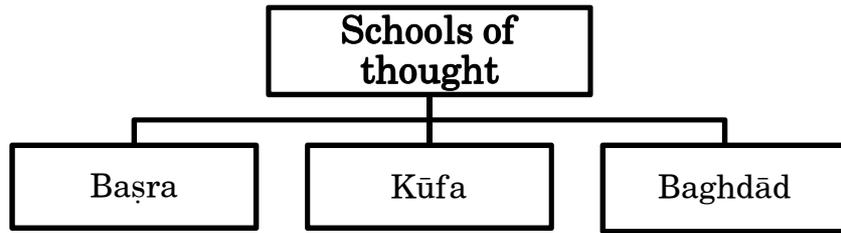


Figure 1: Schools of thought

Modern scholars, influenced by western thinkers, have contributed substantially to this field, by changing the term from ‘thought’ to ‘school’. The term ‘school’ first appeared in *Tārīkh al-adab al-ʿArabī* (The History of Arabic Literature) by the German scholar Brockelman (1961, II: 124). Modern scholars, such as Shawqī Dayf's *al-Madāris al-naḥwiyya* (The Grammar Schools), and Khadīja l-Ḥudaythī, applying the same title of her work to her predecessor dealt with all the schools of thought; while others were concerned with a specific school, such as in Mahdī l-Makḥzūmī's *Madrasat al-Kūfa wa-manhajuhā fī dirāsāt al-luġha wa-l-naḥw* (The Kūfan School: its Methodology of Studying Language and Grammar), and ʿAbd al-Raḥmān al-Sayyid's *Madrasat al-Baṣra l-naḥwiyya nashʾatuhā wa-taṭawwuruhā* (The Baṣran School; its Beginning and Development).

2.3. The classification of Arabic grammar schools:

2.3.1. The Baṣran school:

It was known that Baṣran grammar exemplified the principles of Arabic grammar, since the first work to set up general rules for Arabic grammar was Sibawayh's (d. 180/ 796) *al-Kitāb* (The Book). The Baṣran grammarians depended upon several sources for synthesising the grammar (Figure 2):

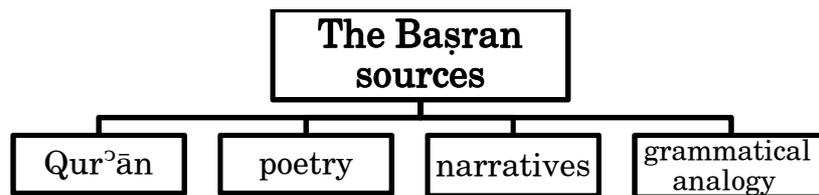


Figure 2: The Baṣran sources

First, to date there has been no book in Arabic that has received the high level of attention given to the Qurʾān. This is because it is believed to have been saved from distortion, and that it presents a coherent and ideal language. Several studies were undertaken in Baṣra that focused on the Qurʾānic text and its variant readings,¹ and these studies led to concern for its language because the Qurʾān played a crucial role in developing the Arabic language (Rabin, 1955: 21; Owens, 1990: 5; Versteegh, 1997: 53). Thus classical grammarians regarded the Qurʾān as a first source for creating the rules of Arabic grammar, and looked in depth into its text in order to devise grammatical rules, so that Arabic grammar would conform to Qurʾānic structures.

Secondly, the Baṣran grammarians relied on 'poetry' a great deal; for example, Sibawayh alluded to more than a thousand lines. However, they placed a time limit for poetry that could be relied on, whereby they took examples from pre-Islamic poetry and up to the middle of the second/ eighth century (circa 140/ 757). Such citations came from poets such as al-

¹ The variant Qurʾānic readings refer to the different ways of vocalising a word, case markers, form, and so on.

Farazdag (d. 144/ 761) and Jarīr (d. 144/ 761) (al-Suyūṭī, 2006: 148; see also al-Sāmarrāʿī, 1987: 20; al-Ḥudaythī, 2002: 76). Certain trustworthy narrators are considered the main source to provide the grammarians with many poems: Abū ʿAmrū b. al-ʿAlā (d. 159/ 775), al-Mufaḍḍal al-Ḍabbī (d. 178/ 794) and al-Aṣmaʿī (d. 216/ 831), took examples from the Bedouins and poets themselves (cf. al-Zabīdī, 1997: 106).

Fourthly, grammarians based their thought on a system called grammatical analogy (*al-qiyās*)². This system is based mainly on the usage in which the grammarians acknowledged the difference and similarity between two things (Versteegh, 1977: 111; Owens, 1990: 2; Sūsūr, 1985: 188). Thus, Classical Arabic grammarians looked into examples from the Qurʾān and spoken Arabic, whether poetry or prose, and then formulated rules in order to create an Arabic grammar on which all Arabic users have since come to rely. They focused on the relationship between the primary (*al-maqīs ʿalayh*) and the secondary (*al-maqīs*) in terms of meaning and form or one of them (ʿAbd al-ʿAzīz, 1995: 129). The Baṣran grammarians depended a great deal on this source from the earliest period, where it appears in Sibawayh's *al-Kitāb* (Ṭurzī, 1969: 121; Agius, 1984: 163-64; al-Zabīdī, 1997: 19).

Many grammarians were reported as belonging to the Baṣran school. I mention here the most important: ʿAbd Allāh b. Abī Ishāq (d. 117/ 735); ʿIsā b. ʿUmar (d. 149/ 766); al-Khalīl b. Aḥmad (d. 170/ 786); Yūnus b. Ḥabīb (d. 182/ 798); Yaʿqūb al-Ḥaḍramī (d. 205/ 820); and Abū l-Ḥasan al-Akhfash (d. 215/ 830) (cf. al-Zabīdī: nd, 33, 45, 51, 53, 54, 74). However, even though they were reported as the experts of the Baṣran school, none of their works have ever been located. Their contributions can be found in the most important works emanating from the Baṣran school, i.e., Sibawayh's *al-Kitāb*, and al-Mubarrid's *al-Muqṭaḍab* (The Extemporised), in which the views of such previous grammarians were recorded and extensively

² "A parallel or similar instance, referred to because it helps the process of explanation" (Crystal: 1992, 19); or "a process by which words or morphemes are created or re-created on the model of existing linguistic patterns" (Versteegh *et al.* 2006, I: 74).

discussed. The works by Sībawayh and al-Mubarrid provide a clear and detailed record of the thinking of the Baṣran grammarians, and are considered as the most important works during this period, and as such I have chosen them as the basis of my examples and discussions in this thesis.

2.3.2. The Kūfan school:

The Kūfan school followed the Baṣran school; though, according to most scholars who have studied the methods of these early schools, the inconsistencies between them do not suggest that Kūfan grammar was in any respect different to Baṣran grammar, but simply that there were some variations in terms of their methods (cf. al-Makhzūmī, 1958: 36 and 327; Dayf, 1968: 5; al-Sāmarrāʿī, 1987: 142; al-Ḥudaythī, 2002: 24). Moreover, Kūfan grammar was based on Baṣran grammar, and the early grammarians of the Kūfan school, such as al-Kisāʿī (d. 189/ 803) and al-Farrāʿ (d. 207/ 822), studied the fundamentals of knowledge established by the Baṣran grammarians (al-Ḥudaythī, 2002: 128). The Kūfan school, nonetheless, used some different terms for certain concepts ; for example, the Baṣran school called the genitive case marker *jarr*, while the Kūfan school called it *khafd* (Versteegh, 1993: 9).

By and large, the Kūfan school of thought relied on the sources on which the Baṣran school had depended, but the Kūfan school differed in the way these sources were dealt with (Figure 3):

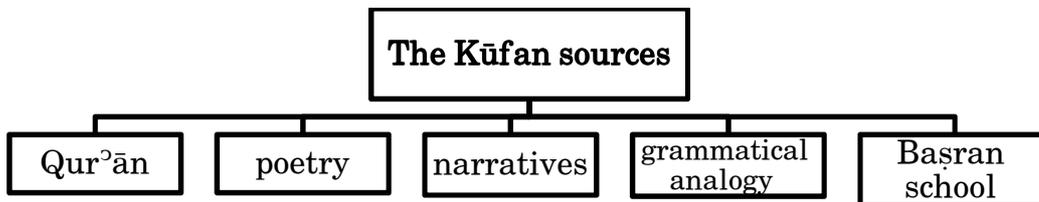


Figure 3: The Kūfan sources

First, the Kūfans were more interested in the Qurʾān and its readings than the Baṣran school; evidence of this appears in the way they dealt with

various rules of grammar. In addition, they borrowed certain terminologies from Qur^ʿānic commentary which became standard in Arabic grammar (Dayf, 1968: 215; Versteegh, 1993: 174 and 197- 98). The study of Arabic grammar through Qur^ʿānic exegesis arose during this period, as is evident from al-Farrā^ʿ's *Ma^ʿānī l-Qur^ʿān* (Explanations of The Qur^ʿān) through which he laid the beginnings of Kūfan reasoning.

Secondly, the Kūfan like the Baṣran grammarians relied on poetry but expanded the time period from pre-Islamic poetry up to the school's flourishing time in the early fourth/ tenth century. They borrowed from the poets who lived in the city of Kūfa, and also attended the caliphs' courts (al-Ḥudaythī, 2002: 139).

Fifthly, some linguists claimed that the Kūfan school applied grammatical analogy (*al-qiyās*) more than the Baṣrans, who were critical of *al-qiyās* (Dayf, 1968: 6); while others viewed the Kūfans concentrating on the usage of hearing (*samā^ʿ*) more than *al-qiyās* (cf. Agius, 1984: 164).

2.3.3. The Baghdādian school:

This school arose when the science of Arabic grammar was well developed, and the majority of its rules had been created. Therefore, the opinions of the school's grammarians were a mixture of those of the Baṣran and Kūfan schools, so the Baghdādians acknowledged only what was drawn from well established evidence. Their school started after the period of al-Mubarrid and Ṭha^ʿlab in the early fourth/ tenth century; thus practically all grammarians of this period had their views influenced by those of the previous grammarians. They commented on the Baṣran and Kūfan views when discussing their own thinking. Dependence on the Ḥadīth in discussing or supporting the rules of Arabic grammar also made its appearance during this period.

Although the grammarians of this school relied on the views of both the other schools, it is possible to divide them into the following groups (Dayf, 1968: 245; al-Ḥudaythī, 2002: 219- 225): a) The first group which, on the

whole, preferred the opinions of the Baṣran grammarians, such as al-Zajjāj (d. 310/ 922), Ibn al-Sarrāj (d. 316/ 928), al-Zajjājī (d. 337/ 948), and Ibn Jinnī (d. 392/ 1001); b) The second which mostly preferred the views of the Kūfan grammarians, for example al-Ḥamiḍ (d. 305/ 917) and Abū Bakr al-Anbārī (d. 327/ 938); c) The third which took on the observations of the Baṣran and Kūfan grammarians equally, such as al-Akhfash al-Ṣaghīr (d. 315/ 927), Ibn Kaysān (d. 320/ 932), and Niṭawayh (d. 323/ 934).

2.4. Conclusion:

By and large, Baṣran and Kūfan Arabic grammatical thinking are revealed by their fixed system of principle and structure, with Sibawayh and al-Mubarrid epitomising the Baṣran school, while the Kūfan school is exemplified by al-Farrā' and *Tha'lab*. In addition, there is no difference between the Baṣran and Kūfan schools in terms of the fundamental rules of Arabic grammar; they differed on some issues largely because they differed in terms of the way they applied their methods (al-Sāmarrā'ī, 1987: 94). Although there is some difference between them regarding terminology, it is the understanding of Modern Arabic linguists, that certain terms are synonymous; however, it seems that the Baṣrans depended on meaning or formal features, whereas the Kūfans based their usage on criteria of meaning (Owens, 1990: 150; Versteegh, 1993: 10- 11). Furthermore, the Kūfan school never presented all its grammatical rules in a complete work, unlike the Baṣran school, where the *Ma'ānī l-Qur'ān* and *Majālis Tha'lab* recorded the thinking of the Kūfan school, even though they were unable to expound most of the rules of Arabic grammar. As a result of the difference between the Baṣran and Kūfan schools regarding their methods, controversy appeared over certain rules of Arabic grammar, and subsequently the Baghdādian school grew by absorbing both schools.

CHAPTER THREE

Literature Review

3.1. Introduction:

Classical grammarians studied the fundamental elements of the verbal sentence (the verb and agent), but they did not study them as a whole structure. This rendered their studies incoherent. In addition, it seems to me that there are no studies that combine the basic issues that relate to the verbal sentence as a whole structure.

This chapter discusses the most important studies of the verbal sentence and will be divided into: a) Classical Arabic works; and b) Modern works (Figure 4).

3.2. Classical Arabic works:

First, to date there has been no book in Arabic that has received the high level of attention given to the Qur^ʿān. This is because it is believed to have been saved from distortion, and that it presents a coherent and ideal language. Several studies were undertaken in Baṣra that focused on the Qur^ʿānic text and its variant readings,³ and these studies led to concern for its language because the Qur^ʿān played a crucial role in developing the Arabic language (Rabin, 1955: 21; Owens, 1990: 5; Versteegh, 1997: 53). Thus classical grammarians regarded the Qur^ʿān as a first source for creating the rules of Arabic grammar, and looked in depth into its text in order to devise grammatical rules, so that Arabic grammar would conform to Qur^ʿānic structures.

Secondly, the Baṣran grammarians relied on 'poetry' a great deal; for example, Sibawayh alluded to more than a thousand lines. However, they placed a time limit for poetry that could be relied on, whereby they took

³ The variant Qur^ʿānic readings refer to the different ways of vocalising a word, case markers, form, and so on.

examples from pre-Islamic poetry and up to the middle of the second/eighth century (circa 140/ 757). Such citations came from poets such as al-Farazdag (d. 144/ 761) and Jarīr (d. 144/ 761) (al-Suyūṭī, 2006: 148; see also al-Sāmarrāʿī, 1987: 20; al-Ḥudaythī, 2002: 76). Certain trustworthy narrators are considered the main source to provide the grammarians with many poems: Abū ʿAmrū b. al-ʿAlā (d. 159/ 775), al-Mufaḍḍal al-Ḍabbī (d. 178/ 794) and al-Aṣmaʿī (d. 216/ 831), took examples from the Bedouins and poets themselves (cf. al-Zabīdī, 1997: 106).

Thirdly, the Baṣran grammarians went out to the Bedouins of Najd, Tuhāma, al-Ḥijāz and others found near the city of Baṣra, to listen to the narratives recounted by these people and then to write down what they had heard. In addition, they documented accounts and anecdotes from the tribes of Quraysh, Qays, Tamīm, Asad, Hudhayl and some of the Kināna and Ṭayy^ᶜ until 150/ 767;⁴ however, Quraysh was considered the most eloquent speech because it was distant from foreigners influence (al-Suyūṭī, 2006: 101- 4; see also ʿAbd al-ʿAzīz, 1995: 103-4; Agius, 1984: 124; al-Ḥudaythī, 2002: 75).

Fourthly, grammarians based their thought on a system called grammatical analogy (*al-qiyās*)⁵. This system is based mainly on the usage in which the grammarians acknowledged the difference and similarity between two things (Versteegh, 1977: 111; Owens, 1990: 2; Sūsūr, 1985: 188). Thus, Classical Arabic grammarians looked into examples from the Qurʾān and spoken Arabic, whether poetry or prose, and then formulated rules in order to create an Arabic grammar on which all Arabic users have since come to rely. They focused on the relationship between the primary

⁴ According to Majmaʿ al-lughā l-ʿArabiyya (1934, I. 202), the Arabic language was modeled, until the second/eighth century, after the way people spoke in urban areas but as the language of the city became corrupt with non-Arabic usages the grammarians sought another model of correct speech, that of the Bedouins in the Arabian Peninsula because of its purity. This was true until the fourth/tenth century; after that there are no agreement as to whether the Bedouins or the urbanised areas were the right model for Classical Arabic.

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(*al-maqīs ʿalayh*) and the secondary (*al-maqīs*) in terms of meaning and form or one of them (ʿAbd al-ʿAzīz, 1995: 129). The Baṣran grammarians depended a great deal on this source from the earliest period, where it appears in Sibawayh's *al-Kitāb* (Ṭurzī, 1969: 121; Agius, 1984: 163-64; al-Zabīdī, 1997: 19).

The Baṣran grammarians did not rely on the Ḥadīth (the sayings and deeds of the Prophet), claiming that the Ḥadīth had not been passed on in the original words spoken by the Prophet Muḥammad. They argued that, the narrators had focused on the meaning of what the Prophet was saying rather than taking his form of expression into account; hence they did not report the Prophet's exact utterances. The Baṣran grammarians also believed that the majority of narrators of Ḥadīth were not Arabic speakers of the Arabian Peninsula. Thus, they could not take the Ḥadīth as supporting evidence for their grammatical/ syntactic rules (al-Makhzūmī, 1958: 52; Dayf, 1968: 19; al-Sāmarrāʿī, 1987: 26; al-Ḥudaythī, 2002: 77). According to Abū l-Ḥasan al-Ḍāʿī^c (d. 680/ 1281), the first grammarian to rely on Ḥadīth for supporting grammatical rules was Ibn Kharūf (d. 609/ 1212) (al-Sāmarrāʿī, 1987: 27; al-Ḥudaythī, 2002: 77). Abū Ḥayān (d. 745/ 1344) observed somewhat later that Ibn Mālik (d. 672/ 1273) had also depended a great deal on Ḥadīth; possibly he was the first of the grammarians to use Ḥadīth as a main source for establishing grammatical rules (ibid)⁶.

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First, the Kūfans were more interested in the Qurʾān and its readings than the Baṣran school; evidence of this appears in the way they dealt with various rules of grammar. In addition, they borrowed certain terminologies from Qurʾānic commentary which became standard in Arabic grammar (Dayf, 1968: 215; Versteegh, 1993: 174 and 197- 98). The study of Arabic grammar through Qurʾānic exegesis arose during this period, as is evident from al-Farrāʿ' s *Maʿānī l-Qurʾān* (Explanations of The Qurʾān) through which he laid the beginnings of Kūfan reasoning.

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flourishing time in the early fourth/ tenth century. They borrowed from the poets who lived in the city of Kūfa, and also attended the caliphs' courts (al-Ḥudaythī, 2002: 139).

Thirdly, the Kūfans went to meet the Bedouins of al-Ḥijāz, Najd, and Tuhāma, and the tribes of Tamīm, Asad and Nizār who lived near Kūfa (al-Makhzūmī, 1958: 330-331; Abū l-Makārim, 1973: 36; al-Ḥudaythī, 2002: 139). They excelled in narration, which they took from the nomads as well as from urban populations, whereas the Baṣran grammarians had focused only on the Bedouins, believing that the urban dwellers had to deal with foreign people through trade, and that their languages were compromised by this mixing with non-Arabs.

Fourthly, the Kūfan grammarians based themselves on the Baṣran school, by attending to the discussions presented by their grammarians and what they had to say about one another. A main leading teacher of the Baṣran school reported that al-Farrāʾ, when he slept, put Sībawayh's manuscript under his pillow as an indication of his respect to Sībawayh's *al-Kitāb* (al-Sāmarrāʾī, 1987: 141; al-Ḥudaythī, 2002: 138).

Fifthly, some linguists claimed that the Kūfan school applied grammatical analogy (*al-qiyās*) more than the Baṣrans, who were critical of *al-qiyās* (Ḍayf, 1968: 6); while others viewed the Kūfans concentrating on the usage of hearing (*samāʿ*) more than *al-qiyās* (cf. Agius, 1984: 164).

Many grammarians belonged to the Kūfan school, including, for instance, Muʿādh al-Harrāʾ (d. 187/ 803), al-Kisāʾī, al-Farrāʾ and Thaʿlab (d. 291/ 903) (cf. al-Zabīdī: nd, 125, 130, 133, 150). The broad spectrum of opinions in the Kūfan school was set out in al-Farrāʾ's *Maʿānī l-Qurʾān* and in Thaʿlab's *Majālis Thaʿlab* (Thaʿlab's Sessions).

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they were unable to expound most of the rules of Arabic grammar. As a result of the difference between the Baṣran and Kūfan schools regarding their methods, controversy appeared over certain rules of Arabic grammar, and subsequently the Baghdādian school grew by absorbing both schools.

3.3. Modern works:

In the Modern period, methodological criticism has begun to make an appearance, whereby modern linguists have criticised some of the methodologies of the Classical Arabic grammarians. In addition, they attempt to mention aspects that the classical grammarians omitted, or try to explain their rules clearly. Therefore, several studies have appeared in modern times, the most significant of which are mentioned here; they are divided into: a) Arabic works; and b) English works.

3.3.1 Arabic works:

First, to date there has been no book in Arabic that has received the high level of attention given to the Qurʾān. This is because it is believed to have been saved from distortion, and that it presents a coherent and ideal language. Several studies were undertaken in Baṣra that focused on the Qurʾānic text and its variant readings,⁷ and these studies led to concern for its language because the Qurʾān played a crucial role in developing the Arabic language (Rabin, 1955: 21; Owens, 1990: 5; Versteegh, 1997: 53). Thus classical grammarians regarded the Qurʾān as a first source for creating the rules of Arabic grammar, and looked in depth into its text in order to devise grammatical rules, so that Arabic grammar would conform to Qurʾānic structures.

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The Kūfan school followed the Baṣran school; though, according to most scholars who have studied the methods of these early schools, the inconsistencies between them do not suggest that Kūfan grammar was in any respect different to Baṣran grammar, but simply that there were some variations in terms of their methods (cf. al-Makhzūmī, 1958: 36 and 327; Dayf, 1968: 5; al-Sāmarrāʿī, 1987: 142; al-Ḥudaythī, 2002: 24). Moreover, Kūfan grammar was based on Baṣran grammar, and the early grammarians of the Kūfan school, such as al-Kisāʿī (d. 189/ 803) and al-Farrāʿ (d. 207/ 822), studied the fundamentals of knowledge established by the Baṣran grammarians (al-Ḥudaythī, 2002: 128). The Kūfan school, nonetheless, used some different terms for certain concepts ; for example, the Baṣran school called the genitive case marker *jarr*, while the Kūfan school called it *khafḍ* (Versteegh, 1993: 9).

By and large, the Kūfan school of thought relied on the sources on which the Baṣran school had depended, but the Kūfan school differed in the way these sources were dealt with (Figure 3):

First, the Kūfans were more interested in the Qurʾān and its readings than the Baṣran school; evidence of this appears in the way they dealt with various rules of grammar. In addition, they borrowed certain terminologies from Qurʾānic commentary which became standard in Arabic grammar (Dayf, 1968: 215; Versteegh, 1993: 174 and 197- 98). The study of Arabic grammar through Qurʾānic exegesis arose during this period, as is evident

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Secondly, the Kūfan like the Baṣran grammarians relied on poetry but expanded the time period from pre-Islamic poetry up to the school's flourishing time in the early fourth/ tenth century. They borrowed from the poets who lived in the city of Kūfa, and also attended the caliphs' courts (al-Ḥudaythī, 2002: 139).

Thirdly, the Kūfans went to meet the Bedouins of al-Ḥijāz, Najd, and Tuhāma, and the tribes of Tamīm, Asad and Nizār who lived near Kūfa (al-Makhzūmī, 1958: 330-331; Abū l-Makārim, 1973: 36; al-Ḥudaythī, 2002: 139). They excelled in narration, which they took from the nomads as well as from urban populations, whereas the Baṣran grammarians had focused only on the Bedouins, believing that the urban dwellers had to deal with foreign people through trade, and that their languages were compromised by this mixing with non-Arabs.

Fourthly, the Kūfan grammarians based themselves on the Baṣran school, by attending to the discussions presented by their grammarians and what they had to say about one another. A main leading teacher of the Baṣran school reported that al-Farrāʿ, when he slept, put Sībawayh's manuscript under his pillow as an indication of his respect to Sībawayh's *al-Kitāb* (al-Sāmarrāʿī, 1987: 141; al-Ḥudaythī, 2002: 138).

Fifthly, some linguists claimed that the Kūfan school applied grammatical analogy (*al-qiyās*) more than the Baṣrans, who were critical of *al-qiyās* (Ḍayf, 1968: 6); while others viewed the Kūfans concentrating on the usage of hearing (*samāʿ*) more than *al-qiyās* (cf. Agius, 1984: 164).

Many grammarians belonged to the Kūfan school, including, for instance, Muʿādh al-Harrāʿ (d. 187/ 803), al-Kisāʿī, al-Farrāʿ and Thaʿlab (d. 291/ 903) (cf. al-Zabīdī: nd, 125, 130, 133, 150). The broad spectrum of opinions in the Kūfan school was set out in al-Farrāʿs *Maʿānī l-Qurʿān* and in Thaʿlab's *Majālis Thaʿlab* (Thaʿlab's Sessions).

This school arose when the science of Arabic grammar was well developed, and the majority of its rules had been created. Therefore, the opinions of the school's grammarians were a mixture of those of the Baṣran and Kūfan schools, so the Baghdādians acknowledged only what was drawn from well established evidence. Their school started after the period of al-Mubarrid and Tha^clab in the early fourth/ tenth century; thus practically all grammarians of this period had their views influenced by those of the previous grammarians. They commented on the Baṣran and Kūfan views when discussing their own thinking. Dependence on the Ḥadīth in discussing or supporting the rules of Arabic grammar also made its appearance during this period.

Although the grammarians of this school relied on the views of both the other schools, it is possible to divide them into the following groups (Dayf, 1968: 245; al-Ḥudaythī, 2002: 219- 225): a) The first group which, on the whole, preferred the opinions of the Baṣran grammarians, such as al-Zajjāj (d. 310/ 922), Ibn al-Sarrāj (d. 316/ 928), al-Zajjājī (d. 337/ 948), and Ibn Jinnī (d. 392/ 1001); b) The second which mostly preferred the views of the Kūfan grammarians, for example al-Ḥamiḍ (d. 305/ 917) and Abū Bakr al-Anbārī (d. 327/ 938); c) The third which took on the observations of the Baṣran and Kūfan grammarians equally, such as al-Akhfash al-Ṣaghīr (d. 315/ 927), Ibn Kaysān (d. 320/ 932), and Niṭawayh (d. 323/ 934).

By and large, Baṣran and Kūfan Arabic grammatical thinking are revealed by their fixed system of principle and structure, with Sībawayh and al-Mubarrid epitomising the Baṣran school, while the Kūfan school is exemplified by al-Farrā^ḍ and Tha^clab. In addition, there is no difference between the Baṣran and Kūfan schools in terms of the fundamental rules of Arabic grammar; they differed on some issues largely because they differed in terms of the way they applied their methods (al-Sāmarrā^ḍ, 1987: 94). Although there is some difference between them regarding terminology, it is the understanding of Modern Arabic linguists, that certain terms are synonymous; however, it seems that the Baṣrans depended on meaning or formal features, whereas the Kūfans based their

usage on criteria of meaning (Owens, 1990: 150; Versteegh, 1993: 10- 11). Furthermore, the Kūfan school never presented all its grammatical rules in a complete work, unlike the Baṣran school, where the *Maʿānī l-Qurʾān* and *Majālis Thaʿlab* recorded the thinking of the Kūfan school, even though they were unable to expound most of the rules of Arabic grammar. As a result of the difference between the Baṣran and Kūfan schools regarding their methods, controversy appeared over certain rules of Arabic grammar, and subsequently the Baghdādian school grew by absorbing both schools.

3.3.2. English works:

First, to date there has been no book in Arabic that has received the high level of attention given to the Qurʾān. This is because it is believed to have been saved from distortion, and that it presents a coherent and ideal language. Several studies were undertaken in Baṣra that focused on the Qurʾānic text and its variant readings,¹¹ and these studies led to concern for its language because the Qurʾān played a crucial role in developing the Arabic language (Rabin, 1955: 21; Owens, 1990: 5; Versteegh, 1997: 53). Thus classical grammarians regarded the Qurʾān as a first source for creating the rules of Arabic grammar, and looked in depth into its text in order to devise grammatical rules, so that Arabic grammar would conform to Qurʾānic structures.

Secondly, the Baṣran grammarians relied on 'poetry' a great deal; for example, Sibawayh alluded to more than a thousand lines. However, they placed a time limit for poetry that could be relied on, whereby they took examples from pre-Islamic poetry and up to the middle of the second/eighth century (circa 140/ 757). Such citations came from poets such as al-Farazdag (d. 144/ 761) and Jarīr (d. 144/ 761) (al-Suyūṭī, 2006: 148; see also al-Sāmarrāʾī, 1987: 20; al-Ḥudaythī, 2002: 76). Certain trustworthy narrators are considered the main source to provide the grammarians with many poems: Abū ʿAmrū b. al-ʿAlā (d. 159/ 775), al-Mufaḍḍal al-Dabbī (d.

¹¹ The variant Qurʾānic readings refer to the different ways of vocalising a word, case markers, form, and so on.

178/ 794) and al-Aṣmaʿī (d. 216/ 831), took examples from the Bedouins and poets themselves (cf. al-Zabīdī, 1997: 106).

Thirdly, the Baṣran grammarians went out to the Bedouins of Najd, Tuhāma, al-Ḥijāz and others found near the city of Baṣra, to listen to the narratives recounted by these people and then to write down what they had heard. In addition, they documented accounts and anecdotes from the tribes of Quraysh, Qays, Tamīm, Asad, Hudhayl and some of the Kināna and Tayy^o until 150/ 767;¹² however, Quraysh was considered the most eloquent speech because it was distant from foreigners influence (al-Suyūṭī, 2006: 101- 4; see also ʿAbd al-ʿAzīz, 1995: 103-4; Agius, 1984: 124; al-Ḥudaythī, 2002: 75).

Fourthly, grammarians based their thought on a system called grammatical analogy (*al-qiyās*)¹³. This system is based mainly on the usage in which the grammarians acknowledged the difference and similarity between two things (Versteegh, 1977: 111; Owens, 1990: 2; Sūsūr, 1985: 188). Thus, Classical Arabic grammarians looked into examples from the Qurʾān and spoken Arabic, whether poetry or prose, and then formulated rules in order to create an Arabic grammar on which all Arabic users have since come to rely. They focused on the relationship between the primary (*al-maqīs ʿalayh*) and the secondary (*al-maqīs*) in terms of meaning and form or one of them (ʿAbd al-ʿAzīz, 1995: 129). The Baṣran grammarians depended a great deal on this source from the earliest period, where it appears in Sibawayh's *al-Kitāb* (Ṭurzī, 1969: 121; Agius, 1984: 163-64; al-Zabīdī, 1997: 19).

¹² According to Majmaʿ al-lughah al-ʿArabiyya (1934, I. 202), the Arabic language was modeled, until the second/eighth century, after the way people spoke in urban areas but as the language of the city became corrupt with non-Arabic usages the grammarians sought another model of correct speech, that of the Bedouins in the Arabian Peninsula because of its purity. This was true until the fourth/tenth century; after that there are no agreement as to whether the Bedouins or the urbanised areas were the right model for Classical Arabic.

¹³ "A parallel or similar instance, referred to because it helps the process of explanation" (Crystal: 1992, 19); or "a process by which words or morphemes are created or re-created on the model of existing linguistic patterns" (Versteegh *et al.* 2006, I: 74).

The Baṣran grammarians did not rely on the Ḥadīth (the sayings and deeds of the Prophet), claiming that the Ḥadīth had not been passed on in the original words spoken by the Prophet Muḥammad. They argued that, the narrators had focused on the meaning of what the Prophet was saying rather than taking his form of expression into account; hence they did not report the Prophet's exact utterances. The Baṣran grammarians also believed that the majority of narrators of Ḥadīth were not Arabic speakers of the Arabian Peninsula. Thus, they could not take the Ḥadīth as supporting evidence for their grammatical/ syntactic rules (al-Makhzūmī, 1958: 52; Dayf, 1968: 19; al-Sāmarrāʿī, 1987: 26; al-Ḥudaythī, 2002: 77). According to Abū l-Ḥasan al-Ḍāʿī^c (d. 680/ 1281), the first grammarian to rely on Ḥadīth for supporting grammatical rules was Ibn Kharūf (d. 609/ 1212) (al-Sāmarrāʿī, 1987: 27; al-Ḥudaythī, 2002: 77). Abū Ḥayān (d. 745/ 1344) observed somewhat later that Ibn Mālik (d. 672/ 1273) had also depended a great deal on Ḥadīth; possibly he was the first of the grammarians to use Ḥadīth as a main source for establishing grammatical rules (ibid)¹⁴.

Many grammarians were reported as belonging to the Baṣran school. I mention here the most important: ^cAbd Allāh b. Abī Ishāq (d. 117/ 735); ^cIsā b. ^cUmar (d. 149/ 766); al-Khalīl b. Aḥmad (d. 170/ 786); Yūnus b. Ḥabīb (d. 182/ 798); Ya^cqūb al-Ḥaḍramī (d. 205/ 820); and Abū l-Ḥasan al-Akhfash (d. 215/ 830) (cf. al-Zabīdī: nd, 33, 45, 51, 53, 54, 74). However, even though they were reported as the experts of the Baṣran school, none of their works have ever been located. Their contributions can be found in the most important works emanating from the Baṣran school, i.e., Sibawayh's *al-Kitāb*, and al-Mubarrid's *al-Muqtaḍab* (The Extemporised), in which the views of such previous grammarians were recorded and extensively discussed. The works by Sibawayh and al-Mubarrid provide a clear and detailed record of the thinking of the Baṣran grammarians, and are considered as the most important works during this period, and as such I

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result of the difference between the Baṣran and Kūfan schools regarding their methods, controversy appeared over certain rules of Arabic grammar, and subsequently the Baghdādian school grew by absorbing both schools.

3.4. Conclusion:

The Baṣran grammarians did not rely on the Ḥadīth (the sayings and deeds of the Prophet), claiming that the Ḥadīth had not been passed on in the original words spoken by the Prophet Muḥammad. They argued that, the narrators had focused on the meaning of what the Prophet was saying rather than taking his form of expression into account; hence they did not report the Prophet's exact utterances. The Baṣran grammarians also believed that the majority of narrators of Ḥadīth were not Arabic speakers of the Arabian Peninsula. Thus, they could not take the Ḥadīth as supporting evidence for their grammatical/ syntactic rules (al-Makhzūmī, 1958: 52; Dayf, 1968: 19; al-Sāmarrāʿī, 1987: 26; al-Ḥudaythī, 2002: 77). According to Abū l-Ḥasan al-Ḍāʿī^c (d. 680/ 1281), the first grammarian to rely on Ḥadīth for supporting grammatical rules was Ibn Kharūf (d. 609/ 1212) (al-Sāmarrāʿī, 1987: 27; al-Ḥudaythī, 2002: 77). Abū Ḥayān (d. 745/ 1344) observed somewhat later that Ibn Mālik (d. 672/ 1273) had also depended a great deal on Ḥadīth; possibly he was the first of the grammarians to use Ḥadīth as a main source for establishing grammatical rules (ibid)¹⁵.

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CHAPTER FOUR

Parts of Speech and Types of Sentence

4.1. Introduction:

Parts of speech are classes of words which combine together to form sentences. The part of speech determines how the word is used within various contexts.

Research into parts of speech started from the earliest studies on language; they represent communication, whether in speech or writing. Types of sentence cannot be studied before studying the parts of speech, since the meaning of the sentence is derived from the function of the parts of speech. It is generally agreed that the classification of parts of speech is one of the most important elements in linguistics (Weiss, 1976: 34; Suleiman, 1990: 245). Discussion about this issue in the Arabic language started, as it is believed, as early in the times of Caliph ʿAlī b. Abī Ṭālib who said to Abū l-Aswad al-Duʿalī (d. 69/ 688): "all [that concerns] speech is a noun, verb or particle" (al-Qūzī, 1981: 27; al-Ṭanṭāwī, 1995: 24). Following this statement of definition Arabic grammarians took to discussing these parts of speech explaining how every issue in language works in written and formal speech.

Because every sentence or speech is produced from these constituents, this chapter will discuss several issues, as follows:

- A- Parts of speech (noun, verb and particle) and their features.
- B- The definition of some terminology in the description of the Arabic word and sentence.
- C- Common Arabic sentence components.
- D- The structure of Arabic sentences.
- E- Types of sentence.
- F- The structure of the verbal sentence.

4.2. Parts of speech:

Every language has parts of speech, but they differ from one to another; Arabic, for example, has three parts of speech, viz, noun, verb and particle (Figure 5). Sībawayh noted in his introduction that (1988, I: 12): "the word is a noun, verb or particle which has a particular meaning independently of a noun or verb"¹⁶. According to al-Mubarrid, every language has these parts of speech (1994, I: 141). Early Arabic grammarians, whether Baṣran or Kūfan, and other later scholars agreed on this classification (al-Zajjājī (d. 340/ 951) (1979: 41) and Ibn Fāris (d. 395/ 1004) (1910: 49). However, Abū Jaʿfar Aḥmad b. Ṣābir al-Qaysī (d. 662/ 1263) added one more part of speech to these which he called *al-khālifa*, that is, the verbal noun¹⁷ *ism al-fiʿl* (al-Suyūṭī, nd, III: 69). Grammarians who came after Sībawayh observed the features of parts of speech by analysing them morphologically, syntactically and semantically because these parts had been identified without any definition.

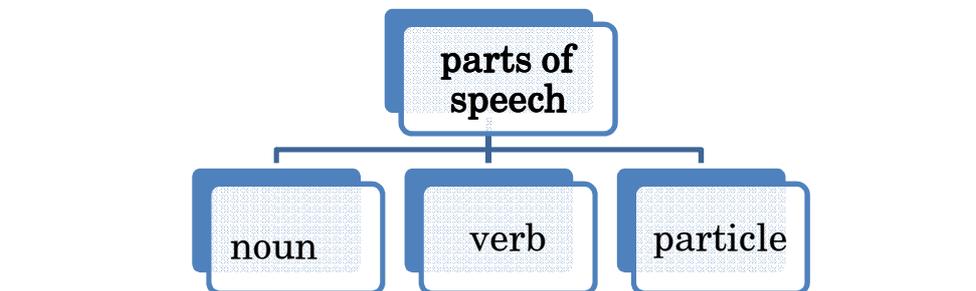


Figure 5: Arabic parts of speech

4.2.1. Noun:

The noun is what indicates an individual meaning, whether it is person or thing (Ibn al-Sarrāj, 1973, I: 2). This part is an important element in Arabic, because no type of sentence can be composed without a noun. Some features which distinguish the Arabic noun from other parts of speech are shown in (Figure 6):

¹⁶ "Al-kalimu kulluhu ismun wa-fiʿlun wa-ḥarfun jāʿa li-maʿnan laysa bi-ismīn wa-lā fiʿlin".

¹⁷ Ḥassān (1994, 89) claims that al-Farrāʿ added this part.

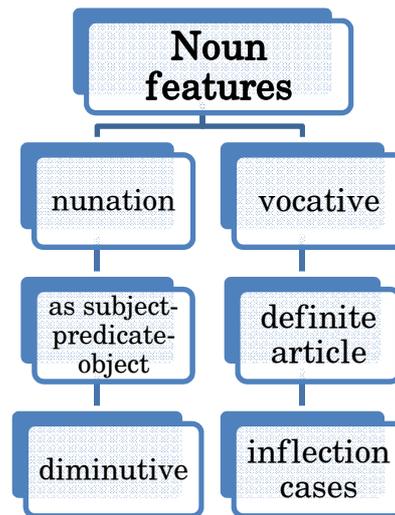


Figure 6: Noun feature

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

This thesis consists of eleven chapters. Chapter One is an introduction. Chapter Two presents a brief account of the three schools of Arabic grammatical thought and their methods. In Chapter Three I review the literature related to the verbal sentence. Chapter Four discusses the points of view of medieval and modern grammarians regarding parts of speech and the types of sentence. The first element of the verbal sentence (the predicate) is examined in Chapters Five and Six; Chapter Five focusing on the transitive and intransitive verb while Chapter Six is in a passive voice.

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Finally, a noun is any of a class of words that are distinguished by having plural and possessive endings; it comes as subject with either types of sentence, or predicate in the nominal sentence and object in the verbal sentence, and it designates persons, places and things (Lyons, 1977: 425).

4.2.2. Verb¹⁸:

This part of speech comes in the second group of the Arabic parts of speech classification, after the noun, because a sentence could be structured without it (i.e., a nominal sentence). However, there are some features that belong to the Arabic verb which do not occur with other parts of speech, as shown in (Figure 7):

¹⁸ Every verbal form in Arabic contains a root and stem. The root contains the radical letters of a verbal form, representing the basic meaning of the word and typically is classified according to the number and type of constituent phonemes (Gene, 1962: 360; Beeston, 1970: 72), as *drs* is the root of the verbal form *DaRaSa* 'he studied'. Then the vowels added to the root forms a stem (al-Muzaynī, 1994: 1), as in *jalasa/yajlisu* 'He sat/sits'; both of these stems are taken from *jls* root.

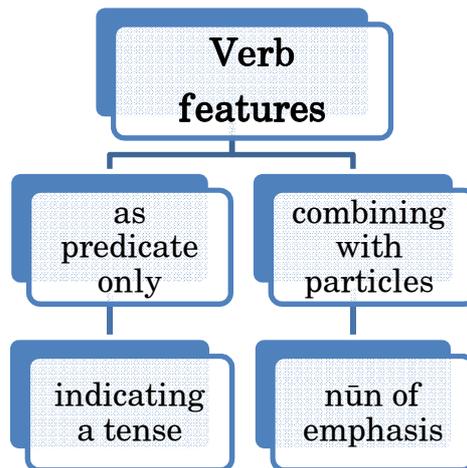


Figure 7: Verb features

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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Finally, the verb is a class of word which is placed as the predicate element *musnad* of the verbal sentence, and it expresses an action or state, and carries a tense, aspect and mood (Lyons, 1977: 425).

4.2.3. Particle:

It is a word which does not have the characteristics of the noun or verb. In other words, it is the word which "has a meaning by virtue of referring to another word" (Ibn Jinnī, 1988: 16; Owens, 1989: 215) or the word which has meaning only when it stands together with other words (noun or verb). Accordingly, the particle could change the type of aspect or tense of the nominal or verbal sentence without, however, affecting the type of sentence (Peled, 2009: 14).

4.3. Modern linguists' points of view about parts of speech:

As said earlier, the majority of Early Arabic grammarians agreed on the part of speech classification of noun, verb and particle. However, some modern linguists disagree with this because they claim that there are some words which cannot be classified in this way. Thus, they have attempted a re-classification¹⁹. Ibrāhīm Anīs, for example, adds the pronoun (*al-damīr*) to these parts of speech, which he categorises as undefined nouns (*al-asmāʾ*)²

¹⁹ The pioneers of the modern classification will be mentioned.

al-mubhama). Under this heading, This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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4- adverbs qualifying time, manner, quantity, cause etc, as exemplified in 12a- 12d:

- S. 12a)* **Today** I am going to Rome.
S. 12b) The boy walks **slowly**.
S. 12c) John will be **greatly** missed by his children.
S. 12d) Rebecca is tired. **Therefore**, she will leave.

5- pronoun which largely expresses a general meaning and used as instead of noun, as illustrated by S. 13:

- S. 13)* **She** drank water.

6- preposition is a small word which occurs before a noun phrase making a prepositional phrase (Hurford, 1994: 190), as illustrated in S. 14:

- S. 14)* I will go **to** school after ten o'clock.

7- conjunction which joins sentences or parts of a sentence together, as shown in S. 15:

- S. 15)* John **and** Mark went home.

It is classified according to its meaning to: a. affirmative, as 'and'; b. alternative, as 'or'; c. negative, as 'neither...nor'; d. adversative, as 'but'; e. concessive, as 'though'; f. hypothetical, as 'if'; g. temporal, as 'before'; and h. causal, as 'because'.

8- interjection that is "an outcry to express pain, surprise, anger, pleasure, or some other emotion" (Huddleston, 1984: 91), like 'oh', and as the example 16:

- S. 16)* **Hey!** I have not seen you for a while!

The English parts of speech can be classified also into two types: a) the 'open' which includes noun, verb, adjective and adverb; b) the 'closed' type that includes the rest of parts of speech (Huddleston, 1988: 23; Khalil, 2010: 35).

To sum up, although English grammar defines eight parts of speech. Arabic also includes all these. In the traditional classification, however, as discussed, Arabic has three, though it must be said that the Arabic noun corresponds to the English noun, adjective, adverb, and pronoun; the verb part too in Arabic corresponds to the English verb, whereas the particle in Arabic corresponds to the English preposition and conjunction. Moreover, although the Classical Arabic classification is brief, it covers all classes of words. So we do not require Modern classification of Arabic parts of speech. That is, the modern analysis of parts of speech is not consistent, and all parts that are added relate to the noun because the features of the noun which the grammarians mentioned could be applied to those parts. Furthermore, Hurford (1994: 150) claims that a noun and verb are more basic parts of speech than others in almost all languages because the sentence usually contains and relies in many ways on these parts.

4.4. The definition of some terminology regarding the Arabic word and sentence:

Before I discuss the constituents of either word, phrase or sentence, it is useful to examine some terminology which the Early Arabic grammarians used (Figure 9):

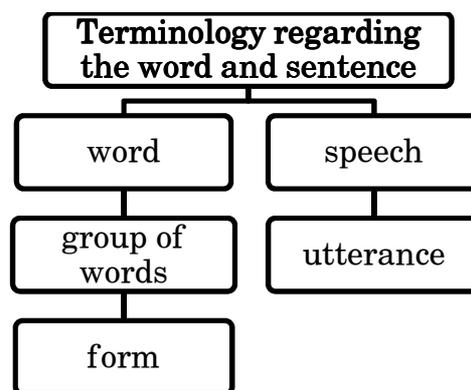


Figure 9: Some terminology regarding the Arabic word and sentence

4.4.1. Word (*al-kalima*):

The majority of the Arabic grammarians have taken the view that 'speech' and 'sentence' are different in meaning. That is, 'speech' is given a complete meaning, while 'sentence' may or may not contain a complete meaning, i.e., the essential point of a 'sentence' is that it includes two elements: predicate (*musnad*) and subject (*musnad ilayh*). Therefore, every 'speech' includes a 'sentence' because a complete meaning is necessary in the 'speech' but not in the 'sentence', and sometimes 'speech' includes more than one 'sentence'²². However, not every 'sentence' includes 'speech' because a 'sentence' might or might not have a complete meaning, so the difference between 'sentence' and 'speech' is considered in a complete meaning or not. Al-Zamakhsharī (d. 538/1143) said:

The speech is called sentence but the right view is that the sentence is more general than speech (as al-Zamakhsharī claimed) because a complete meaning is a condition in the speech unlike the sentence, a view shared by Ibn Hishām (Ibn Hishām, 2000, V: 8).

Finally, some structures could be called either speech or sentence, as in sentences 18a and 18b above, because they give an independent meaning and they are composed from the predicate and subject only.

4.5. The common components of an Arabic sentence:

Parts of speech are constituents consisting of components that make an Arabic structure of speech, namely (Figure 10):

²² A complete meaning cannot be achieved without the predicate and subject. However, the structure that contains these elements may not give a complete meaning.

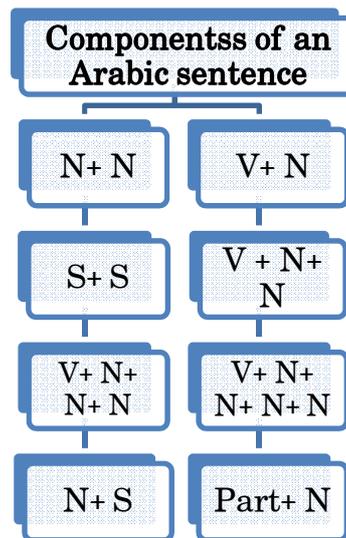


Figure 10: The components of an Arabic sentence

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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Whereas the English sentence structures has four basic components according to Milne, Jupp (1970: 32) and Palmer (1971: 72- 73), as follows in (Figure 11):

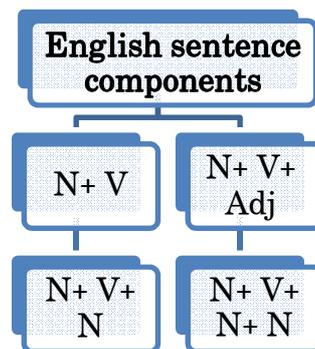


Figure 11: The common English sentence components

1- Noun and verb, (sentence 26):

S. 26) Tom comes.

2- Noun, verb and adjective, (sentence 27):

S. 27) Tom is tall.

3- Noun, verb and noun, (sentence 28):

S. 28) Tom is a teacher.

4- Noun, verb, noun and noun, (sentence 29):

S. 29) Tom is a teacher and priest.

4.6. The fundamental elements of an Arabic sentence:

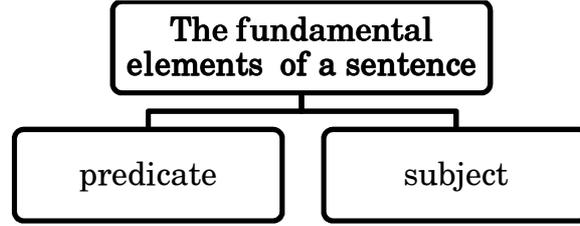


Figure 12: The fundamental elements of a sentence

All languages have a particular structure to form their sentences, and the structure is essentially based on parts of speech. Arabic sentences have two fundamental elements, and neither of them can exist without the other (Levin, 1981: 145), namely, the predicate (*al-musnad*) and the subject (*al-musnad ilayh*) (Figure 12) and the relation holding between these is called the attribution (*al-isnād*). The attribution issue is the result of a syntactic and semantic analysis not a morphological one, where the verb *darasa* 'studies', for example, is not given a complete attribution without its subject (*al-musnad ilayh*), viz, the agent, ^ʿ*Alī*, for example. This subject also supports the sentence to give a complete meaning. Arabic grammarians have discussed these parts since the first ever written Arabic grammar. Sibawayh mentioned this issue at the beginning of his book; he said (1988, I: 23)²³: "that the predicate and the subject cannot exist one without the other and the speaker cannot avoid using them.'

Arabic grammarians have called these parts (predicate and subject) essential (*ʿumda*) which means that a complete sentence cannot be constituted without them. Thus, the grammarians have defined the Arabic sentence as a structure in which the subject and the predicate are the main components (Weiss, 1985: 610). Other parts are called optional items (*faḍla*) which means that the sentence can be structured without them. They are constituents which are not the subject and the predicate like a direct object (*al-mafʿūl bih*), as the example in (30) shows:

qara^ʿa ^ʿAliyyun kitāban

²³ "*hādhā bābu l-musnadi wa-l-musnadi ilayhi wa-humā mā lā yughnī wāḥidun minhumā ʿini l-ākharī wa-lā yajiydu l-mutakalimu minhu budd*".

S. 32a) = °Alī came.
 kusira l-zujāju
 was broken- 3ms def- glass- nom
S. 32b) = The glass was broken.

S. 32c) °Aliyyun akhū-ka
 °Alī- nom def- brother- nom- pro- your
 = °Alī is your brother.

The predicate element is a wider part than the subject, since the predicate may be a verb or noun, while the subject of a sentence can only be a noun. Abū Ḥayyān claimed (1947, II: 13-15): "some grammarians believed that the subject is *al-musnad ilayh*, and the predicate is *al-musnad*, a view that I share; accordingly, 'Zayd' in sentences *qāma Zaydun* and in *Zaydun qā'imun* is subject, and 'qāma' and 'qā'imun' are predicate."

According to this classification, the predicate may precede or follow the subject whether in the verbal or nominal sentence and this issue will be demonstrated when types of sentences are discussed. By comparison with Arabic, the predicate in English occurs as a verb, and the subject occurs as a noun or pronoun (Vallins, 1966: 66; Crystal, 1986: 94; Burton-Roberts, 1986: 33). The Arabic verbal sentence then could be compared with the English sentence, where both of them contain a verb and noun. i.e., these sentences cannot be structured without these fundamental parts.

4.7. The structure of a sentence:

In Arabic, there are two possible sentence structures , namely (Figure 13):

starts with a noun, as shown by sentence 35, while the verbal sentence always starts with a verb (sentence 36 above). This is the view of the Baṣran school of thought (cf. al-Sayyid, 2004: 21), who argue that a nominal sentence starts with a noun word even if it contains a verb (Sibawayh, 1988, I: 92; al-Mubarrid, 1994, IV: 128), as in the following example:

S. 37) °Aliyyun qāma
 °Alī- nom stood up- 3ms
 = °Alī stood up.

In this sentence they argue that °Alī is the topic (*mubtadaʿ*), even though the predicate in both sentences 36 and 37 is still the verb, i. e. *qāma* 'stood up'. These grammarians have, however, taken the view that some structures are verbal sentences, even though they start with a noun. Consider sentence 38:

S. 38) idhā l-ḍayfu kharaja sawfa anāmu
 part- when def-guest- nom left- 3ms part-will 1ms-sleep
 = When the guest leaves I will sleep.

i.e., the first part of this structure (*al-ḍayfu kharaja*) is regarded as the verbal sentence by the Baṣran school, irrespective of the noun preceding the verb (Ibn Hishām, 2000, V: 15- 16; see also al-Makhzūmī, 1986: 43). It is noted that this group does not rely upon the attribution structure and meaning of the whole sentence.

Other grammarians considered the nominal sentence to be one starting with a noun, while the verbal sentence is one starting with a verb, neither assumption being precise. They attempted to find a more accurate definition by employing an attribution structure. i.e., the place of predicate and the subject inside these types of sentence (al-Makhzūmī, 1986: 39- 44). They believe that in the nominal sentence the predicate and subject are nouns. Therefore, the topic of this sentence may occur as a proper noun or a pronoun, and the comment of this sentence may be an adjective, a prepositional phrase or adverb, (as in sentences 39a to 39d, respectively), because these parts are a sub-class of noun. In addition, the topic is placed

I believe that a nominal sentence contains a predicate and subject which are nouns, whereas the verbal sentence, has a predicate is a verb and a subject which is a noun whether the verb precedes the noun or not; this is for several reasons, namely²⁶:

1- The meaning of both sentence (40a and 40b above) is similar, and the difference between them is that the verb precedes the noun in the first sentence, while the noun precedes the verb in the second. This depends upon two factors, the meaning and rhetorical purpose or pre-posing and post-posing (*al-taqdīm wa-l-ta^ʿkhīr*). I.e., sentence 40a is concerned with the event and tense (*qāma*), and this is the original constitution in the verbal sentence. However, sentence 40b is concentrated upon the subject of the event (*ʿAlī*) who did the event, while the event and tense of this sentence come on the second stage.

2- When sentence 40b above is regarded as a nominal sentence, this structure becomes compound sentence in terms of its syntactic structure, i.e., the first sentence of this structure is the topic and its comment, and the second sentence is the verb (*qāma*) with its agent, that is, it is a hidden pronoun (*ḍamīr mustatir*) (*huwa* 'he')²⁷. Although the Baṣran grammarians claimed that this sentence 40b is the same as sentence 40a in meaning, they differed in the classification of the type of sentence (al-Makḥzūmī, 1986: 42 and 43). This difference is against the general concept which all the Arabic grammarians agree on, namely, *kullu ziyādatin fī l-mabnā tadullu ʿalā ziyādatin fī l-ma^ʿnā* 'each addition to the structure denotes on addition in the meaning' (Ibn Jinnī, nd, II: 3; Abū l-Makārīm, 2007: 12; Hawash, 1999: 55). However, even if they believed that such a sentence is a verbal sentence, they have still preserved an important concept.

²⁶ These reasons will be mentioned in detail because there is a huge controversy in terms of this issue, so I will attempt to clarify this issue to show the right view, and sometimes I require mentioning another groups evidence in order to clarify this point and respond to this evidence.

²⁷ This construction contains two kinds of sentence: the first one is a nominal sentence and the other a verbal sentence as the Baṣran's school thought.

verbal and nominal sentence²⁸. Therefore, the sentence (*qa^cada ^cAliyyun wa- qāma Ṭāriqun qāma*) is here composed of three sentences i.e., 1) *qa^cada ^cAliyyun* 'cAlī sat down', 2) *qāma Ṭāriqun* 'Tariq stood up', and 3) *qāma huwa* 'he stood up' (Ibn Hishām, 2000, V: 27). Ibn Hishām's analysis yields a deviant structure and interpretation which is not common in the Arabic language. What is needed is a simpler analysis which rests on the existence of two verbal sentences in that structure.

5- With the dual and plural, vowel marks suffixed to the verb are preceded by an agent, i.e., /-ā/ with the dual form, and /-ū/ with plural form. This idea can be illustrated by the examples in S. 44a and S. 44b:

S. 44a) al-mudīrāni jā^ᶜ-ā
 def- two directors- nom- d came- 3md
 = The two directors came.

S. 44b) al-mudīrūna jā^ᶜ-ū
 def- directors- nom- p came- 3mp
 = The directors came.

These long vowels /-ā/ and /-ū/ suffixed to the verb, however, are not pronouns as grammarians who have relied upon the first word have claimed. In addition, I believe that the possibility of adding a long vowel to a verb is expected as it indicates that this word order (SVO) is not the basic order in the sentence even if two structures (VSO and SVO) can be accepted. According to Ibrāhīm Muṣṭafā in his book *Iḥyā^ᶜ al-naḥw* (1992: 56- 58), he claims that these long vowels are a consequence of the subject advancement whether in the nominal or verbal sentence. When the predicate is placed at the beginning, there is no agreement between the predicate and the subject whether in the nominal or verbal sentence, as in the following examples (S 45a and 45b):

S. 45a) jā^ᶜa l-muhandisūna
 came- 3ms def- engineers- nom- p
 = The engineers came.

²⁸ This idea will be discussed later in the thesis.

S. 45b) qādimun al-muhandisūna
 indef- is coming- nom- ap def- engineers- nom- p
 = The engineers are coming.

On the other hand, there is an agreement when the subject precedes the predicate (al-Farrāʿ, 1980, II: 386); consider S 46a and 46b:

S. 46a) al-muhandisūna jāʿ-ū
 def- engineers- nom- p came- 3mp
 = The engineers came.

S. 46b) al-muhandisūna qādimūn
 def- engineers- nom- p indef- are coming- nom- ap
 = The engineers are coming.

Consequently, the agreement issue is the result of the pre-posing and post-posing feature whether in the nominal or verbal sentence.

6- Banī l-Hārith and Azdi Shanūʿa dialects of Early Arabic had agreement between the predicate and the subject even if the predicate preceded the subject, and this one finds in the Qurʾān, as shown in sentences 47a (Sūrat al-Māʿida, V: 71) and 47b (Sūrat al-Anbiyāʿ, XXI: 3); it could also be used in normal speech as illustrated in sentence 47c:

s.47a thumma ʿam-ū wa-ṣamm-ū
 part- then were blind- 3mp part- and- were deaf-3mp
 - kathīrun min-hum
 indef- many- nom prep- from- pro- them
 = "Yet again many of them became blind and deaf". (Ali,
 1968: 266)

wa-ʿasarr-ū l-najwā alladhīna ḡalam-ū
 and-concealed def-counsels who wronged
 part- 3mp - accus - rel -3mp

S. 47b) = "The wrong-doers conceal their private counsels". (Ali, 1968: 822)

S. 47c) *ihmarrat-ā* [°]*aynā-hu*
 were red- 3md def- eyes- nom- d - pro- his
 = His eyes were red.

Grammarians called this *luġhat akalūnī l-barāghīth* 'the dialect of the fleas devoured me' or *luġhat yata[°]aqabūna fikum malā[°]ika* 'the dialect angels watch over you'. Interestingly, grammarians regarded these dialects as *fushā* (Literary Arabic) (al-Farrā[°], 1980, I: 316; see also Wright, 1974, II: 294; Levin, 1989: 40). In brief, the agreement in the verbal sentence occurs even when the predicate precedes the subject as it occurs when the subject precedes the predicate.

7- The Baṣran school claimed that when the agent precedes the verb the sentence cannot be called verbal because the agent may be a definite noun (*ism ma[°]rifa*) or indefinite noun (*ism nakira*). Two examples (48a and 48b) will illustrate this point:

S. 48a) *jā[°]a* *l-rajulu*
 came- 3ms def- man- nom
 = The man came.

S. 48b) *jā[°]a* *rajulun*
 came- 3ms indef- man- nom
 = A man came.

Here, the agent cannot precede the verb in the verbal sentence, where it is fundamental that the Arabic sentence cannot start with an indefinite noun, and this condition occurs with topic as well (i.e., it must be a definite noun) not with the agent only. If the agent precedes a verb, this condition is violated even if the agent is an indefinite noun (Jamāl al-Dīn, 1984: 252,

attribution is more accurate with respect to the structure and the meaning. The condition that the sentence type is decided upon by its initial constituent seems to contradict the linguistic analysis which follows a fixed system. This condition depends on a deletion strategy in order to account for a given structure which does not require that.

4.9. The structure of the verbal sentence:

The fundamental parts of verbal sentence and its restrictions come in different positions. In addition to this, the verbs in a verbal sentence come in either transitive or intransitive and active or passive form, as will be demonstrated. Therefore, there are several structures for the Arabic verbal sentence as follows in (Figure 15):

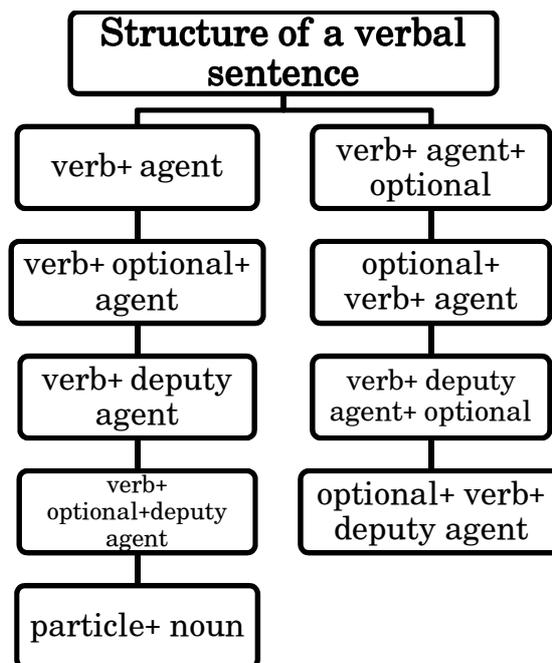


Figure 15: The structure of verbal sentence

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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It is noted that the verb is placed before the agent in all these structures and it is possible to combine them in fourways , namely:

- 1- The verb and the nominative case (*al-marfūʿ*).
- 2- The verb, the nominative case and the optional item.
- 3- The verb, the optional item and the nominative case.
- 4- The optional item, the verb and the nominative case.

However, there are other structures in which the agent is placed before the verb, as follows in Figure 16:

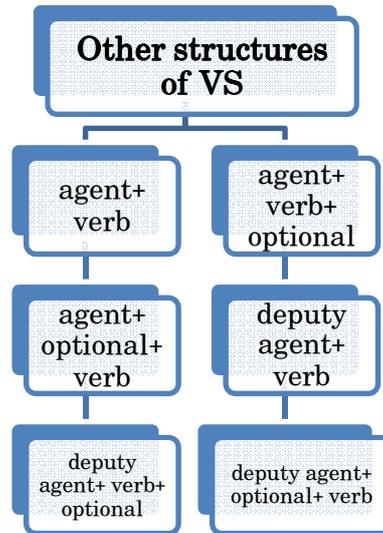


Figure 16: The structures in which the agent precedes the verb

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The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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The common parts in all these structures are the verb, the nominative case and the optional item whether the verb precedes the nominative case or not (Abū l-Makārim, 2007: 71 and 72) and these structures will be discussed in more detail in the word order chapter (Chapter Nine).

4.10. Discussion:

4.10.1. This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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4.10.2. The original word order in a verbal sentence is that the agent comes after the verb. In other words, the verb's position is at the beginning of the verbal sentence. However, the agent could be placed before the verb, and this kind of sentence is still called a verbal sentence though some grammarians are in disagreement with this as mentioned earlier. The auxiliary verb *kāna* 'was' is placed before the main verb, as shown in S. 77:

<i>S. 77)</i>	kāna	yal ^c abu	kūrata	qadamin	jayyidan
	used to	plays	indef-ball	indef-foot	indef-well
	- 3ms	- 3ms	- accus	- gen	- accus
	= He used to play football very well.				

Moreover, the optional item *al-fadla* in the Arabic sentence usually appears after the main constituents of the sentence (i.e. the predicate and the subject), as illustrated in 78a:

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By contrast, the English sentence has several kinds of coordination (Milne *et al.* 1970: 114- 17), as follows in (Figure 19):

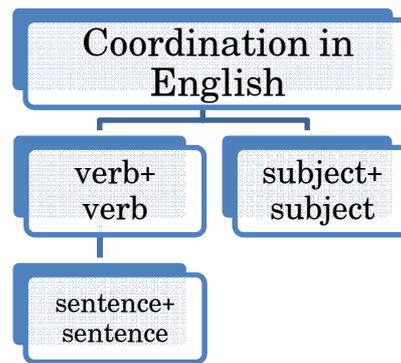


Figure 19: Types of English coordination

i. Coordination between verbs (S. 92):

S. 92) I tried and tried but I failed.

ii. Coordination between subjects (S. 93):

S. 93) Lemons and mint can be used to make delicious drinks.

iii. Coordination between two sentences (S. 94):

S. 94) The visitor rang the bell and Tom opened the door.

In Arabic, it is noted that the particle of conjunction should be placed between each coordinated noun, whether it is single or many. On the other hand, the particle of conjunction in English is placed before the last coordinated noun only.

4.11. Conclusion:

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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After the discussion of general issues of the Arabic sentence, the following chapters will focus on the verbal sentence structure. Chapters Five and Six investigate the first element of the verbal sentence (the predicate/ the verb); Chapter Five focuses on transitive and intransitive verbs while Chapter Six focuses on the passive voice.

S. 2) fahim al-ṭālibu l-masʿalata
 understood- 3ms def- student- nom def- issue- accus
 = The student understood the issue.

Therefore, when the accusative is omitted from this sentence, it does not give a complete meaning and the receiver has many options because the speaker or the writer does not limit the sentence, viz, what the student understood. This chapter deals with the following issues in order to show the relationship between the verb and its agent or direct object by employing transitivity:

- a. Intransitive and transitive verbs.
- b. The characteristics of transitive and intransitive verbs.
- c. Types of transitive verb.
- d. Transformation of the intransitive.
- e. Transformation of the transitive.

5.2. Intransitive and transitive verbs

a. Intransitive verb (*al-fiʿl al-lāzim*)

Arabic grammarians called this type (*al-fiʿl al-lāzim*,³² *al-fiʿl al-qāṣir* or *al-fiʿl ḡhayr al-mutaʿaddī*)³³; all these terms refer to verbs that cannot govern a direct object directly (al-Istirābādhi, 1996, I: 136), (S. 3) is an example:

S. 3) dhahaba ʿAliyyun ilā l-madrasati
 went- 3ms ʿAlī- nom prep- to def- school- gen
 = ʿAlī went to school.

One cannot say **dhahaba ʿAliyyun al-madrasa* '*ʿAlī went school', without the preposition particle (*ilā*).

b. Transitive verb (*al-fiʿl al-mutaʿaddī*)

Arabic grammarians call the transitive verb: *al-fiʿl al-mutaʿaddī* or *al-fiʿl al-mujāwiz* which mean the verbs can pass over from a nominative noun to

³² It is called *al-fiʿl al-lāzim* because it cannot govern the direct object.

³³ It is called *al-fiʿl al-qāṣir* or *al-fiʿl ḡhayr al-mutaʿaddī* because it takes the agent only.

- b. Ergative intransitive: verbs which contain a subject which act as the subject as object when the verb is used as transitive (S. 12b):

S. 12b) The glass broke/ they broke the glass.

- c. Transitive-converted intransitive verbs of activity: the subject is still the same whether it appears with a transitive or an intransitive verb. However, the focus is placed on the verb (activity) rather than the object; in addition, there is usually no specific deletion object, as shown by the following example in 12c:

S. 12c) He ate an apple/ he ate.

- d. Object deleting: verbs which contain no 'meaning change' when the verb is used without the object; in addition, they cannot be used without a discourse or situational context.

iii. Transitive and intransitive verb

Verb sometimes take or do not take a direct object with a complete meaning; i.e., can be used as either transitive or intransitive verbs. Consider the following example in 13a:

S. 13a) Most birds can fly.

The verb 'fly' in this sentence is an intransitive verb because it does not take a direct object. However, it is transitive in sentence 13b, where the main verb 'fly' takes a direct object, namely, the plane:

S. 13b) The pilot is flying the plane.

Many English verbs are classified under this type (Scheurweghs, 1959: 12; Kilby, 1984: 37; Crystal, 2004: 83; Liu, 2008: 289). Hurford (1994: 117) notes that the subject of an intransitive verb corresponds to the direct object of the transitive. The following examples illustrate the point:

S. 14a) The glass broke.

S. 14b) David broke the glass.

from Ibn al-Sarrāj (ibid), in which he observed the difference between a transitive and an intransitive verb by analysing it semantically and used a question as the instrument, to confirm his observation.

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Verbs can take more than one direct object, and therefore there are several types of transitive verb in Arabic (Figure 21):

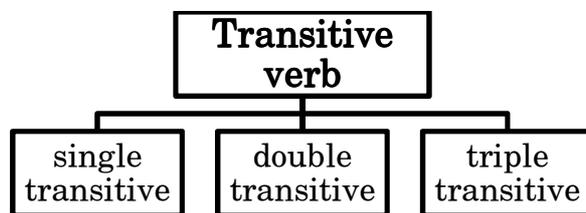


Figure 21: Types of transitive verb

5.4.1. Single transitive:

The verb which requires one direct object (S. 23):

S. 23) qara^ʾa ^ʿAliyyun kitāban
 read- 3ms ^ʿAlī- nom indef- book- accus
 = ^ʿAlī read a book.

All verbs of sense and feeling require one direct object only. This can be illustrated by the following example 24:

S. 24a) sami^ʿ-tu-hu
 heard- 1ms- 3ms
 = I heard him.

Others verbs of sense and feeling are *shamamtuhu* 'I smelled it'; *dhuqtuhu* 'I tasted it'; *abṣartuhu* 'I saw him'; and *lamistuhu* 'I touched it'. Abū ^ʿAlī l-Fārisī (d. 377/ 987) claimed that the verb *sami^ʿa*, 'he heard' governs two objects. Consider the following example in 25a:

S. 25a) sami^ʿ-tu ^ʿAliyyan yaqūlu dhā-likā
 heard- 1ms ^ʿAlī- accus 3ms- says dem-that-part
 = I heard ^ʿAlī says that.

The first object is ^ʿAlī and the second one is the sentence *yaqūlu dhālik*. However, this view goes against a syntactic concept whereby the object could be composed from the sentence as long as the main verb could come

before the topic and comment, like *ẓanna* and its sisters, as the example in sentence 26:

S. 25b) *ẓanan-tu* [°]*Aliyyan* *yaqūlu* *al-ṣidqa*
 thought- 1ms [°]*Alī-* accus 3ms- says def- truth- accus
 = I thought [°]*Alī* says the truth.

However, the verb 'heard' in sentence 25a is not one of these verbs, and thus it governs one direct object only (Ibn Ya[°]*īsh*, 2001, IV: 295- 296). Therefore, the sentence (*yaqūlu dhālik*) after an accusative noun in sentence 25a above is a circumstantial qualifier (*hāl*), as in *Sūrat al-Jāthiya*, XLV: 8; or an adjective (*ṣifa*), as in *Sūrat al-Anbiyā*[°], XII: 60. In addition, the verb *sami[°]a* takes only one object, we have several examples from the Qur[°]ān (see for example *Sūrahs al-Qaṣaṣ*, XXVIII: 55 and *Fāṭir*, XXXV: 14).

5.4.2. Double transitive:

This type of verb requires two direct objects, and is divided into three types:

First, the verb whose second object originally came with a preposition particle but is omitted because of extensive use (*kathrat al-isti[°]māl*), as the example in 26:

S. 26) *astaghfiru* *Allāha* *ḍhanban* *kabīran*
 1ms- forgive God- accus indef- sin- accus indef- great- accus
 = I asked God to forgive a great sin.

The second object (*ḍhanban*) basically comes with a preposition (*min*) but this is deleted (*astaghfiru Allāha min ḍhanbin*) (cf. *Sībawayh*, 1988, I: 37). There is, however, a controversy among Arabic grammarians in terms of whether the verb *istaghfara* governs a second object or not. One group viewed that this verb governs the second object by itself; i.e., they did not believe that this verb governs the second object by a preposition. The most popular Arabic grammarians to have believed this view were Ibn al-Ṭarāwa (d. 528/ 1133) and his student al-Suhaylī (al-Suhaylī, 1992: 272, 273). The other group believed that this kind of verb could govern a second object by a

these objects are originally the topic and comment". These objects could compose a complete nominal sentence which would contain the fundamental Arabic sentence, viz., the predicate and subject, or the topic and comment of the nominal sentence, as in *°Aliyyun karīmun* '°Alī is generous'. Moreover, Arabic grammarians classified under this type *zanna* and its sisters³⁵ (*zanna wa-akhawātuhā*), as sentence 28:

S. 28)

za ^c ama	°Aliyyun	al-ṭaḡsa	dāfi°an
claimed- 3mp	°Alī- nom	def- weather- accus	indef- warm- accus- ap

= °Alī claimed that the weather is warm.

This kind of transitivity is common in the Qur°ān, as in Sūrahs Hūd, XI: 93 and al-Naba°, LXXVIII: 9. In addition, even if the second object is occupied as a verb with its agent, it is considered as a predicate in basic structure, as shown in S. 29:

S. 29)

zanan-tu-hu	yal°abu
thought- 1ms- 3ms	3ms- plays

= I thought he is playing.

here, *yal°abu* 'play' is the second object in this structure.

Third, the verb whose second direct object does not relate to the first one in the original structure. This type is called (*al-muta°addī ilā maf°ūlayn laysa aṣluhumā l-mubtada° wa-l-khabar*) "the verb which takes two objects and these objects are not the topic and comment originally", as exemplified in 30:

S. 30)

a°ṭay-tu	°Aliyyan	darāhima
gave- 1ms	°Alī- accus	indef- money- accus

= I gave °Alī money.

³⁵ Like *ra°ā*, *°alima*, *wajada*, *ḡasiba*, *za°ma* and *ja°ala*.

The verb *a^ctā* and its sisters³⁶ (*a^ctā wa-akhawātuhā*) are classified under this type, as in sentences 30 above. This kind of transitivity is common in the Qur^ʿān as well, (Sūrah^s Ṭāhā, XX: 50 and al-Kawthar, CVIII: 1).

5.4.3. Triple transitive:

The verb which requires three objects, as represented in S. 32:

S. 32) a^clam-tu ^cAliyyan Mājidan karīman
 informed- 1ms ^cAlī- accus Mājīd- accus indef-generous- accus
 = I informed ^cAlī that Mājīd is generous.

One of these objects cannot be mentioned without the other because the second and third objects compose a complete nominal sentence, and the first object does not give a complete meaning (Sibawayh, 1988, I: 41). Classical Arabic grammarians agreed on only two verbs that could be classified under this type, namely, *a^clama* 'informed', and *arā* 'showed' (Form IV), derived from the simple verbs *^calima* and *ra^aʿā*, which require two objects; in this case it is not possible to mention one of them without another. However, al-Farrā^ʿ, Ibn al-Sarrāj and Ibn Mālik believed that this type was not in fact limited to these verbs only, as there were other verbs which take a third object like *anba^aʿa*, *khabbara*, *haddath*, all meaning 'informed'; and *^carafa* 'knew' (al-Suyūṭī, 1998, III: 507).

This kind of transitive verb seems originally to have been of a double transitivity, but when these basic verbs changed to the derived forms *af^cala* (Form IV) and *fa^cala* (Form II), they sometimes govern a third object. In addition to this, it is seen that these verbs, which appear in the Qur^ʿān in several verses, govern two objects, and that there is only one position which the verb governs three objects, namely, *arā* (Form IV), as in Sūrat al-Anfāl, VIII: 43 (S. 33):

S. 33) wa-law arā-ka-hum kathīran
 part- and-if show- 3ms- 2ms- 3mp indef- much- accus
 = "If he had shown them to thee as many". (Ali, 1968: 426)

³⁶ such as *kasā*, *wahaba* and *manaḥa*.

The indirect object is largely presented by the prepositions 'to' and less often by 'for' when it follows the direct object (Scheurweghs, 1959: 16; Young, 1984: 73; Burton-Roberts, 1986: 77; Hurford, 1994: 104), as illustrated in the following sentence:

S. 40e) I give money to my son.

So, the question is 'I give who and what?' 'my son' and 'money'. There are, however, some verbs which cannot take an indirect object without a preposition, as in the following example taken from Scheurweghs (1959: 17):

S. 41) He transmitted to him a retentive memory.

Here the indirect object precedes the direct. It is preferred for the direct object to precede the indirect object in two positions (Thomson *et al.* 1980: 70 71; Hurford, 1994: 67; Jacobs, 1995: 57):

- a. When the indirect object occurs with a preposition (usually 'to'), as in the following sentence:

S. 42) I give the book to a person who will benefit from it.

- b. When the direct object is 'it' or 'them' pronoun, as illustrated in:

S. 43a) I give it or them for my son.

When the indirect and direct object are both pronouns, the indirect object can precede the direct or occur after it, as in the following examples:

S. 43b) I give him it.

S. 43c) I give it to him.

To sum up, the intransitive verb in English takes one object at least and it is always the direct object, so the indirect object cannot occur without a direct object. Moreover, indirect objects mainly refer to humans or animals not to inanimate things, while direct objects can indicate inanimate things (Hurford, 1994: 67).

5.5. Transformation of the intransitive:

Classical Arabic grammarians were of the view that verbs could be transferred from intransitive to transitive verbs by using some devices within the verb system. According to them there are seven ways which this transfer can be affected (al-Suyūṭī, 1998, III: 8-10; Ibn Hishām, 2000, V: 683-700; see also Ḥasan, 1973: 165-170) (Figure 22):

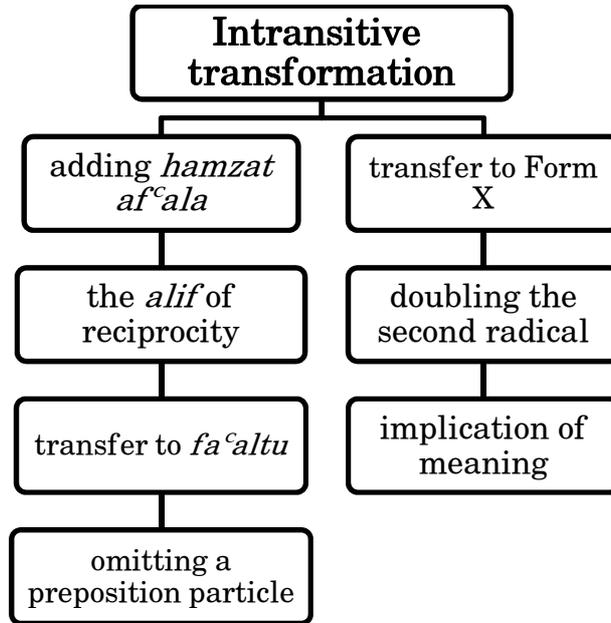


Figure 22: Seven ways of intransitive transformation

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On this matter, the *Majma' al-lughā l-ʿArabiyya* in Cairo (1935: 180-81; see also Gully, 1997: 476) takes the view that it can be applied by following three conditions³⁷:

- i. The two verbs are similar in meaning.
- ii. There exists an indication that it should not be associated with another verb.
- iii. It follows one of the syntactic rules of the Arabic language (*al-dhawq al-ʿArabī*)

It seems that 'implication of meaning' (*al-taḍmīn*) sets a pattern which Arabic grammarians follow in changing normal methods of use, such as figurative usage (*al-majāz*), and that it relates directly to semantics.

³⁷ "wa-majma' al-lughā l-ʿArabiyya yarā annahu qiyāsiyyun lā samāʿiyyun bi-shurūṭin ṭhalāṭha: 1- taḥqīqu l-munāsabati bayna l-fiʿlayn, 2- wujūdu qarīnatin tadullu ʿalā mulāḥazati l-fiʿli l-ākḥari wa-yuʿmanu maʿahā l-labs, 3- mulāʿamatu l-taḍmīni li-dhawqi l-ʿArabī".

g. Omitting a preposition for the purpose of extension (*al-tawassuʿ*): Grammarians cite four examples for this device; three are from the Qurʾān³⁸ and the fourth is from poetry. They regarded this device as not regular (*qiyāsi*) (Ibn Hishām, 2000, V: 695). I hold the view that in the examples they cited, the verb governs (similar to transitive and intransitive verbs) an accusative rather than a direct object. The only exceptional case is illustrated by the example in Sūrat al-Aʿrāf, VII: 150, (S. 53) below:

S.53)

a-ʿajil-tum	amra	rabbi-kum
inte- did- haste- 2mp	indef- judgment- accus	def- Lord- gen- pro- your
= "Did ye make haste to bring on the judgment of your Lord?". (Ali, 1968: 385)		

Even though this verb (*ʿajila*) governs a direct object, it seems that it does so because it implies the verb *sabiqa*, meaning 'haste'. Accordingly, this device is not regarded as a means of transformation.

5.6. Transformation of the transitive:

Arabic grammarians considered that verbs could be transferred from transitive to intransitive by using various devices with them (Abū Ḥayyān, 1998: 2089; see also Ḥasan, 1973: 183- 85; Abū l-Makārim, 2007: 52) (Figure 23):

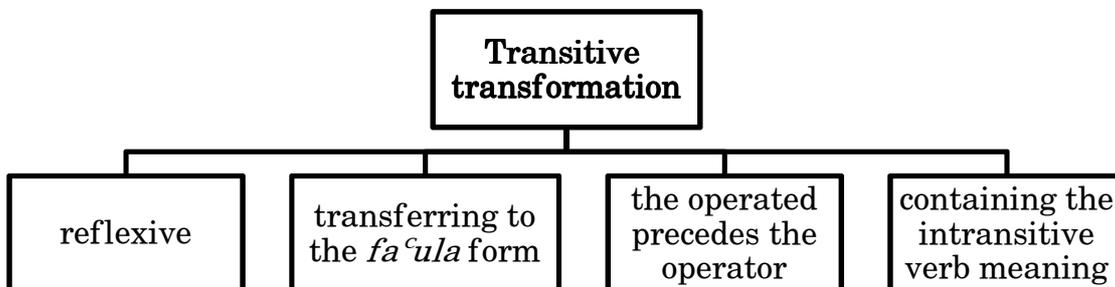


Figure 23: Four ways of transitive transformation

³⁸ (a) Sūrat al-Baqara, II: 235; (b) Sūrat al-Aʿrāf, VII: 150; (c) Sūrat al-Tawba, IX: 5.

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5.7.2. Some grammarians such as Ibn Jinnī (1988: 46) and al-Shalawbinī (1981: 204) are of the view that there are two kinds of transitive verb, namely:

- i. *A direct transitive:*

Wasmiyya l-Manşūr (1984: 139- 146) asserted that these forms (*fu^cūl* and *fa^cl*) occur with intransitive and transitive verbs, without any restrictions. She noted that the *fa^cl* form is formed with intransitive and transitive verbs at the same level, while *fu^cūl* occurs with intransitive more than transitive verbs. In brief, it appears that this concept is not suitable for differentiating between the transitive and intransitive.

5.7.6. Both objects or one of them can be omitted with doubled transitivity if this does not affect the meaning (S. 66a and 66b):

S. 66a)

ayna	l-aşdiqā ^ʔ u	alladhīna	taz ^c um-ūna?
inte-where	def- friends- nom	rel- which	claim-3mp

= Where do you think the friends are?

S. 66b)

ja ^c ala-t	al- ^c ankabūtu	baytan	la-hā
made- 3fs	def- spider- nom	inderf- house- accus	prep-for- pro-her

= The spider made itself a nest.

both objects are omitted in (S. 66a), while only one of them is in (S. 66b). The original sentences, for example, are *ayna l-aşdiqā^ʔu alladhīn taz^cumūna annahum aşdiqā^ʔu*; and *ja^calat al-^cankabūtu hādhā l-makāna baytan lahā*. Both usages are found in the Qur^ʔān, as in Sūrahs al-Baqara, II: 16 and al-Qaşaş, XXVIII: 62. However, if the omission of these objects or one of them affects the meaning, they have to be mentioned, as in example 66c:

S. 66c)

a ^c ṭay-tu	^c Aliyyan	darāhima
gave- 1ms	^c Alī- accus	indef- money- accus

= I gave ^cAlī money.

5.7.7. I believe that it is not possible to transform a verb from intransitive to transitive by using devices unless its form or meaning is changed, whether in Arabic or in English (Sweet, 1998: 90).

5.8. Conclusion:

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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Karīman, as the third object in this sentence, is the second object in the corresponding basic form *ʿalima ʿAliyyun Mājidan karīman* 'cAlī knew that Mājid is generous'. Most of the verbs which are classified as triple transitive are originally double transitive, where they are derived from the basic form. By contrast, the basic English intransitive verb does not transform to transitive by using a derived verb method (al-Jarf, 1994: 90). However, English transitive verbs can be converted into intransitive and vice versa by changing the meaning of the verb, as in the following example taken from Sweet (1998: 90):

S. 70) The groom walks the horse about.

Here 'walk' means 'cause to walk' or 'make walk'. It is noted that there is only one method, on a sentence level of transferring the Arabic intransitive verb to transitive (*al-taḍmīn*) (cf. S. 52a and 52b). On the other hand, one can transfer a transitive to intransitive verb both syntactically and semantically.

CHAPTER SIX

The Passive Verb (*al-fiʿl al-mabnī li-l-majhūl*)

6.1. Introduction:

The passive is "...a grammatical analysis of voice, referring to a sentence, clause and verb form where the grammatical subject is typically the recipient or goal of the action denoted by the verb" (Crystal, 1980: 259). The form of the active and passive in different languages is frequently discussed since this issue presents different patterns, and the Arabic passive primarily expresses an act whose agent is unknown or suppressed (Badawi *et al.* 2004: 383).

Grammarians have argued about the derivation of these voices, i.e., what the original pattern might have been (Siewierska, 1984: 7). The majority of Arabic grammarians believe that the active voice is basic, and that the verb requires a particular process in order to transfer it to the passive voice (Ibn Abī al-Rabīʿ, 1986: 951; Ibn Yaʿīsh, 2001, IV: 309; see also Saad, 1982: 31).

Some grammarians, such as al-Mubarrid, Ibn al-Sīd al-Baṭlayūsī (nd: 211) and Ibn al-Ṭarāwa (ʿAbd al-Ḥamīd, 1995: 215), view both of these verbs as basic or lexical. The passive voice seems to be derived from the active, as is the case with the English passive (Suleiman, 1998: 164), because, with the active voice, the real actor must be mentioned in the sentence, whether the actor is an external noun (*ism zāhir*) or a hidden pronoun (*damīr mustatir*). On the other hand, with the passive voice, the real actor or agent is omitted, so all grammarians call the noun which comes after the passive voice the deputy agent (*nāʾib fāʿil*). By contrast, with the English language, grammarians disagree as to whether or not the passive construction is derived from the active (Palmer, 1974: 82; Beedham, 1982: 5), but the majority of them believe that it occurs from the active (cf. Chomsky, 1957: 79- 80; Svartvik, 1966: 1- 2; Christophersen *et al.* 1969: 223; Alexander *et*

al. 1975: 101; Luelsdorff, 1978 : 51; Freeborn, 1987: 117). Therefore, it is sometimes called it 'passive transform' (Christophersen *et al.* 1969: 223).

The passive voice relates directly to transitivity, where the transitive verb can be directly converted to a passive; this is because a transitive verb governs a direct object which basically takes an agent position, whereas the intransitive requires a condition/state to be able to be transferred to a passive, as will be discussed below. The passive is also associated with both fundamental elements of the verbal sentence (verb and noun), and the direct object. However, in this chapter, the focus will be on the following issues which relate to verbs;³⁹ 1- General kinds of active verbs; 2- Passive verbs.

6.2. General kinds of active verbs (*al-fiʿl al-mabnī li-l-maʿlūm*):

There are three kinds of active verb which are shown in (Figure 24):

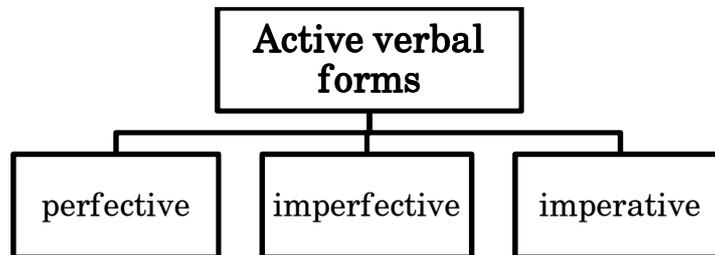


Figure 24: Kinds of active verbs

6.2.1. The perfective verb:

This is the basic form, since other kinds are derived from it and there are some obvious characteristics that distinguish it; figure 25 explains the features perfective form of an active verb:

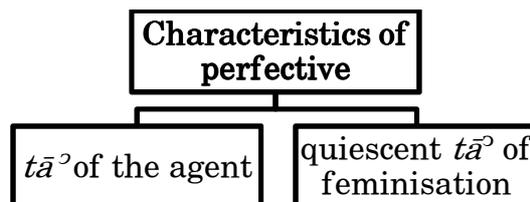


Figure 25: The characteristics of the active perfective

³⁹ The deputy agent will be discussed in Chapter Eight because it is placed in the agent position when it is omitted.

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

6.2.2. The imperfective verb:

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6.2.3. The imperative verb:

All kinds of active verbs can be changed to a passive voice except the imperative, since it cannot give a complete meaning without its actor. The passive voice is basically the result of a vowel change, and this change affects not only the phonology and morphology of the verb, but also the syntax and semantics of the verbal sentence. In the following section, the change required to create the perfective and imperfective verbs of the passive is explained.

6.3.1. The perfective passive verb:

The verbs of this kind can be converted to a passive by adding the vowel /u/ (*damma*) after the first radical letter, and the vowel /i/ (*kasra*) before the last radical letter, as (S. 8) below shows:

<i>S. 8)</i>	kataba	°Aliyyun	al-darsa/	kutiba	l-darsu
	wrote	°Alī	def- lesson/	was written	def- lesson
	- 3ms	- nom	- accus	- 3ms	- nom
	= °Alī wrote the lesson/ the lesson was written.				

However, there are some forms of the perfective verb which require another process in addition to that mentioned above, as illustrated by the following:

i. Form V (*tafa^{cc}ala*) requires a change of three vowels: /u/ vowel after the first and second radical, and /i/ before the last (S. 9):

<i>S. 9)</i>	ta ^c allama	l-ṭullābu	l-Asbāniyyata/	tu ^c ullima-t	l-Asbāniyyatu
	learned	def- students	def- Spanish/	was learned	def- Spanish
	- 3ms	- nom- p	- accus	- 3fs	- nom
	= The students learned Spanish/ Spanish was learned.				

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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v. Hollow verbs of Forms VII and VIII (*infa^cala* or *ifta^cala*) can follow any one of three methods which are used with the trilateral hollow (cf. Item iv above) (Ibn Hishām, 1998, II: 155), as in sentences 16a and 16b:

S. 16a) inqāda/ inqīda, unqūda or inq(u-i)yda
 led- 3ms
 = He led.

<i>S.16)</i>	<u>ikhtāra</u>	[°] Aliyyun	<u>hādhihi</u>	l-madrasata
	chose- 3ms	[°] Alī- nom	dem- this	def- school- accus
	<u>ikhtāra-t</u> , <u>ukhtāra-t</u> or <u>ukht(u-i)ra-t</u>		<u>hādhihi</u>	l-madrasatu
	was chosen- 3fs		dem- this	def-school- nom
	= [°] Alī chose this school/ this school was chosen.			

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are analysed in detail in Chapter Nine while Chapter Ten concentrates on the concept of the tense and aspect and the primary and secondary types of them. Chapter Eleven summarises the main findings of the study and makes recommendations for future research.

6.3.2. The imperfective passive verb:

This type of basic verb is converted to a passive voice by adding the vowels /u/ after the first radical and /a/ before the last radical (S. 20):

<i>S. 20)</i>	taqra ^u	Fāṭimatu	l-jarīdata
	3fs- reads	Fāṭima- nom	def- newspaper- accus
	tuqra ^u	l-jarīdatu	
	3fs- is read	def- newspaper- nom	
	= Fāṭima reads the newspaper/ the newspaper is read.		

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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6.4. Discussion:

6.4.1. There are more changes with the perfective than with the imperfective, because the imperfective form starts with a subject marker. Accordingly, the short vowel /u/ is added after the first radical of the perfective which starts with the augmentative *tāʾ*, as in the following example:

S. 23) tu^cullima-t al-Asbāniyyatu
 was learned- 3fs def- Spanish- nom
 = Spanish was learned.

This short vowel /u/ is not added with the imperfective Form V, as shown in S. 24:

S. 24) tuta^callamu l-Asbāniyyatu
 3fs- is learned def- Spanish- nom
 = Spanish is learned.

Furthermore, the short vowel /i/ which is placed after the second radical of the trilateral perfective in a passive voice can be omitted, as illustrated in S. 25:

S. 25) qurʾa-t al-jarīdatu
 was read- 3fs def- newspaper- nom
 = The newspaper was read.

This occurs in the dialect of two Arabian tribes, namely Banī Tamīm and Taghlib binti Wāʾil (Abū Ḥayyān, 1998: 1340). In addition, the Arabic grammarians Qutrūb (d. 206/ 823) and Ibn Mālik believed that /i/ could be placed after the first radical in the trilateral perfective passive voice, rather than /u/, *S. 26* is an example:

S. 26) qirʾa-t al-jarīdatu
 was read- 3fs def- newspaper- nom
 = The newspaper was read.

Ibn Mālik recognised this as *fushā* (ibid). Since the previous verbs lose one of their vowels, a derived verb can also lose one of its derivational element in the passive, as in the following sentence 27:

S. 27) ḥubba ʿAliyyun
 loved- 3ms ʿAlī- nom
 = ʿAlī was loved.

The active verb of *ḥubba* is *aḥabba* (Form IV). However, the majority of Arabic grammarians disagree with this (al-Istirābādhi, 1996, IV: 133; Abū Ḥayyān, 1998: 1340- 41; see also Owens, 1988: 180). This diversity of thinking is due to multi-dialect influence on the patterning of the passive verb.

6.4.2. An un-derivable verb⁴¹ (*al-fiʿl al-jāmid*) cannot be converted from active to passive voice because the passive, in my view, is a kind of derivation and this type of verb is positively not derived. Therefore, it is not feasible to convert the verb *niʿma*, for example, to a passive voice because it is an un-derivable verb. In addition, if the active voice cannot be derived

⁴¹ The kind of verbal form which comes in one form and from which another forms cannot be derived.

from this kind of verb, it is practically impossible to form a passive voice from it. Furthermore, many Arabic grammarians thought that verbs of 'getting close' (*af^cāl al-muqāraba*) (e.g., *kāda*, *awshaka*, *asā* and *harā*) could not be passivised. Only al-Kisā^ʿī and al-Farrā^ʿ took the view that they might be passivised (Ibn Mālik, 1990, II: 130). It seems that some of them may be used in the passive voice because the verb *akhadh*, a verb of 'getting close', comes in the Qur^ʿān in the passive voice, e.g., Sūrat al-Aḥzāb, XXXIII: 61, (S. 28):

S. 28) *ukhidh-ū* *wa-quttil-ū* *taqtīlan*
 be seized- 3mp part- and-slain- 3mp indef-slain- accus
 = "They shall be seized and slain". (Ali, 1968: 1127)

As a result, it is difficult to say that all these verbs occur only as active verbs.

There are some verbs that are basically passive. They are not used in the active form (cf. Ibn Manzūr, 1981: 1882 and 3302), The following examples illustrate the point (S. 29a and 29b):

S. 29a) *zuhiya* *alay-nā (ayy: takabbara)*
 were arrogant- 3ms prep- on- pro- us
 = They were arrogant.

S. 29b) *ghumma* *l-hilālu*
 was clouded- 3ms def- crescent- nom
 = The crescent (moon) was clouded.

English also has this feature (Quirk *et al.* 1985: 162; Khalil, 2010: 280), as exemplified in 30:

S. 30) It is rumoured that John is a burglar.

6.4.3. The changes which intervene upon the active voice in order to convert it to the passive are morphological, syntactic and semantic (Osvaldo, 1986: 587). Accordingly, some verbs can be used as passive with a particular

meaning (S. 31a), but cannot be used as passive in another meaning, as (S. 31b) (Palmer, 1974: 85):

S. 31a) The thief was held by the police.

S. 31b) *Oil is held by the jar.

The changes, however, which intervene upon the passive voice are generally phonological in Arabic, whereas in English they are morphological and syntactic, where the auxiliary verb 'to be' is added and the main verb changes to another form. In other words, the Arabic passive has special forms which are taken originally from the active, whereas the English passive construction must contain two elements, namely the verb 'to be' and the past participle (S. 32a):

S. 32a) The car was stolen.

The auxiliary 'get' can also be used instead of 'be' with the past participle, as in S. 32b), but 'get' is avoided with formal style and the verb 'to be' is more frequent (Hasegawa, 1968: 232; Palmer, 1974: 89; Quirk *et al.* 1985: 161).

S. 32b) John got beaten in the garden.

Thus, the passive in Arabic requires one process, changing of vowels, while in English it requires two processes, changing the main verb to a past participle form and adding the verb 'to be'. The simplification feature is an aspect of the Arabic language which all linguists attempt to apply. Furthermore, the processes that follow with the English passive are clearer than in Arabic because they are regular with every sentence, whereas there are different processes with the Arabic passive, especially with the perfective.

6.4.4. It is important to note here that the three ways of converting active to passive voice in Arabic must not be confused with other active verb forms (cf. no. iv in section 6.3.1 above). In other words, if there is any confusion

<i>S. 36e)</i>	şurifa	°Aliyyun
	was gone- 3ms	°Alī- nom
	= °Alī was gone.	

According to Aziz Khalil (2010: 274), who employs the Qur^ʿān to support his point, the active voice is used more than the passive in Arabic, and the regular passive is used more than a reflexive. He notes, therefore, that the total number of verbs used in the Qur^ʿān are 18,181, and only 1,145 are passive, while 18 verbs are reflexive. By contrast, English has these usages, though English grammarians differentiate between them. Thus in the passive, the underlying object, resulting from the surface subject and identical to the semantic object, becomes the grammatical subject; in the reflexive, however, the grammatical subject and the underlying object are already identical from the beginning, as exemplified in *S. 37a* and *S. 37b* below. English reflexive is end in /-self/ or /-selves/ (Haiman, 1976: 34; Hurford, 1994: 207). The reflexive is used to speak about the same person or thing as the subject, or when to emphasis that one person and no other does something (Alexander *et al.* 1975: 73; Thomson *et al.* 1980: 42; Greenbaum, 1991: 88). In addition, the reflexive verb is regarded as transitive because the pronoun which comes after the verb is considered as an object (Peters, 2004: 548):

S. 37a) Max was kicked by Hortense.

S. 37b) Max kicked himself.

Further, the active voice is preferred in most English writing (Espinosa, 1997: 231), although logically the active voice becomes more than a passive because the active is a basic form, and the writer or speaker uses a passive for particular reasons.

6.4.6. The passive voice depends basically upon transitive verbs in Arabic. As Ibn Jinnī (1954, I: 24) noted, unless the verb is transitive the verb is not changed to *fuʿīla* (the passive pattern)⁴². According to Siewierska (1984: 8)

⁴² “*wa-l-fiʿlu lā yunqalu ilā fuʿīla ḥattā yakūna mutaʿaddiyan qabla l-naql*”

most linguists claim that the passive voice comes only with a transitive verb. Therefore, it is not possible to study one of them without another because, in my view, the noun which can take and cover the place of the agent is a direct object, and this does not come with an intransitive verb, such as:

S. 38) māta °Aliyyun
 died- 3ms °Alī- nom
 = °Alī died.

However, if the intransitive verb takes a locative object (*al-maf°ūl fīh*), for example, it can change to a passive voice because it can take the agent place which is omitted (al-Mubarrid, 1994, IV: 51; Ibn al-Sarrāj, 1973, II: 77; Abū Ḥayyān: 1998: 1327), as shown in S. 39:

S. 39) ṣīma Ramaḍānu
 was fasted- 3ms Ramadan- nom
 = Ramadan was fasted.

The English passive as well depends upon transitive verbs: transitivity determines the possibility of applying the passive. There is, though, an exception to this rule, where there are some verbs that are transitive but which, nevertheless, do not passivise, especially the verbs which indicate possession (Beedham, 1982: 30-31 and 41; Hudson, 1989: 23; Hurford, 1994: 156) (S. 40a):

S. 40a) This computer costs 300 pounds.

Moreover, 'have', and 'resemble' do not largely occur in the passive voice, although they are considered as transitive (cf. Christophersen *et al.* 1969: 223- 24; Alexander *et al.* 1975: 114; Quirk *et al.* 1985: 162) (S. 40b and S. 40c):

S. 40b) I have a car in the city.

S. 40c) She resembles her mother.

Some transitive verbs do not passivise in Arabic as well, S. 41 is a good example:

S. 41)

yukallifu	shirā ³ u	l-sayyārati	amwālan	kathīratan
cost	buying	def-car	indef- money	indef- lot
- 3ms	- nom	- gen	-accus	-accus

= Buying the car costs a lot of money.

It is asserted in the previous chapter that the majority of devices that transfer an intransitive verb to a transitive are not really devices as the classical grammarians thought; so we cannot add a causative *hamza* before an intransitive passive voice in order to transfer it to a transitive verb, as shown by the following example:

S. 42)

	*afutiḥa	l-bābu
	was opened- 3ms	def- door- nom

= *The door made be opened.

6.4.7. Ibn Ya^cīsh (2001, IV: 308-9) argued that the first vowel changes to /u/ in the passive voice. This observation is based on the idea that the suffix which is attached to the end of the agent indicates its case. In passive constructions, the agent is deleted so the vowel /u/ changes to the first radical of the verb in order to substitute the deleted agent. I argue against this assumption of Ibn Ya^cīsh (ibid) because when the agent is deleted, another noun takes its case and appears in its original position. For al-Mayyāḥ (1967: 119), this change takes place when the real actor of the verbal sentence is deleted, so it is crucial to have a special form for a passive voice to avoid sharing the forms of other patterns. Furthermore, Abū ^cAlī l-Fārisī (1996: 105; see also Owens, 1988: 183) observed the differences between causativization and passivization: the former increases the number of nouns in the verbal sentence by adding an object, whereas the latter decreases the number of nouns by deleting the main subject.

6.4.8. All the alterations that occur for passive changes in Arabic mean that we do not need to add any special elements, while English must contain those two elements (i.e., verb 'to be' and past participle) because

tuṣāfiḥu-nā Zaynabun wa-yuṣāfiḥu-nā °Aliyyun/ nuṣāfaḥ
 shakes hand Zaynab and-shakes hand °Alī / hand is shaken
 - 3fs- 1mp - nom part - 3ms- 1mp - nom - 1mp
 = Zaynab shakes hands with us and °Alī shakes hands with us/
 someone shakes hands with us.

Therefore, the subject markers change depending on the agent/ deputy agent or pronoun that comes with the verb. Also the long vowel that is omitted with an active is backed with a passive voice, as (46) below shows:

S. 46) talidu Hindun ṭiflatan/ tūladu l-ṭiflatu
 gives birth Hind indef-girl/ is born def-girl
 - 3fs - nom - accus - 3fs - nom
 = Hind gives birth to a girl/ a girl is born.

The vowel /ū/ is returned with a passive voice because the short vowel which precedes is changed from /a/ to /u/.

6.5. Conclusion:

A passive is derived from an active voice, so vowel changes are required to transfer to a passive., Here the vowel that is placed after the first radical is /u/, whether the verb is perfective or imperfective, and the general forms are *fu^cila* and *yuf^calu*, respectively. Furthermore, a long vowel /ā/ converts to another when it is preceded by /u/ or /i/ for a circumstantial purpose (*al-munāsaba*), where a /u/ vowel is appropriate for /ū/, and when the vowel /i/ is appropriate for /ī/ because the pronunciation of these vowels is from one outlet, as in *bū^cat al-sayyāratu* and *bī^cat al-sayyāratu* 'the car was sold'. Accordingly, this is basically a phonetic change which may influence the morphology of the verb.

It can be argued that in Arabic, passive constructions are to do with issues of phonology, morphology, syntax and semantics. Moreover, these constructions are accompanied by some changes of form, structure and meaning.

The main imperative verbal form *if^cal* comes as an active voice only because it occurs in the second person (*al-mukhāṭab*) and the passive voice is for the third person (*ghāʾib*). Nor can the imperative be described as transitive or intransitive either. However, the /lām/ of command (*lām al-amr*) can be added before the imperfective passive to strengthen the meaning to an imperative (ʿAbd al-Ḥamīd, 1995: 214), as exemplified in 47:

S. 47)	li-yaktuba	ʿAliyyun	al-darsa/	li-yuktaba	l-darsu
	writes	ʿAlī	def-lesson/	is written	def-lesson
	- part- 3ms	- nom	- accus	- part- 3ms	- nom
	= Let ʿAlī writes the lesson/ let the lesson be written.				

In addition, this /lām/ is sometimes omitted and the form still indicates an imperative meaning, especially in labels and instructions for use (Badawi *et al.* 2004: 389), as in *yuhfaẓu fī makānin bāridin* 'It is kept in a cold place'. Nor can stative verbal forms be shaped as a passive voice, since these kinds of verbs require only one noun phrase to complete their meanings (Saad, 1982: 39), as in *qabuḥa ʿAliyyun* 'ʿAlī was ugly'.

Having described the first element of a verbal sentence in the previous two chapters, the next two chapters will look into the second element of this structure (the subject); Chapter Seven will be allocated to the agent while Chapter Eight is for the deputy agent.

CHAPTER SEVEN

Agent (*al-fāʿil*)

7.1. Introduction:

As mentioned earlier, the sentence necessarily contains two fundamental elements, whether in Arabic or in English (Levin, 1981: 145; Börjars *et al.* 2001: 84), i.e., the predicate and the subject. The Arabic verbal sentence is composed of the verb that corresponds to the predicate, and the agent (*al-fāʿil*) that corresponds to the subject. Therefore, the agent comes with both kinds of verb – transitive and intransitive - because this kind of sentence cannot be completed syntactically or semantically without an agent. The first element has been discussed in Chapters five and six.

In this chapter, I will discuss the concept of agent and the difference between agent and subject. Moreover, the rules which relate directly to the agent will be discussed.

7.2. Definition:

The agent is "an element of a clause which typically expresses the person or animate being responsible for a particular action" (Crystal, 1992: 11). 'Agent' is a more accurate term than 'subject' in Arabic, because in Arabic the subject occurs with both kinds of sentences, i.e., as the topic (*al-mubtadaʿ*) in the nominal sentence and the agent in the verbal sentence. Classical Arabic grammarians give this term a specific definition; namely, the plain noun or paraphrase, from which is predicated a complete verb that precedes the agent and occurs in its normal form. i.e., it is an active verb (al-Jurjānī, 1982: 325; Ibn Hishām, 1998, II: 83; Ibn Yaʿīsh, 2001, I: 200; see also Carter, 1981: 150).

However, the Kūfan grammarians did not mention that the verb precedes the agent, because they believed that sometimes the agent could come before the verb. This is a view that I support after having discussed this point in Chapter Four. Even so, it seems that they agreed on two conditions,

namely that the agent must be a noun which is predicated by a complete verb. The subject in English also has to fulfil these conditions, but in English the subject comes typically before the verb, e.g.:

S. 1) John travelled to Spain.

where the subject is a noun which governs by the verb 'travelled'.

7.3. Rules of the Agent:

Because the agent is a significant element in the verbal sentence, the Arabic grammarians studied this issue in fair detail, giving several rules and characteristics as follows (Figure 26):

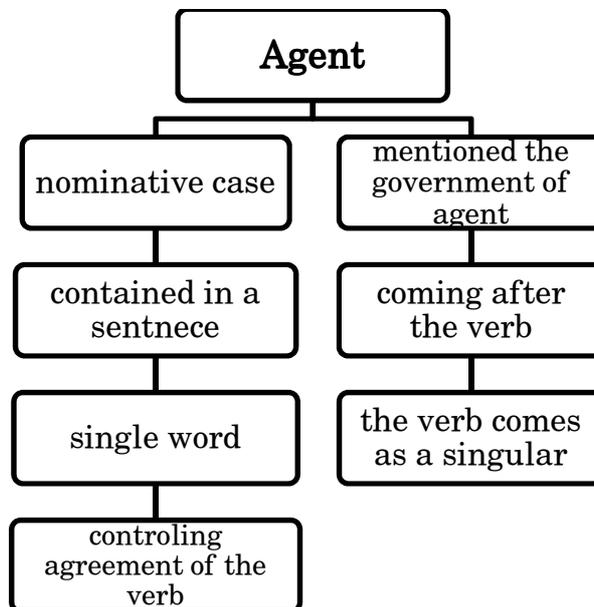


Figure 26: Rules of the agent

7.3.1. Agent takes the nominative case:

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and

the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

7.3.2. The verbal sentence cannot be structured without the agent:

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential

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7.3.3. The agent must be a single word:

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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7.3.4. The government of the agent must necessarily be mentioned:

However, it appears that there is a difference between the syntactic agent and the semantic agent. Therefore, in my view, the noun occurring after the first one is an agent semantically and is coupled syntactically. In comparison, the English subject usually occurs as a single word, compounded with more than one (S. 18):

S. 18) Mary, John and David went to Rome.

In addition, it occurs as a clause either introduced by a *wh*-word or by *that* (Huddleston, 1984: 66; Kosur, 2009: 1). Two examples will illustrate this point:

S. 19a) That Mark was late annoyed the teacher.

S. 19b) What the teacher said confused the class.

Verb with complements are sometimes considered as subject but usually with two special markers; 'to' and '-ing' (Wardhaugh, 1995: 75; Kosur, 2009: 1), as shown in the following examples (S 20a and S 20b), taken from Gleason (1965: 318):

S. 20a) To ride the roller-coaster was exciting.

S. 20b) Giving beggar money is foolish.

The verb preceded by 'to' is called infinitive, while with '-ing' is called gerund. Moreover, a prepositional phrase can cover the subject (Huddleston, 1984: 62; Wardhaugh, 1995: 75), as illustrated in S. 21:

S. 21) From the city centre to university is about ten minutes.

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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To sum up, it seems that the motivation for the claim (i.e., the omission in the three case a- c) is due to two causes: (i) the grammarians seek the government of the agent which has to be included because the verbal sentence is structured by both these elements; and (ii) the sentence which comes after a conditional particle must be a verbal sentence, so it means that there is a deleted verb if the noun comes after this kind of particle. However, I do not think that there is any evidence for this claim (i.e., the sentence that comes after a conditional particle must be a verbal sentence). This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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By contrast, the English subject cannot be mentioned without its government (i.e., the verb) in the normal structure because the verb governs the elements of the sentence which are going to be used. The cases (a and b) above, however, can be applied to English as they occur in Arabic (Crystal, 2004: 48).

Arabic grammarians studied other rules of the agent which are mentioned here only briefly since they will be discussed in detail later (Chapter Nine). The rules are:

7.3.5. The agent comes after the verb (in other words, it cannot precede the verb), as shown by the following example:

The meaning of this sentence indicates the agent and the object without looking for the case marker of the two nouns (i.e., the agent is *Muḥammad* and the object is *al-mā'* even if the agent takes an accusative case). On the other hand, the majority of Arabic grammarians considered that the agent takes an accusative case in one verse of the Qurʾān in ʿAbd Allāh b. Kathīr's reading (Sūrat al-Baqara, II: 37), as well as in several lines of poetry (ibid). The accusative case is used in these constructions only so as not to violate the basic rule (the agent takes a nominative case). I hold the view that such an analysis is in line with what is encountered in everyday speech. In addition, the agent takes a nominative case in this verse (Sūrat al-Baqara, II: 37) (S. 33 below) in all readings except for that of ʿAbd Allāh b. Kathīr (Ibn Zinjila, 1982: 19- 20). There seems to be no fixed rule for the use of agent with the accusative case.

S. 33)

fa-talaqqā	Ādamu	min	rabbi-hi
part- then-learnt-3ms	Adam-nom	prep- from	def-Lord- gen-pro-his
- kalimātin	fa-tāba		ʿalay-hi
indef- words- gen	part- then- turned- 3ms	prep- on- pro- his	

= "Then learnt Adam from his Lord words of inspiration, and his Lord turned towards him". (Ali, 1968: 26)

ii. The agent's genitive:

The agent can also take a genitive case in several positions, but there are two circumstances that are more common:

(a) After the preposition *min* 'from' (Ibn Hishām, 1998, II: 84; Ibn Yaʿīsh, 2001, IV: 460- 61); three conditions are required when this preposition is added before the agent, namely: (i) the agent is indefinite; (ii) the sentence gives negative; (iii) this preposition takes a general meaning, as S. 34 shows:

S. 34)

mā	yaʿtī-him	min	muʿallimin	illā	rafaḍa	tadrīsa-hum
no	comes	from	indef-teacher	except	refuse	def-teaches-accus

takes an accusative should therefore be reconsidered because the case marker is not a result of a specific device /*bi-*/ followed by a genitive case. When the agent takes an accusative case marker, the structure cannot be properly understood, so those who pronounced or heard these structures may be mistaken.

7.4.3. Arabic grammarians believe that the verbal sentence cannot be structured without its second element (agent); they identified some areas from which the agent is deleted; This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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accusative case marker (i.e., °Aliyyan). It seems that *hāshā* here means 'except' like *illā*, so the agent is not needed (because there is no verb); nor is there any deletion in this usage.

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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Moreover, the lexical nature of the verb may change the structure of sentence, for example an active verb requires an agent. Consider the structure of the following sentence:

S. 52) jalasa °Aliyyun
 sat down- 3ms °Alī- nom
 = °Alī sat down.

whereas, a passive verb requires an object which is placed in an agent position, whether or not the agent is mentioned, as in the following example:

S. 53) shuriba l-mā'u
 was drunk- 3ms def- water- nom
 = Water was drunk.

In addition, the agent is the only noun which takes a nominative case in the verbal sentence structure.

iii. semantically: the agent does not give a complete meaning without its verb and vice versa. In addition, the verb determines the type of agent. The agent (dog), for instance, cannot go with the verb(read) since it requires a human agent like (°Alī). All these aspects (morphological, syntactic and semantic) can be applied to the verb and the subject in an English sentence.

Arabic agent pronouns are more precise than English because there are specific pronouns for the dual and plural in Arabic, whereas in English does not have a pronoun for the dual but has general pronouns for both masculine and feminine in the plural.

7.4.7. The Arabic grammarians would consider the °Alī in this sentence:

S. 56) māta °Aliyyun
 died- 3ms °Alī- nom
 = °Alī died.

is an agent, although it loses its semantic feature (doing something). Therefore, their analyses focus on a syntactic characteristic (nominative case), where the agent is only the nominal that takes this case in the verbal sentence. Furthermore, there is a difference between category and function because phrasal categories have different functions. That is, the subject is usually a noun but, whether in Arabic or English, not all nouns function as subjects (Börjars *et al.* 2001: 83).

7.5. Conclusion:

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

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CHAPTER EIGHT

Deputy Agent (*nāʿib al-fāʿil*)

8.1. Introduction:

The agent must be mentioned in the original verbal sentence, being considered the second element in this sort of sentence, as illustrated in S. 1:

<i>S. 1)</i>	nāma	°Aliyyun
	slept- 3ms	°Alī- nom
	= °Alī slept.	

For various reasons that will be mentioned later, the agent is sometimes omitted from the verbal sentence; however, there is another nominative noun that must cover its place, S. 2 is an example:

<i>S. 2)</i>	suriqa-t	al-sayyāratu
	was stolen- 3fs	def- car- nom
	= The car was stolen.	

where the object replaces the deleted agent. Thus, the noun which takes its place is called the deputy agent (*nāʿib al-fāʿil*). In addition, it follows all the rules pertaining to the agent that were mentioned earlier, so the deputy agent is a nominative noun which takes an agent-deleted position and occurs with the passive voice.

In this chapter, I discuss the reasons for the omission of the agent and the types of deputy agent. The element which takes an agent's place will, in addition, be examined.

8.2. Reasons for the omission of the agent

Arabic grammarians have cited several reasons for this deletion, the majority of which relate to meaning, namely:

i. the agent is well known; therefore there is no benefit to its being mentioned, as illustrated by the following example:

S. 3) khuliqa-t al-samāwātu wa-l-arḍu
 were created- 3fs def-heavens- nom-p part-and-def-earth- nom
 = The heavens and the earth were created.

ii. the agent is unknown (S. 4):

S. 4) futiḥa l-bābu
 was opened- 3ms def- door- nom
 = The door was opened.

iii. there is scepticism about the agent (*al-tashakkuk fih*), as in S. 5:

S. 5) dummira l-manzilu
 was destroyed- 3ms def- house- nom
 = The house was destroyed.

Where we do not know precisely who destroy it (i.e., is it ^c*Alī* or *Muḥammad?*).

iv. to show the agent is contemptuous (*muḥtaqar*); consider the following example:

S. 6) ukila l-kalbu
 was eaten- 3ms def- dog- nom
 = The dog was eaten.

We do not want to mention his/her name because he/she did something which not good.

v. fear of the agent who has done something wrong. This can be seen by S. 7:

S. 7) zulima ^cAliyyun
 was wronged- 3ms ^cAlī- nom
 = ^cAlī was wronged.

The speaker or writer fears to mention the actor's name.

vi. to express general meaning, as the example in S. 8:

S. 8)

<u>idhā</u>	ḥuyyiy-ta	bi-taḥiyyatin	fa-rudda-hā
when- part	greet-2ms	prep- with- indef- greeting-gen	part-then-2ms-meet- 3ms
- bi-mithli-hā		°alā	l-aqalli
prep- with- def- similar- pro- it		prep- at	def- least

= When a greeting is offered to you, at least meet it with a similar greeting.

It means when any greeting is offered to you return it with a similar greeting without looking for any specification or any purpose.

vii. glorification, as S. 9a shows:

<i>S. 9a)</i>	qutila	l-qātilu
	was killed- 3ms	def- killer- nom

= The killer was killed.

One would not say,

<i>S. 9b)</i>	qatala	l-sultānu	l-qātila
	killed- 3ms	def- sultan- nom	def- killer- accus

= The sultan killed the killer.

where the sultan has great status.

The most common reason in English, on the other hand, is to avoid mentioning the person or thing who carried out the action because it is well known, or unknown, or because it is not necessary (Palmer, 1974: 86; Zandvoort, 1966: 53; Young, 1984: 82; Greenbaum, 1991: 53), as illustrated by the following examples (10a- 10c):

S. 10a) The lesson was explained.

S. 10b) The house was sold.

S. 10c) The criminal was arrested.

d. relative pronoun (*al-ism al-mawṣūl*) (S. 14):

S. 14) ukrima alladhī fāza
 was honoured- 3ms rel- who won -3ms
 = He who won was honoured, or: he was honoured
 to have won.

e. adverb, as exemplified in 15a and 15b:

S. 15a) julisa fawqa l-kursiyyi
 was seated- 3ms adv- on def- chair- gen
 = Someone was seated on the chair.

S. 15b) ṣīma yawmu l-Khamīsi
 was fasted- 3ms day- nom def- Thursday- gen
 = Thursday was fasted.

f. prepositional phrase (*jārrun wa-majrūr*) (S. 16):

S. 16) sīra bi-[°]Aliyyin
 was gone travelling- 3ms prep- with-[°]Alī- gen
 = [°]Alī was gone travelling.

g. verbal noun phrase (S. 17a):

S. 17a) yufaḍḍalu an tata[°]akkad-ū min [°]Aliyyin
 be preferable that confirm from [°]Alī
 - 3ms - part - 2mp - prep - gen
 = It would be preferable to confirm this with [°]Alī.

here, the verb (*tata[°]akkadū*) following the particle (*an*) is transferred into a noun which is regarded as a deputy agent, as shown in S. 17b:

S. 17b)
 yufaḍḍalu ta[°]akkudu-kum min [°]Aliyyin
 be preferable- 3ms def-make sure- nom- pro- you-p prep- from [°]Alī- gen
 = *It is preferred that you make sure from [°]Alī.

This thesis consists of eleven chapters. Chapter One is an introduction. Chapter Two presents a brief account of the three schools of Arabic grammatical thought and their methods. In Chapter Three I review the literature related to the verbal sentence. Chapter Four discusses the points of view of medieval and modern grammarians regarding parts of speech and the types of sentence. The first element of the verbal sentence (the predicate) is examined in Chapters Five and Six; Chapter Five focusing on the transitive and intransitive verb while Chapter Six is in a passive voice. The second element of the verbal sentence (the subject) is examined in Chapters Seven and Eight; Chapter Seven showing the difference between agent and subject terminology and the rules related to them. Chapter Eight is on the deputy agent, examining the reasons for the omission of the agent, the types of deputy agent and the element which takes an agent's place. The basic word order of verbal sentence and the alternative word order forms are analysed in detail in Chapter Nine while Chapter Ten concentrates on the concept of the tense and aspect and the primary and secondary types of them. Chapter Eleven summarises the main findings of the study and makes recommendations for future research.

This study is concerned with the Arabic verbal sentence structure and the main purpose is to examine the elements of this structure - both the verb and the agent - and their relationship, investigating the classical and modern grammarians' views. Therefore, this research is not based on any single aspect within this structure.

The general trend of this research is from the general to the particular; hence a discussion on the parts of speech precedes an analysis of the verbal sentence structure since it is composed of these parts (noun and verb). This study concentrates on syntactic and semantic issues that relate to verbs and the agent. In addition, an attempt is made to compare the essential characteristics of the Arabic verbal sentence with an English sentence structure.

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d. **Third object** of a triple transitive:

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8.4.2. Verbal noun (*al-maṣḍar*):

When the agent is omitted with an intransitive verb, the verbal noun may occupy an agent-deleted place, but there are two conditions that have to be obtainable to achieve this function :

a. variability (*mutaṣarrif*): means that it takes different cases according to its position in the sentence, such as *qawl* 'word (saying)', where it can take nominative, accusative and genitive cases. These all are represented in S. 25a to S. 25c, respectively:

S. 25a) qawlu °Aliyyin mu°aththirun
 word- nom °Alī- gen indef- effective- nom- ap
 = °Alī's word is effective.

S. 31c) = People are happy on a festive day.

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Finally, it should be noted here that the agent in Arabic can be mentioned or omitted with a passive voice as well as in English (although it is largely omitted), whereas the agent must be mentioned in Arabic and English with an active voice.

On comparison, when a subject is omitted in English, another element in the structure occurs in its place (Figure 29):

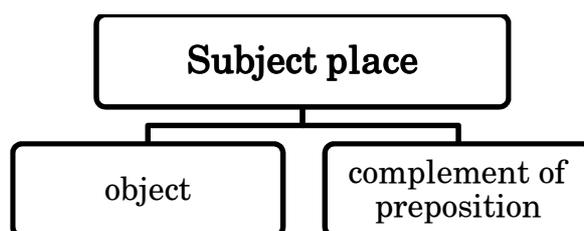


Figure 29: Elements that take a subject place in English

i. Object:

The object in English takes a subject-deleted place as well, for example in:

S. 40) The house has been built.

Moreover, the direct and indirect object can cover this place when the transitive verb takes two objects. Two examples will illustrate this point (S. 41a and S. 41b):

S. 41a) The book was given Tom by John.

S. 41b) Tom was given the book by John.

The second usage (S. 41b) is the more frequent (Huddleston, 1984: 440; Burton-Roberts, 1986: 128). Huddleston (1984: 441) and Jacobs (1995: 161-62), however, claim that the direct object with double transitive (ditransitive) cannot take a subject-deleted place, as in the following sentence:

S. 42a) She was saved a lot of worry by his action.

It cannot be said:

S. 42b) *A lot of worry was saved her by his action.

When the object of active voice is an infinitive or a clause, 'it' covers the subject-deleted position (Scheurweghs, 1959: 341), as illustrated by the following two examples (43a and 43b):

S. 43a) It is decided to write an essay tomorrow.

S. 43b) It is believed that the student understand the lesson.

ii. The complement of a preposition:

This complement can cover the subject-deleted place and this kind occurs usually with a prepositional verb, as in Huddleston's example (1988: 177):

S. 44) The matter was looked into by the management.

8.5. Discussion:

8.5.1. As the deputy agent takes an agent-deleted place, the agent rules have to be applied to the deputy agent as follows (Figure 30):

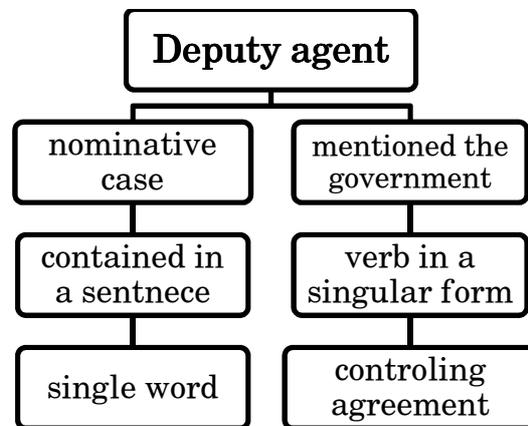


Figure 30: Rules of a deputy agent

However, the agentless (i.e., agent not mentioned at the end of the sentence) in the passive voice is dominant in Arabic, and in English because of the reasons for the use of the passive in the first place (Bryant, 1960: 51; Svartvik, 1966: 141; Huddleston, 1984: 441; al-Tarouti, 1999: 44; Khalil, 2010: 270). Siewierska (84: 35) and al-Tarouti (1999: 44- 45), also believe, the agentless is dominant in all languages of the world because it is the basic structure with the passive voice. In addition, the agent in this voice

takes a genitive case, affected by the preposition of phrase that occurs before it.

Saad (1982: 53- 36) claims that there is no agentive passive in Arabic, nor does Arabic have an agentive particle like the English (by) or French (par); he considers that examples such as these are not real passive agentive phrases. Furthermore, it is noted by Saad (1982: 36) that there is no language that has an agentive passive without having an agentless passive. Finally, it should be noted here that the agent in Arabic can be mentioned or omitted with a passive voice as well as in English (although it is largely omitted), whereas the agent must be mentioned in Arabic and English with an active voice.

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8.5.2. In spite of the fact that passive does away with the agent, modern linguists have mentioned other ways to present the agent by using prepositional phrases (Badawi *et al.* 2004: 385). Therefore, Arabic has an agentive passive as well as an agentless one (i.e., the agent can be mentioned at the end of the sentence or omitted). The agent is seen in the passive voice by using several expressions:

a. *min qibali* 'on the part of' (S. 49):

<i>S. 49)</i>	<u>shuriḥa</u>	l-darsu	min	qibali	°Aliyyin
	was explained	def-lesson	from	part of	°Alī
	- 3ms	- nom	- prep	- gen	- gen
	= The lesson was explained by °Alī.				

b. *bi-wāsiṭati* 'by means of' (S. 50):

<i>S. 50)</i>	buniya-t	al-jāmi°atu		bi-wāsiṭati
	was built-3fs	def-university-nom		prep-in-means of-gen
	- <u>sharikatin</u>			kabīratin
	indef- company- gen			indef- large- gen
	= The university was built by a large company.			

c. *min jānibi* 'from the side of' (S. 51):

<i>S. 51)</i>	rufiḍa-t	al-fikratu	min	jānibi	°Aliyyin
	was refused	def-idea	from	side of	°Alī
	- 3fs	- nom	- prep	- gen	- gen
	= The idea was refused by °Alī.				

d. *°alā aydi* 'at (by) the hand of' (S. 52):

<i>S. 52)</i>	qutila	°alā	aydi	°iṣābatin	majhūlatin
	was killed	on	hand of	indef-gang	indef-unidentified
	- 3ms	- prep	- gen	- gen	- gen
	= He was killed by an unidentified gang.				

e. *min ṭarafī* 'on the part of' (S. 53):

<i>S. 53)</i>	sujjila-t	al-ahdāfu	min	ṭarafī	lā°ibin	mashhūrin
---------------	-----------	-----------	-----	--------	---------	-----------

were scored def-goals from part of indef-player indef-famous
 - 3fs - nom - prep - gen - gen - gen
 = The goals were scored by a well-famous player.

f. using /*bi-*/ (S. 54):

S. 54)

kutiba l-tārīkhu bi-aqlāmi ʿulamāʿa mukhliṣīna
 was written def-history by-pens indef-scientists indef-dedicated
 - 3ms - nom - prep- gen - gen - gen
 = The history was written by dedicated scientists.

Moreover, the agent with the passive voice is occasionally found in traditional texts; for example, the Qurʾān shows the prepositions (*min*) 'from' (e.g., Sūrat Hūd, XI: 1), (*ʿalā*) 'on' (e.g., Sūrat Yūnus, X: 20) and (*bi-*) 'with' (Sūrat al-Māʿida, V: 78) (al-Tarouti, 1999: 41- 42), as shown in Sūrat al-Anʿām, VI: 106 (S. 55):

S. 55) ittabi^c mā uḥiya ilay-ka
 Follow- 2ms rel- what taught- 3ms prep- to- pro- you
 - min rabbi-ka
 prep- from def- Lord- gen- pro- you
 = "Follow what thou art taught by inspiration from thy
 Lord". (Ali, 1968: 320)

Thus, the agentive passive is not exclusive to Modern Arabic, where a classical text proves that the agent can be expressed in a passive sentence. By contrast, the subject can be mentioned in English at the end of the sentence by using one of two devices 'by' or 'with' (Parrott, 2000: 297; Khalil, 2010: 270). The two strategies are spelt out in the following examples (56a and 56b):

S. 56a) The window was broken by Tom.

S. 56b) The window was broken with a stone.

However, the agentless (i.e., agent not mentioned at the end of the sentence) in the passive voice is dominant in Arabic, and in English because

of the reasons for the use of the passive in the first place (Bryant, 1960: 51; Svartvik, 1966: 141; Huddleston, 1984: 441; al-Tarouti, 1999: 44; Khalil, 2010: 270). Siewierska (84: 35) and al-Tarouti (1999: 44- 45), also believe, the agentless is dominant in all languages of the world because it is the basic structure with the passive voice. In addition, the agent in this voice takes a genitive case, affected by the preposition of phrase that occurs before it.

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8.5.3. There are three kinds of object that may take an agent-deleted place (Figure 31):

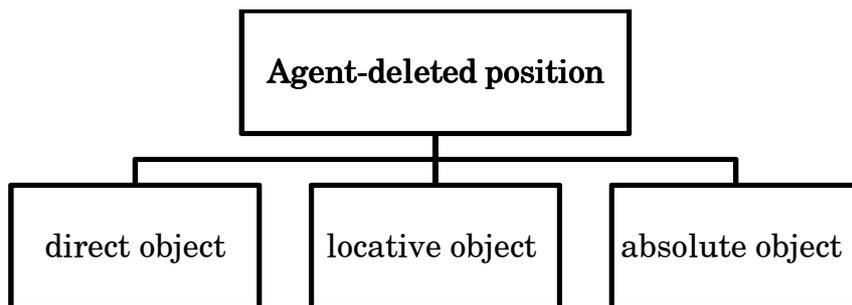


Figure 31: Kinds of objects taking an agent-deleted position

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However, other kinds of object cannot occur in an agent-deleted position, e.g., purposive object (*maf^cūl lah/ li-ajlih*); and accompanying object (*maf^cūl ma^cah*), as in sentences 60a and 60b:

S. 60a)

^c amal-tu	l-ḥaflata	takrīman	li- ^c Aliyyin
made- 1ms	def- party- accus	indef- in honour- accus	prep- for- ^c Alī-gen

= I made the party in honour of ^cAlī.

S. 60b)

ḥaḍar-tu	l-ḥafla	alldhī	yatazāmanu	wa-l-mu ^ṭ tamara
attended	def- party	which	coincided	and- def- conference
- 1ms	- accus	- rel	- 3ms	- part - accus

= I attended the party which coincided with the conference.

In these sentences (S. 60a and 60b) the purposive object *takrīman* 'in honour of' and the accompanying object (*wa-l-mu^ṭtamara*) 'with the conference' cannot take the agent place when they change to the passive voice, in order not to lose their basic meaning when they cover an agent-deleted position, where the purposive object presents a reasoning meaning, and the accompanying object denotes 'withness'.

However, the agentless (i.e., agent not mentioned at the end of the sentence) in the passive voice is dominant in Arabic, and in English because of the reasons for the use of the passive in the first place (Bryant, 1960: 51; Svartvik, 1966: 141; Huddleston, 1984: 441; al-Tarouti, 1999: 44; Khalil, 2010: 270). Siewierska (84: 35) and al-Tarouti (1999: 44- 45), also believe, the agentless is dominant in all languages of the world because it is the basic structure with the passive voice. In addition, the agent in this voice takes a genitive case, affected by the preposition of phrase that occurs before it.

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Thus, *mu^calliman wa-bāḥithan* 'as a teacher and researcher' and *musri^can* 'quickly' in sentences 61a and 61b cannot take an agent-deleted place because they occur as an indefinite noun, whereas the noun which covers an agent place should be a definite or assignable indefinite noun, and the *tamyīz* and *ḥāl* cannot be changed to a definite (Ibn Ya^cīsh, 2001, IV: 310-11).

8.5.4. The verb with a prepositional phrase becomes a third person masculine singular in the passive voice (S. 62a and S. 62b):

<i>S. 62a)</i>	murra	bi- ^c Aliyyin
	was passed- 3ms	prep- by- ^c Alī- gen
	= Someone passed by ^c Alī.	

S. 62b) murra bi-Hindin
 was passed- 3ms prep- by- Hind- gen
 = Someone passed by Hind.

Moreover, the constructions with locative object and absolute object are called impersonal passives (Saad, 1982: 30- 31) (S. 63a and S. 63b):

S. 63a) ṣīma yawmun ṭawīlun
 was fasted- 3ms indef- day- nom indef- long- nom
 = A long day was fasted.

S. 64b) julisa julūsun murīhun
 was sat- 3ms indef- sitting- nom indef- comfortable- nom
 = *It was a comfortable stay.

The impersonal passive comes in English as well and usually with an intransitive verb, as illustrated in 65;

S. 65) It is said that Charley is a good teacher.

However, this kind of passive is not common in Arabic as it is in English, especially with formal written style (Parrott: 2000, 291).

8.5.5. There are four elements which can cover an agent-deleted position; direct object, verbal noun, locative object and prepositional phrase, and all Arabic grammarians agree that each of these elements take this place if the verbal sentence contains only one of them. However, the agentless (i.e., agent not mentioned at the end of the sentence) in the passive voice is dominant in Arabic, and in English because of the reasons for the use of the passive in the first place (Bryant, 1960: 51; Svartvik, 1966: 141; Huddleston, 1984: 441; al-Tarouti, 1999: 44; Khalil, 2010: 270). Siewierska (84: 35) and al-Tarouti (1999: 44- 45), also believe, the agentless is dominant in all languages of the world because it is the basic structure with the passive voice. In addition, the agent in this voice takes a genitive case, affected by the preposition of phrase that occurs before it.

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8.6. Conclusion:

The verbal sentence cannot be structured without two elements and the agent is considered the second element which must be a noun and is governed by a verb. However, the agent can be omitted for several reasons, especially with the passive voice, so another nominative noun must occupy the agent- deleted position and will take all its rules. However, the agentless (i.e., agent not mentioned at the end of the sentence) in the passive voice is dominant in Arabic, and in English because of the reasons for the use of the passive in the first place (Bryant, 1960: 51; Svartvik, 1966: 141; Huddleston, 1984: 441; al-Tarouti, 1999: 44; Khalil, 2010: 270). Siewierska (84: 35) and al-Tarouti (1999: 44- 45), also believe, the agentless is dominant in all languages of the world because it is the basic structure with the passive voice. In addition, the agent in this voice takes a genitive case, affected by the preposition of phrase that occurs before it.

Saad (1982: 53- 36) claims that there is no agentive passive in Arabic, nor does Arabic have an agentive particle like the English (by) or French (par); he considers that examples such as these are not real passive agentive phrases. Furthermore, it is noted by Saad (1982: 36) that there is no language that has an agentive passive without having an agentless passive. Finally, it should be noted here that the agent in Arabic can be mentioned or omitted with a passive voice as well as in English (although it is largely omitted), whereas the agent must be mentioned in Arabic and English with an active voice.

The agent, however, can be recalled with the passive voice at the end of the sentence through the use of several means; e.g., *min qibali* 'on the part of'; *bi-wāsiṭati* 'by means of'; *min jānibi* 'from the side of' and using /bi-/; this way of expression being found in the traditional texts as well as in the modern. Because of a verbal sentence contains more than one element as discussed in the previous chapters, the word order of this structure has to be investigated as it will be in Chapter Nine.

thus, for instance, the verb governs an agent. In addition, they do not study all the rules of word order, an area where they focused largely on Verb-Subject-Object and Subject-Verb-Object.

In this chapter, I focus upon word order in verbal sentences. I will discuss the basic word order of the verbal sentence and, in addition, will examine the alternative word orders in this type of sentence, as well as looking at other important issues in this topic. I will use the following abbreviations for the verbal sentence elements; V= verb; S= agent (subject) and O= object.

9.2. The basic word order of the verbal sentence:

The verb precedes an agent (subject) in the normal word order, and the object comes after the agent if the verb is transitive, as in sentences 1 and 2 above. Although the Kūfan grammarians considered that the agent can precede the verb in the verbal sentence (see Chapter Four), all Classical Arabic grammarians, however, agree that the VSO order is to be considered as the basic word order in this type of sentence (al-Istirābādhi, 1996, I: 187). Some modern grammarians also believe this, including Cantarino (1974: 41); Thalji (1982: 10); Saad (1982: 8); Badawi *et al.* (2004: 344); al-Jarf (2007: 300) and Khalil (2010: 96). Likewise, Bakir (1979: 10) and Fassi Fehri (1993: 19) take the view that VSO is the basic order in any Arabic sentence, while Thalji (1982: 15) and Holes (1995: 204) also regard VSO as the dominant order in Modern Literary Arabic (cf. Ingham, 1994: 37- 38).

Word order is "the sequential arrangement of clause elements or words in a sentence... that [provide] the basis of an important system of classification in the syntactic typology of language" (Crystal, 1992: 420-21). Therefore, word order is regarded as a significant syntactic device in every language, and through this system we can decide if the sentences or clauses are syntactically correct or false. This system guides the speaker and writer who requires a means of presenting useful meaningful and correct structure in order to reach to his/her target correctly. Languages differ in

earlier (see Chapter Four) (cf. Ibn Hishām, 1998, II: 98- 100). In addition, al-Suhaylī said that this usage is frequently found in the Ḥadīth (the sayings and deeds of the Prophet) (al-Murādī, 2001: 586). Therefore, we can say (S. 11a and 11b):

S. 11a) jā^ʔ-ā l-mudīrāni
 came- 3md def- two directors- nom- d
 = The two directors came.

S. 11b) jā^ʔ-ū l-mudīrūna
 came- 3mp def- directors- nom- p
 = The directors came.

The verb can also take a plural marker when the agent is referring to something in general plural (Cantarino, 1974: 84), (12) is an example:

S.12) yaqūl-ūna inna l-riyāḍata
 3mp- say part- that def- exercise- accus
 - ʿilājūn li-kulli dā^ʔin
 indef- cures- nom prep- for- indef- every-gen indef- diseases- gen
 = People say that exercise cures all diseases.

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As a result, classical and modern grammarians have always been interested in this topic; for example, classical grammarians addressed this issue in several ways; under the agent topic and the object topic. They discussed the

S. 16b) The family give their selections.

However, there is a number of plural subject can take a singular verb (Christophersen *et al.* 1969: 245- 46):

- i. with names of games and diseases (S. 17a and S. 17b):

S. 17a) Billiards is a popular game.

S. 17b) Mumps is a dangerous disease.

- ii. with names of sciences ending in *-ics/* usage mainly take a singular verb (S. 18):

S. 18) Politics is a complicated game.

- iii. with nouns denoting units of measurement when they occur in structure of modification with numeral, as in S. 19:

S. 19) Ten miles is an exact distance.

Although the SVO order is the basic order with affirmative English structures, a VSO order is permissible in such cases as the following (Christophersen *et al.* 1969: 242- 44; Burton, 1984: 13- 14; Chalker, 1984: 18; Swan, 2009: 280):

- i. with 'may', implying wishing or hoping (S. 20):

S. 20) May all the students pass the exam.

- ii. After 'so', 'neither' and 'nor' in short responses, when they come within the same structure and are followed by an auxiliary verb and subject, as illustrated by the following two examples:

S. 21a) I am happy.- So am I.

S. 21b) I do not like running. – Neither/ Nor do I.

- iii. After 'as' (S. 22):

S. 22) He was very nervous, as were all his family.

- iv. With sentences beginning with a negative adverbial, as shown in the following example taken from Christophersen *et al.* (1969: 243):

S. 23)

Never was a journey more necessary.

9.3. The alternative word orders of a verbal sentence:

The verbal sentence exhibits a number of admissible orders, which are SVO, VOS, OVS, OSV and SOV, as in (Figure 32):

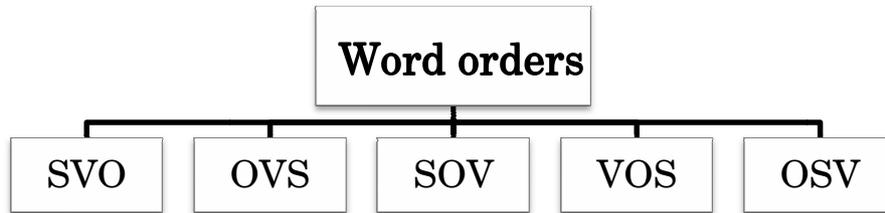


Figure 32: The alternative word orders of a verbal sentence

Despite the free word order in Arabic, these orders affect the agreement between verb and agent. Each order will be discussed in detail below.

The writer or speaker adjusts to an alternative word order so as to present the most important element at the beginning of the sentence (Sībawayh, 1988, I: 34; al-Jurjānī, 1982: 330). Word order is "the sequential arrangement of clause elements or words in a sentence... that [provide] the basis of an important system of classification in the syntactic typology of language" (Crystal, 1992: 420-21). Therefore, word order is regarded as a significant syntactic device in every language, and through this system we can decide if the sentences or clauses are syntactically correct or false. This system guides the speaker and writer who requires a means of presenting useful meaningful and correct structure in order to reach to his/her target correctly. Languages differ in their structures and word order: thus the meaning of the structure is sometimes dependent upon the word order.

9.3.1. SVO:

Although all Arabic grammarians agree that SVO is permissible in Arabic, they disagree in terms of its type, i.e., whether it is a nominal or verbal sentence. I discussed this issue in the types of sentences section (see Chapter Four) and I established that this order is a sort of verbal sentence. If it does not take the basic VSO order, the verbal sentence often takes this

S. 27b) = The two engineers attended the meeting.

S. 27c) al-muhandisūna ḥaḍar-ū l-ijtimā^ca
 def-engineers- nom- p attended- 3mp def-meeting- accus
 = The engineers attended the meeting.

In the SVO order, the verb agrees with its agent in terms of gender, whether human or non-human singular noun (Ibn Hishām, 1998, II: 108).

Consider the following examples 28a- 28c:

S. 28a) °Aliyyun akala tuffāḥatan
 °Alī- nom ate- 3ms indef- apple- accus
 = °Alī ate an apple.

S. 28b) Hindun akala-t tuffāḥatan
 Hind- nom ate- 3fs indef- apple- accus
 = Hind ate an apple.

S. 28c) al-mubārātu bada^ʔa-t
 def- match- nom started- 3fs
 = The match started.

However, there are some exceptions to these two rules (that the verb agrees with its agent in terms of gender and number):

i. when the agent is non-human feminine sound plural, the verb comes as singular or plural, as in S. 29:

S. 29) al-sayyārātu waqaf-na/waqafa-t fī l-khāriji
 def-cars- nom-p parked- 3fp-s prep- in def-outside- gen
 = The cars parked outside.

Both usages are found in the Qur^ʔān (Sūrahs al-Nisā^ʔ, IV: 160; Maryam, XIX: 90 and al-Jāthiya, XLV: 8).

S. 32a) al-maṭābikhu iḥtaraqa-t
 def- kitchens- nom- p burned- 3fs
 = The kitchens burned.

S. 32b) al-maṭābikhu iḥtaraq-na
 def-kitchens- nom- p burned- 3fp
 = The kitchens burned.

I find both usages in the Qur^ʿān (Sūrahs al-Anbiyā^ʿ, XXI: 79 and al-Infīṭār, LXXXII: 3).

iv. with a collective agent noun⁴⁵ (*ism jam^ʿ*), the verb will be masculine or feminine singular; or else the verb can take a plural marker (S. 33a and S. 33b):

S. 33a) farīqun mina l-ṭullābi
 indef- group- nom- p prep- from def- students- gen-p
 - dhahaba-(t) li-l-jāmi^ʿati
 went- 3(m-f)s prep- to- def- university- gen
 = A group of students went to university.

S. 33b) farīqun mina l-ṭullābi
 indef- group- nom- p prep- from def- students- gen-p
 - dhahab-ū li-l-jāmi^ʿati
 went- 3mp prep- to- def- university- gen
 = A group of students went to university.

Such usages are found in the Qur^ʿān as in Sūrahs al-Baqara, II: 134; Āl-Umrān, III: 13 and 104. In addition, the verb takes masculine or feminine singular with a generic noun⁴⁶ (*ism jins*), as in the following sentence:

al-baqaru akala-(t) al-^ʿushba

⁴⁵ A collective noun is "a noun which denotes a group of entities" (Crystal: 1992, 70).

⁴⁶ A generic noun in Arabic is a plural noun, the singular form of which comes by adding /tā^ʿ/ or /yā^ʿ/ at the end of the pattern, as in *tamr*/ *tamratun* 'dates' or *Rūm*/ *Rūmiyyun* 'Greek', or a noun which can be used for a singular or plural, as in *mā^ʿ* 'water'.

S. 34) def- cows- nom- p ate- 3(m-f)s def- grass- accus- p
 = The cows ate grass.

Either usage occurs in the Qurʾān as in Sūrahs al-Ḥajj, XXII: 73 and al-Ghāshiyā, LXXXVIII: 17. As discussed earlier, SVO is a normal word order in English (cf. Carter *et al.* 2006: 778; al-Jarf, 2007: 310; Swan, 2009: 496).

9.3.2. VOS:

The object can be placed between the verb and the agent (Sibawayh, 1988, I: 34); i.e., the object precedes the agent (S. 35):

S. 35) kataba l-risālata °Aliyyun
 wrote- 3ms def- lesson- accus °Alī- nom
 = °Alī wrote the letter.

Al-Shalan (1983: 19), Agius (1991: 43), and Holes (1995: 205), relying on examples from Modern Literary Arabic, considered that this order was not a common structure with the verbal sentence. The study by Anshen and Schreiber (1968: 792-97), however, shows that it was the basic order in Arabic. I had thought that this order is in fact common in both Classical and Modern Literary Arabic, given that it occurs in 156 Qurʾānic verses (e.g. Sūrahs al-Baqara, II: 55, 118, 115 and al-Anʿām, VI: 70), though it is not as common as the VSO and SVO orders. This order is allowed as long as it does not lead to ambiguity between the agent and object (al-Mubarrid, 1994, III: 118) i.e., where the case marker does not appear at the end with both of them (i.e., /u/ with the agent and /a/ with the object); consider the following two examples (S. 36a and S. 36b):

S. 36a) darrasa Mūsā Yaḥyā
 learnt- 3ms Mūsā- nom Yaḥyā- accus
 = Mūsā taught Yaḥyā.

akhadha hādhā(1) hādhā(2)

ayni/ at the end of the form. The meaning in sentence 38 is obvious. Here 'the pear' was being eaten and as it is impossible for it to eat something, the eater must be the agent. Thus, the objects precede the agent in these sentences, and they can move freely, which means that the sentences which do not have syntactic or semantic clues have a strict word order (VSO), and this order is generally permissible when the agent and object, or one of them, will be carrying an apparent case marker.

It is obligatory for the verbal sentence to take this word order (VOS) in cases such as the following:

i. when the agent is construed with a main exceptive device (*illā*) (Ibn Abī al-Rabī^c, 1986: 276), (S. 39) (see, also, for example Sūrahs al-An^cām, VI: 9 and al-Muddathir, LXXIV: 31):

S. 39) mā ḥaḍara l-darsa illā °Aliyyun
 no attended def- lesson except °Alī
 - neg - 3ms - accus - part - nom
 = No one attended the lesson except °Alī.

ii. when the agent is modified by *innamā* particle (al-Murādī, 2001: 595; Peled, 2009: 75), (S. 40) (see also for example Sūrahs al-Naḥl, XVI: 92 and Fāṭir, XXXV: 28):

S. 40) innamā ḥaḍara l-darsa °Aliyyun
 part- only attended- 3ms def- lesson- accus °Alī- nom
 = Only °Alī attended the lesson.

iii. The agent is attached to a pronoun that refers to the object, (S. 41):

S. 41) iḥtarama °Aliyyan ibnu-hu
 respected- 3ms °Alī- accus def- son- nom-pro- his
 = °Alī's son respected him.

As a result, classical and modern grammarians have always been interested in this topic; for example, classical grammarians addressed this issue in several ways; under the agent topic and the object topic. They discussed the relationship between the verb and other elements because the verb has an important role in the ordering of words, where the transitive verb governs an agent (subject) and object, whereas the intransitive governs only an agent. However, most classical grammarians have not discussed this issue in details because they concentrated instead on 'operator theory' (*naẓariyyat al-ʿāmil*) and considered every element to be governed by another element: thus, for instance, the verb governs an agent. In addition, they do not study all the rules of word order, an area where they focused largely on Verb-Subject-Object and Subject-Verb-Object.

Word order is "the sequential arrangement of clause elements or words in a sentence... that [provide] the basis of an important system of classification in the syntactic typology of language" (Crystal, 1992: 420-21). Therefore, word order is regarded as a significant syntactic device in every language, and through this system we can decide if the sentences or clauses are syntactically correct or false. This system guides the speaker and writer who requires a means of presenting useful meaningful and correct structure in order to reach to his/her target correctly. Languages differ in their structures and word order: thus the meaning of the structure is sometimes dependent upon the word order.

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nāma °Aliyyun wa-Hindun fī Pārīsa
 slept- 3ms °Alī- nom part- and- Hind- nom prep- in Paris- gen
 = °Alī and Hind stayed in Paris.

S. 65b)

nāma-t Hindun wa-°Aliyyun fī Pārīsa
 slept- 3fs Hind- nom part- and-°Alī- nom in- prep Paris- gen
 = Hind and °Alī stayed in Paris.

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9.4.3. In spite of the verb preceding an agent and agreeing with it in terms of gender, grammarians have mentioned certain cases in which the verb may or may not agree in gender with the agent, namely:

i. with a non-human feminine agent (Ibn Abī al-Rabi^c, 1986: 264; Ibn Hishām, 1998, II: 116) (S. 68):

S. 68) bada^oa-(t) al-ḥarbu l-sā^cata l-rābi^cata
 started-3(m-f)s def- war- nom def- clock- accus def- four- accus
 = The war started at four o'clock.

The feminine /*tā*^ʔ/ particle is omitted with a non-human feminine agent in several Qur^ʔānic verses, as in Sūrahs al-Nisā^ʔ, IV: 165; al-An^cām, VI: 37 and al-Rūm, XXX: 57. The agent, however, is separated from the verb by one or more words in all these verses (i.e., the agent does not follow the verb directly), except in one verse (Sūrat al-Qiyāma, LXXV: 9) (S. 69):

S. 69)
 wa-jumi^ca l-shamsu wa-l-qamaru
 part- and- be joined- 3ms def- sun- nom part- and- def- moon- nom
 = "And the sun and moon are joined together". (Ali, 1968: 1650)

In this verse, we have non-human feminine and masculine agents together. The feminine /*tā*^ʔ/, on the other hand, occurs in many Qur^ʔānic verses with non-human feminine agents (e.g., Sūrahs al-Baqara, II: 16, 48 and al-An^cām, VI: 115). It seems that the verb should be attached to /*tā*^ʔ/ with a non-human feminine agent not remote from the verb by one or more words, whereas the verb may or may not take this /*tā*^ʔ/ if the agent is far from the verb as will be discussed in (ii) below. Moreover, this is a common occurrence in the Najdī dialect today.

ii. with a non-human feminine agent when the agent is remote from the verb by one or more words, as shown in (S. 70):

S. 70) waqafa-(t) fī l-mawāqifi l-sayyāratu
 parked- 3(m-f)s prep- in def- parking- gen def- car- nom
 = The car parked in the parking.

Both usages are found in the Qār^ṣān, as in Sūrahs al-Baqara, II: 55 and al-An^ḥām, VI: 37.

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v. with a broken plural (*jam^c taksīr*), whether the agent is feminine or masculine (Ibn Abī al-Rabī^c, 1986: 267), as exemplified in S. 73a and S. 73b:

S. 73a) ḥaḍara-(t) al-rijālu l-ḥaflata
 attended- 3(m-f)s def-men- nom- p def- celebration- accus
 = The men attended the celebration.

S. 73b) dhahaba-(t) al-qabā²ilu li-l-amīri
 went- 3(m-f)s def- tribes- nom- p prep- to- def- prince- gen
 = The tribes went to the prince.

Although grammarians agree that the verb can take a feminine or a masculine marker with a broken plural, I believe that the verb often comes as masculine with a broken plural, the singular form of which is human masculine. This can be illustrated by the following example:

S. 73c) qāma l-aṭfālu
 stood up- 3ms def- children- nom- p
 = The children stood up.

However, a reverse agreement occurs with a broken plural whose singular form is non-human masculine, as illustrated in S. 73d:

S. 73d) iḥtaraqa-t al-maṭābikhu
 burned- 3fs def- kitchens- nom- p
 = The kitchens burned.

My claim is supported by the Qur³ān, where the verb comes as masculine, with a broken plural whose singular form is human masculine in around 45 verses (e.g., Sūrahs al-Baqara, II: 142, 282 and al-A^crāf, VII: 50) and feminine in about 15 verses (e.g., Sūrahs Āl-^cUmrān, III: 42 and Hūd, XI: 69). By contrast, the reverse agreement takes place as feminine with a broken plural, the singular of which is non-human masculine in approximately 80 verses (e.g., Sūrahs al-Ra^cd, XIII: 17; al-Kahf, XVIII: 105 and al-Mu³minūn, XXIII: 102), though it comes as masculine in around seven verses (e.g., Sūrahs al-An^cām, VI: 5; al-Tawba, IX: 5 and al-Zumar, XXXIX: 21). Furthermore, the verb is feminine or masculine equally with a broken plural whose singular is human feminine (S. 73e):

S. 73e)
 iḥtafala-(t) al-qabā²ilu bi-l-^cīdi
 celebrated- 3(m-f)s def- tribes- nom- p prep- on- def- festive- gen
 = The tribes celebrated the ^cīd festivity.

It comes in two Qur^ʿānic verses, as masculine and feminine (Sūrah^s Yūsuf, XII: 30 and al-Mumtaḥna, LX: 11). On the other hand, it is often feminine with a broken plural, the singular form of which is non-human feminine, as illustrated in S. 73f:

S. 73f)

kataba-t	al-jarāʿidu	^ʿ an	yawmi	l-ummi
wrote- 3fs	def-newspapers- nom-p	prep- about	day- gen	def-mother-gen
= The newspapers wrote about mother's day.				

This is a common usage in the Qur^ʿān (e.g., Sūrah^s al-Zukhruf, XLIII: 71; al-Najm, LIII: 23 and al-Ṭāriq, LXXXVI: 9), but I found only one verse which the verb comes as masculine (Sūrat al-Zukhruf, XLIII: 53).

vi. with a collective noun (*ism jam*^ʿ) (Ibn Hishām, 1998, II: 116), (S. 74a):

<i>S. 74a)</i>	ḥāṣara-(t)	al-qawmu	l-madīnata
	besieged- 3(m-f)s	def- people- nom- p	def- city- accus
= The people besieged the city.			

Although the majority of grammarians believe that the verb can take both a feminine and a masculine marker with a collective noun agent (^ʿAṭṭār, 1998: 275), I think that it should depend on the kind of collective noun:

a. the verb comes as feminine and masculine with a human collective noun as in the previous example (S. 74a), but it usually occurs as masculine as one finds it in the Qur^ʿān in more than 30 verses (e.g., Sūrat al-Baqara, II: 13, 101), and as feminine in around 14 verses (e.g., Sūrah^s al-Baqara, II: 113 and Āl-^ʿUmrān, III: 69).

b. as al-Mubarrid thought (1994, III: 347), the verb comes only as feminine with a non-human collective agent (see also Sūrah^s Āl-^ʿUmrān, III: 101 and al-Anfāl, VIII: 31). Therefore, the verb can take a masculine or a feminine marker with a human collective noun, as in sentence 74a above; whereas it comes as feminine with a non-human collective noun, as shown by the following example in S. 74b:

ḥallaqa-t	al-ṭayru
-----------	----------

S. 74b) flew- 3fs def- birds- nom- p
 = The birds flew.

vii. with a generic noun (*ism jins*) (Ibn Hishām, 1998, II: 116). Two examples will illustrate this point (S. 75a and S. 75b):

S. 75a) akala-(t) al-samaku ṭa^cāma-hā
 ate- 3(m-f)s def-fish- nom- p def-food- accus- pro- their
 = The fish ate their food.

S. 75b)

dāfa^ca-(t) al-^cArabu ^can ḥuqūqi-hā
 defended- 3(m-f)s def-Arabs- nom- p prep-about def-rightsgen-pro-their
 = The Arabs defended their rights.

The verb comes as feminine in the Qur^ʿān with this kind of agent in several verses (e.g., Sūrahs al-Rūm, XXX: 2 and al-Mulk, LXVII: 19), while it comes as masculine in two verses (e.g., Sūrahs al-Baqara, II: 260 and al-Nūr, XXIV: 43); thus, the verb is often feminine with the generic noun agent.

viii. (*ni^cma* or *bi^ʿsa*) verbs in the idiomatic usage 'how good... or how bad...' with a human feminine agent takes masculine or feminine marker, as in the following sentence:

S. 76a) ni^cma-(t)/bi^ʿsa-(t) al-fatātu
 what a good/what a bad- 3(m-f)s def- girl- nom
 = What a good girl or what a bad girl she is!

Both *ni^cma* and *bi^ʿsa* verbs are treated as a collective noun, so they take masculine or feminine marker with a human feminine agent (Ibn Hishām, 1998, II: 112; Ibn Ya^cīsh, 2001, IV: 402). These verbs take a masculine marker with a non-human and a singular human masculine agent, as illustrated by following two examples (76b and 76c):

 ni^cma/bi^ʿsa l-dāru
 what a good/what a bad- 3ms def- house- nom

S. 76b) = What a good house or what a bad house this is!

S. 76c) ni^cma/bi^ʔsa l-kātibu
 what a good/what a bad- 3ms def- writer- nom
 = What a good writer or what a bad writer he is!

It is evident that both verbs *ni^cma/bi^ʔsa* special need not be linked to a human feminine agent. In addition, this would violate a general rule whereby the verb takes a feminine marker when followed directly by a human feminine agent and comes as masculine if followed directly by a human masculine agent

ix. with a feminine and masculine sound plural (*jami^c al-mu^ʔannath/al-mudhakkār al-sālim*), as the Kūfan grammarians claimed: they supported their views with two verses: the first being evidence for feminine Sūrat al-Mumtaḥana, LX: 12 (S. 77a) and the other for masculine Sūrat Yūnus, X: 90 (77b) (Ibn Abī al-Rabī^c, 1986: 267; al-Murādī, 2001: 593):

S. 77a) idhā jā^ʔa-ka l-mu^ʔminātu
 part- when come- 3ms- 2ms def- believing women- nom-p
 = "O prophet! when believing women come".

(Ali, 1968: 1536)

S. 77b)

illā alladhī āmana-t bi-hi banū Isrā^ʔīla
 part-except rel-whom believe- 3fs prep-in-pro-it children- nom-p Israel- gen
 = "Except whom the children of Israel believe in". (Ali, 1968: 507)

Here, I believe that the verb carries only the feminine /tā^ʔ/ particle with a human feminine sound, as exemplified in 77c:

jā^ʔa-t al-ṭālibātu ilā l-madrasati
 came- 3fs def- students- nom-p prep- to def- school- gen

S. 77c) = The students came to the school.

while the verb does not carry it with the masculine sound plural. Consider the following example (S.77d):

S. 77d) sharaḥa l-mu^callimūna l-darsa
 explained- 3ms def- teachers- nom- p def- lesson- accus
 = The teachers explained the lesson.

The verbs come as masculine with a feminine agent and as feminine with a masculine agent in verses noted above (S. 77a and 77b) because the agent is separated from the verb by one word; i.e., here the object comes between the verb and agent. Therefore, in this case, the verb may or may not carry the feminine /*tāʾ*/ as I have discussed earlier regarding the VOS order. On the other hand, the verb may or may not carry the /*tāʾ*/ with a non-human feminine sound plural (S. 78):

S. 78) fataḥa-(t) al-kulliyyātu abwāba-hā
 opened- 3(m-f)s def-colleges- nom-p def-doors-accus-p-pro-their
 - li-lṭullābi
 prep- for- def- students- gen- p
 = The colleges opened their doors for the students.

The general view is that the verb carries the feminine /*tāʾ*/ as also supported by the Qurʾān (e.g., Sūrahs Yūnus, X: 101 and Hūd, XI: 107), though I found only one verse without it (Sūrat Hūd, XI: 10).

9.4.4. Grammarians give a significant role to the issue of word order where the agent cannot precede an un-derivable verb (*al-fiʿl al-jāmid*), as represented in S. 79a:

S. 79a) *al-tālibu ni^cma
 *def-student- nom what a good- 3ms
 = *Student what a good.

This is because an un-derivable verb is considered as a weak governor. They also believe that an un-derivable verb can take a masculine and a feminine marker with a human feminine agent (Ibn Ya^cīsh, 2001, IV: 402), as can be seen in S. 79b:

S. 79b) ni^cma-(t)/bi^ʔsa-(t) al-fatātu
 what a good/what a bad- 3(m-f)s def- girl- nom
 = What a good girl or what a bad girl she is!

On the other hand, the agent may precede a derived verb, as the example in S. 79c:

S. 79c) ^cAliyyun dhahaba ilā Pārīsa
 ^cAlī- nom went- 3ms prep- to Paris- gen
 = ^cAlī went to Paris.

Moreover, the verb takes the first place in the basic word order, and this is regarded as a normal order on which all classical grammarians agree, since the verb governs the agent and the object in the verbal sentence.

The Arabic verb displays the agreement and disagreement between verb and agent, whether the verb comes as perfective or imperfective, as illustrated in S. 80a and S. 80b:

S. 80a) shariba-t Hindun al-mā^ʔa
 drank- 3fs Hind- nom def- water- accus
 = Hind drank water.

S. 80b) tashrabu Hindun al-mā^ʔa
 3fs- drinks Hind- nom def- water- accus
 = Hind drinks water.

By contrast, English does not show agent-verb agreement with the perfective; it appears with the imperfective only as we have seen in the previous examples (S. 80a and S. 80b translation). However, the verb 'to be' and 'have/has' are only the main verb which can show the agent-verb agreement with the perfective, where 'was' occurs with the singular subject,

Agent quantifiers as either masculine or feminine are found in the Qurʾān (Sūrahs al-Anʿām, VI: 158; al-Raʿd, XIII: 8 and al-Ḥaj, XXII: 2).

9.5. Conclusion:

English has a largely fixed word order that follows the SVO pattern, as exemplified in 85:

S. 85) Mark read a book.

Unlike written Arabic word order, which admits of various orders (VSO, SVO, OVS, VOS, OSV and SOV), although (OSV and SOV) are rare. In spoken Arabic, however, the order is dominantly SVO.

Word order in Arabic plays both an optional and an obligatory part with each of the following orders – VSO, OVS and VOS – while it is optional with the remaining orders – SVO, OSV and SOV. The verb agrees with its agent in gender, whether the verb precedes or comes after it, but as I discussed earlier, this rule is not obligatory. Thus, it is not true to say that the verb always agrees with its agent in gender since there are many cases where the verb may disagree with its agent, as represented in 86:

S.86) waqafa-(t) fī l-mawāqifi l-sayyāratu
 parked- 3(m-f)s prep- in def- parking- gen def- car- nom
 = The car parked in the parking.

As discussed above (section 9.4.3), this gives the Arabic language the property of flexibility, thereby enabling more than one usage for some structures. On the other hand, it is not obligatory for the verb to agree with its agent in terms of number when the verb precedes its agent, while it is obligatory when the agent precedes the verb.

With regard to the issue of word order, both verb and agent play a major role in which the verb displays agreement or disagreement between them while the agent controls the verb; if the agent is masculine, the verb will be masculine, whereas if the agent is feminine, the verb will be feminine.

However, there are some elements which can affect this role; for example, if the particle 'except' (*illā*) is placed between the verb and a human feminine agent, the verb may or may not agree with its agent, as, for example: *mā nāma(t) illā Hindun* 'None slept except Hind'. Having examined the elements of the verbal sentence and the word order of this structure, the following chapter will investigate how these elements influence aspect and tense, and exploring their types with this structure.

CHAPTER TEN

Aspect and Tense in the Verbal Sentence

10.1. Introduction:

The verb is considered an important element in the construction of the Arabic verbal sentence which, as mentioned earlier, is composed of two fundamental elements; namely the predicate or the verb, and the subject or the agent. Additionally this is a matter of interest for the English language because all English sentences contain a verbal element, whether main or auxiliary (Rashīd, 2008: 26). Although the earlier Arabic grammarians focused on the verb, this did not mean that they did not examine important points in terms of the Arabic tense (indicating the temporal location of the event [see below]), and that the verb did not carry tense meaning as some scholars claim (cf. Fandris, 1950: 136; Trttion, 1952: 53; al-Jawārī, 1974: 5-6; al-Makhzūmī, 1986: 144; al-Sāmarrā'ī, 1986: 23).

Grammarians considered the verb as one of the most significant elements which affect aspect (denoting the relation of action to the passage of time [see below]) and tense in Arabic. Sībawayh (1988, I: 12), al-Anbārī (nd: 11) and Ibn ʿAqīl (1980, I: 15) claimed that it is the most significant element. Moreover, there is an apparent relationship between the aspect and tense in the verbal sentence (Juḥfah, 2006: 13 and 94). The focus of this chapter will be on issues which relate to aspect and tense; 1- what is aspect and tense?; 2- what are the tools which affect aspect and tense?; 3- and what are the types of aspect and tense?.

10.2. Definition:

In Arabic, there is a confusion of the distinction between tense and aspect. It is important to understand the general meaning of aspect and tense before discussing this issue. Tense relates to the time of the situation which is denoted by the verb (Jespersen, 1949, III: 1), which is a fundamental

S. 4b) kāna yaktubu wājiba-hu
 was-3 ms 3ms- writes def- homework- accus- pro- his
 - °indamā futiḥa l-bābu
 adv- when was opened- 3ms def- door- nom
 = He was doing his homework when the door was opened.

S. 4c) yusāfiru °Aliyyun ilā Pārīsa kulla shahrin
 travels °Alī to Paris indef- every indef- month
 - 3ms - nom - prep - gen - accus - gen
 = °Alī travels to Paris every month.

Aspect sometimes give the action more limitation, but tense is not able to do this. Tense determines the temporal location of the event, whereas aspect determines the temporal properties internal to the event (ibid). Consider the examples in 5a and 5b:

S. 5a) kāna yal^cabu kūrata qadamin kulla yawmin
 used to plays indef-ball indef-foot indef-every indef-day
 - 3ms - 3ms - accus - gen - accus - gen
 = He used to play football every day.

S. 5b) ḡalla yal^cabu fī l-nādī l-riyāḡiyyi ḡattā ta^ciba
 keep plays in def-club def-sport until tired
 - 3ms - 3ms - prep - gen - gen - part - 3ms
 = He kept playing in the sports club until he was tired.

The difference between sentence 5a and sentence 5b is not in the tense because it is indicated as past in both cases, but in the aspect; S. 5a is in a habitual aspect, whereas S. 5b is in the progressive aspect. Accordingly, the aspect describes the verb along with the tense and mood, referring primarily to the way the grammar marks the duration or type of an activity (Crystal, 1980: 34).

It seems, therefore, that aspect expresses or describes the condition or case of the action or event in the verbal sentence (completion, incompleteness, progressive and habitual); while tense expresses the location of time in a situation. As an example of the latter see sentences 6a- 6c:

S. 6a) ḥaḍara °Aliyyun
 came- 3ms °Alī- nom
 = °Alī came.

S. 6b) qad ḥaḍar-tu l-darsa
 part- just attended- 1ms def- lesson- accus
 = I have just attended the lesson.

S. 6c) kun-nā zanan-nā-hu rajulan ṣāliḥan
 were- 1mp thought- 1mp- 3ms indef-man- accus indef-good- accus
 = We had thought he was a good man.

All these sentences indicate one action in Arabic: a completed action which is in the perfective aspect. At the same time, they indicate a specific time; the first sentence (6a) indicates a general past event, the second (6b) a recent past and the third sentence a remote past (6c). Therefore, it notes that tense refers to a specific time, while aspect does not.

10.3. The elements which affect Arabic aspect and tense:

In addition to aspect and tense, the difference of meaning and tense in verbs is shown by adding a particle or auxiliary verb; indeed this is, a special feature among other Semitic languages (Bergstrasser, 1994: 88- 89). Therefore, there are some elements that affect Arabic aspect and tense (Figure 33).

Word order is "the sequential arrangement of clause elements or words in a sentence... that [provide] the basis of an important system of classification in the syntactic typology of language" (Crystal, 1992: 420-21). Therefore, word order is regarded as a significant syntactic device in every language, and through this system we can decide if the sentences or clauses are syntactically correct or false. This system guides the speaker and writer who requires a means of presenting useful meaningful and correct structure in order to reach to his/her target correctly. Languages differ in their structures and word order: thus the meaning of the structure is sometimes dependent upon the word order.

As a result, classical and modern grammarians have always been interested in this topic; for example, classical grammarians addressed this issue in several ways; under the agent topic and the object topic. They discussed the relationship between the verb and other elements because the verb has an important role in the ordering of words, where the transitive verb governs an agent (subject) and object, whereas the intransitive governs only an agent. However, most classical grammarians have not discussed this issue in details because they concentrated instead on 'operator theory' (*naẓariyyat al-^cāmil*) and considered every element to be governed by another element: thus, for instance, the verb governs an agent. In addition, they do not study all the rules of word order, an area where they focused largely on Verb-Subject-Object and Subject-Verb-Object.

d. Some particles:

The particles in Arabic do not play a major role on their own; however, some change the temporal direction of verbal forms when combined with the verbal forms like *qad*, *lam* and *lan*. For example, *lan* when combined with subject markers *aḥruf al-mudāra^ca*, gives a future tense and it does not indicate a present temporal as the direction tense of this form denotes (S. 15):

S. 15a) lan taḥḍura Hindun al-ḥaflata
 neg- not 3fs- comes Hind- nom def- party- accus
 = Hind will not come to the party.

Whereas *lam* indicates a past temporal action, as in 16:

S. 16) lam adḥhab ilā l-sūqi
 neg- not 1ms- go prep- to def- market- gen
 = I did not go to the market.

In addition, the *fa^cala* pattern form indicates a general past temporal but is changed to a specific tense when preceded by particle *qad*, for example (S. 17):

S. 17) qad qāmati l-ṣalātu
 part started- 3fs def- prayer- nom
 = Prayer has started.

In this case *fa^cala* indicates a 'recent' past. This usage was studied by Ibn Hishām in his book *Mughnī l-labīb* (2000, II: 534).

e. Accusative of time (*zarf al-zamān*):

Some studies of the tense system omit the 'accusative of time' in the understanding that it is not part of the aspect and tense system being considered by many linguists as a lexical element (Hassan, 1990: 62). However, this does not mean that 'accusative of time' has no role in assigning different aspect and tense inside the sentence, as illustrated in S. 18a:

S. 18a)
 taktubu Su^cādun maqālan ^can al-tagḥdhiyati al^oāna
 writes Su^cād indef- essay on def- nourishment def-now
 - 3fs - nom - accus - prep - gen - adv
 = Su^cād is now writing an essay on nourishment.

'Now' in this context indicates an imperfective progressive aspect, while sentence (18b) indicates a primary imperfective aspect:

S. 18b) taktubu Su^cādun maqālan ^can al-taghdhiyati
 writes Su^cād indef- essay on def- nourishment
 - 3fs - nom - accus - prep - gen
 = Su^cād writes an essay on nourishment.

The accusative of time should be suited with the verbal form; that is, we cannot say:

S. 19a) *kataba ^cAliyyun maqālatan ghadan
 *wrote- 3ms ^cAlī- nom indef- essay- accus adv- tomorrow
 = *^cAlī wrote an essay tomorrow.

The accusative of time here *ghadan* should be placed with *yaf^calu* or *sa-yaf^calu* pattern not with *fa^cala* pattern e.g. (S. 19b):

S. 19b)
 (sa-)yaktubu ^cAliyyun maqālatan ghadan
 (part-will)3ms- writes ^cAlī-nom indef- essay- accus adv- tomorrow
 = ^cAlī (will) write(s) an essay tomorrow.

Therefore, the Arabic accusative of time can be categorised into four types (Figure 34):

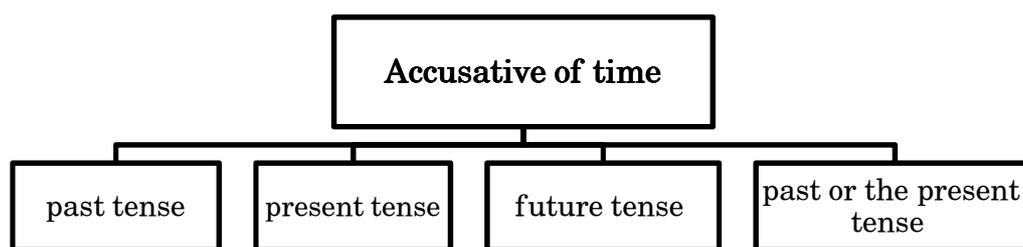


Figure 34: Categories of accusative of time

i. Accusative of time which is used with a past tense such as: *amsi* 'yesterday', *al-shahr al-mādi* 'last month', *al-sana l-mādiya* 'last year' and *fī zamanin mādinin* 'in the past'.

S. 20c) neg- not 3ms- studies °Alī- nom def- Spanish- accus
 = °Alī did not study a Spanish language.

S. 20d) lan yadrusa °Aliyyun al-Asbāniyyata
 neg- not 3ms- studies °Alī- nom def- Spanish- accus
 = °Alī will not study a Spanish language.

The main verbal form of all these sentences is *yadrus* 'study' but there are differences of aspect and tense due to the context and particles that precede the main verb. Therefore, particles and context with verbal form create in written Arabic accurate distinctions of aspect and tense as will be discussed later.

g. Pattern types:

There are two pattern types in a sentence, viz., the statement pattern (*al-uslūb al-khabarī*) and the non-statement pattern (*al-uslūb al-inshāʿī*). These patterns are usually what give the sentence a temporal meaning (Ḥassān, 1994: 245); the statement pattern indicates a past, present or future tense, as in the following sentences (21a- 21c):

S. 21a) ḥaḍara °Aliyyun al-darsa
 attended- 3ms °Alī- nom def- lesson- accus
 = °Alī attended the lesson.

S. 21b) yaḥḍuru °Aliyyun al-darsa
 3ms- attends °Alī- nom def- lesson- accus
 = °Alī attends the lesson.

S. 21c) sa-yaḥḍuru °Aliyyun al-darsa
 part- will- 3ms- attends °Alī- nom def- lesson- accus
 = °Alī will attend the lesson.

S. 24c)

He will learn French.

The alteration of aspect is noted through the verbal form. It is important to say that English is clearer than Arabic in terms of the aspect as we shall see.

As mentioned earlier, there are two main types of aspect in the Arabic verbal sentence, namely a primary aspect which typically depends upon the basic verbal forms *fa^ʿala* and *yaf^ʿalu* combining with the rest of the sentence. Another type is a secondary aspect that typically is constituted from basic verbal forms and a particular particle or expression which combines with the rest of the sentence.

10.4.1. Primary aspect:

The primary aspect has two kinds, namely: the perfective and imperfective (Figure 36):

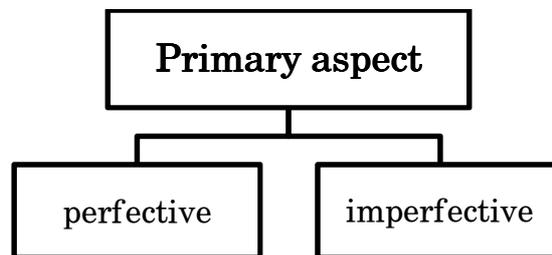


Figure 36: The primary aspect

10.4.1.1. The perfective aspect (*muktamil*):

Perfective aspect indicates a completed action or event and focuses on the beginning and end of a situation, as distinct from a continuing or not necessarily complete action or event. The speaker concentrates upon the boundaries of the event, ignoring its internal structure (Gueron, 2007: 373).

The Arabic perfective aspect is typically classified by a basic verbal form *fa^ʿala* alone, as (S. 25) below shows:

jā ^ʿ a	ʿAliyyun	min	safari-hi
came- 3ms	ʿAlī- nom	prep- from	def- travel- gen- pro- his

S. 30a) = °Alī does not play football too much.

S. 30b) mā yasma°u °Aliyyun al-ḥadītha
 neg- not 3ms- listens °Alī- nom def- conversation- accus
 = °Alī does not listen to the conversation.

S. 30c) las-tu adri mā af°alu
 do not- 1ms 1ms- know rel- what 1ms- do
 = I do not know what I can do.

By contrast, the English imperfective aspect is usually presented by a present form, as illustrated in S. 31:

S. 31) We cook a delicious dish.

and sentence 32 with a negative usage.

S. 32) They do not speak French.

10.4.2. Secondary aspect:

There are six kinds of a secondary aspect in the Arabic verbal sentence as I have pointed out earlier, namely (Figure 37):

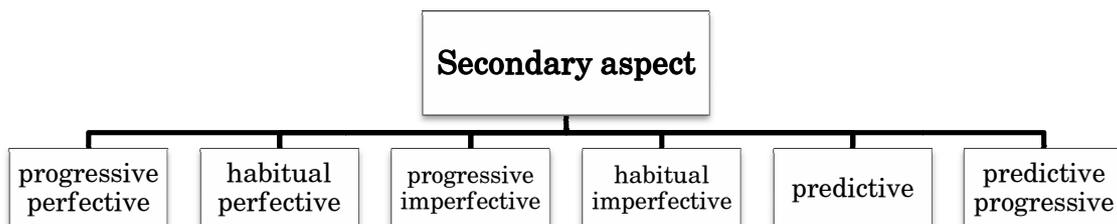


Figure 37: Types of secondary aspect

10.4.2.1. The progressive perfective aspect (*muktamil mutakarrir*):

The progressive perfective indicates a past event happening in a period of time; it is presented by the auxiliary verbs *kāna* or *zalla* with the basic form *yaf°alu*, as illustrated by the following two examples (S. 33a and S. 33b):

S. 33a)

kāna	yamshī	ilā	bayti-hi
was- 3ms	3ms- walks	prep- to	def- home- gen- pro- his
- °indamā	qābala	mudīra-hu	
when- adv	met- 3ms	def- manager- accus- pro- his	

= He was walking to his home when he met his manager.

S. 33b)

zalla	yal°abu	fī	l-nādī	l-riyāḍiyyi	ḥattā	ta°iba
keep	plays	in	def-club	def-sport	until	tired
- 3ms	- 3ms	- prep	- gen	- gen	- part	- 3ms

= He kept playing in the sports club until he was tired.

Kāna is more common in written Arabic as it is found in the Qur^ʿān (e.g., Sūrah al-Baqara, II: 10 and al-Māʿida, V: 14) whereas *zalla* is found in only three verses (Sūrah al-Ḥijir, XV: 14; al-Rūm, XXX: 51 and al-Wāqīʿa, LVI: 65). The negative pattern of this type, however, is presented by the particle *lam* and the auxiliary verb *yakūn/ yaẓall* combined with a *yaf°alu* pattern form (Elder, 1937: 21), as shown by the following example in 34a and 34b:

S. 34a)

lam	yakun	yudakhkhinu	°indamā	ḥaṣala	l-ḥādithu
not	is	smokes	when	happened	def-accident
- neg	- 3ms	- 3ms	- adv	- 3m	- nom

= He was not smoking when the accident happened.

S. 34b)

lam	yaẓal	yudakhkhinu	°indamā	ḥaṣala	l-ḥādithu
not	keeps	smokes	when	happened	def-accident
- neg	- 3ms	- 3ms	- adv	- 3m	- nom

= He was not smoking when the accident happened.

The negative usage can be presented by *mā* before these auxiliary verbs, as shown in the following examples below (34c and 34d):

S. 34ca)

mā kāna yuqābilu aṣḍiqā^oa-hu ^cindamā mariḍa
neg- not was- 3ms 3ms- meets def- friends- accus- pro-his adv- when get ill- 3ms

= He was not meeting his friends when he was ill.

S. 34d)

mā ḡalla yal^cabu fī l-nādī l-riyāḍiyyi ^cindamā ta^ciba
not kept plays in def- club def- sport when tired
- neg - 3ms - 3ms - prep - gen - gen - adv - 3ms

= He was still not playing in the sports club when he was tired.

Or presented by *lā* after the auxiliary verb, as shown in S. 34e:

S. 34e)

kāna lā yuqābilu aṣḍiqā^oa-hu ^cindamā mariḍa
was- 3ms neg- not 3ms- meets def- friends- accus- pro-his adv- when get ill- 3ms

= He was not meeting his friends when he was ill.

All negative usages with *kāna* are found as one would expect in the Qur^oān (Sūrahs al-Nisā^o, IV: 113; al-An^cām, VI: 30 and Yūnus, X: 43). The English progressive perfective aspect is indicated by an auxiliary verb 'was' or 'were' and adding /-Ing/ to an infinitive verb, as illustrated by S. 35:

S. 35) She was cooking when I entered the flat.

and sentence 36 with a negative usage.

S. 36) They were not studying when a bell rang.

Abdul-Raof (1998: 157) has mentioned that stative verbs do not normally occur in the progressive aspect like sentences 37a and 37b:

S. 37a) māta ^cAliyyun
died- 3ms ^cAlī- nom
= ^cAlī died.

- 3ms - accus - 3ms - accus - prep - gen - gen

= He used to present a speech in the graduation ceremony.

The negative pattern is presented by adding the negative particle *mā* or *lam* before an auxiliary verb or *lā* after the auxiliary verb, as exemplified in S. 39a- 39c:

S. 39a)

mā kāna-t tumārisu riyāḍata l-sibāḥati kulla yawmin
 not was exercises sport def-swimming indef- every indef-day
 - neg - 3fs - 3fs - accus - gen - accus - gen

= She did not use to swim every day.

S. 39b)

lam takun tumārisu riyāḍata l-sibāḥati kulla yawmin
 not is exercises sport def- swimming indef- every indef-day
 -neg - 3fs - 3fs - accus - gen - accus - gen

= She did not use to swim every day.

S. 39c)

kāna-t lā tumārisu riyāḍata l-sibāḥati kulla yawmin
 was not exercises sport def-swimming indef- every indef-day
 - 3fs - neg - 3fs - accus - gen - accus - gen

= She did not use to swim every day.

I cannot find any example in the Qur^ʿān of this kind of aspect, but it is used a lot in Modern Written Arabic. By contrast, the English habitual perfective aspect is indicated by an auxiliary verb 'used to' with a bare infinitive form, as shown in S. 40:

S. 40) She used to do exercise every day.

or sentence 41 comes with a negative usage.

S. 41) They used not to drink wine.

10.4.2.3. The progressive imperfective aspect (*ghayr muktamil mutakarrir*):

The progressive imperfective aspect indicates a present event happening in a period of time (Gueron, 2007: 383- 84). The progressive imperfective aspect in Arabic is presented by a basic verbal form *yaf^calu* combined with the accusative of time (*ẓarf al-zamān*) like *al^ʔāna* 'now', *hādhā l-usbū^c* 'this week', as illustrated in S. 42a and S. 42b:

S. 42a)

yaktubu	°Aliyyun	wājiba-hu		al ^ʔ āna
3ms- writes	°Alī-nom	def- homework- accus- pro- his		def-now- adv

= °Alī is writing his homework now.

S. 42b)

yurāji ^c u	°Aliyyun	durūsa-hu	hādhā	l-usbū ^c a
3ms- reviews	°Alī- nom	def-lessons-accus-pro-his	dem-this	def-week- accus

= °Alī is reviewing his lessons this week.

This type is found in the Qur^ʔān, as in Sūrat al-Jinn, LXXII: 9. The negative pattern is presented by adding the particle *lā* or *mā* before the basic verbal form, but *lā* used more than *mā* as discussed earlier (S. 43a and S. 43b):

S. 43a)

lā	yaf ^c alu	°Aliyyun	shay ^ʔ an	al ^ʔ āna
neg-not	3ms- does	°Alī- nom	indef- anything- accus	def-now- adv

= °Alī is not doing anything now.

S. 43b)

mā	yaf ^c alu	°Aliyyun	shay ^ʔ an	al ^ʔ āna
neg- not	3ms- does	°Alī- nom	indef- anything- accus	def- now- adv

= °Alī is not doing anything now.

In contrast the English progressive imperfective aspect is presented by an auxiliary verb 'is' or 'are' and adds */-Ing/* to an infinitive verb, as in S. 44:

S. 44) He is writing an essay.

and sentence 45 comes with a negative usage

S. 45) We are not studying French.

10.4.2.4. The habitual imperfective aspect (*ghayr muktamil mu^ctād*):

The habitual imperfective indicates a repeated event in the present.

The habitual imperfective aspect in Arabic is presented by the basic pattern form *yaf^calu* combined with a particular expression mentioned above (10.4.2.2), S. 46 is an example:

S. 46) tuqābilu Hindun ṣadīqata-hā
 3fs- meets Hind- nom def- friend- accus- pro- her
 - kulla usbū^cin
 indef- every- accus indef- week- gen
 = Hind meets her friend every week.

This kind of aspect is found in the Qur^ʿān (Sūrat Ibrāhīm, XIV: 25). The negative pattern in this type is presented by adding the particle *lā* or *mā* before the basic verbal form, S. 47a and S. 47b are a good examples:

S.47a)
 lā yasta^cmilu ^cAliyyun al-ḥāsiba-l-āliyya kulla yawmin
 not uses ^cAlī def- computer indef-every indef-day
 -neg - 3ms - nom - accus - accus - gen
 = ^cAlī does not use the computer every day.

S.47b)
 mā yasta^cmilu ^cAliyyun al-ḥāsiba-l-āliyya kulla yawmin
 not uses ^cAlī def-computer indef-every indef-day
 - neg - 3ms - nom - accus - accus - gen
 = ^cAlī does not use the computer every day.

The English habitual imperfective is presented by an infinitive verbal form with similar expressions indicating a repeated event, as exemplified in S. 48

S. 48) She always goes to her office.

and sentence 49 with a negative usage:

S. 49) He does not travel to the UK every year.

S. 52b) She will go to London.

S. 52c) He is going to London on Monday.

and sentence 53 comes with a negative usage:

S. 53) We are not going to the party next Friday.

10.4.2.6. The predictive progressive (*istiqbālī mutakarrir*):

The predictive progressive has the auxiliary verb *yakūnu* combined with /*sa-*/ or *sawfa* particles and the *yaf^calu* pattern or the auxiliary verb *yakūn* combined with the *yaf^calu* pattern (Ḥassūn, 1994: 246), as, for example:

S. 54)

sa-yakūnu	°Aliyyun	yaṭbak <u>hu</u>	°indamā	taṣilu	l-laylata
will- is	°Alī	cooks	when	arrive	def-tonight
- part- 3ms	- nom	- 3ms	- adv	- 2ms	- accus

= °Alī will be cooking when you arrive tonight.

I found only two verses in the Qur^ʿān, as in Sūrahs al-Furqān, XXV: 8 and al-Naml, XXVII: 41. The negative pattern is presented by the particle *lan* preceding the auxiliary verb *yakūn*, as illustrated in S. 55:

S. 55)

lan	yakūna	°Aliyyun	yaṭbak <u>hu</u>	°indamā	taṣilu	l-laylata
not	is	°Alī	cooks	when	arrive	def-tonight
- neg	- 3ms	- nom	- 3ms	- adv	- 2ms	- accus

= °Alī will not be cooking when you arrive tonight.

By contrast, the English predictive progressive is usually indicated by an infinitive form preceded by an auxiliary verb such as 'will' plus the verb 'be', as shown in the following example:

S 56. Tom will be sleeping when John is watching the film.

and sentence 57 comes with a negative usage:

S 57. Tom will not be sleeping when John watches the film.

10.5. Types of tense:

Tense in Arabic is considered a part of the verb which cannot be without the tense feature (al-Kafawī, 1998: 680). This issue has been studied since earlier times (Nūr al-Dīn, 1984: 37- 44; Owens, 1988: 228). One of the earlier works the *Kitāb* of Sībawayh elicits some important observations on the types of tense, namely the past (*bunyat limā maḍā'* 'that has elapsed'), the present (*wa-mā huwa kā'inun lam yanqaṭi'* 'that has begun but has not ceased') and the future (*wa-limā yakūnu wa-lam yaqa'* 'that will or what is going to be, or what has not happened') (Sībawayh, 1988, I: 12).

Not many linguists believe that there is a one-to-one correspondence between form and tense in the real world, i.e., past form for past occurrence and tense, present form for present occurrence and tense, and future form for future occurrence and tense because some forms have more than one temporal references (King, 1983: 104). The Arabic tense, in my opinion, is divided into two types⁵⁰, namely, primary and secondary tense (Figure 38):

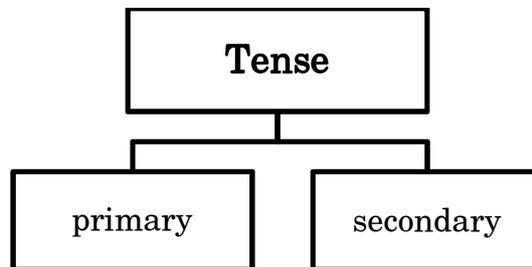


Figure 38: Types of tense

10.5.1. Primary tense:

There are two primary tenses in Arabic; past and present tenses *al-māḍī* and *al-muḍāri'* (Figure 39).

⁵⁰ See: Description and Contrastive Analysis of Tense and Time in English and Arabic by al-Khafaji (1972); Tense by Comrie (1985); and Some Temporal, Aspectual, and Modal Features of the Arabic Structure la-qad Prefix Tense Verb by Kinberg (1988), I believe the division which I will demonstrate in this section is the best because it is more accurate than the normal division which divided Arabic tense into two tenses, past and present.

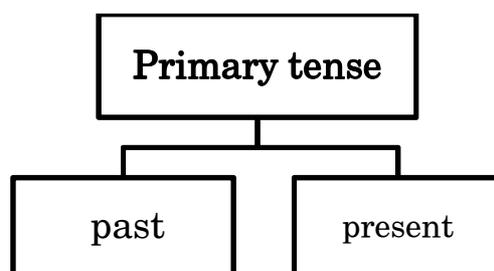


Figure 39: Types of primary tense

10.5.1.1. Past tense (*al-māḍī*):

It is typically presented by a basic verbal form *fa^cala* pattern which could be compared with the past simple in English. This is illustrated in S. 59:

S. 59) *jā^ʔa* ^cAliyyun mina l-maktabati
 came- 3ms ^cAlī- nom prep- from def- library- gen
 = ^cAlī came from the library.

Conversely, the negative pattern of this type is presented by *fa^cala* pattern combined with the particle *lā* or *mā*, as in the following example:

S. 60a) *lā* *nāma* ^cAliyyun
 neg- not slept- 3ms ^cAlī- nom
 = ^cAlī did not sleep.

S. 60b) *mā* *jā^ʔa* ^cAliyyun
 neg- not came- 3ms ^cAlī- nom
 = ^cAlī did not come.

or *yaf^calu* pattern combined with *lam* which is called the inversion particle (*ḥarf qalb*) because it always inverts the main tense of the form, from present to past tense (Ibn Ya^ciṣh, 2001, V: 34), as illustrated in the following example:

S. 60c) lam yashtari ^cAliyyun qāmūsan
 neg- not 3ms- buys ^cAlī- nom def- dictionary- accus
 = ^cAlī did not buy a dictionary.

8.5.1.2. Present tense (*al-muḍāri^ʔ*):

This is typically presented by a basic verbal form *yaf^calu* pattern which can be equated with the present simple in English, as illustrated in the following sentence:

S.61)

yuḥāwīlu °Aliyyun ikhtirā^ca ālatin jadīdatin
 3ms- tries °Alī- nom indef- invention- accus indef- machine- gen indef- new- gen
 = °Alī is trying to invent a new machine.

The negative pattern of this tense, however, is presented by a *yaf^calu* pattern combined with *lā*, *mā* or *laysa* (S. 62a to S. 62c):

S. 62a) lā ya^ḥkulu °Aliyyun al-laḥma
 neg- not 3ms- eats °Alī- nom def- meat- accus
 = °Alī does not eat meat.

S. 62b) mā yafhamu °Aliyyun al-darsa sarī^can
 not understands °Alī def- lesson indef- quickly
 - neg - 3ms - nom - accus - accus
 = °Alī does not understand the lesson quickly.

S. 62c) las-tu adrī mā af^calu
 neg- not- 1ms 1ms- know rel- what 1ms- do
 = I do not know what to do.

However, the particle *lā* is the negative particle most used in this pattern because it has a comprehensive meaning and *lā* with this form could indicate a future negative dependent upon context (Muṣṭafā, 1992: 135).

Although verbal forms contain a past and present tense and the grammarians agree on these forms⁵¹, Arabic does not have a primary future

⁵¹ It was noted that there are some linguists who argued that al-Zajjājī denied the existence of the Arabic present tense. These linguists relied on the sentence which al-Zajjājī cited in his book *al-Jumal fī l-naḥw*. For al-Zajjājī: "wa-l-fi^clu mā dalla °alā ḥadathin wa-zamanin mādin wa-mustaqbalin naḥw qāma yaqūmu wa-qa^cada yaq^cudu wa-mā ashbaha dhālika

tense. It requires a specific particle, auxiliary verb or a special usage combined with a main verb, typically with *yaf^calu* pattern, to present this tense (see below).

10.5.2. Secondary tense:

It is presented by the basic verbal forms *fa^cala* and *yaf^calu* pattern combined with particular particles */sa-/*, *qad* or *sawfa* and auxiliary verb *kāna*. In other words, the primary tenses are able to produce secondary tenses when they are combined with other special structures. Thus, there are several secondary types for every basic form, namely (Figure 40):

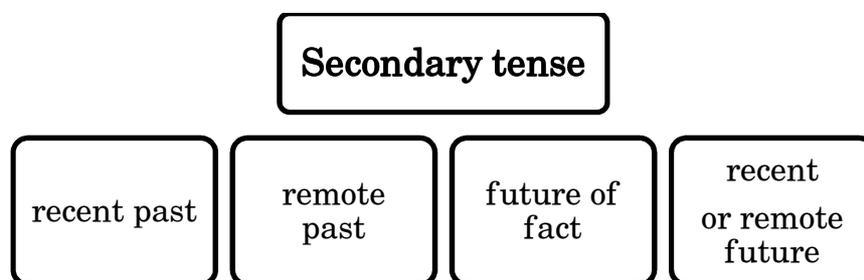


Figure 40: Types of secondary tense

10.5.2.1. Recent past (*māḍī qarīb*):

The recent past is presented by the *fa^cala* pattern combined with the particle *qad* which equates with the present perfect tense in English (Wright, 1974, II: 4; al-Makhzūmī, 1986: 151- 152), S. 64 as an example:

S.63) *qad* *akal-tu* *tīnatan* *ladhīdhatan*
 part ate- 1ms indef- fig - accus indef- tasty- accus
 = I have just eaten a tasty fig.

This usage is found in several Qur^ʿānic verses, as in Sūrahs al-Baqara, II: 60 and Āl-^ʿUmrān, III: 165. The negative pattern of this tense, however, is presented by adding *lammā* particle before *yaf^calu* (cf. Sībawayh, 1988, III:

'the verb is what indicates an event and a past and future tense like 'he stood', 'stands up' and 'he sat', 'sits down', and likewise" (al-Zajjājī, 1983: 1). However, later argued that: "*al-af^cālu thalāthātun fi^ʿlun māḍīn wa-fi^ʿlun mustaqbalun wa-fi^ʿlun fī l-hāl* 'the verbs are three types; past, future and present" (ibid. 13). Accordingly, al-Zajjājī mentioned the types of tense briefly when he talked about parts of speech and then he mentioned them in detail when he cited the types of verb. (cf. al-Suḥaybānī, 2006: 60- 62).

114- 15), as shown in S. 64a below, and this pattern is used in the Qur^ʿān, (as in Sūrahs Ṣād, XXXVIII: 8 and al-Jumu^ʿa, LXII: 3):

S. 64a) lammā yanam al-ṭiflu ba^cdu
 neg- not 3ms- sleeps def- child- nom adv- yet
 = The child has not slept yet.

or *mā* with the *fa^cala* pattern (Baalbaki, 1975: 97), as exemplified in S. 64b:

S. 64b) mā jā^ʿa ʿAliyyun ḥattā al^ʿāna
 neg- not came- 3ms ʿAlī- nom part- until def-now- adv
 = ʿAlī has not come yet.

I have not found this particle with this kind of meaning in the Qur^ʿān, but it is used a lot in Modern Written Arabic, especially in official statements, as the following example:

S. 64c)
 mā wujida l-sāriqu ḥattā al^ʿāna
 neg- not found- 3ms def- thief- nom part- until def-now- adv
 = The thief has not been found yet.

10.5.2.2. Remote past (*māḍī ba^cʿīd*):

Remote past is indicated by the *fa^cala* pattern combined with an auxiliary verb *kāna* or *kāna* and *qad* which could equate with a past perfect tense in English. Two examples will illustrate this point (S. 65a and S. 65b):

S. 65a) kun-tu zanān-tu-hu rajulan sālihan
 was- 1ms thought- 1ms- 3ms indef-man- accus indef-good- accus
 = I had thought he was a good man.

S. 65b)
 kun-tu qad rabbay-tu ibnat-ī
 was- 1ms part brought up- 1ms def- daughter- accus-pro- my
 - fī qaryat-ī
 prep-in def-village- gen-pro-my
 = I had brought up my daughter in my village.

However, the first one seems to be used more than the second, where it occurs in the Qur^ʿān in several verses, as in Sūrahs al-Mā^ʿida, V: 116 and al-Qamar, LIV: 14, while I found only two verses with second usage (Sūrahs al-Mu^ʿminūn, XXIII: 66 and al-Aḥzāb, XXXIII: 15). At the same time, the negative pattern of this type is presented by the particle *mā* or *lam* before the auxiliary verb *kāna/ yakūn*, as illustrated by S. 66a and S. 66b:

S. 66a)

mā	kun-tu	ẓanan-tu-hu	rajulan	sayyi ^ʿ an
neg- not	was- 1ms	thought- 1ms- 3ms	indef- man- accus	indef- bad- accus

= I had not thought he was a bad man.

S. 66b)

lam	akun	qad	rabbay-tu-hā
neg- not	1ms- was	part	brought up- 1ms- 3fs

= I did not bring her up.

I found only *lam* with a negative pattern in the Qur^ʿān in three verses (Sūrahs al-Nisā^ʿ, IV: 23; al-An^ʿām, VI: 23 and Ibrāhīm, XIV: 44), but *mā* is used a lot in Modern Written Arabic.

10.5.2.3. Future of fact (*mustaqbal muḥaddad*):

Word order is "the sequential arrangement of clause elements or words in a sentence... that [provide] the basis of an important system of classification in the syntactic typology of language" (Crystal, 1992: 420-21). Therefore, word order is regarded as a significant syntactic device in every language, and through this system we can decide if the sentences or clauses are syntactically correct or false. This system guides the speaker and writer who requires a means of presenting useful meaningful and correct structure in order to reach to his/her target correctly. Languages differ in their structures and word order: thus the meaning of the structure is sometimes dependent upon the word order.

As a result, classical and modern grammarians have always been interested in this topic; for example, classical grammarians addressed this issue in

S. 75a) = Do your homework now.

S. 75b) uktub wājiba-ka ghadan
 write-2ms def- homewor- accus- pro-your adv- tomorrow
 = Do your homework tomorrow.

According to ^cAbd al-Jabbār Tawwāma (1994: 6), however, the majority of Arabic grammarians claimed that the *if^cal* (imperative) form indicates a future tense only. However, it seems that this view is not very accurate because this form comes in the most eloquent source, namely, the Qur^ʔān with an apparent present element (*al^ʔāna*), as shown in (Sūrat al-Baqra, II:187) (S. 76 below), and this kind of accusative of time cannot come with the future tense:

S. 76) fa-l^ʔāna bāshir-ū-hunna
 part-so- def- now- adv associate- 2mp- 3fp
 = "So now associate with their wives". (Ali, 1968: 74)

As a result, this form *if^cal* indicates a present or future tense dependent upon context, as represented in sentences 75a and 75b above, and in all languages (Palmer, 1986: 97, 108 and 111). Moreover, in Arabic a negative particle cannot occur before the imperative form, i.e., a negative particle cannot be used before *if^cal* pattern. However, it does not mean that there is no negative imperative usage. When the particle *lā* is combined with *yaf^cal*, they express a negative imperative usage.

10.6.4. The particle *qad* could be equated with a perfect tense in English; also as an expression of emphasis, as in the following example:

S. 77a)
 qad ḥaqqaqa l-junddu intṣāran kabiran
 part achieve- 3ms def- solders- nom indef- victory- accus indef- big -accus
 = Solders did achieve a big victory.

By contrast, when a negative auxiliary verb precedes the English past simple form, it is transferred a main verbal form to a present simple form, but the negative auxiliary becomes in past simple form. In addition to this, 's' letter which comes with the third person is omitted from the present form after the negative auxiliary verb. This is illustrated in S. 79a and S. 79b:

S. 79a) They did not drive very well.

S. 79b) She does not use the internet.

It is, also, noted that the negative particles precede the verbal form whether in Arabic or English, but the verb *to be* and the auxiliary verb occur before the negative particles in English, as illustrated in S. 80a and S. 80b:

S. 80a) They are not happy.

S. 80b) He has not driven the car.

In addition, the negative particles that occur with a verbal sentence are *lam*, *lammā*, *lan*, and *lā*. These particles occur only with the verbal sentence. However *mā* and *laysa* occur with nominal and verbal sentences as explained earlier. Furthermore, according to al-Makhzūmī (1986: 154-158) and Bergstrasser (1994: 168- 170) the original particles for negative are *lā* and *mā* and other particles derived from these.

10.6.6. The *fa^cala* pattern refers to other important events and meanings depending on the context:

i. A past event that happen in the past as an action or the part of an action, but this event has always happened e.g. (S. 81):

<i>S. 81)</i>	<u>gh</u> arabat	al- <u>sh</u> amsu
	set down- 3fs	def- sun- nom
	= The sun set down.	

ii. A past event that happened in the past and has finished, but this event continues until the period of the utterance, as shown in (Sūrat al-Baqara, II:47) (S. 82):

S. 82) *udhkur-ū* *ni^cmat-ī* *allatī*
 call- 2mp def- favour- accus- pro- my rel- which
 an^cam-tu *alay-kum*
 bestowed- 1ms prep- upon- pro- you-p
 = "Call to mind the (special) favour which I bestowed
 upon you". (Ali, 1968: 28)

The (special) favour completely happened in the past but it took a period of time until the verse was revealed.

iii. An expression of wish for a good or bad thing, what is called in Arabic *ṣiyagh al-du^cā^ʔ* 'deprecation or prayer moods', as illustrated in S. 83a and S. 83b:

S. 83a) *raḍiya* *Allāhu* *an-hu*
 bless- 3ms God- nom prep- on- pro- him
 = God bless him.

S. 83b) *la^cana-hu* *Allāhu*
 damn- 3ms God- nom
 = God damn him.

iv. An expression that is happening at the moment of utterance or it is a consequence of request what is called in Arabic *ṣiyagh al-^cuqūd* 'construction moods', as in the following example:

S. 84) *bi^c-tu-ka* *sayyārat-ī*
 sell- 1ms- 2ms def- car- accus- pro- my
 = I sell you my car.

v. Indicating a temporary or a permanent state or quality (S. 85a and S. 85b):

arija *Muḥammadun*

S. 88b) = The Day of Judgment is nigh.

This indicates a future event because it talks about the day of judgment.

10.6.7. The basic verbal form *yaf^calu* refers to other important events and meanings:

i. Indicating a past narration, as shown in (Sūrat al-Baqara, II: 214) (S. 89):

<i>S. 89</i>	wa-zulzil-ū	ḥattā	yaqūla
	part- and- were shaken- 3mp	part- even	3ms- says
	- l-rasūlu	wa-alladhīna	āman-ū
	def- Messenger- nom	part- and- rel- those	faith- 3mp
	- ma ^c a-hu	matā	naṣru
	adv- with- pro- him	when- part	help- nom
			God- gen

= "And were so shaken in spirit that even the Messenger and those of faith who were with him cried: When (will come) the help of God".

(Ali, 1968: 84)

ii. Indicating an expectation/ possible realisation event or action by adding *qad* or *rubbamā* particles before this form. This expression could be equated to the English modal verb 'may'. Consider the following examples, taken from Badawi *et al.* (2004: 367):

<i>S. 90a)</i>	qad	lā	yuwāfiqun-ī	l-ba ^c ḍu
	part	neg- not	3ms- agrees- 1ms	def- some- nom

= Some may will not agree with me.

<i>S. 90b)</i>	rubbamā	yaṣilu	ba ^c da	sā ^c atin
	part	3ms- arrives	adv- after	indef-one hour- gen

= He may/is possible arrive after one hour.

Qad usage with this form is contrary to *fa^cala* pattern which one of its meaning indicates an emphasis. Moreover, *qad* combines with this form expresses a diminution or expresses a possibility meaning. The two strategies are spelt out in the following examples (S. 91a and S. 91b), taken from Fradkin (1985: 229-230):

form is nominal or verbal. The Baṣran school held the opinion that it was nominal because it accepts some nominal characteristics like the definite article (*al al-ta^crīf*), as in *al-qā^ʔim* 'the standing' and nunation *al-tanwīn*, as illustrated in S. 93:

<i>S. 93)</i> kullu	ṭālibin	jālisun
indef- every- nom	indef- student- gen	indef- sitting- nom
- ma ^c a	ṣadīqi-hi	
adv- with	def- friend- gen- pro- his	
= Every student sits with his friend.		

As al-Sāmarrā^ʔi noted these reasons are concentrated around morphological changes (1986: 35). Furthermore, Kūfan grammarians claimed that the *fā^cil* is parallel to the *yaf^calu* pattern, because *fā^cil* is a noun and the *yaf^calu* pattern is similar to a noun, both of them being inflected (*mu^crab*) and inflection is a feature of nouns in their view. Accordingly, as the *yaf^calu* pattern is affected by the operators (*al-^cawāmil*) and the effects of the operators are apparent, it is compared with noun. The Kūfans, also, claimed that this form is a verbal form because it carries a tense and an event like other verbal forms. Al-Farrā^ʔ (1980, I: 20), as a Kūfan grammarian, called this form the permanent verb (*al-fi^cl al-dā^ʔim*) (cf. Tha^clab, 1960, II: 477; al-Zajjājī, 1984: 318 and 349)

In conclusion, although the Baṣran and Kūfan schools disagreed with respect to whether this form is nominal or verbal, they agreed that it indicates past, present and future event according to the context of sentence, as in sentences 94a and 94b, where sentence 94a indicates a past event, and sentence 94b a present or future event (al-Sāmarrā^ʔi, 1986: 20; Basindī, 2005: 94):

<i>S. 94a)</i>	Māzinun	mu ^c ṭin	^c Aliyyan	darāhima	amsi
	Māzin-nom	indef-gave- nom-ap	^c Alī-accus	indef-money-accus	adv-yesterday
	= Māzin gave ^c Alī money yesterday.				

<i>S. 94b)</i>	al-zuhūru	<u>dhā</u> bilatun
	def- flowers- nom	indef-wither- nom- ap
	= The flowers wither.	

However, I believe that this form is not a verbal form for several reasons:

- i. It accepts some nominal characteristics, such as the definite article or nunation, whereas verbal forms cannot accept those as I have demonstrated above (S. 93) (see Chapter Four).
- ii. When this form indicates an event, it does not mean that it is a verbal form because there are other forms that carry accidentence and are operated like verbal forms; but the Kūfan school did not classify them as verbal forms. These are the verbal noun (*al-maṣḍar*) and the assimilate epithet (*al-ṣifa l-muṣhabbaha*).
- iii. This form is an adjective when it stands alone. Accordingly, it does not carry tense in this case, as in *al-qātil* 'the killer', while verbal forms gives a direct tense when they stand alone; *fa^cala* pattern, for example, indicates a past event. Therefore, the *fā^cil* pattern is like a subject not a verb (Hassān, 1994: 253; Rashīd, 2008: 52).
- iv. Verbal forms (*fa^cala* and *yaf^calu* patterns) typically are placed for a particular tense not for general; past, present and future as the Kūfan grammarians claimed with *fā^cil* pattern.

10.6. Conclusion:

Arabic grammarians showed great interest in the verbal system right from the beginning. They have classified the usage of verbal forms whether singly or combined with other particles, or auxiliary verbs. In addition, Arabic aspect and tense are affected by both morphological and syntactic elements. It is not possible then to claim that Arabic aspect and tense are part of Arabic forms only. Particular particles and auxiliary verb alter the time reference; typically the basic verbal forms do not present a particular Arabic tense. By contrast, the English tense is changed largely by specific

respectively, or only 'not' between an auxiliary verb and main verbal forms with other aspects and tenses. Moreover, the negative particle is placed before the main and auxiliary verb in Arabic; by contrast, it is placed between auxiliary and main verb in English.

There are some particles which precede only verbal forms like *sawfa*; /*sa-*/ and the negative particles (e.g. *lam*). That is, these particles cannot come with a nominal form in Arabic. A semantic feature is considered an important quality in the tense issue, where the tense is not a morphology and syntax feature only (Juhfa, 2006: 48), the outcome of which, will be presented in the following concluding chapter.

are found in every type of Arabic aspect and tense whether a primary or secondary tense.

The majority of secondary aspect and tense types whether in Arabic or English contain two fundamental elements. A secondary tense occurs by adding a particle, auxiliary verb *kāna* or accusative of time with the main verbal forms. In comparison with English, the secondary aspect and tense is formed by adding an auxiliary verb and changing the form of the main verb. It is observed that negative particles in Arabic differ according to the type of aspect and tense; that is, the negative particles and the verbal form differ according to the aspect and tense. The English negative is typically presented by adding 'not' and 'did' or 'do' with the past and present tense, respectively, or only 'not' between an auxiliary verb and main verbal forms with other aspects and tenses. Moreover, the negative particle is placed before the main and auxiliary verb in Arabic; by contrast, it is placed between auxiliary and main verb in English.

There are some particles which precede only verbal forms like *sawfa*; /*sa-*/ and the negative particles (e.g. *lam*). That is, these particles cannot come with a nominal form in Arabic. A semantic feature is considered an important quality in the tense issue, where the tense is not a morphology and syntax feature only (Juḥfa, 2006: 48), the outcome of which, will be presented in the following concluding chapter.

Arabic grammarians showed great interest in the verbal system right from the beginning. They have classified the usage of verbal forms whether singly or combined with other particles, or auxiliary verbs. In addition, Arabic aspect and tense are affected by both morphological and syntactic elements. It is not possible then to claim that Arabic aspect and tense are part of Arabic forms only. Particular particles and auxiliary verb alter the time reference; typically the basic verbal forms do not present a particular Arabic tense. By contrast, the English tense is changed largely by specific

respectively, or only 'not' between an auxiliary verb and main verbal forms with other aspects and tenses. Moreover, the negative particle is placed before the main and auxiliary verb in Arabic; by contrast, it is placed between auxiliary and main verb in English.

There are some particles which precede only verbal forms like *sawfa*; /*sa-*/ and the negative particles (e.g. *lam*). That is, these particles cannot come with a nominal form in Arabic. A semantic feature is considered an important quality in the tense issue, where the tense is not a morphology and syntax feature only (Juhfa, 2006: 48), the outcome of which, will be presented in the following concluding chapter.

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There is a major role for the accusative of time (*zarf al-zamān*) in classifying Arabic aspect and tense, where it changes the type of sentence, for example sentence 95a indicates a primary aspect, viz., an imperfective aspect:

S. 95a) yaktubu °Aliyyun risālatan
 3ms- writes °Alī- nom indef- letter- accus
 = °Alī writes a letter.

However, when the accusative of time *al'āna* 'now' is added to sentence 95a, it indicates a secondary aspect, viz., an imperfective progressive aspect, as exemplified in 95b:

S. 95b)

yaktubu	°Aliyyun	risālatan	al°āna
3ms- writes	°Alī- nom	indef- letter- accus	def-now- adv
= °Alī is writing a letter now.			

Furthermore, the most important elements in Arabic tense are *fa°ala*; *yaf°alu*; *(sa)wfa yaf°alu* and the accusative of time because these elements with context control the Arabic tense. Thus, one or two of these elements are found in every type of Arabic aspect and tense whether a primary or secondary tense.

The majority of secondary aspect and tense types whether in Arabic or English contain two fundamental elements. A secondary tense occurs by adding a particle, auxiliary verb *kāna* or accusative of time with the main verbal forms. In comparison with English, the secondary aspect and tense is formed by adding an auxiliary verb and changing the form of the main verb. It is observed that negative particles in Arabic differ according to the type of aspect and tense; that is, the negative particles and the verbal form differ according to the aspect and tense. The English negative is typically presented by adding 'not' and 'did' or 'do' with the past and present tense, respectively, or only 'not' between an auxiliary verb and main verbal forms with other aspects and tenses. Moreover, the negative particle is placed before the main and auxiliary verb in Arabic; by contrast, it is placed between auxiliary and main verb in English.

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Glossary of Arabic linguistic terms used in the thesis

Word	English
af [°] āl al-muqāraba	verbs of getting close
al-af [°] āl al-tām̄ma	complete verbal forms
al-ta [°] ajjub	exclamation pattern
aḥruf al-muḍāra [°] a	subject markers
ajwaf	hollow verb
al- [°] alam	proper noun
[°] alāqa isnādiyya	attribution relationship
alif al-ithnayn	<i>alif</i> of the dual
alif al-mufā [°] ala	<i>alif</i> of reciprocity
al- [°] āmil	the operator
al-amr	imperative pattern
an/ anna l-maṣḍariyya	(<i>an/ anna</i>) of a verbal noun
al-asmā [°] al-mubhama	undefined nouns
ḍamīr al-faṣl	pronoun of separation
ḍamīr mustatir	hidden pronoun
ḍamīr muttaṣil	attached pronoun
ḍamīr naṣb munfaṣil	independent accusative pronoun
faḍla	optional item
al-fā [°] il	agent (subject)
al-fi [°] l	verb
al-fi [°] l al-dā [°] im	permanent verb
al-fi [°] l al-jāmid	un-derivable verb
al-fi [°] l al-lāzim	intransitive verb
al-fi [°] l al-mabnī li-l-majhūl	passive verb
al-fi [°] l al-mabnī li-l-m [°] lūm	active verb
al-fi [°] l al-muta [°] addī	transitive verb
ghā [°] ib	third person
ghayr muktamil	imperfective aspect
ghayr muktamil mu [°] tād	habitual imperfective aspect
ḥadath wāḥid	one event
ḥadath mutanabba [°] bih	predictive aspect

ḥāl	circumstantial qualifier
hamzat al-waṣl	artificial <i>hamza</i>
ḥarf qalb	inversion particle
ḥarf sākin	quiescent letter
ḥurūf al-istiqbāl	particles of futurity
ḥurūf al- <u>shart</u>	conditional particles
ḥurūf al-tanfīs	particles of amplification
al-iḍāfa	annexation
al-i ^c rāb	inflection
ism al-fi ^c l	verbal noun
ism <u>ishāra</u>	demonstrative pronoun
ism jam ^c	collective noun
ism jins	generic noun
ism maf ^c ūl tāmm	complete passive participle
ism ma ^c rifa	definite noun
al-ism al-mawṣūl	relative pronoun
ism nakira	indefinite noun
ism ṣarīḥ	explicit noun
ism zāhir	external noun
al-isnād	attribution
jam ^c mud <u>h</u> akkar sālim	masculine sound plural
jami ^c mu ^o annath sālim	feminine sound plural
jam ^c taksīr	broken plural
jarr	genitive case
jārrun wa-majrūr	prepositional phrase
al-jumla	sentence
al-jumla l-basīṭa	simple sentence
al-jumla l-fi ^c layya	verbal sentence
al-jumla l-ismiyya	nominal sentence
al-jumla l-murakkaba	compound sentence
al-kalām	speech
al-kalim	group of words
al-kalima	word

kathrat al-isti ^c māl	extensive use
al-khabar	comment
al-kināya	personal pronoun
al-lafz	form
lām al-amr	<i>lām</i> of command
mā l-maṣḍariyya	(prefix) <i>mā</i> of a verbal noun
māḍī	past tense
māḍī ba ^c īd	remote past tense
māḍī qarīb	recent past tense
maf ^c ūl bih	direct object
al-maf ^c ūl fih	locative object
maf ^c ūl lahu or li-ajlihi	purposive object
maf ^c ūl ma ^c ahu	accompanying object
maf ^c ūl muṭlaq	absolute object
al-majāz	figurative usage
majzūm	jussive mood
al-ma ^c mūl	operated
al-maqīs	secondary element of <i>al-qiyās</i>
al-maqīs ^c alayh	primary element of <i>al-qiyās</i>
marfū ^c	nominative case
al-maṣḍar	verbal noun
ma ^c ṭūf	coupled
al-mubtada ^o	topic
muḍa ^{cc} af	doubled second or third root consonant
muḍāri ^c	present tense
al-mukhāṭab	second person
muktamil mu ^c tād	habitual perfective aspect
al-munāsaba	circumstantial purpose
muqaddara	implicit
al-mushtaqāt al-ismiyya	derivations of noun
al-musnad	predicate
al-musnad ilayh	subject
mustaqbal ba ^c īd/ qarīb	remote or recent future tense

mustaqbal muḥaddad	future of fact tense
al-mustathnā	excepted
muta ^c addī	transitive
mutaḥarrik	mobile letter
mutakarrir gḥayr muktamil	progressive imperfective aspect
mutakarrir muktamil	progressive perfective aspect
mutaṣarrif	variability
al-muṭāwa ^c a	reflexive
nā ^ʔ ib fā ^c il	deputy agent
al-nidā ^ʔ	vocative
nūn al-niswa	<i>nūn</i> of the feminine plural
nūn al-tawkid	<i>/-n/</i> of emphasis
qadiyyat al- ^c āmil	operator issue
al-qawl	utterance
al-qiyās	grammatical analogy
samā ^c	oral observation
shabh al-maf ^c ūl	pseudo object
al-ṣifa	adjective
ṣiyagh al-du ^c ā ^ʔ	prayer moods
ṣiyagh al- ^c uqūd	construction moods
al-suhūla wa-l-tawassu ^c fī l-kalām	ease and extensive use
taḍ ^c īf al- ^c ayn	doubling the second radical of the form
al-taḍmīn	implication of meaning
tā ^ʔ al-fā ^c il	<i>/-ta/-ti/-tu</i> personal pronouns
al-ṭalab wa-l-nisba	ordering or attribution purposes
tamyīz	specifying a complement
taqdīm wa-ta ^ʔ khīr	pre-posing and post-posing
al-tanwīn	nunation
(al) al-ta ^c rīf	definite article
al-taṣghīr	diminutive
thulāthī ajwaf	triliteral hollow verb
^c umda	essential
al-uslūb al-khabarī	statement pattern

al-uslūb al-inshā'ī

wāw al-jamā'a

ẓarf al-makān

ẓarf al-zamān

non-statement pattern

wāw of the masculine plural

locative object

accusative of time

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